

Bible

Review Part II

New Testament



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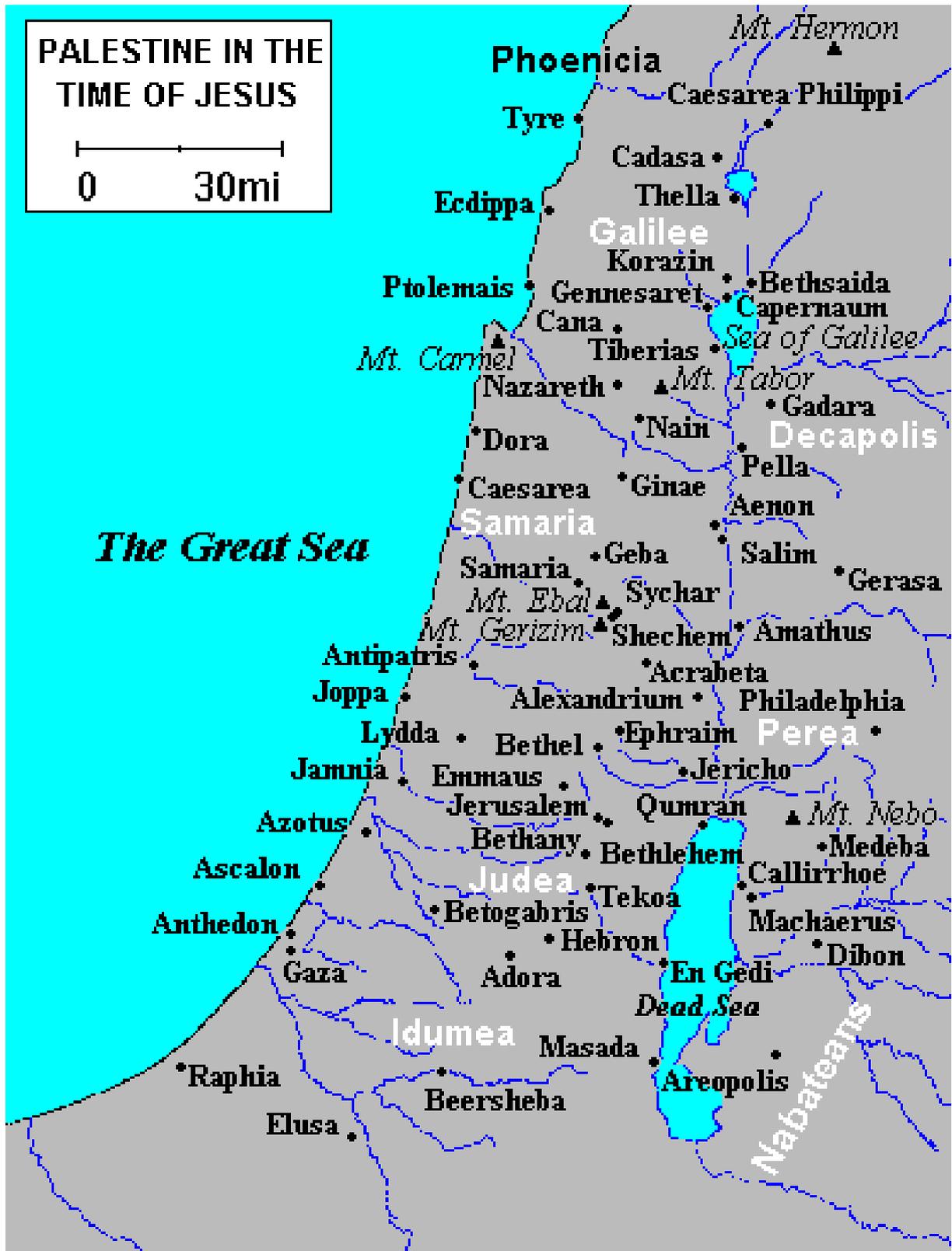
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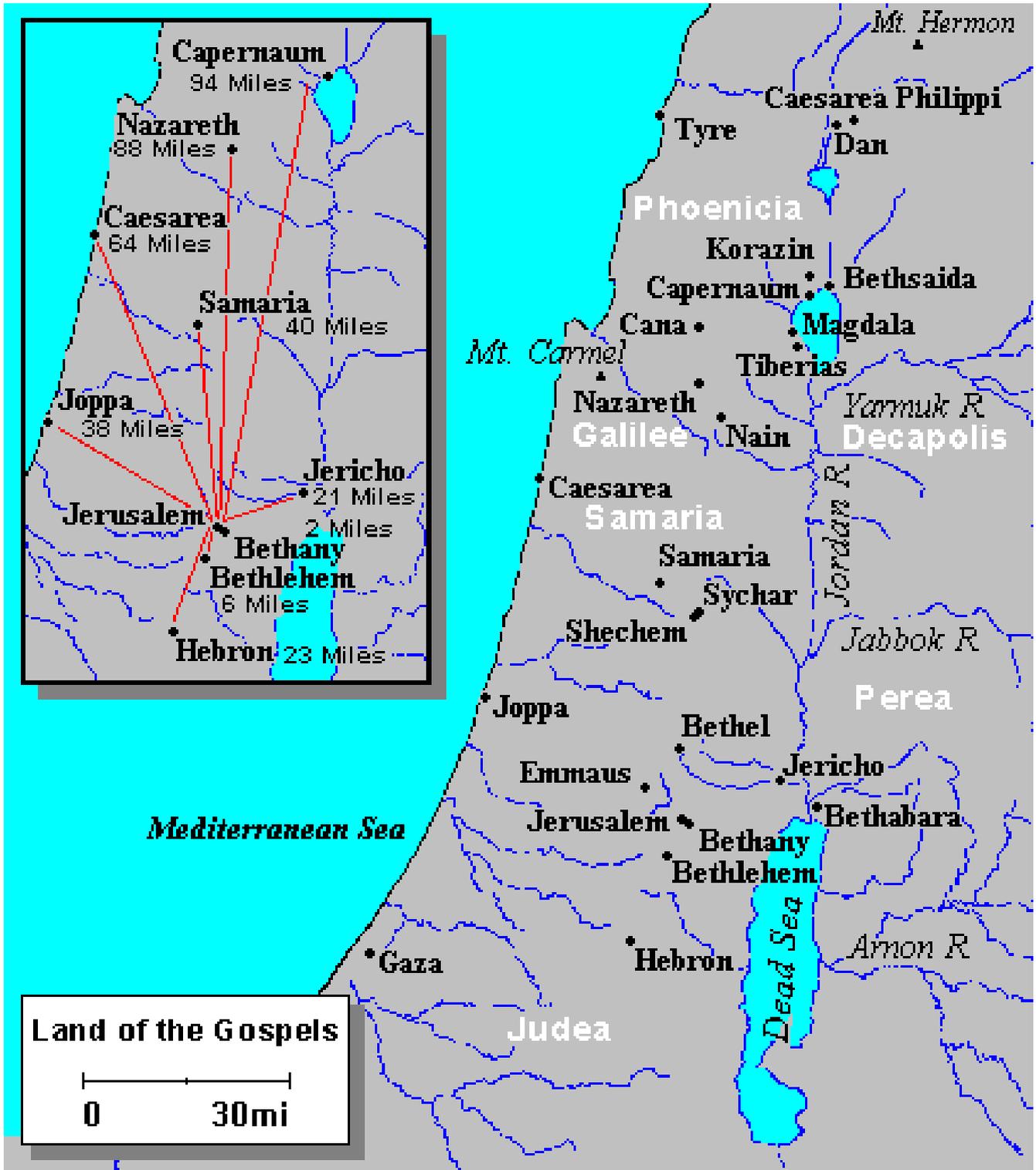
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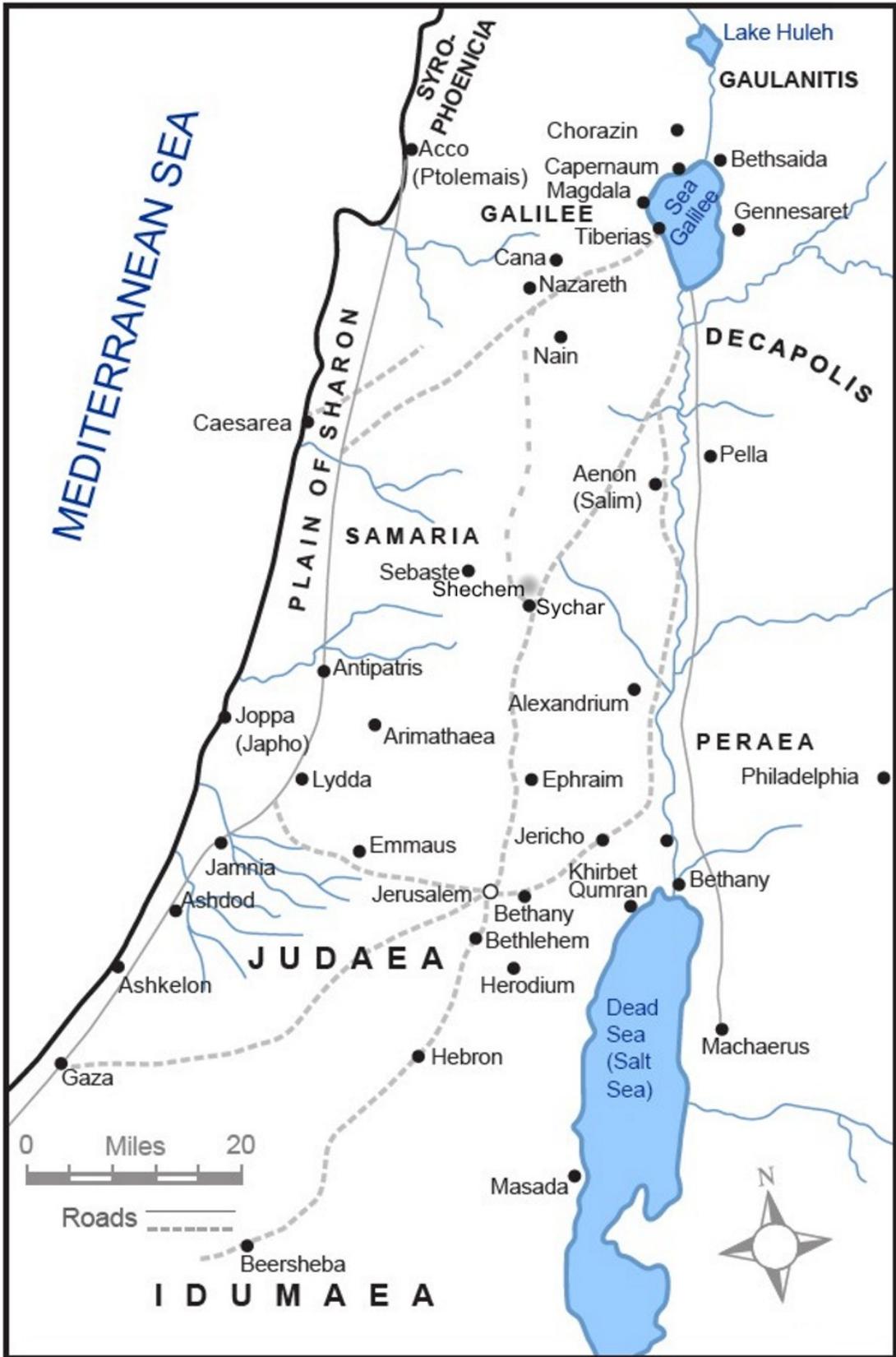
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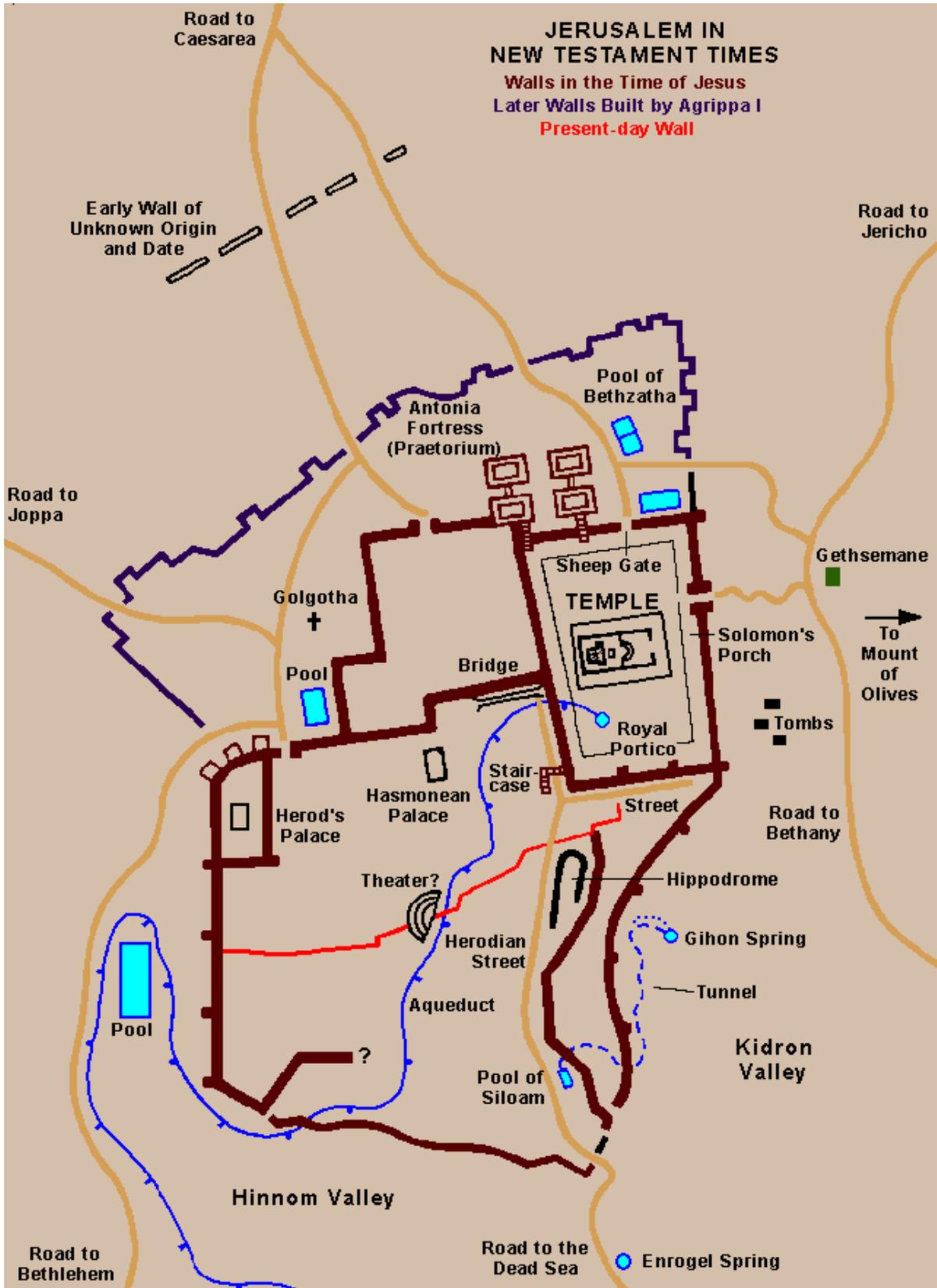
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Land of the Gospels
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The Holy Bible from Ancient Eastern Manuscripts

Bible New Testament

George Lamsa Translation of the Peshitta

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

New Testament

[Matthew](#)

[Mark](#)

[Luke](#)

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[1 Corinthians](#)

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

Luke 30 December 1915

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

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

“The mission was twofold, namely:

“To declare to mankind that the Father rebestowed the Divine Love which Aman and Amon, the first parents, had forfeited; and secondly, to show man the way by which that love could be obtained, so that the possessor of it would become a partaker of the Divine Nature, and Immortal.

“Jesus had no other mission than this.”

Paul 26 October 1915

The Padgett Messages 1914 – 1923

The Book of Truths

1914 – 1923

– Joseph Babinsky

True Gospel Revealed anew by Jesus Vol I, II, III, IV

– Geoff Cutler

available through www.lulu.com

The way to the Celestial Heaven:

The importance for mankind seeking the Divine Love and not be satisfied by merely developing the natural love in a pure state.

<https://new-birth.net/contemporary-messages/messages-sorted-year/>

<https://new-birth.net/padgetts-messages/true-gospel-revealed-anew-by-jesus-volume-1/the-importance-for-mankind-seeking-the-divine-love-vol-1-pg119/>

Received by James Padgett. Washington D.C.

January 10th, 1916.

I am here, Jesus.

I come tonight to tell you of a truth which is important to all mankind, and which I desire that you receive just as I write it, so give your best care to receiving just what I shall attempt to write.

I have read with you tonight many sayings contained in the alleged epistles of Paul and Peter, and I realize that they do not seem to be consistent with the truth that has been declared to you by myself and by the apostles who have written to you, and I desire that you shall understand some of these inconsistencies and discard from your mind these sayings of the epistles wherever they do not agree with what we have written or what we shall write.

In the first place, the continual reference of these epistles to my being God is all wrong and must not be believed; also the statement that my blood washes away sin or that I died on the cross for the salvation of men, or that I took upon myself the sins of mankind and thereby relieved them from the burden of their sins, and the punishment which they must suffer in expiation of their evil deeds and thoughts.

Again, when it said, that from the beginning the Father had foreordained my death on the cross that man might be redeemed from the penalties of sin in all men who lived thereafter, are all wrong and have no foundation as facts in the plan of God for the salvation of man and the restoring of the harmony of His universe and the eradication of all sin and error from the world.

Neither Paul nor Peter wrote these things, and never did I teach them, for they are not in accord with the great plan of salvation; and the further away will be the realization by them of the truth of the only plan the Father has provided for their redemption, which I came to Earth to declare and explain to my apostles first, and then to the whole world.

In these epistles too much emphasis is given to the importance of faith and works. I mean faith in the mere beliefs which these epistles taught followed by works – and not enough importance to the foundation truth of man's redemption from sin and becoming reconciled to the Father. I mean the New Birth by the inflowing into their souls of the Divine Love of the Father's through the ministrations of the Holy Spirit.

Many of their teachings as to man's conduct towards man and as to the lives that the recipients of these truths should lead as effecting their own purification and becoming in a condition of righteousness, are true, and are as applicable to the conduct and living of men today as they were in the days in which the apostles taught. But when the epistles teach or lead men in any particular to understand that these, what may be called merely moral principles, will enable a man by their observance, to enter into the Kingdom of God, or the Celestial Kingdom, they are false and misleading, and men when they become spirits will realize that while leading the lives which these teachings call them to lead, they will become very happy and occupy conditions and positions in the spirit world that will make their happiness far superior to that which they enjoy on Earth and even enable them to become occupants of higher spiritual spheres; yet they will never be permitted to enter the Kingdom of the Father, which can only be attained to by the possession of Divine Love.

So I say, men must understand and realize the difference between the results to them from leading merely good and moral lives which affect and develop the natural love and those results which ensue from the New Birth.

I have attempted to explain to you why the great and important truth of my mission to Earth, as I explained it to my apostles, and as was taught by them and written by them, was not preserved and contained in the Bible as now written and accepted by the church as canonical. The great desire in those days was to show and impress upon men those teachings which affected their conduct on Earth, and to hold out to them the rewards that would following such living, and also the rewards which would follow their lives in the spirit world which would become their homes after death. And, as I have said, the leading of lives in accordance with these teachings would ensure men a great happiness in the spirit world, but not the happiness which my teachings, if observed, would lead to.

In the various copyings and compilations of the writings of the apostles many changes from the originals were made, and those persons who performed this work, and I mean by this the dignitaries and rulers of the church, did not know the difference between those things which would bring about a purification of the natural love, and those things which were necessary to fit a soul for entrance into the Kingdom of Heaven. And hence, when they came to perform this work they made the error of teaching that the living of the moral life would entitle the soul to a reward which they supposed, would be the Kingdom of Heaven and immortality. And this erroneous teaching has prevented many a man from gaining the right to the Kingdom of Heaven, as they honestly and sincerely believed would be theirs, when they came to pass into the spirit world.

Many of these teachings are intended to make a reformation in the lives of men and to purge their souls from sin and error so far as the natural love forms a part of the condition of the soul; and I taught these moral truths to a very large extent, for such teachings were necessary, because men's will was out of harmony with God's Laws, which affected the natural love, as well as out of harmony with the laws that affected the Divine Love of the Father; and it is the object and plan of God to bring into harmony both of these loves, and thereby enable man to enjoy those things which are provided and waiting for him.

As I said when on Earth, "Narrow is the way and strait is the gate which leads to life everlasting and few there be that enter therein," I repeat now; for it is apparent from the observation of the way in which mankind from the beginning have exercised their wills, which God leaves free to their own volition, that

a vast majority of men will never enter in at the strait gate, but be contented to live in the spheres and happiness which their natural love, in its perfect state and progress, will fit them for.

That all men will ultimately be brought into harmony with God, in either the natural love or in the Higher One, is certain, and that all sin and error will finally be eradicated from God's universe is decreed, but the time will depend to a great extent, upon the wills and desires of men, and, hence, while my great mission in coming to Earth and teaching men, was to show the way to the Celestial Kingdom, yet a lesser part of my mission was to teach them a way to their redemption from sin and error that would result in the purification of the natural love; and to my great regret and to the untold injury to man, my moral teachings were more at large set forth in portions of the Bible, as now accepted, than were my teachings of the Higher Truths.

I will not write more tonight but will [continue later](#). Well my dear brother, I see that you are in a much better condition spiritually than you have been for some time, and you must thank the Father for it. Your conception of last night's experience is true, and you received a wonderful amount of the Divine Love, and I was with you in love and blessing.

So continue to pray and trust in the Father and you will realize a wonderful happiness and power and peace.

I must stop now. Your brother and friend, Jesus

The importance for mankind seeking the Divine Love – cont.

<https://new-birth.net/padgetts-messages/true-gospel-revealed-anew-by-jesus-volume-1/the-importance-for-mankind-seeking-the-divine-love-cont-vol-1-pg104/>

Received by James Padgett. Washington D.C.

January 11th, 1916.

I am here, Jesus.

I will continue my [discourse](#) of last night.

I was saying that the Jews and the teachers of the church that became established or rather controlled after the death of my followers, and those who understood the true teachings of my disciples, taught the conduct of men towards their fellowmen, and the observance of certain ceremonies and feasts were the important things for men to learn and practice in order to gain salvation, rather than the truths which made man a child of the Father and at one with Him through the operations of the New Birth.

Of course, before my coming, the Jews could not have taught the truth of the New Birth, because the Great Gift of the re-bestowal of the Divine Love had not been made, and it was not possible for that Great Truth, which was necessary for Immortality and the possibility of man's partaking of God's Divine Love, to be known to the Jews, and hence, they could not teach it; and their teachings were limited and confined to the things which would make them purer in their natural love and in the relation of that love to the Father.

God, at that time, while He never gave them the privilege of becoming at one with Him in the Divine Love or even of becoming such beings in their character and spiritual qualities as were Adam and Eve,

commonly supposed to be our first parents, yet did require of them obedience to His laws which would develop in them their natural love to such a degree, as would cause it to become in harmony with His laws that controlled and governed their natural love.

If you will study the Ten Commandments you will see that these commandments deal only with the natural love and by their observance would tend to make men better in that natural love, and in their conduct with one another and in their relationship to God, so far as that love brought them in communion with Him. This natural love, as I have said, was possessed by men, just as the first parents possessed it, and was never taken from them, and in its purity was in perfect harmony with God's creation and the workings of His universe; but not withstanding these great qualities men were mere men and had in them no part of the divinity of the Father. And this being so, the Jews, while they were supposed to be more in contact with God through the prophets and seers, than were any of the other races or sects of God's children, yet, never looked for a Messiah that would come with any other or greater power than that which would enable them to become the great ruling nation of the Earth, to whom all other peoples would be subordinated and subjected, and powerless to ever again conquer or subject their nation to bondage.

In a way this Messiah was to be a kind of supernatural being, having power which no other man ever had, and a kind of god to be worshiped and served in their earthly lives.

Many of the Jews, notwithstanding what may be said to the contrary and the teachings of the prophets, believed in other gods than the one which Moses declared, as is evidenced in their histories, both sacred and secular, for whenever their God, that is, the God of Moses, did not treat them just as they thought He should, they would create and worship other gods – even the golden calf. So I say they never expected a Messiah who would be other than a most powerful ruler on Earth.

Their ideas and beliefs of the life after death were very hazy, and even that part of them known as the Pharisees, who believed in a kind of resurrection, never conceived that when they should drop the mortal life, they would be anything different in their qualities and characters from what they were as mortals, minus the physical bodies, and the great increased happiness which would come to them as such mortals, changed in their appearances.

This was the idea of the common people and also of the priests and scribes; and notwithstanding the many beautiful and spiritual psalms ascribed to David, the happiness or glory that they might expect, was only that which would come to them as spiritualized mortals having only the natural love.

So you see, the GREAT GIFT of the Father that is the rebestowal of the Divine Love, was not known or even dreamed of by the Jews, nor conceived of nor taught by their scribes, nor even by their great prophets, or law-givers such as Moses and Elias and others. Their conception of God was that of an exalted personal being, all powerful and all knowing, and one whom they would be able to see face to face, as they might any king or ruler when they should come into the heavens which he had prepared for them, and where he had his habitation.

I will defer the [writing until later](#). Jesus

The importance for mankind seeking the Divine Love – cont.

<https://new-birth.net/padgetts-messages/true-gospel-revealed-anew-by-jesus-volume-1/the-importance-for-mankind-seeking-the-divine-love-cont-vol-1-pg106/>

Received by James Padgett. Washington D.C.

January 12th, 1916.

I am here, Jesus. I will [continue](#) my discourse.

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

And so it is, that in my teachings of these moral truths, the effect of these teachings was to bring man more in harmony with the laws of the Father, which control the operations of the natural love. I never at any time intended that men should understand that these moral truths would bring about their union with the Father in the divine sense, or that the possession of this natural love in its purest state would enable man to become a partaker of God's Divine Nature, or an inhabitant of His Kingdom.

But as I have said, the only object apparently that these compilers and writers of the Bible had to accomplish, was to persuade men that the observance of these moral teachings in their conduct was all that was necessary to enable them to enter the Kingdom of Heaven.

I know that it is said that love and almsgiving and kind deeds will work to a man's salvation and enable him to become at one with the Father and to enjoy the presence of God in the high heavens, but this is not true.

The good deeds which men perform in the way of helping his fellowman will live after him, and will undoubtedly work towards a man becoming perfect in his natural love, but they will not bring that man in at-onement with the Father in the Higher Love which is so necessary to his full salvation.

My messages to you while they will not take one jot or tittle from the moral teachings, yet they will show to man the necessity and way to obtain a full reconciliation with the Father and a home in the Celestial Spheres.

I will come to you again and write upon a subject which is important to you, and which men should understand.

So with all my love I will say good night.

Your brother and friend, Jesus

The Holy Bible from Ancient Eastern Manuscripts

Part II

George Lamsa Translation of the Peshitta

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

Acts 1

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

1 THE first book have I written, O Theoph'i- lus, concerning all the things which our Lord Jesus Christ began to do and teach 2 Until the day when he ascended after he, through the Holy Spirit, had given commandments to the apostles whom he had chosen; 3 The very ones to whom he had also shown himself alive, after he had suffered, with many wonders during the forty days, while appearing to them and talking with them concerning the kingdom of God: 4 And as he ate bread with them, he commanded them not to depart from Jerusalem but to wait for the promise of the Father, the one of whom you have heard from me. 5 For John baptized with water; but you shall be baptized with the Holy Spirit not many days hence.

6 While they were assembled, they asked him, saying, Our LORD, will you at this time restore the kingdom to Israel? 7 He said to them, It is not for you to know the time or times, which the Father has put under his own authority. 8 But when the Holy Spirit comes upon you, you shall receive power and you shall be witnesses to me both in Jerusalem and in all Judaea also in the province of Samaria and unto the uttermost part of the Earth. 9 And when he had spoken these things, he ascended while they were looking at him; a cloud * received him and he was hidden from their sight. 10 And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white robes; 11 And they said to them, Men of Gal'i-lee, why do you stand gazing up into heaven? This same Jesus who has ascended from you into heaven, shall so come in like manner as you have seen him ascend into heaven.

12 Then they returned to Jerusalem from the mount which is called Ol'i-vet, home of Olives, which is near to Jerusalem, about a mile away. 13 And after they had entered into the city, they went up into an upper room, where stayed Peter and John and James and Andrew, and also Philip and Thomas, and Matthew and Bar-thol'o-mew and James the son of Al-ph'us, and Simon the zealot, and Judas the son of James. 14 These all continued together in prayer with one accord, with the women, and Mary the Mother of Jesus, and with his brothers.

15 And in those days Simon Peter stood up in the midst of the disciples (there were there a number of men, about a hundred and twenty), and said, 16 Men and brethren, it was proper that the scripture should be fulfilled, that which the Holy Spirit foretold by the mouth of David concerning Judas, who was guide to them that seized Jesus. 17 For he was numbered with us and had a lot # in this ministry. 18 He is the one who earned for himself a field with the price of sin; and falling headlong, he burst open in the midst and all his bowels gushed out. 19 And this very thing is known to all who dwell in Jerusalem; so that the field is called in the language of the country, Kha'kal- De'ma which is to say Ko-ri-ath'dem, the field of blood. 20 For it is written in the book of Psalms, Let his habitation be desolate, and let no one dwell in it; and let his duty be taken by another man. 21 It is necessary, therefore, that one of these men, who have been with us during all the time that our LORD Jesus went in and out among us, 22 Beginning from the baptism of John until the day he ascended from among us, become a partner with us as a witness of his resurrection. 23 So they appointed two: Joseph called Bar'sa-bas who was surnamed Justus, and Mat-thi'as. 24 And as they prayed, they said, O LORD, you know what is in the hearts of all

men; show which of these two you choose, [25](#) That he may receive the lot to the ministry and apostleship, from which Judas has been relieved to go his own way. [26](#) Then they cast lots, and the lot fell upon Mat-thi'as; and he was numbered with the eleven apostles.

BOOK of TRUTHS – PADGETT MESSAGES:

1914 – 1923

January 31, 1915

Book of Truths

www.lulu.com

I am here, Jesus

No man has ever heard the voice of God, for He has no voice. He works in a silent mysterious way, through the operation of His soul upon the soul of men, just as the coming of the holy spirit at Pentecost. While the Bible says that there was a noise as of a mighty wind, yet that was not perceptible to the physical ears of the disciples, but in their souls they felt the presence of such a manifestation, and in order to have mankind understand that there was this wonderful manifestation, they used the imagery of the voice of a mighty wind. So man must understand that God speaks to man through His angels, or through the communication of His soul and theirs.

I speak thus because I want it made plain that God is not the person, loving or otherwise, which the Bible may teach man that He is. He is only the personification of love, power, and wisdom, and is without form or personal appearance. This is my knowledge of what God is.

I will not write further tonight. With my blessing and love – Jesus

May 24, 1915

Book of Truths

www.lulu.com

I am here, Jesus

You are feeling better tonight, and I will try to write a little. I do not know that you are in condition to take a formal message, but I will tell you some things that will be of interest to you and mankind.

When I came to the world to teach the truths of my Father, the world was almost devoid of spiritual conception of the true relationship of God to man, and God was a being of power and wrath only. It was because of this conception of Him that the Jews were so devoid of the true knowledge of His nature and attributes. They only knew Him as a God who was interested in their material welfare, and did not realize that He was a God who wanted them to know Him as their Spiritual Father and Saviour from the sins and evil natures that they possessed. And consequently when I came they looked upon me – I mean those who accepted me as their Messiah – as one who would redeem them from the slavery which their Roman conquerors had placed them in and make them a great and independent nation, more powerful than all the nations of the earth, and fitted to rule the whole world.

They had no conception of my true mission on Earth, and even my disciples, until shortly before my death, looked upon me merely as a saviour of them from the burdens which the Roman yoke had placed upon them. The only one of my disciples who had any approximate realization of what my coming to Earth meant was John, and that was because of the great amount of love that seemed to be a part of his nature and being. To him I explained my real mission and taught him the spiritual truths which I came

to teach, and the only way in which mortals could receive that love of the Father, which was necessary to make them one with the Father and enable them to partake of the divinity of the Father. Hence, only in John's Gospel is written the one necessary requirement to a full salvation and redemption of mankind – I mean the declaration that men must be born again in order to enter into the kingdom of heaven. This is the only true way by which a man can become a true child of the Father, and fitted to live in and enjoy the Father's kingdom to the fullest.

The other disciples had more or less conception of this necessary truth, but not the full comprehension of what it involved. Peter was more possessed of this love than were the other disciples, except John, and with it he also understood that I was the true son of my Father; but he never understood nor declared that I was God. He was a man filled with zeal and ambition, but his development of love was not sufficient to enable him to fully realize that my kingdom was not to be an earthly one, until after my death, and then the conviction came to him in all its truth and fullness, and he became the most powerful and influential of all my disciples. After the Pentecost, all of my disciples understood what my real mission was, and they went into the world and preached the true doctrines of my mission on Earth, and the love of the Father for His children and the fact that that love was waiting for all who should seek for it. So you see that many of my disciples when on Earth were not possessed of the true conception of my mission, and were not true followers of me in that inner meaning of what the love of the Father meant, and what I tried to preach to them.

I have on Earth now many mortals who understand my teachings better, and with a greater extent of soul knowledge, than did my disciples when journeying with me through Palestine.

But there are a great many men and women now living who do not understand my teachings, even though they think they understand the Bible and the interpretations of its discourses in accordance with the accepted doctrines of the learned and so-called teachers of its truths.

I do not feel that you can write more tonight and so will stop, and say that you must continue to get stronger, spiritually and physically, so that we can continue our writings more rapidly and with greater satisfaction. So believe that I am Jesus and your true friend and brother who is with you very much trying to help you and make you happy and contented.

With my love and prayers – I am Jesus.

Acts 2

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

1 AND when the day of Pen'te-cost was fulfilled, while they were assembled together, 2 Suddenly there came a sound from heaven as of a rushing mighty wind and it filled all the house where they were sitting. 3 And there appeared to them tongues which were divided like flames of fire; and they rested upon each of them. 4 And they were all filled with the Holy Spirit, and they began to speak in various languages, according to whatever the Spirit gave them to speak.

5 Now there were resident at Jerusalem, devout men and Jews from every nation under heaven. 6 And as the sound took place, all the people gathered together, and they were confused because every man heard them speak in his own language. 7 And they were all amazed and marvelled, saying one to another, Behold, are not all these who speak Gal-i-l'ans? 8 How is it that we hear every man in our own native

language? [9](#) Par'thi-ans and Medes and E'lam-ites and those who dwell in Mes-o-po-ta'mi-a, Jews and Cap-pa-do'ci-ans and those from Pontus and Asia Minor, [10](#) And those from the region of Phryg'i-a and of Pam-phyl'i-a and of Egypt, and of the regions of Lib'y-a near Cy-re'ne, and those who have come from Rome, both Jews and proselytes, [11](#) And those from Crete, and Arabians, behold we hear them speak in our own tongues of the wonderful works of God. [12](#) And they were all amazed and stunned, saying one to another, what does this mean? [13](#) Others mocking said, These men are full of new wine.

[14](#) And afterwards Simon Peter stood up together with the eleven disciples, and lifted up his voice and said to them, Men of Jewish race, and all that dwell at Jerusalem, let this be known to you, and harken to my words: [15](#) For these men are not drunken as you suppose for behold it is but the third hour of the day. [16](#) But this is that which was spoken by the prophet Joel: [17](#) It shall come to pass in the last days, said God, I will pour my spirit upon all flesh: and your sons and your daughters shall prophesy and your young men shall see visions and your old men shall dream dreams: [18](#) And upon my servants and upon my maidservants will I pour out my spirit in those days; and they shall prophesy: [19](#) And I will show wonders in heaven, and signs on the Earth; blood and fire and vapour of smoke: [20](#) The sun shall be changed into darkness, and the moon into blood, before that great and fearful day of the Lord shall come.

[21](#) And it shall come to pass that whoever shall call on the name of the Lord shall be saved. [22](#) Men of Israel, hear these words; Jesus of Nazareth, a man of God, who appeared among you by miracles and signs and wonders which God did by him among you, as you yourselves know: [23](#) The very one who was chosen for this purpose from the very beginning of knowledge and will of God, you have delivered into the hands of wicked men, and you have crucified and murdered him: [24](#) Whom God has raised up, having loosed the pains of death: because it was not possible for the grave to hold him. [25](#) For David said concerning him, I foresaw my Lord always, for he is on my right hand, so that I should not be shaken:

[26](#) Therefore my heart is comforted and my glory is exalted; even my body shall rest in hope: [27](#) Because you will not leave my soul in the grave neither will you suffer your Holy One to see corruption. [28](#) You have revealed to me the way of life; you will fill me with joy with your presence. [29](#) Now men and brethren, permit me to speak to you openly concerning Patriarch David, who is dead and buried and whose sepulchre is with us to this day. [30](#) For he was a prophet, and he knew that God had sworn by an oath to him, that of the fruit of his loins, according to the flesh, he would raise up one to sit on his throne. [31](#) So he foresaw and spoke concerning the resurrection of Christ, that his soul was not left in the grave, neither did his body see corruption. [32](#) This very Jesus, God has raised up, and we are all his witnesses.

[33](#) It is he who is exalted by the right hand of God, and has received from the Father the promise of the Holy Spirit, and has poured out gifts which you now see and hear. [34](#) For David did not ascend into heaven, because he himself said, The Lord said unto my Lord, Sit thou on my right hand, [35](#) Until I make thy foes thy footstool. [36](#) Therefore let all the house of Israel know assuredly that God has made this very Jesus whom you have crucified, both Lord and Christ.

[37](#) When they heard these things, their hearts were touched and they said to Simon and the rest of the apostles, Our brethren, what shall we do? [38](#) Then Simon said to them, Repent and be baptized, every one of you in the name of the LORD Jesus for the remission of sins, so that you may receive the [gift](#) of

the Holy Spirit. [39](#) For the promise was made to you and to your children, and for all of those who are far off, even as many as the very God shall call.

[40](#) And he testified to them with many other words and besought them, saying, Save yourselves from this sinful generation. [41](#) And those men among them who readily accepted his word and believed were baptized and about three thousand souls were added in that day.

[42](#) And they continued steadfastly in the teaching, of the apostles and they took part in prayer and in the breaking of bread. [43](#) And fear came upon every soul: and many miracles and wonders were done by the apostles in Jerusalem. [44](#) And all believers were together, and had all things in common; [45](#) And those who had possessions sold them and divided to each man according to his need. [46](#) And they went to the temple every day with one accord; and at home they broke bread, and they received food with joy and with a pure heart, [47](#) Praising God, and finding favour with all the people. And our LORD daily increased the congregation of the church.

BOOK of TRUTHS – PADGETT MESSAGES:

July 20, 1915

Book of Truths

1914 – 1923

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I am here, John, Apostle of Jesus –

I desire to write a little while and tell you of the wonderful love that the Master has for you in your selection to do his work. So I say, he loves you not only because you are his choice for doing his work, but because he wants you to become a very spiritual man having a large soul development, and becoming fitted to enter his kingdom and becoming one of his near and dear followers and brothers in the love of the Father.

I do not know of any mortal who has been so blessed in his Earth life. Even we who were called by him when on Earth were not so blessed, until we received the holy spirit at Pentecost, as you are now doing. You will receive this great gift in greater abundance in a short time, and then you will realize what the gift of the Divine Love means to your soul and to your happiness on Earth. So, you are now my brother and a new apostle of the Master, and I know your work will be greater in extent than was the work of any of us when we were trying to spread his teachings while on Earth. I hope that God will bless you abundantly and keep you free from all sin and error. I am with you very frequently, trying to help you to obtain the Divine Love of the Father.

Well, you will receive it, and when you do, as you say, all other things will come to you – I mean all things necessary to carry on the work that has been assigned to you. So with all my love and blessings, and the assurance that you will soon receive the love in increased abundance and do this great work with a faith that will not falter.

I am your brother and friend – John

Acts 3

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

1 IT came to pass as Simon Peter and John were going up together to the temple at the time of prayer, at the ninth hour, 2 Behold a certain man, lame from his mother's womb, was carried by men who were accustomed to bring him and lay him at the gate of the temple which is called Beautiful so that he might ask alms from those who entered into the temple.

3 And when he saw Simon Peter and John entering the temple, he begged of them to give him alms. 4 And Simon Peter and John looked at him and said, Look at us. 5 And he looked at them, expecting to receive something from them. 6 Then Simon Peter said to him, gold and silver have I none; but what I have I give to you: In the name of our LORD Jesus Christ of Naz'a-reth rise up and walk. 7 And he took him by the right hand and lifted him up; and in that very hour his legs and his feet received strength. 8 And he, leaping up, stood and walked, and entered with them into the temple, walking and leaping and praising God. 9 And all the people saw him walking and praising God; 10 And they recognized that he was the beggar who had sat daily and asked alms at the gate which is called Beautiful; and they were filled with amazement and wonder at what had happened. 11 And as he was assisted by Simon and John, all the people ran in astonishment towards them to the porch that is called Solomon's.

12 And when Simon Peter saw it, he said to them, Men of Israel, why are you wondering at this man or why are you looking at us as though by our own power or authority we had made this man to walk?

13 The God of Abraham and of Isaac and of Jacob, the God of our Fathers has glorified his Son Jesus whom you delivered up and denied him in the presence of Pilate when he was determined to let him go.

14 But you denied the Holy One and the Righteous and asked a murderer to be given to you; 15 And killed the Prince of Life, whom God has raised from the dead; all of us are his witnesses. 16 Faith in his name has healed this man whom you see and know and made him strong; it is the faith in him which has granted this healing before you all. 17 But now, my brethren, I know that you did this through ignorance just as your leaders did it. 18 But those things, which God before had preached by the mouth of all the prophets, that his Christ should suffer, he has so fulfilled. 19 Repent, therefore, and be converted, that your sins may be blotted out when the times of tranquillity shall come to you from before the presence of the LORD; 20 And he shall send to you One who has been prepared for you, even Jesus Christ; 21 Whom the heaven must receive until all the things which God has spoken by the mouth of his holy prophets, since the world began should be fulfilled. 22 For Moses said, The LORD shall raise up a prophet like me for you from among your brethren; listen to him in all that he shall say to you. 23 And it shall come to pass that every soul which will not listen to that prophet, shall be lost from her people. 24 Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, and preached have likewise foretold of these days. 25 You are the children of the prophets, and of the covenant which God made with our fathers, saying to Abraham, By your seed shall all the kindred of the Earth be blessed. 26 Now it was for you first, God appointed and sent his Son to bless you if you turn and repent from your evils.

Acts 4

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

1 AND while they were speaking these words to the people, the priests and the Sad'du-ceeds and the leaders of the temple rose up against them, 2 Being infuriated that they taught the people and preached through Jesus the resurrection from the dead. 3 And they laid hands on them and detained them until the next day, for it was now eventide. 4 Howbeit many of them who heard the word believed; and the number of the men was about five thousand.

5 And the next day, the leaders and the elders and the scribes gathered together; 6 And also Annas the high priest, and Ca'iaphas and John and Alexander and those who were of the family of the high priest. 7 And when they had made them to stand in the midst, they asked, By what power or by what name have you done this? 8 Then Simon Peter, filled with the Holy Spirit, said to them, Leaders of the people and elders of the house of Israel, listen. 9 If we are convicted today by you, concerning the good which has been done to a sick man, on the ground of by what means he was healed; 10 Then let it be known to you, and to all the people of Israel, By the name of Jesus Christ of Nazareth, whom you crucified, and whom God raised from the dead, behold this man stands before you, healed. 11 This is the stone which you builders have rejected, which is become the head of the corner. 12 There is no salvation by any other man; for there is no other name under heaven given among men, whereby we must be saved. 13 Now when they had heard the speech of Simon Peter and John, which they had spoken boldly, and perceived that they were unlearned and ignorant men, they marvelled; and they recognized them that they had been with Jesus. 14 And because they saw the lame man who was healed standing with them they could say nothing against them.

15 But when they had commanded them to be taken aside out of the council, they conferred among themselves, 16 Saying, What shall we do to these men? for behold a miracle has openly been performed by them and it is known to all that dwell in Jerusalem; and we cannot deny it. 17 But, so that this news should not spread further among the people, let us threaten them that they speak henceforth to no man in this name. 18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus. 19 But Simon Peter and John answered and said to them, Whether it be right before God to listen to you more than to God, you judge. 20 For we cannot stop speaking about the things which we have seen and heard. 21 So when they had further threatened them, they let them go; for they found no cause to punish them because of the people: for all men praised God for that which was done. 22 For the man on whom this miracle of healing had been wrought, was more than forty years old.

23 After they were released, they went to their brethren and told them all that the high priests and elders had said. 24 And when they heard this, they all together lifted up their voice to God and said, O LORD, you are the God who has made Heaven and Earth and the seas and all that in them is: 25 You are the One who spoke through the Holy Spirit by the mouth of your servant David when he said, Why did the people rage and the nations devise worthless things? 26 The kings and the rulers of the Earth have revolted and have taken counsel together against the LORD and against his Anointed. 27 For truly, they assembled in this very city, together with both Herod and Pilate and with the Gentiles and with the people of Israel, against your holy Son Jesus, 28 To execute whatever your hand and your will had previously decreed to take place. 29 And even now, O LORD, look and see their threatenings; and grant to your servants that they may freely preach your word, 30 Just as your hand is freely stretched out for healings, and wonders and the miracles which are done in the name of your holy Son Jesus. 31 And

when they had petitioned and made their supplications, the place in which they were assembled together was shaken, and they were all filled with the Holy Spirit and they spoke the word of God boldly.

[32](#) Now the congregation of the believers were of one soul and of one mind; not one of them spoke of the property he possessed as his own; but everything they had was in common. [33](#) And the apostles testified with great power concerning the resurrection of Jesus Christ; and they were all greatly favoured. [34](#) There was not a man among them who was destitute; for those who possessed fields and houses sold them and brought the money for the things that were sold, [35](#) And placed them at the disposal of the disciples; and the proceeds were then given to every man according to his needs. [36](#) Now Joseph whom the apostles surnamed Bar'na-bas (which is, interpreted, the son of consolation), a Levite of the country of Cy'prus, [37](#) Had a field and he sold it and brought the price and placed it at the disposal of the apostles.

Acts 5

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

[1](#) BUT a certain man called An-a-ni'as, together with his wife named Shapphi'ra, sold his field. [2](#) And he took some of the price and hid it, and his wife also knew of it, and he brought some of the money and placed it at the disposal of the apostles. [3](#) And Simon Peter said to him, An-a-ni'as, why has Satan so filled your heart that you should lie to the Holy Spirit and hide part of the money of the price of the field? [4](#) Was it not your own before you sold it? And after it was sold, had you not the sole authority over its price? What made you think to do this thing? You have not only lied to men but to God. [5](#) And when An-a-ni'as heard these words, he fell down and died; and great fear came upon all of those who heard these things. [6](#) The younger men among them arose, and moved his body aside. Then they took him out and buried him. [7](#) Three hours later his wife also came in, not knowing what had happened. [8](#) Simon Peter said to her, Tell me if you sold the field for this price? She said, Yea, for this price. [9](#) Then Simon Peter said to her, Because you have been partners to tempt the Spirit of the LORD, behold the feet of the men who have buried your husband are at the door, and they shall carry you out also. [10](#) And in that very hour she fell down at their feet and died, and the young men came in and found her dead, and they picked her up and carried her away and buried her by the side of her husband. [11](#) And great fear came upon all the congregation and upon all who heard what had happened.

[12](#) Many miracles and signs were wrought among the people by the apostles, and they were all gathered together in the portico of Solomon. [13](#) And of the unbelievers, no one dared to interfere with them, but the people held them in respect. [14](#) And the number of those who believed in the LORD was greatly increased by multitudes, both of men and women. [15](#) They even brought out the sick into the streets and laid them on bed quilts so that when Simon Peter should happen to pass by, his shadow might fall upon them. [16](#) Many came to them from other cities around Jerusalem, bringing the sick and mentally afflicted, and they were all healed.

[17](#) Then the high priest was filled with jealousy and all of those who were with him, for they were adherents to the teachings of the Sad'du-ceeds, [18](#) So they laid hold on the apostles and arrested them and bound them in prison. [19](#) But during the night, the angel of the LORD opened the door of the prison and brought them forth and said to them, [20](#) Go, stand in the temple and speak to the people all these words of life. [21](#) Accordingly they went out early in morning and entered into the temple and taught the people. But the high priest and those who were with him called their associates and the elders of Israel, and sent

to the prison to bring the apostles. [22](#) And when those who were sent by them, went, and did not find them in the prison, they returned, [23](#) Saying, We found the prison carefully locked and also the guards standing at the doors; and we opened them but found no man there. [24](#) When the high priest and the leaders of the temple heard these words, they were astonished at them and they were reasoning how it could happen, [25](#) When a man came and informed them, Behold! The men whom you put in prison are standing in the temple and teaching the people.

[26](#) Then the leaders went with the soldiers to bring them, not by force, for they were afraid that the people might stone them. [27](#) And when they had brought them, they made them stand before the whole council, and the high priest proceeded, [28](#) Saying, Did we not strictly command you not to teach any man in this name? And behold, you have filled Jerusalem with your doctrine; and intend to bring the blood of this man upon us. [29](#) Then Simon Peter with the rest of the apostles answered and said to them, We must obey God rather than men. [30](#) The God of our fathers has raised up Jesus whom you murdered when you crucified him on the cross. [31](#) This very one God has appointed a Prince and a Saviour, and has lifted him up by his right hand so that he may grant repentance and forgiveness of sins to Israel.

[32](#) And we are the witnesses of these words; so is also the Holy Spirit whom God has given to those who believe in him. [33](#) When they heard these words, they were enraged and thought to murder the apostles. [34](#) Then one of the Phar'i-sees whose name was Ga-ma'li-el, a teacher of the law and honoured by all the people, rose up and ordered them to take the apostles outside for a little while; [35](#) Then he said to them, Men of Israel, take heed to yourselves, and find out what is the best for you to do about these men. [36](#) For before these days, rose up Theu'das, boasting himself to be a great man; and about four hundred men followed him: he was slain; and those who followed him were scattered and nothing came of them. [37](#) After him rose up Judas, the Gal-i-le'an, in the days when people were registering for the head tax, and he misled many people into following him. He died; and all of those who followed him were dispersed. [38](#) So now I tell you, Keep away from these men and let them alone; for if this thought and this work is of men, it will fail and pass away. [39](#) But if it be of God, you cannot suppress it, lest perchance you find yourself standing in opposition to God. [40](#) And they listened to him, and they called the apostles, and scourged them, and commanded them not to speak in the name of Jesus, and let them go. [41](#) The apostles went out from the presence of the council rejoicing that they had been worthy to suffer abuse for the sake of his name. [42](#) And they did not cease to teach daily in the temple and at home and to preach concerning our LORD Jesus Christ.

Acts 6

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

[1](#) AND in those days, when the number of disciples had increased, the Hel'len-ist converts murmured against the Hebrew converts because their widows were discriminated against in the daily distribution.

[2](#) So the twelve apostles called the whole multitude of the converts and said to them, It is not good that we should leave the word of God and serve food.

[3](#) Wherefore, brethren, examine and select from among you seven men of good repute who are full of the Spirit of the LORD and of wisdom, so that we may appoint them to this task. [4](#) And we will give ourselves continually to prayer and to the ministry of the word. [5](#) This suggestion pleased the whole people so they chose Stephen, a man full of faith and the Holy Spirit, and Philip and Proch'orus and Ni-ca'nor and Ti'mon and Par'menas and Nic'o-las, a proselyte of An'ti-och. [6](#) These men stood before the

apostles: who, as they prayed, laid their hands on them. [7](#) And the word of God spread; and the number of the converts in Jerusalem increased greatly; and many people of Jewish faith became converts.

[8](#) Now Stephen was full of grace and power and did great wonders and miracles among the people. [9](#) Then there arose certain men of the synagogue, which is called the synagogue of the Lib'er-tines, and Cy-re'ni-ans and Al-exan'dri-ans and Ci-li'ci-ans and persons from Asia Minor, and they debated with Stephen. [10](#) But they were unable to stand up against the wisdom and the spirit by which he spoke. [11](#) Then they sent men and instructed them to say, We have heard him speak blasphemous words against Moses and against God. [12](#) And they stirred up the people and the elders and the scribes, and they rose up against him and seized him and brought him into the midst of the council. [13](#) And they appointed false witnesses who said, This man does not cease to speak against the law and against this holy land: [14](#) For we have heard him say that Jesus of Nazareth shall destroy this country and shall change the customs which Moses entrusted to you. [15](#) Then all who were seated at the council looked at him and saw that his face was like the face of an angel.

Acts 7

<http://www.studylight.org/bible/glt/acts/7.html>

[1](#) THEN the high priest asked Stephen, Are these things so? [2](#) He said, Men, brethren and our fathers, harken: The God of glory appeared to our father Abraham when he was still in Mes-opo- ta'mi-a before he came to dwell in Ha'ran. [3](#) And he said to him, Get out of your land and from your relatives and come into the land which I shall show you. [4](#) Then Abraham left the land of the Chalde'ans and he came and settled in Ha'ran and from thence, after his father's death, God removed him into this land in which you now live. [5](#) And he gave him no inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it as an inheritance to him and to his posterity, when as yet he had no son. [6](#) God spoke to him and said, Your descendants will be settlers in a foreign land where they will be enslaved and mistreated for a period of four hundred years. [7](#) But the people to whom they will be enslaved I will condemn, said God, and after that, they shall go out and serve me in this land. [8](#) God gave Ab'raham the covenant of circumcision; and then Abraham begat Isaac, and circumcised him on the eighth day; and Isaac begat Jacob; and Jacob begat our twelve patriarchs. [9](#) And our forefathers were jealous of Joseph; so they sold him into Egypt; but God was with him.

[10](#) And he saved him from all his oppressors and gave him favour and wisdom before Pharaoh, king of Egypt; and Pharaoh appointed Joseph an overlord over Egypt and over all his house. [11](#) Now there came a famine which brought great distress throughout Egypt and in the land of Ca'naan so that our forefathers found no sustenance. [12](#) But when Jacob heard that there was wheat in Egypt, he sent out our forefathers on their first venture. [13](#) When they went the second time, Joseph made himself known to his brothers; and Joseph's family was made known to Pharaoh. [14](#) Then Joseph sent and brought his father Jacob and all his family, seventy-five souls in number. [15](#) So Jacob went down to Egypt where he and our forefathers died. [16](#) And he was removed to Sy'chem and buried in the sepulchre which Abraham had bought for a sum of money from the sons of Ha'mor.

[17](#) But when the time of the promise was at hand, which God had sworn to Abraham, the people had already increased and become strong in Egypt, [18](#) Till another king reigned over Egypt who knew not Joseph. [19](#) He dealt deceitfully with our kindred, ill treated our forefathers, and commanded that they cast out their male children to the end that they might not live. [20](#) During that very period Moses was

born, and he was favoured before God, so that for three months he was nourished in his father's house. [21](#) And when he was cast away by his mother, Pharaoh's daughter found him and reared him as a son for herself. [22](#) So Moses was trained in all the wisdom of the E-gyp'tians and he was well versed in his words and also in his deeds. [23](#) And when he was forty years old, it came into his heart to visit his brethren, the children of Israel. [24](#) When he saw one of his own kindred mistreated, he avenged him and did justice to him, and killed the E-gyp'tian who had mistreated him. [25](#) For he thought his brethren, the Is'ra-elites, would understand that God would grant them deliverance by his hand, but they understood not. [26](#) And the next day he found them quarrelling one with another and he pleaded with them that they might be reconciled, saying, Men, you are brothers; why are you wronging one another? [27](#) But the one who was wronging his fellow thrust him aside and said to him, Who appointed you leader and judge over us? [28](#) Perhaps you want to kill me as you killed the Egyptian yesterday. [29](#) And because of this saying, Moses fled and took refuge in the land of Ma'di-an where two sons were born to him.

[30](#) And when he had completed forty years, there appeared to him in the wilderness of Mount Si'nai, an angel of the LORD in a flame of fire in a bush. [31](#) When Moses saw it, he wondered at the sight: and as he drew near to look at it, the LORD spoke to him in a loud voice, [32](#) Saying, I am the God of your fathers, the God of Abraham and of Isaac and of Jacob. And Moses trembled and dared not look at the sight. [33](#) Then the LORD said to him, Take off your shoes from your feet, for the ground on which you stand is holy. [34](#) Already I have seen the affliction of my people in Egypt, I have heard their groans, and I have come down to deliver them. And now come, I will send you into Egypt. [35](#) This Moses whom they had denied, saying, Who appointed you leader and judge over us?, this very one God sent to be a leader and deliverer to them by the hand of the angel which had appeared to him in the bush. [36](#) It was he who brought them out after he had performed miracles, wonders, and signs in the land of Egypt and in the Red sea and in the wilderness for forty years. [37](#) This is the Moses who said to the children of Israel, The LORD your God will raise up for you a prophet, like me, from among your brethren; give heed to him. [38](#) It was he who was in the congregation in the wilderness with the angel who spoke to him and to our fathers in Mount Sinai: He is the one who received the living words to give to us. [39](#) Yet our fathers would not listen to him, but they left him, and in their hearts turned towards Egypt. [40](#) They said to Aar'on, Make us gods to go before us, for this very Moses who brought us out of the land of Egypt, we do not know what has become of him. [41](#) And they made a calf for themselves in those days and offered sacrifices to idols and were pleased with the work of their hands.

[42](#) Then God turned and gave them up that they might worship the host of heaven as it is written in the book of the prophets, O Is'rael-ites, why have you offered me slain animals or sacrifices during the period of forty years in the wilderness? [43](#) Indeed you have borne the tabernacle of Mo'loch and the star of the god Rem'phan; and you have made images to worship them; therefore I will remove you beyond Bab'y-lon. [44](#) Behold the tabernacle of the testimony of our fathers was in the wilderness just as he who spoke to Moses had commanded him to make it after the pattern which he had shown him. [45](#) And this very tabernacle, our fathers, together with Joshua, brought into the land which God took away from the peoples whom he drove out before them and gave it to them for an inheritance, and it was handed down until the days of David: [46](#) Who found favour before God and asked that he might find a dwelling place for the God of Jacob. [47](#) But Solomon built God a house. [48](#) Yet the Most High did not dwell in temples made with hands for, as the prophet had said, [49](#) Heaven is my throne, and Earth is the footstool under my feet. What kind of house will you build me? says the LORD, or Where is the place of my rest? [50](#) Behold, has not my hand made all these things?

[51](#) O you stubborn and insincere in heart and hearing, you always resist the Holy Spirit: as your fathers did, so do you. [52](#) Which of the prophets have not your fathers persecuted and murdered? Especially have they slain those who foretold the coming of the Righteous One whom you betrayed and murdered. [53](#) You received the law by the disposition of angels, and have not kept it.

[54](#) When they heard these things, they were enraged, and gnashed their teeth at him. [55](#) But he, full of faith and Holy Spirit, looked up to heaven and saw the glory of God and Jesus standing at the right hand of God. [56](#) And he said, Behold I see the heavens opened and the Son of Man standing at the right hand of God. [57](#) Then they cried out with a loud voice, and stopped their ears and with one accord, shouted threats against Stephen. [58](#) And they seized him and took him outside the city and began to stone him. Those who testified against him placed their clothes under the care of a young man called Saul. [59](#) And they stoned Stephen as he prayed, saying, Our LORD Jesus, accept my spirit. [60](#) And as he knelt down, he cried with a loud voice and said, Our LORD, do not hold this sin against them. When he had said this, he passed away.

Acts 8

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

[1](#) SAUL was pleased to have had a part in the murder of Stephen. At that very time there was severe persecution against the church at Jerusalem; and they were all, with the exception of the apostles, dispersed throughout the towns of Jud'a and Sama'ria. [2](#) And devout men picked up Stephen and buried him, and they mourned over him in great sorrow. [3](#) As for Saul, he continued to persecute the church of God, entering into houses and dragging out men and women and delivering them to prison,

[4](#) So that they that were scattered abroad went everywhere preaching the word of God. [5](#) Then Philip went down to a Samaritan city and preached to them about Christ. [6](#) And when the people of that place heard his word, they gave heed and listened attentively to everything Philip said, because they saw the miracles which he did. [7](#) Many who were mentally afflicted, cried with loud voices and were restored; and others who were paralytic and lame, were healed. [8](#) And there was great joy in that city. [9](#) Now there was there a man called Semon, who had lived in that city a long time, and who had deceived the Samaritan people by his magic, boasting of himself and saying, I am the greatest one. [10](#) And both the noblest and the least followed him, saying, He is the greatest power of God. [11](#) All of them listened to him, because for a long time he had bewitched them with his sorceries. [12](#) But when they believed Philip, preaching the things concerning the kingdom of God in the name of our LORD Jesus Christ, they were baptized, both men and women. [13](#) Semon himself also believed and was baptized and attached himself to Philip, and as he saw the miracles and great signs performed by his hand, he marvelled greatly.

[14](#) Now when the apostles at Jerusalem heard that the Samaritan people had accepted the word of God, they sent to them Simon Peter and John, [15](#) Who, when they went down, prayed over them that they might receive the Holy Spirit. [16](#) For as yet it had not come upon them although they had been baptized in the name of our Lord Jesus. [17](#) Then they laid their hands on them and they received the Holy Spirit. [18](#) And when Semon saw that the Holy Spirit was given by the laying on of the apostles' hands, he offered them money, [19](#) Saying, Give me also this authority so that on whomsoever I lay hands, he may receive the Holy Spirit. [20](#) Simon Peter said to him, Let your money perish with you because you have thought that the gift of God may be purchased with wealth. [21](#) You have no part nor lot in this faith

because your heart is not right in the sight of God. [22](#) Repent, therefore, of this evil of yours, and beseech God that he may perhaps forgive you for the guile which is in your heart. [23](#) For I see your heart is as bitter as gall and you are in the bonds of iniquity. [24](#) Then Semon answered and said, Pray God for me so that none of these things which you have spoken may come upon me. [25](#) Now when Simon Peter and John had testified and taught them the word of God, they returned to Jerusalem after they had preached in many Samaritan villages.

[26](#) And the angel of the LORD spoke to Philip, saying, Arise, and go south by way of the desert that leads down from Jerusalem to Gaza, [27](#) So he arose and went: and he was met by a eunuch, who had come from E-thi-o'pi-a; an official of Can'da-ce, queen of the E-thio'pi-ans, who had the charge of all her treasure, and had come to worship at Jerusalem. [28](#) While he was returning, sitting in his chariot, he read the book of the prophet Isa'iah. [29](#) And the Spirit said to Philip, Go near and keep close to the chariot. [30](#) And as Philip drew near and heard him reading from the book of the prophet I-sa'iah, he said to him, Do you understand what you are reading? [31](#) And the E-thi-o'pi-an said, How can I understand unless some one teach me? and he invited Philip to come up and sit with him. [32](#) The portion of the scripture which he was reading was this: He was led like a lamb to the slaughter, and like a ewe sheep before the shearer, so he opened not his mouth: [33](#) In his humiliation, he suffered imprisonment and judgment: none can tell his struggle, for even his life is taken away from the Earth. [34](#) And the eunuch said to Philip. I pray you, of whom does this prophet speak? of himself or of some other man? [35](#) Then Philip opened his mouth and began at that same scripture and preached to him concerning our LORD Jesus. [36](#) And as they went on their way, they came to a place where there was water; and the eunuch said, Behold here is water; what prevents me from being baptized? [38](#) And he commanded the chariot be stopped: and both went down into the water, and Philip baptized the eunuch. [39](#) And when they came up from the water, the Spirit of the LORD caught Philip away and the eunuch saw him no more: and he went on his way rejoicing. [40](#) Philip was found at Az-o'tus: and from there he travelled around and preached in all the cities till he came to Cs-a-re'a.

Acts 9

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

[1](#) NOW Saul was still filled with anger and with threats of murder against the disciples of our LORD, [2](#) And he asked the high priests to give him letters to the synagogues at Damascus, that if he should find anyone, men or women, following this faith, he might bring them bound to Jerusalem. [3](#) And as he journeyed, he came near Damascus: and suddenly a light from the sky shone round about him; [4](#) And he fell to the ground, and heard a voice saying to him, Saul, Saul, why do you persecute me? You make it hard for yourself by kicking against the pricks. [5](#) Saul answered and said, Who are you my LORD? and our LORD said, I am Jesus of Nazareth whom you persecute: [6](#) And he, trembling and astonished, said, LORD, what will you have me to do? And the LORD said to him, Arise and go into the city, and there you will be told what you must do. [7](#) And the men who journeyed with him stood speechless, hearing only a voice, but seeing no man. [8](#) And Saul arose from the ground, but he could not see even though his eyes were open; and they led him by the hand and brought him into Damascus. [9](#) And he was unable to see for three days during which he neither ate nor drank.

[10](#) Now there was in Damascus a disciple named An-a-ni'as, and the LORD said to him in a vision, An-a-ni'as. And he said, Behold, I am here, my LORD. [11](#) And our LORD said to him, Arise, and go into the street which is called Straight and enquire at the house of Judas for Saul of the city of Tarsus: for

behold, he is praying. [12](#) And he has seen in a vision a man named An-a-ni'as coming in and laying his hand on him to restore his sight. [13](#) Then An-a-ni'as said, My LORD, I have heard from many concerning this man, how much misery he has brought to your saints in Jerusalem. [14](#) And behold here also he has authority from the high priests to bind all who call on your name. [15](#) But the LORD said to him, Arise and go: he is the agent whom I have chosen for myself to carry my name to the Gentiles and kings, and the children of Israel: [16](#) For I will show him how great things he must suffer for my name's sake. [17](#) Then An-a-ni'as went to him at the house, and laying his hands on him, said, Saul, my brother, our LORD Jesus, who appeared to you on the way when you were coming, has sent me that you may receive your sight and be filled with the Holy Spirit. [18](#) And in that hour, there fell from his eyes something like scales; and his eyesight was restored; and he arose and was baptized. [19](#) And when he had received food, he was strengthened, and he remained several days with the disciples in Damascus. [20](#) From that time on, he preached in the Jewish synagogues concerning Jesus, that he is the Son of God. [21](#) But all those who heard him were amazed and said: Is this not he who persecuted those who called on this name in Jerusalem and behold, he was sent here for that very purpose that he might bring them bound to the high priests? [22](#) But Saul became more powerful and he made the Jews who dwelt in Damascus tremble when he proved that Jesus is the Christ.

[23](#) After he had been there many days, the Jews plotted against him to kill him. [24](#) But their conspiracy was made known to Saul, how they watched the gates of the city day and night to kill him. [25](#) Then the disciples placed him in a basket and let him down over the wall during the night. [26](#) Then Saul went to Jerusalem, and wanted to join the disciples, but they were all afraid of him, and could not believe that he was a convert. [27](#) But Bar'na-bas took him and brought him to the apostles, and told them how he had seen the LORD on the way, and how he had spoken to him, and how in Damascus he had spoken openly in the name of Jesus. [28](#) So he went in and out with them at Jerusalem. [29](#) And he spoke openly in the name of Jesus, and debated with the Jews who understood Greek: but they wanted to kill him. [30](#) And when the brethren knew it, they brought him by night to Cs-a-re'a, and from thence they sent him to Tarsus. [31](#) Then the church throughout Juda and Galilee and Samaria was at peace, and strengthened itself and developed obedience and reverence to God, and by the consolation of the Holy Spirit, it increased in numbers.

[32](#) And it came to pass, while Simon Peter travelled to various cities, he came down also to the saints who dwelt at the city o Lyd'da. [33](#) And there he found a man named near, who had been paralysed and had lain in bed eight years. [34](#) And Simon Peter said to him, ne-as, Jesus Christ heals you: Arise, and make your bed. And he arose immediately. [35](#) And all who dwelt at Lyd'da and Sharon saw him and turned to God.

[36](#) Now there was in the city of Joppa a woman disciple called Tab'i-tha, which means gazelle and interpreted Dorcas; she was rich in good works and in charitable acts. [37](#) And it came to pass in those days, that she was sick, and died: they bathed her, and laid her in an upper room. [38](#) And the disciples heard that Simon Peter was in the city of Lyd'da, which is beside Joppa; they sent to him two men, desiring him to come to them without delay. [39](#) Then Simon Peter arose and went with them. And when he had arrived, they took him to the upper room where all the widows were gathered around her weeping and they showed him shirts and cloaks which Tab'itha had given them when she was alive. [40](#) But Simon Peter put all the people out and knelt down and prayed; then he turned to the body and said, Tab'i-tha, arise. And she opened her eyes, and when she saw Simon Peter, she sat up. [41](#) And he gave her his hand, and lifted her up; then he called the saints and widows and presented her to them

alive. [42](#) And this was known throughout the city and many believed in our LORD. [43](#) Peter remained in Joppa many days, staying at the house of Simon Bur-sa'ya, the tanner.

BOOK of TRUTHS – PADGETT MESSAGES:

June 28, 1915 – Saul of Tarsus (now Paul)

Book of Truths

1914 – 1923

www.lulu.com

I was never stricken blind or taken to the house of the prophet of God as the Bible says.

My vision though was plain enough, and I heard the voice upbraiding me, and I believed, but at times there would come this doubt that I speak of. Of course, from my epistles you would never think that I had any doubts, and I purposely abstained from making known my doubts and so called it my besetting sin.

Acts 10

<http://www.studylight.org/bible/glt/acts/10.html>

[1](#) THERE was in Cs-a-re'a a man called Cornelius, a centurion of the regiment which is called the Italian, [2](#) A righteous and God-fearing man as were all his household; which gave much alms to the people, and always sought after God. [3](#) Very openly in a vision about three o'clock in the afternoon he saw an angel of God who came in to him, and said to him, Cornelius. [4](#) And he looked at the angel and was afraid, and he said, What is it, my LORD? And the angel said to him, Your prayers and your alms have come up for a memorial before God. [5](#) And now send men to the city of Joppa, and bring here Simon who is called Peter: [6](#) Behold he is staying with Simon Bur-saya, the tanner, whose house is by the seaside. [7](#) And when the angel who spoke to him had departed, Cornelius called two of his household, and a soldier who believed in God and was obedient to him; [8](#) And he related to them everything that he had seen, and sent them to Joppa.

[9](#) The next day, while they were on their journey, drawing near to the city, Simon Peter went up upon the housetop to pray about noontime. [10](#) And he became hungry, and wanted to eat: but while they were preparing food for him, he was seized with a sudden faintness. [11](#) And he saw the sky open and something fastened at the four corners, resembling a large linen cloth, was let down from heaven to the Earth: [12](#) And there were in it all kind of four footed beasts, and creeping things of the Earth, and fowls of the air. [13](#) And there came a voice to him, saying, Simon Peter, rise; kill and eat. [14](#) But Simon Peter said, Far be it, my LORD; for I have never eaten anything which was unclean and defiled. [15](#) And again the voice came to him a second time, What God has cleansed, you should not call unclean. [16](#) This happened the third time: then the cloth was lifted up to the heaven. [17](#) Now while Simon Peter was bewildered, wondering in himself what the vision he had seen should mean, the men who were sent by Cornelius arrived, and enquired for the house in which Simon Peter had been staying, and they came and stood at the door of the courtyard. [18](#) And from there they called and asked if Simon who is called Peter stayed there.

[19](#) While Simon Peter meditated about the vision, the Spirit said to him, Behold three men seek you. [20](#) Arise, go down, and go with them, without doubt in your mind: for I have sent them. [21](#) Then Simon Peter went down to the men and said, I am the man you seek. What is the purpose of your mission? [22](#) They said to him, A man called Cornelius, a righteous and God-fearing centurion of whom all the

Jewish people speak well, was told in a vision by a holy angel to send and bring you to his house and to hear words from you. [23](#) So Simon Peter brought them into the place where he was staying and welcomed them. The next day he arose and went with them, and a few men from amongst the brethren of Joppa accompanied him. [24](#) And the next day they entered Cs-are'a. And Cornelius was waiting for them, and all his relatives and also his dear friends were assembled with him. [25](#) And just as Simon Peter was entering, Cornelius met him and threw himself at his feet and worshipped him. [26](#) But Simon Peter raised him, saying, Stand up; I am but a man also. [27](#) And after he had talked with him, he went in and found a great many people had come there. [28](#) So he said to them, You know well that it is unlawful for a Jew to associate with a stranger who is not of his tribe; but God has showed me that I should not call any man common or unclean. [29](#) This is why I came at once when you sent for me: but now let me ask you, for what reason have you sent for me? [30](#) Then Cornelius said to him, Four days I have been fasting; and at three o'clock in the afternoon while I was praying in my house, a man dressed in white garments stood before me. [31](#) And said to me, Cornelius, your prayer has been heard, and your alms are a memorial before God. [32](#) But send to the city of Joppa and bring Simon, who is called Peter; behold he is staying in the house of Simon Bur-sa'ya, the tanner, by the seaside: and he will come and talk with you. [33](#) At that very time I sent for you, and you have done well to come. Behold we are all here present before you, and we wish to hear everything commanded thee from God.

[34](#) Then Simon Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons: [35](#) But among all people, he who fears him and works righteousness is accepted with him. [36](#) For God sent the word to the children of Israel, preaching peace and tranquillity by Jesus Christ: he is the LORD of all. [37](#) And you also are familiar with the news which was published throughout Juda, which sprang from Galilee, after the baptism preached by John; [38](#) Concerning Jesus of Nazareth, whom God anointed with the Holy Spirit and with power, and who, because God was with him, went about doing good and healing all who were oppressed of the devil. [39](#) And we are witnesses of all things which he did throughout the land of Juda and in Jerusalem. This very one the Jews crucified on a cross and killed him: [40](#) Him God raised on the third day, and showed him openly; [41](#) Not to all the people, but to us who have been chosen by God to be his witnesses, for we did eat and drink with him after his resurrection from the dead. [42](#) And he commanded us to preach to the people and to testify, that it is he who was ordained by God to be the judge of the living and of the dead. [43](#) To him, all the prophets testified that whosoever believes in his name shall receive remission of sins.

[44](#) While Simon Peter spoke these words, the Holy Spirit descended on all who heard the word. [45](#) And the Jewish converts who had come with him were seized with amazement because the gift of the Holy Spirit was poured out on the Gentiles also; [46](#) For they heard them speak with divers tongues, and magnify God. [47](#) Then Simon Peter said to them, Can any man forbid water, that these people who have received the Holy Spirit, just as we have, should not be baptized? [48](#) And he commanded them to be baptized in the name of our LORD Jesus Christ. And they urged him to remain with them a few days.

BAPTISM

September 9, 1915 – Ann Rollins

Book of Truths

www.lulu.com

Baptism is not essential to a man's salvation. It is merely symbolical of the truth of a reuniting with the love of the Father, and when you can receive that love in substance and reality, what is the need of resorting to a mere shadow? I tell you that no baptism or drinking wine and eating bread in

remembrance of Jesus is necessary to salvation, and are not even advisable so far as the actual salvation of man is concerned; because many persons when they are baptized believe that is all that is necessary to salvation, and neglect the real development of the soul, and the desire to have the inflowing of the Divine Love, without which there is no salvation. Have faith and trust in the Master.

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

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

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

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

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

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

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

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

Acts 11

<http://www.studylight.org/bible/glt/acts/11.html>

1 AND the apostles and the brethren who were in Juda heard that the Gentiles also had received the word of God. 2 And when Simon Peter had come up to Jerusalem, those who upheld the circumcision contended with him, 3 Saying he had entered into the houses of uncircumcised men and had eaten with them. 4 Then Simon began to recite the facts one after another, saying, 5 As I was praying in Joppa, I saw in a vision something like a linen cloth descending from the sky, and it was tied at its four corners; and it came even to me. 6 And as I looked at it, I saw that there were in it four footed beasts, and creeping things of the Earth, and fowls of the air. 7 Then I heard a voice saying to me, Simon, arise, kill and eat. 8 And I said, Far be it, my Lord: for never has anything defiled and unclean entered my mouth. 9 But again the voice from heaven said to me, What God has cleansed, do not call unclean. 10 This happened three times: then everything was lifted up into heaven. 11 And in that very hour, three men who were sent to me by Cornelius from Cs-are'a came and stood at the gate of the courtyard where I was staying. 12 And the spirit said to me, Go with them, doubting nothing. And these six brethren accompanied me, and we entered the man's house. 13 And he related to us how he had seen an angel in his house, who stood and said to him, Send to the city of Joppa, and bring Simon who is called Peter; 14 And he shall speak to you words by which you and all of your household shall be saved. 15 And as I began to speak, the Holy Spirit came on them, as on us at the beginning. 16 Then I remembered that word of our LORD, when he said, John indeed baptized with water; but you shall be baptized with the Holy Spirit. 17 Now, therefore, if God has equally given the gifts to the Gentiles who believe in our LORD Jesus Christ, just as he gave to us, who am I that I should dispute God? 18 When they heard these words, they held their peace and glorified God, saying, Perhaps God has also granted to the Gentiles repentance unto life.

19 Now those who had been dispersed by the persecution which occurred on account of Stephen, travelled as far as Phoe-ni'ci-a and even to the land of Cyprus, and to An'tioch, preaching the word to none but to the Jews only. 20 But there were some men among them from Cyprus and from Cyrene; these men entered into An'ti-och and spoke to the Greeks and preached concerning our LORD Jesus. 21 And the hand of the LORD was with them: and a great number believed, and turned to the LORD. 22 Then tidings of these things came to the attention of the members of the congregation at Jerusalem: and they sent Bar'nabas to An'ti-och. 23 When he came there and saw the grace of God, he was glad, and he pleaded with them that they should follow our LORD with all their hearts. 24 For he was a good man, and full of the Holy Spirit and of faith: and many people were added to our LORD. 25 Then Bar'na-bas departed to Tar'sus, to seek for Saul. 26 And when he had found him, he brought him to An'ti-och. And for the whole year they assembled together in the church, and taught a great many people. The disciples were called Christians first at An'ti-och and from that time on.

27 And in those days came prophets from Jerusalem to An'ti-och. 28 And one of them, named Ag'a-bus, stood up and foretold by the spirit, that a great famine was to come throughout the land: the famine which occurred in the days of Clau'di-us C'sar. 29 Then the disciples, each one according to his ability, determined to set aside for relief to the brethren who dwelt in Ju-d'a. 30 This they did, and sent it there to the elders by the hands of Bar'na-bas and Saul.

Acts 12

<http://www.studyLight.org/bible/glt/acts/12.html>

1 NOW at that very time Herod the king surnamed A-grip'pa seized some of the people of the church to oppress them. 2 And he killed James the brother of John with the sword. 3 And when he saw that this pleased the Jews, he proceeded to arrest Simon Peter also. This happened during the days of unleavened bread. 4 So he seized him and put him in prison and delivered him to the care of sixteen soldiers to keep him, so that he might deliver him to the Jewish people after the passover.

5 And while Simon Peter was kept in the prison, continual prayer was offered for him to God by the church. 6 And on the very night before the morning that he was to be delivered up, while Simon Peter was sleeping between two soldiers, bound with two chains, and others were guarding the doors of the prison, 7 The angel of the LORD stood over him, and a light shone in all the prison: and the angel touched him on the side and awoke him, and said to him, Rise up quickly. And the chains fell off from his hands. 8 And the angel said to him, Bind on your girdle and put on your sandals. And so he did. And again he said to him, Put on your robe and follow me. 9 And he went out, and followed the angel, not knowing that what was done by the angel was true, but thought he saw a vision. 10 When they had passed the first and the second guard, they came to the iron gate and it opened to them of its own accord; and when they had gone out, and had passed one street, the angel departed from him. 11 And when Simon Peter came to himself he said, Now I surely know, that the LORD has sent his angel and has delivered me out of the hand of Herod, the king, and from all that the Jews were conspiring against me.

12 And when he understood, he went to the house of Mary the mother of John, whose surname was Mark; because many brethren were gathered there praying. 13 When he knocked at the door of the courtyard, a little girl named Rhoda came out to answer. 14 And when she recognized Simon's voice, because of her joy she did not open the door to him, but ran back and told, Behold Simon Peter stands at the gate of the courtyard. 15 They said to her, You are confused. But she argued that it was so. Then said they, Perhaps it is his angel. 16 But Simon Peter continued knocking at the door; and they went out, and saw him, and were astonished. 17 But he motioned to them with his hand to keep quiet; then he entered and related to them how the LORD had brought him out of the prison. And he said, Tell these things to James, and to our brethren. And he went out, and departed for another place. 18 Now when it was morning, there was great tumult among the soldiers as to what had become of Simon Peter. 19 When Herod had sought him and could not find him, he sentenced the guards and commanded that they should be put to death. And Simon Peter left Ju-d'a and stayed at Cs-a-re'a.

20 Herod was angry with the people of Tyre and Sidon, but they assembled together and came to him, and they appealed to Blas'tus, the king's chamberlain, and asked him that they might have peace, because their country was dependent upon the kingdom of Herod for food supplies. 21 Upon the set day Herod, arrayed in royal apparel, sat upon the throne and addressed the assembly. 22 And all the people shouted, saying, This sounds like the voice of God speaking and not that of a man. 23 And because he did not give the glory to God, in that very hour an angel of the LORD smote him, and he was eaten by disease and died. 24 But the gospel of God continued to be preached and to reach many. 25 Bar'na-bas and Saul, after they had fulfilled their ministry, returned from Jerusalem to An'ti-och, and took with them John whose surname was Mark.

Revelation 46: Peter's leadership of the Christian movement.

Received by Dr Samuels, Washington D.C.

May 9th and 12th, 1955

<http://new-birth.net/samuels-messages/53-revelations/revelation-46-peters-leadership-of-the-christian-movement/>

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

I am here, Peter.

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

Yes, I am here, with a considerable number of Celestial spirits who have been listening to your discussions regarding the spiritual truths, and I should like to corroborate what just was said in a [previous writing regarding my life](#); and the fact is that Jesus did not give me the leadership in the Christian movement while he was alive. I took upon myself the leadership, as it is explained substantially in the [Acts of the Apostles](#), and I spoke boldly at Pentecost and did work some miracles of healing; and it was this and some other acts that I did that gained for me the leadership of the apostles and the movement.

I would like to say a few words about the message which Jesus wrote to you tonight regarding the expectation of the Jews as to the [person and personality of their Messiah to come](#), and it is true that many of the Jews thought the Messiah must be an immortal being, for who but an immortal being could come directly from God! Thus, when Jesus appeared to Mary after his crucifixion, it dawned upon the apostles and many of the Jews that Jesus must be that Messiah; and so he whom they rejected in the flesh they accepted after his death as an immortal. And it is further true that it was expected after his ascension to Heaven that he would return to Earth very quickly and reign on Earth as the great immortal King and establish the Kingdom of God on Earth.

And I must say that I also partook of this view, and so did the apostles; and we all taught the crucified and resurrected Jesus as the immortal Messiah who would soon come to Earth and appear, while many of the converted pagans became disappointed at the seeming delay. And it is true that this concept of the Messiah accounts for the idea in the early church that Jesus would come quickly to establish his earthly reign. It was hard to realize that the Messiah had come to establish his Kingdom in the Celestial Heavens and not on Earth.

About my own leadership in the movement, I was the leader of the apostles while Jesus was in the flesh and, with John, was among the few who received his main confidences. [We went with him to the Mount of Transfiguration](#). He used my fishing boat. I went with John to arrange for the hall, or upper room, [in which the last supper was held](#), and there were many other things in which I was the leader. But since Jesus did not expect to die, [he did not bestow upon me any formal primacy as it is stated in the New Testament](#), but after his death it was expected of me to take the lead and I took it and, as I have said, preached with the Pentecost, and healed, and continued the work of the Master, gaining as I did so in Love and conviction as to the truth.

And I was arrested as it is reported in the [New Testament](#), and I was released from prison, [not by any miracle of angels coming to take the irons from my wrists](#) and opening the door but because some of my jailors were converted by my teachings and were believers in Jesus and his mission, and they saw me

heal, and preferred the things of the spirit to seeing me languish in prison and perhaps suffer the same fate as Jesus.

I continued to preach and heal on the Mediterranean coast in Joppa and elsewhere, and converted some Romans; but I never raised the dead as it is reported in Acts, [in the case of Tabitha](#), for the girl was in a coma and not dead.

And thus my reputation was enhanced and I became involved in questions of interpretation and doctrine, and it was to me rather than to James that the Jews looked, especially when multitudes of pagans accepted Christianity and the movement had to adapt itself to these people. I decided that many innovations had to be accepted if the pagans were to become believers in Jesus as the Messiah and in the Father's Love, and thus it was that the great body of pagans and their beliefs compelled the movement to turn from the Father's Love to the acceptance of Jesus as the motivating force.

My leadership was enhanced [when I sent Barnabas to Asia Minor](#) on various missions, and eventually I came to Rome. I did not establish the church there, but I worked consistently to establish the church along orderly lines and to eliminate undesirable traits and make it a firm religious institution. And I became the recognized leader because Rome was the leader of the where-known world at the time and, as the authority of the greatest church in the greatest city of the world, I became the authority over the entire Christian world.

I was not in Rome for twenty-five years, but I was there for nearly fifteen years, and I visited Rome and other cities of the East while preaching in various parts of the Greek world. My leadership, therefore, is really the combination of my position among the apostles and the fact that this leadership was combined with my position in the world-city of Rome.

I think this answers some of the questions you may have had as to my life and primacy, and I should like to come again and write you more about myself, my relationship with Jesus and the other apostles, and the trends of the early church up to the time of my death in Rome.

So with that, I shall close now, and with my love to you and the Doctor, and with my desire that you pray more for the Love of the Father and move toward increasing your spiritual and soul condition to take our messages, I shall stop.

Peter, the Apostle

Acts 13

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

1 NOW there were in the church at An'ti-och prophets and teachers; Bar'na-bas, and Simeon who was called Ni'ger, and Lu'cius from the city of Cy-rene, and Man'a-el, who was the son of the man who brought up Herod the tetrarch, and Saul. **2** As they fasted and prayed to God, the Holy Spirit said to them, Appoint for me Saul and Bar'na-bas for the work to which I have called them. **3** So, after they had fasted and prayed, and laid their hands on them, they sent them away.

[4](#) Thus these two were sent forth by the Holy Spirit, and went down to Se-leu'ci-a; and from there they sailed to Cy'prus. [5](#) And when they had entered the city of Sal'a-mis, they preached the word of our LORD in the synagogues of the Jews: and John ministered unto them. [6](#) And when they had travelled the whole island as far as the city of Pa'phos, they found a Jewish sorcerer, who was a false prophet and whose name was Bar-Shu'ma: [7](#) Who was very close friend to a wise man, the proconsul whose name was Ser'gi-us Pau'lus, who called for Saul and Bar'na-bas, and desired to hear from them the word of God. [8](#) But Bar-Shu'ma the sorcerer (whose name is interpreted Elymas) withstood them, seeking to turn away the proconsul from the faith. [9](#) Then Saul, who is called Paul, filled with the Holy Spirit, looked at him, [10](#) And said, O man full of every kind of subtlety and of all evil things, you son of the devil and enemy of all righteousness, will you not cease to pervert the right ways of the LORD? [11](#) And now the hand of the LORD is against you, and you shall be blind, and shall not see the sun for a time. And in that very hour there fell on him a mist and darkness; and he went about seeking some one to lead him by the hand. [12](#) And when the proconsul saw what had happened, he was amazed, and believed the teaching of the LORD. [13](#) Then Paul and Bar'na-bas sailed from the city of Pa'phos, and came to Per'ga, a city in Pam-phyl'i-a: and John separated from them and went to Jerusalem.

[14](#) But they left Per'ga and came to An'tioch, a city in Pi-sid'i-a, and on the Sabbath day they went into the synagogue and sat down. [15](#) And after the reading of the law and the prophets, the elders of the synagogue sent to them, saying, O men and brethren, if you have a word of encouragement for the people, speak. [16](#) So Paul stood up, and lifting his hands said, O men of Israel, and those of you who fear God, hear my words: [17](#) The God of this people of Is'ra-el chose our forefathers, and exalted and multiplied them when they dwelt as strangers in the land of Egypt, and with a strong arm he brought them out of it. [18](#) And he fed them in the wilderness for forty years. [19](#) And he destroyed seven nations in the land of Ca'naan, and he gave them their land for an inheritance. [20](#) And for a period of four hundred and fifty years he gave them judges until the time of the prophet Samuel. [21](#) Then they asked for a king, and God gave them Saul the son of Kish, a man of the tribe of Benjamin, for a period of forty years. [22](#) And when in time God took Saul away he raised up to them David to be their king; concerning whom he testified and said, I have found David, the son of Jesse, a man after my own heart, to do my will. [23](#) Of this man's seed God has, according to his promise, raised to Israel a Saviour, Jesus:

[24](#) Before whose coming, he had sent John to preach the baptism of repentance to all the people of Israel. [25](#) And as John fulfilled his ministry, he said, Whom do you think I am? I am not he. But behold there comes one after me the strings of whose shoes I am not worthy to untie. [26](#) O men and brethren, descendants of the family of Abraham, and whosoever among you fears God, to you is the word of salvation sent. [27](#) For in as much as the inhabitants of Jerusalem and their leaders did not understand him nor the books of the prophets which are read every Sabbath day, they condemned him; but all the things which were written have been fulfilled. [28](#) And though they found no cause for his death, they asked Pilate that they might kill him. [29](#) And when they had fulfilled all that was written of him, they lowered him from the cross and laid him in a sepulchre. [30](#) But God raised him from the dead; [31](#) And for many days he was seen by them who had come up with him from Galilee to Jerusalem, and they are now his witnesses to the people. [32](#) And behold we also preach to you that that very promise which was made to our fathers, [33](#) Behold God has fulfilled it unto us their children, for he has raised up Jesus, just as it is written in the second psalm, You are my son, this day I have begotten you. [34](#) And God raised him from the dead, no more to return to corruption, as he said, I will give you the sure mercies of David. [35](#) And again he said in another place, You shall not suffer your Holy One to see corruption. [36](#) For David, after he had served his own generation with the will of God, passed away; though he was a

greater man than his fathers, yet he saw corruption. [37](#) But he whom God raised did not see corruption. [38](#) Be it known to you, therefore, brethren, that through this very one is preached to you the forgiveness of sins: [39](#) And by him all that believe are justified from all things, from which you could not be justified by the law of Moses. [40](#) Beware, therefore, lest that which is written in the prophets may come upon you. [41](#) Be careful, O you despisers, for you shall wonder and perish: for I will do a great work in your day which you will not believe even if a man tell it to you.

[42](#) And as Paul and Bar'na-bas were leaving them, the people besought them to speak these things to them the next sabbath. [43](#) Now when the congregation was dismissed, a great many Jews, and also proselytes who feared God, followed Paul and Bar'na-bas: who, speaking to them, persuaded them to continue in the grace of God. [44](#) And the next sabbath day the whole city gathered to hear the word of God. [45](#) But when the Jews saw the great crowd, they were filled with envy, and they bitterly opposed the words of Paul, and they blasphemed. [46](#) Then Paul and Bar'na-bas said to them boldly, It was necessary that the word of God should first be spoken to you: but because you reject it, you have decided against yourselves and you are unworthy of everlasting life, so behold, we turn to the Gentiles. [47](#) For so has our Lord commanded us, as it is written, I have set you to be a light to the Gentiles, that you should be for salvation unto the ends of the Earth. [48](#) And when the Gentiles heard this, they were glad and glorified God; and as many as were ordained to eternal life believed. [49](#) And the word of the Lord was published throughout all that region. [50](#) But the Jews stirred up the chief men of the city and the rich women who worshipped God with them, so that they stirred up a persecution against Paul and Bar'na-bas, and expelled them beyond their borders. [51](#) And as they went out, they shook off the dust of their feet upon them, and they came to the city of I-co'ni-um. [52](#) And the disciples were filled with joy, and with the Holy Spirit.

Acts 14

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

[1](#) AND Paul and Bar'na-bas entered into the Jewish synagogue and addressed the people in such manner that a great many of the Jews and of the Greeks believed. [2](#) But the Jews who would not listen stirred up the Gentiles to oppress the brethren. [3](#) So they remained there for a long time, and spoke boldly concerning the LORD, and he gave them testimony to the word of his grace, by means of signs and wonders which he performed by their hands. [4](#) But the people of the city were divided: part held with the Jews, and part followed the apostles. [5](#) And they were menaced by both the Gentiles and the Jews with their leaders with disgrace and by threats to stone them with stones. [6](#) And when they became aware of it, they departed and took refuge in Ly'stra and Derbe, cities of Lyc-ao'ni-a, and the villages near by. [7](#) And there they preached the gospel.

[8](#) And there dwelt in the city of Ly'stra a cripple who had been lame from his mother's womb, who never had walked. [9](#) He heard Paul speak; and when Paul saw him and perceived that there was faith in him to be healed, [10](#) He said to him with a loud voice, I say to you, in the name of our LORD Jesus Christ, stand upright on your feet. And he leaped and walked. [11](#) And when the people saw what Paul had done, they lifted their voices and said in the language of the country, The gods have come down to us in the likeness of men. [12](#) So they called Bar'na-bas, the chief of the gods; and Paul, they called Hermes, because he was the chief speaker. [13](#) Then the priest of the chief of gods whose shrine was outside the city, brought oxen and garlands to the gate of the courtyard where they stayed, and he wanted to offer sacrifices to them. [14](#) When Bar'na-bas and Paul heard of this, they rent their clothes, and leaped to their

feet and went out to the crowd, crying out [15](#) And saying, Men, what are you doing? We also are ordinary human beings like you, who preach to you that you should turn from these useless things to the living God who made heaven and earth and the sea and all things that are therein, [16](#) Who in generations past suffered all nations to walk in their own ways. [17](#) Nevertheless he left himself without testimony, in that he bestowed good on them from heaven, and gave them rain, and caused the fruits to grow in their seasons, and satisfied their hearts with food and gladness. [18](#) And even though they said these things they had difficulty in restraining the people from offering sacrifice to them.

[19](#) But there came there Jews from I-co'nium and An'ti-och and stirred up the people against them, and they stoned Paul and dragged him out of the city, supposing him to be dead. [20](#) Howbeit, as the disciples gathered around him, he rose up and entered again into the city: and the next day he departed from there with Bar'na-bas, and they came to the city of Der'be. [21](#) And when they had preached the gospel to the people of that city, and had converted many, then they returned to the city of Lys'tra, and to I-co'ni-um, and An'ti-och,

[22](#) Strengthening the souls of the converts, and exhorting them to continue in the faith, and telling them that only through much tribulation can we enter into the kingdom of God. [23](#) And when they had ordained them elders in every church, and had prayed with them with fasting, they commended them to our LORD, on whom they believed. [24](#) And after they had traveled through the country of Pi-sid'i-a, they came to Pamphyl'i- a. [25](#) And when they had preached the word of the LORD in the city of Per'ga, they went down to At-ta'li-a: [26](#) And thence they sailed and came to An'tioch, because from there they had been recommended to the grace of the LORD, for the work which they fulfilled. [27](#) And as the whole congregation was gathered together, they related everything that God had done to them, and how he had opened the door of faith to the Gentiles. [28](#) And there they remained a long time with the disciples.

Acts 15

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

[1](#) AND certain men who had come down from Jud'a taught the brethren, Unless you be circumcised in accordance with the custom of the law you cannot be saved. [2](#) And there was great dissension and controversy between them and Paul and Bar'nabas, and it reached such a point that it was necessary for Paul and Bar'na-bas and others with them to go up to Jerusalem to the apostles and elders concerning this question. [3](#) They were given an escort and sent on their way by the church, and they travelled through all Phoe-ni'ci-a and the territory of the Sa-mar'i-tans, declaring the conversion of the Gentiles; and they caused great joy to all the brethren. [4](#) On their arrival at Jerusalem, they were received by the church, and by the apostles and elders; and they reported everything that God had done with them. [5](#) But some of the men who had been converted from the sect of the Phar'i-sees rose up and said, You must circumcise them and command them to keep the law of Moses.

[6](#) Then the apostles and elders assembled to consider this matter. [7](#) And after much controversy, Simon Peter rose up and said to them, Men and brethren, you know that from the early days God chose that from my mouth the Gentiles should hear the word of the Gospel and believe. [8](#) And God, who knows what is in the heart, has testified concerning them, and has given them the Holy Spirit just as he did to us. [9](#) And he did not discriminate between us and them, because he purified their hearts by faith. [10](#) Now therefore why do you tempt God by putting a yoke upon the necks of the disciples, which neither our

fathers nor we were able to bear? [11](#) But we believe that through the grace of the LORD Jesus Christ, we shall be saved even as they. [12](#) Then the whole congregation was silent, and listened to Paul and Barnabas, who were declaring the miracles and signs among the Gentiles and everything which God had wrought by their hands. [13](#) And when they had ceased speaking, James rose up and said, Men and brethren, hear me: [14](#) Simon Peter has told you how God from the beginning chose a people from the Gentiles for his name. [15](#) And with this the words of the prophets agree, as it is written, [16](#) After this I will return, and I will set up again the tabernacle of David which has fallen down; and I will repair what has fallen from it, and I will set it up: [17](#) So that the men who remain may seek after the LORD, and also all the Gentiles upon whom my name is called; so said the LORD who does all these things. [18](#) The works of God are known from the very beginning. [19](#) Because of this I say, Do not trouble those who turn to God from among the Gentiles: [20](#) But let us send word to them that they abstain from defilement by sacrifices to idols, and from fornication, and from animals strangled, and from blood. [21](#) For Moses, from the very early centuries, had preachers in the synagogues in every city to read his books on every sabbath day.

[22](#) Then the apostles and elders, with the whole church, chose men from among themselves and sent them to An'ti-och with Paul and Bar'na-bas; namely, Judas who is called Bar'sa-bas and Silas, men who were leaders among the brethren: [23](#) And they wrote a letter and sent it by them after this manner; The apostles and elders and brethren to the brethren of the Gentiles in An'ti-och and Sy'ria and Ci-li'ci-a, greetings. [24](#) We have heard that certain men have gone out and disturbed you with words, thus upsetting your souls, saying, You must be circumcised, and keep the law: on these things we have never commanded them. [25](#) Therefore, we have considered the matter while we are assembled, and we have chosen and sent men to you with our beloved Paul and Bar'na-bas, [26](#) Men who have dedicated their lives for the name of our LORD Jesus Christ. [27](#) And we have sent with them Judas and Silas, so that they may tell you the same things by word of mouth. [28](#) For it is the will of the Holy Spirit and of us, to lay upon you no additional burden than these necessary things; [29](#) That you abstain from sacrifices offered to idols, and from blood, and from animals strangled, and from fornication: when you keep yourselves from these things, you will do well. Remain steadfast in our LORD. [30](#) Now when those who were sent came to An'ti-och and when the whole people were gathered together, they delivered the epistle: [31](#) And when they had read it, the people rejoiced and were comforted. [32](#) And Judas and Silas, being prophets themselves also, confirmed the brethren with gracious words. [33](#) And after they had been there some time, the brethren let them go in peace to the apostles. [34](#) Notwithstanding it pleased Silas to abide there still. [35](#) Paul also and Bar'na-bas remained in An'ti-och, teaching and preaching the word of God, with many others also.

[36](#) And some days after, Paul said to Bar'na-bas, Let us return and visit the brethren in every city where we have preached the word of God and see how they do. [37](#) Now Bar'na-bas wanted to take John who was also called Mark. [38](#) But Paul was unwilling to take him with them, because he had left them when they were in Pam-phy'l'i-a, and had not gone with them. [39](#) And because of this dispute, Paul and Bar'na-bas separated from each other: and Bar'na-bas took Mark, and they sailed to Cy'prus, [40](#) But Paul chose Silas and departed, being commended by the brethren to the grace of God. [41](#) And he travelled through Syr'i-a and Cili'cia, establishing churches.

Revelation 52: Jesus never sought to break away from Judaism or to establish a new church.

March 1st, 1957, November 22nd, 1957 and May 18th, 1963
Received by Dr Samuels, Washington D.C.

<http://new-birth.net/samuels-messages/53-revelations/revelation-52-jesus-never-sought-to-establish-a-new-church/>

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

I am here, Jesus.

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

Once again I am present with my beloved co-workers for the Father's Kingdom and I am happy to be able to preside spiritually over this meeting where the definite plans for the formation of the first real church to teach mankind the Way to the Father have been formulated and discussed, and in this connection I wish to thank most heartily the Rev. John Paul Gibson for his ardent work and interest in promoting our cause and helping the plans of the Father in bringing about the means by which people may learn to turn to Him and obtain His Divine Love and Blessings.

It is true that I was not concerned during my mission on Earth as the Messiah of God with the means of settling disputes in my so-called church, for as a matter of fact, I had never at any time when on Earth entertained the thought of establishing a new church. I was wholeheartedly attached to my own religious institution, the temple at Jerusalem and to the assemblies and synagogues of my own religion, Judaism; and I was a religious Jew intent upon living up to the highest ideals of Judaism in the way of that ethical standard of life as preached by our prophets and the lawgivers, aside from my mission as messiah and bringing to mankind the availability of the Father's Love, and what I "attacked," if that be the appropriate word, were simply the abuses and encumbrances which the legalisms of the church organization had caused to spring up to wither the best which Judaism as a religion had produced.

I meant to work strictly within the established Hebrew church and to affect needed reforms from within as well as to introduce the principle of the New Heart, and never did I at any time think of breaking away from Judaism and to establish a religious body separate from this religion.

I am today as I have always been, a Hebrew by religion and by race, and any such passages in the New Testament which imply or otherwise state that I ever instituted a new religion or thought to establish a new organization for worship is false and entirely unfounded, and hence [I never wrote those lines in Matthew](#) allegedly giving instructions regarding disputes for members of a new religious group.

Now I wish to say that the church of the New Birth is seeking to show mankind the way to the Father which had been lost after I had given my message to man and had delegated the continuation of the work involved to my disciples and apostles. These co-workers of mine were not always of the same mind, nor of the same disposition, nor of the same degree of faith, and it would be indeed asking too much of you to expect that equanimity of mind or unity of approach among you, separated as you are by enormous distances, which was not always attained by the company of my apostles even though they were united with me in person throughout our travels and mission in Palestine, and the recipients of my daily instructions, advice and encouragement.

When on Earth, I encountered different personalities in Peter, John, Andrew, my brother Judah (Jude), Judah of Kireath (Iscaiot), Matthew, James, Nicodemus, Miriam, my mother, and Joseph, my father, Miriam of Magdala, and many, many others. My parents, strangely enough, had less of an understanding of my love than did those who were friends; one who loved me dearly deserted me, caused my death; two great apostles, Paul and Peter, broke with each other [on the question of circumcision for non-Jews](#). Paul won the day – and these many centuries the gentiles have not received circumcision; yet today circumcision is being more and more practiced in hospitals among these self-same gentiles, and by gentiles, and the victory is now seemingly of Peter.

In the clash of personalities among my friends in my day, my parents sought to uphold the religion in force; some apostles wanted me to become king in Judea and wage war on Rome; another sought to force my hand by thinking my healing was done through mysticism. Few understood my mission, and even then imperfectly.

Any religious differences among my followers or any disputes of a personal nature were settled by me amicably and without recourse to the legal and technical formulas presented by churches of today, and all our differences were settled not in the formal manner which you have just heard as proposed and discussed but in an informal way as befitted the men who followed my teachings and saw in prayer to the Father the only real efficacy for these disputes and occasions of ill will and misunderstandings. This Love gives humility, forbearance, forgiveness, and if you do these things, you show that God's Love is there. Prayer to the Father causes the Love to shine in your souls and become active; it displaces, or causes to displace, in time, suspicion, jealousies, competition. I desire to judge no man but, he who will, let him come to the Father and pray.

Some of my disciples managed to plant into the souls of succeeding decades of men the seed of prayers to the Father for the Love that transforms the soul and gives everlasting life. Distorted and twisted by churchmen who sought to conciliate Hellenistic paganism with moral and ethical Judaism, the teachings of the Divine Love were eradicated from the Earth until, through the spiritual receptivity of Mr. Padgett, I was again able to teach the good tidings of the Father's Love and the need of sincere prayer to Him to receive His Love, eliminate the Earth plane motives that dominate mind and soul, and to seek everlasting Love and Life in His mansions of the Celestial Heavens.

My work is not to judge between man and man, but to bring to mankind the knowledge of the Father's Love, which will enable man to replace sin and error from the human soul with Divine Love, wherein we are all one in the Father's Love. It was this I taught, for this I prayed, and for this that I was hauled from prayers to the Father on the Mt. of Olives, beaten by high priests' servants and Roman soldiers, and led to death by crucifixion.

Let us work together for the church of the New Birth, and grow each of us in grace and in His Love, through earnest prayer to the Father, and may His Love overflow into our souls in abundance unto eternal life. I am

Jesus of the Bible and Master of the Celestial Heavens

Acts 16

<http://www.studylight.org/bible/glt/acts/16.html>

1 THEN he arrived at the city of Der'be and Lys'tra: there was there a disciple whose name was Timo'the-us, the son of a Jewess convert, but whose father was a Syr'ian. 2 And all the disciples of Lys'tra and I-co'nium gave good testimony concerning him. 3 Paul wanted to take this man with him, so he took him and circumcised him because of the Jews who were in that region; for they all knew that his father was a Syr'i-an. 4 And as they went through the cities, they preached and taught the people to obey the decrees which the apostles and elders had written at Jerusalem. 5 And so the churches were established in the faith, and increased in number daily.

6 Then they travelled through the countries of Phryg'i-a and Ga-la'tia, and the Holy Spirit forbade them to speak the word of God in Asia Minor. 7 And when they came to the country of Mys'ia, they wanted to go from thence to Bi-thyn'i-a: but the spirit of Jesus permitted them not. 8 And when they had left Mys'ia, they came to the country of Tro'as. 9 And, in a vision of the night, there appeared to Paul a man resembling a Mac-edo'ni-an, standing and begging him, saying, Come over to Mac-e-do'ni-a and help me. 10 And after Paul had seen this vision, we were desirous to leave for Mac-e-do'ni-a at once, because we understood that our LORD had called us to preach the gospel to them. 11 When we sailed from Tro'as, we came in a direct course to Sam-o-thra'cia, and from thence on the following day, we came to the city Ne-ap'o-lis; 12 And from thence to Phi-lip'pi, which is the capital of Mac-e-do'ni-a, and is a colony: and we were in that city on some holidays. 13 And on the sabbath day we went outside the city gate to the river side because a house of prayer was seen there, and when we were seated, we spoke to the women who had gathered there. 14 And a certain woman, named Lyd'i-a, a seller of purple of the city of Thy-a-ti'ra, feared God; her heart was so touched by our LORD that she listened to what Paul said. 15 And she was baptized together with her household, and she begged us, saying, If you are sincerely convinced that I believe in our LORD, come and stay in my house; and she urged us strongly.

16 And it came to pass, as we went to the house of prayer, we were met by a young girl who was possessed of a spirit, and who did for her masters a great business by fortune telling. 17 And she followed Paul and us, crying and saying, These men are the servants of the most high God, and they preach to you the way of salvation. 18 And she did this for many days. So Paul was indignant and said to the spirit, I command you in the name of Jesus Christ to come out of her. And it left her the same hour. 19 And when her masters saw that the hope for their business was lost with her power, they seized Paul and Silas and beat them and brought them to the market place. 20 And they brought them before the soldiers and the city magistrates and said, These men are Jews, and they create disturbances in our city, 21 And they preach customs to us which are not lawful for us to accept and practice, because we are Romans.

22 And a large crowd gathered against them. Then the soldiers stripped them of their clothes and gave command to scourge them. 23 And when they had flogged them severely, they cast them into prison, charging the jailer to watch them carefully. Paul and Silas in prison. 24 He, having received the charge, brought them in and put them into the inner chamber of the prison, and fastened their feet in the stocks.

25 Now at midnight Paul and Silas prayed and glorified God; and the prisoners heard them. 26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken, and immediately all the doors were opened, and the bands of all were loosed. 27 When the keeper of the prison awoke, and saw that the prison doors were open, he took a sword and would have killed himself,

for he thought the prisoners had escaped. [28](#) But Paul cried with a loud voice and said to him, Do not harm yourself, for we are all here. [29](#) Then he lighted a lamp, and sprang in, trembling, and threw himself at the feet of Paul and Silas. [30](#) And he brought them out, and said, Sirs, what must I do to be saved? [31](#) And they said to him, Believe in our LORD Jesus Christ, and both you and your household will be saved. [32](#) And they spoke to him the word of the LORD, and to all who were of his household. [33](#) And he took them at that hour of the night and washed their wounds; and then was baptized in that very hour, he and all his household. [34](#) And when he had brought them up into his house, he set food before them; and he and all the members of his household rejoiced, believing in God.

[35](#) In the morning, the soldiers sent the lictors to tell the prison warden to release those men. [36](#) And when the keeper of the prison heard this, he went in and told Paul, saying, The soldiers have sent orders to release you: now therefore depart, and go in peace. [37](#) But Paul said to him, Not having committed any offence, they flogged us, Roman citizens, in the presence of the people, and they cast us into prison; and now do they let us out secretly? No verily; let them come themselves and fetch us out. [38](#) And the lictors went and told the soldiers these words which were told to them: and when they heard that Paul and Silas were Roman citizens, they were afraid. [39](#) And they came to them and urged them to get out and depart from the city. [40](#) And they went out of the prison and entered into the house of Lydia where they saw the brethren and comforted them, and departed.

Acts 17

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

[1](#) They passed by the cities of Am-hip'olis and Ap-ol-lo'ni-a, and came to Thessa-lo-ni'ca, where there was a synagogue of the Jews. [2](#) And Paul, as was his custom, went in to join them, and for three sabbaths, he spoke to them from the scriptures, [3](#) Interpreting and proving that Christ had to suffer, and rise again from the dead; and that he is the same Jesus Christ whom I preach to you. [4](#) And some of them believed and joined Paul and Silas; and many of them were Greeks who feared God, and many of them were well known women, a goodly number. [5](#) But the Jews, being jealous, secured a band of bad men from the streets of the city and formed a great mob, who caused disturbances in the city, and who came and assaulted the house of Jason, and sought to bring them out from it and deliver them to the mob. [6](#) And when they failed to find them there, they dragged forth Jason and the brethren who were there and brought them before the authorities of the city, crying, These are the men who have created disturbances throughout the world, and behold, they have come here also, [7](#) And Jason has welcomed them: and all of them are against the decrees of C'sar, saying that there is another king, Jesus. [8](#) The authorities of the city and all the people were alarmed when they heard these things. [9](#) So they took bail from Jason and some of the brethren and then let them go.

[10](#) Then the brethren immediately sent away Paul and Silas by night to the city of Be-re'a: and when they arrived there, they entered into the synagogue of the Jews. [11](#) For the Jews there were more liberal than the Jews who were in Thes-sa-lo-ni'ca, in that they gladly heard the word daily, and searched the scriptures to find out if these things were so. [12](#) And many of them believed; and of the Greeks were many men and notable women. [13](#) But when the Jews of Thes-sa-lo-ni'ca found out that the word of God was preached by Paul in the city of Be-re'a, they came there also; and ceased not to stir up and alarm the people. [14](#) Then the brethren sent Paul away to go to the sea; but Silas and Ti-mo'the-us remained in that city. [15](#) And those who escorted Paul went with him as far as the city of Athens: and when they were

leaving him, they received from him an epistle to Silas and Ti-mo'the-us requesting them to come to him in haste.

16 Now while Paul waited for them at Athens, he saw the whole city full of idols, and he murmured thereat in his spirit. 17 And he spoke in the synagogue to the Jews and to those who feared God, and in the market place daily with them who were there. 18 Philosophers, also, who were of the teaching of Ep'i-cu-rus, and others, who were called Sto'ics, argued with him. And some of them said, What does this babbler want? And others said, He preaches foreign gods: because he preached to them Jesus and his resurrection. 19 So they arrested him and brought him to the court house which is called Ar-e-op'agus, and said to him, May we know what is this new doctrine which you preach? 20 For you proclaim strange words to our ears and we want to know what these things mean. 21 (For all the Athenians and the strangers who were there, were uninterested in anything except something new to tell or to hear.)

22 When Paul stood in the court at Ar-eop'a-gus, he said, Men of Athens, I see that above all things you are extravagant in the worship of idols. 23 For as I walked about, and viewed the house of your idols, I found an altar with this inscriptions, THIS IS THE ALTAR OF THE UNKNOWN GOD, whom therefore, while you know him not but yet worship, is the very one I am preaching to you. 24 For the God, who made the world and all things therein, and who is the LORD of Heaven and Earth, does not dwell in temples made with hands;

25 Neither is he ministered to by human hands, nor is he in need of anything, for it is he who gave life and breath to all men. 26 And he has made of one blood all nations of men to dwell on all the face of the Earth, and he has appointed seasons by his command, and has set limits to the age of men; 27 So that they should seek and search after God, and find him by means of his creations, because he is not far from any one of us: 28 For in him we live, and move, and have our being; as some of your own wise men have said, For we are his kindred. 29 Now therefore, man, being of the family of God, is not bounden to worship resemblances made of gold or silver or stone shapen by the skill and knowledge of man into resemblances of the Deity. 30 For the times of ignorance God has made to pass, and at this time he has commanded all men, everywhere, to repent. 31 For he has appointed a day in which he will judge all the Earth with righteousness by the man whom he has chosen; he who has turned every man towards his faith; for that, he has raised him from the dead.

32 And when they heard of the resurrection of the dead, some mocked: and others said, We will hear you again on this matter. 33 So Paul left them. 34 Some of them, however, followed him and were converted; one of them was Di-onys'ius, one of the judges of Ar-e-op'a-gus, and a woman named Dam'a-ri-s, and others with them.

Acts 18

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

1 THEN Paul departed from Athens, and came to Corinth; 2 And there he found a Jew named A'qui-la, from the region of Pontus, who had just arrived from Italy with his wife Pris-cil'la, because Clau'di-us Cs'ar had commanded all Jews to leave Rome: and Paul went to them. 3 And because he was of the same trade, he stayed with them and worked with them: for they were saddle makers by trade. 4 And he spoke in the synagogue every sabbath, and persuaded the Jews and the pagans. 5 And when Silas and Ti-

mo'the-us came from Mac-e-do'ni-a, Paul felt he was not free to speak, because the Jews opposed him and blasphemed as he testified that Jesus is the Christ. [6](#) So he shook his garments and said to them, From henceforth I am not to be blamed for what I am about to do; I am going to the Gentiles.

[7](#) And he departed thence, and entered into the house of a certain man named Titus, a devout man whose household had joined the synagogue. [8](#) And Crispus, the chief of the synagogue, believed in our LORD, together with all his household; and many of the Corinthians hearing him believed in God and were baptized. [9](#) Then the LORD spoke to Paul in a vision, Be not afraid, but speak and be not silent. [10](#) For I am with you, and no man can harm you: and I have many people in this city. [11](#) For he had already been in Corinth a year and six months and had taught the word of God among them.

[12](#) And when Gal'li-o was proconsul of Acha'ia, the Jews made insurrection with one accord against Paul; and they brought him to the judgment seat, [13](#) Saying, This fellow persuades men to worship God contrary to the law. [14](#) And as Paul was desirous to open his mouth and speak, Gal'li-o said to the Jews, If your accusations were based on something criminal, fraudulent, or vicious, I would welcome you properly, O Jews: [15](#) But if they are a mere question of words and names and concerning your law, you can settle it better among yourselves; for I do not wish to be a judge of such matters. [16](#) And he drove them from his judgment seat. [17](#) Then the pagans seized Sos'the-nes, the priest of the synagogue, and beat him before the judgment seat. And Gal'li-o disregarded these things.

[18](#) And after Paul had remained there many days, he bade the brethren farewell and sailed for Syria, and with him Pris-cil'la and A'quila; having shorn his head in Cen'chre-a: because he had vowed a vow. [19](#) And they came to Eph'e-sus, and Paul entered into the synagogue and spoke to the Jews. [20](#) When they wanted him to tarry a longer time with them, he consented not; [21](#) Saying, I must by all means celebrate the coming feast as is my custom at Jerusalem; but I will return to you again, God willing. [22](#) And he left A'qui-la and Pris-cil'la at Eph'e-sus and sailed and when he landed at Cs-a-re'a, he went up and saluted the members of the church, and went on to An'ti-och. [23](#) And after he had spent some special days there he departed and travelled all through the country of Phryg'i-a and Ga-la'tia, increasing disciples in all of them.

[24](#) And a certain Jew named A-pol'los, a native of Al-ex-an'dri-a, an eloquent man and well versed in the scriptures, came to Eph'esus. [25](#) He had been converted to the way of the LORD, and was fervent in the spirit; he spoke and taught very fully concerning Jesus, but he knew only the baptism of John. [26](#) And he began to speak boldly in the synagogue: and when A'qui-la and Pris-cil'la heard him, they took him to their home, and fully showed him the way of the LORD. [27](#) And when he was disposed to go to Acha'ia, the brethren gave him a warm reception and wrote to the disciples to welcome him, and when he had come, he greatly helped all believers by means of grace. [28](#) For he forcefully and publicly argued against the Jews, proving by the scriptures that Jesus is the Christ.

Acts 19

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

[1](#) AND it came to pass, that while Apol'los was at Cor'inth, Paul travelled through the northern countries and came to Eph'e-sus, and inquired of the disciples whom he found there, [2](#) Have you received the Holy Spirit since you were converted? They answered and said to him, We have not even heard that there is a Holy Spirit. [3](#) Then he said to them, By what baptism then were you baptized? They said, By

the baptism of John. [4](#) Then said Paul, John verily baptized the people with the baptism of repentance, saying unto them that they should believe on him who should come after him, that is, Jesus Christ.

[5](#) When they heard these things, they were baptized in the name of our LORD Jesus Christ. [6](#) And when Paul laid his hands on them, the Holy Spirit came on them; and they spoke in diverse tongues, and prophesied. [7](#) And there were in all twelve persons.

[8](#) Then Paul entered into the synagogue, and spoke openly for a period of three months, persuading the people concerning the kingdom of God. [9](#) But some of them were stubborn, and they disputed and cursed the way of God in the presence of the assembly. Then Paul withdrew, and separated the disciples from them, and he spoke to them daily in the school of a man named Ty-ran'us. [10](#) And this continued for two years until all who dwelt in Asia Minor, both Jews and Arameans (Syrians), heard the word of God. [11](#) And God wrought great miracles by the hands of Paul: [12](#) So that even when, of the clothes on his body, pieces of garments were brought and laid upon the sick, diseases were cured, and even the insane were restored.

[13](#) Now certain Jews, who went about exorcising evil spirits, invoked the name of our LORD Jesus over those who were possessed, saying, We adjure you in the name of Jesus whom Paul preaches. [14](#) And there were seven sons of one Sce'va, a Jew, and chief of the priests, who did this. [15](#) And the insane man answered and said to them, Jesus I recognize and Paul I know; but who are you? [16](#) Then the insane man leaped on them, and overpowered them, and prevailed against them, so they fled out of that house naked and wounded. [17](#) And this became known to all the Jews and Arameans (Syrians) who dwelt at Eph'esus; and fear fell on them all, and the name of our LORD Jesus Christ was magnified. [18](#) And many of them that believed came, and told their faults, and confessed what they had done. [19](#) Many magicians also gathered together their books and brought them and burned them before the presence of the people; and they counted the price of them, and it amounted to fifty thousand pieces of silver. [20](#) So mightily grew the faith of God and greatly increased in numbers.

[21](#) When these things had been accomplished, Paul made up his mind to travel through all of Mac-e-do'ni-a and A-cha'ia, and then to go to Jerusalem, saying, After I have been there, I must also see Rome. [22](#) So he sent to Mac-e-do'ni-a two men of those who had ministered to him, Ti-mo'theus and E-ras'tus; but he himself stayed in Asia Minor for some time. [23](#) And at that time there was a great uprising against those who followed in the way of God. [24](#) There was here a silversmith named Deme'tri- us, who made silver shrines for Ar'temis, thus greatly enriching the craftsmen of his trade. [25](#) He called together all the craftsmen of his trade, with the workmen of like occupation, and said to them: Men, you know that all of our earnings are derived from this craft. [26](#) You also hear and see that not only the Ephe'si- ans, but almost throughout all Asia Minor, this Paul has persuaded, and turned away many people simply by saying that gods made by the hands of men are not gods, [27](#) So that not only is this craft doomed, but also the temple of the great goddess Ar'temis will be disregarded, and the goddess of all Asia Minor, even she whom all peoples worship, will be despised. [28](#) And when they heard these things they were filled with wrath, and cried out, saying, Great is Ar'te-mis of the E-phe'si-ans. [29](#) And the whole city was in tumult: and they rushed together to the theatre, and there seized and carried along with them Ga'ius and Ar-is-tar'chus, Mac-e-do'ni-ans, members of Paul's escort. [30](#) And Paul wanted to go into the theatre, but the disciples stopped him. [31](#) And likewise some of the chiefs of Asia Minor, because they were his friends, sent to him, begging him not to risk his life by entering the theatre.

[32](#) Now the multitude in the theatre was greatly confused; some cried one thing, and some another; and many of them did not know why they had assembled together. [33](#) And the Jews who were there appointed a Jew named Al-ex-an'der. And when he rose up, he gestured with his hand and would have addressed the people. [34](#) But when they knew he was a Jew, all of them cried out with one voice for about two hours, Great is Ar'te-mis of the E-phe'si-ans. [35](#) The mayor of the city finally quieted them, saying, Men of Eph'e-sus, who among men does not know that the city of the Ephe'si-ans is the seat of great Ar'te-mis and her image that fell from heaven. [36](#) Since, therefore, no man can contradict this, you should keep quiet, and do nothing hastily. [37](#) For you have brought these men here who have neither robbed temples nor have they reviled our goddess. [38](#) But if De-me'tri-us and the men of his trade have a case against any man, behold there is a proconsul in the city; let the craftsmen come forward and settle with one another in the court. [39](#) But if you want something else, it must be determined in a lawful assembly. [40](#) For even now we are in danger of being charged with sedition, for we cannot give an answer concerning this day's meeting, because we have assembled for no reason, and have been tumultuous without a cause. [41](#) And when he had said these things, he dismissed the assembly.

Acts 20

<http://www.studylight.org/bible/glt/acts/20.html>

[1](#) AND after the tumult had ceased, Paul called to him the disciples and comforted them and kissed them and then departed and went to Mac-e-do'ni-a. [2](#) And when he had travelled through those countries and had comforted them with many words, he came to Greece. [3](#) There he remained three months. But the Jews laid a plot against him, just as he was about to sail for Syria, so he decided to return to Mac-e-do'ni-a. [4](#) And there accompanied him, as far as Asia Minor, Sop'a-ter of the city of Be-re'a and Ar-is-tar'chus and Se-cun'dus of Thes-sa-loni'ca and Ga'ius of the city of Der'be and Ti-mo'the-us of Ly'stra, and from Asia Minor Tych'i-cus and Troph'i-mus. [5](#) These men went before us, and waited for us at Tro'as. [6](#) But we departed from the Mac-e-do'ni-an city of Phi-lip'pi, after the days of unleavened bread, and sailed and arrived at Tro'as in five days, where we staved seven days;

[7](#) And on the first day of the week, while the disciples were assembled to break bread, Paul preached to them, and because he was ready to leave the next day, he prolonged his speech until midnight. [8](#) Now there was a great glow of light from the torches in the upper chamber, where we were gathered together. [9](#) And a young man named Eu'ty-chus was sitting at the floor opening above and listening, and as Paul prolonged his speech, the youth fell into a deep sleep, and while asleep he fell down from the third loft, and was taken up as dead. [10](#) And Paul went down and bent over him and embraced him and said, Do not be excited for he still lives. [11](#) And when he was come up again, and had broken bread and eaten, he continued to speak till daybreak; then he departed to journey by land. [12](#) And they carried away the young man alive, and rejoiced over him exceedingly.

[13](#) But we went on board the ship, and sailed to the port of As'sos, where we were to take in Paul: as he had commanded us when he left to travel by land. [14](#) When we had welcomed him at As'sos, we took him on board and came to Mit-yle'ne. [15](#) And we sailed thence the next day towards the island of Chi'os; and the following day we arrived at Sa'mos, and tarried at Tro-gyl'li-um; and the next day we came to Mi-le'tus. [16](#) For Paul had determined not to stop at Eph'e-sus, fearing he might be delayed there; because he was hastening, if it were possible for him, to celebrate the day of Pentecost at Jerusalem.

[17](#) And from Mi-le'tus he sent and called the elders of the church of Eph'e-sus. [18](#) And when they had come to him, he said to them, You know from the very first day that I entered Asia Minor, how I have been with you always, [19](#) Serving God with great humility and with tears and amid the trials which were brought upon me by conspiracies of the Jews. [20](#) And yet I did not neglect to preach to you about those things which were good for your souls, and I taught in the streets and from house to house. [21](#) Thus testifying both to the Jews and to the Syr'i-ans, about repentance toward God and faith in our LORD Jesus Christ. [22](#) And now I am on my way to Jerusalem, bound in the spirit, not knowing what will happen to me there: [23](#) Save that in every city the Holy Spirit testifies to me, saying that bonds and afflictions await me. [24](#) But to me my life is nothing; I am not afraid. I desire only that I may finish my course with joy and finish the ministry, which I have received from our LORD Jesus, to testify the gospel of the grace of God. [25](#) And now I know that you, among whom I have travelled and preached the kingdom of God, shall see my face no more. [26](#) Therefore, I testify to you this very day that I am innocent of the blood of all. [27](#) For I have never shunned to declare to you, all the will of God. [28](#) Take heed therefore to yourselves and to all the flock, over which the Holy Spirit has appointed you overseers, to feed the church of Christ which he has purchased with his blood. [29](#) For I know this, that after I have departed, fierce wolves will attack you, which will not spare the flock. [30](#) Also from among yourselves, men shall arise, speaking perverse things to draw away disciples after them. [31](#) Therefore watch, and remember, that for three years, night and day, I did not cease to teach every one of you with tears. [32](#) And now I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all the saints. [33](#) I have never coveted silver, or gold, or apparel. [34](#) Indeed you yourselves know, that my own hands have provided for my needs and for those who have been with me. [35](#) I have showed you all things, how that one must work hard, and be mindful of the weak, and remember the words of our LORD Jesus, how he said, It is more blessed to give than to receive.

[36](#) And when he had thus spoken, he knelt down and prayed with them all. [37](#) And they all wept bitterly, and they embraced him and kissed him; [38](#) But they were most distressed because of the words he spoke, that they would not see his face again. And they accompanied him to the ship.

Acts 21

<http://www.studyLight.org/bible/glt/acts/21.html>

[1](#) AND it came to pass, after we separated from them, we sailed a straight course to the Island of Co'os, and the following day we arrived at Rhodes, and from thence to Pat'a-ra: [2](#) And we found there a ship sailing to Pheni'cia, and we went on board, and set forth. [3](#) Then we reached the Island of Cyprus, and passed it on the left hand, and sailed to for there the ship was to unload her cargo. [4](#) And because we found disciples there, we stayed with them seven days: and every day they said to Paul through the Spirit, that he should not go up to Jerusalem. [5](#) After these days, we departed on our journey, and they all escorted us on our way with their wives and children, till we were out of the city: then they knelt down by the seaside and prayed; [6](#) And when we had kissed one another good-bye, we took ship; and they returned to their homes. [7](#) We sailed from Tyre and arrived at the city of Ak-ka (Ptol-e-ma'is), and we saluted the brethren who were there, and tarried with them a day.

[8](#) On the next day we departed and came to Cs-a-re'a: and we went in and stayed at the house of Philip the evangelist, who was one of the seven. [9](#) He had four daughters, virgins, who prophesied. [10](#) And as we were there many days, there came down from Juda a prophet named Ag'a-bus. [11](#) And when he was

come unto us, he took Paul's girdle, and bound his own feet and hands, and said, Thus says the Holy Spirit, So shall the Jews at Jerusalem bind the man that owns this girdle, and shall deliver him into the hands of the Gentiles. [12](#) And when we had heard these words, both we and the natives of the place, besought him not to go up to Jerusalem. [13](#) Then Paul answered and said, Why do you weep and break my heart? For I am ready not only to be bound, but also to die at Jerusalem, for the sake of the name of our LORD Jesus Christ. [14](#) And when he would not listen to us, we ceased, saying, Let the will of our LORD be done.

[15](#) After those days, we made our preparations and went up to Jerusalem. [16](#) And there came with us some of the disciples from Cs-a-re'a, bringing with them a brother who was among the first converts, named Mna'son, a native of Cyprus, who had before received us at his house. [17](#) When we arrived at Jerusalem, the brethren welcomed us gladly. [18](#) And the next day when all the elders were present we went in with Paul unto James. [19](#) And when we had saluted them, Paul told them in successive order everything that God had done among the Gentiles by his ministry. [20](#) And when they heard it, they glorified God, and said to Paul, Our brother, see how many thousands there are in Juda who are believers; and they are all zealous of the law; [21](#) But they have been informed about you, that you teach all the Jews who are among the Gentiles to forsake the law of Moses, stating that they ought not to circumcise their children, neither to follow after the customs of the law. [22](#) Now, therefore, they have heard that you have come here. [23](#) Do, therefore, what we tell you: We have four men who have vowed to purify themselves; [24](#) Take them and go purify yourself with them, and pay their expenses so that they may shave their heads: then everyone will know that what has been said against you is false, and that you yourself have fulfilled the law and obey it. [25](#) As for the believers amongst the Gentiles, we have written that they should abstain from the things sacrificed to idols, and from fornication, and from what is strangled, and from blood. [26](#) Then Paul took the men and on the next day he was purified with them and then he entered into the temple, informing them how to complete the days of purification, until the gift of every one of them was offered.

[27](#) And when the seventh day approached, and the Jews from Asia Minor saw him in the temple, they stirred up all the people against him and laid hands on him, [28](#) And cried out, saying, Men of Israel, help: This is the man who teaches everywhere against our people, against the law, and against this place; and further, he has brought Syr-i-ans into the temple, and has defiled this holy place. [29](#) For they had previously seen Troph'imus, the E-phe'sian, with him in the city, and they thought he had entered into the temple with Paul. [30](#) So the whole city was in a tumult, and all the people ran together; they seized Paul and dragged him out of the temple; and the doors were immediately shut. [31](#) And as the mob sought to kill him, the news reached the captain of the company, that all the city was in an uproar. [32](#) He immediately took a centurion and many soldiers, and ran down to them: and when they saw the chief captain and the soldiers, they ceased beating Paul. [33](#) Then the chief captain came near him and took him, and commanded him to be bound with two chains. Then he inquired, Who is he and what has he done? [34](#) And some of the mob cried against him one thing, some another: and because of their confusion he was unable to know what was true, so he commanded him to be taken to headquarters. [35](#) And when Paul reached the stairs, the soldiers bore him because of the violence of the people. [36](#) For a great many people followed after, crying, and saying, Away with him. [37](#) And as Paul was about to be led into headquarters, he said to the chief captain, May I speak to you? The captain said, Can you speak Greek? [38](#) Are you not that Egyptian who some time ago created disturbances and led out into the desert four thousand malefactors? [39](#) But Paul said, I am a Jew of Tarsus in Cili'cia, a citizen of a well-known city: I beg you, permit me to speak to the people. [40](#) And when he had given him permission, Paul stood

on the stairs and beckoned with his hand to them. And when they were quiet, he spoke to them in the Hebrew (Aramaic) tongue and said to them.

Acts 22

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

1 BRETHREN and fathers, hear my defence which I now make to you. 2 And when they heard him speak to them in the Hebrew tongue (Aramaic), they were the more quiet: And he said,

3 I am a Jew, born in Tarsus of Ci-li'cia, yet I was brought up in this city under the care and guidance of Ga-ma'li-el, and trained perfectly according to the law of our fathers, and was zealous toward God, just as you are also. 4 And I persecuted this religion to the death, binding and delivering into prisons both men and women. 5 The high priest and all the elders can so testify about me, for it was from them that I received letters to go to the brethren at Damascus, to bring those who were there bound to Jerusalem to be punished. 6 And it came to pass as I drew near to Damascus, at about noon, suddenly a great light from heaven shone round about me. 7 And I fell to the ground, and heard a voice saying to me, Saul, Saul, why do you persecute me? 8 And I answered and said, Who are you, my LORD? And he said to me, I am Jesus of Naz'a-reth, whom you persecute. 9 And the men who were with me saw the light, but they did not hear the voice that spoke to me. 10 And I said, What shall I do, my LORD? And our LORD said to me, Arise, and go into Da-mas'cus; and there it shall be told to you all things which are appointed for you to do. 11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Da-mas'cus.

12 And a certain man, An-a-ni'as, a righteous man according to the law, as testified by all the Jews concerning him, 13 Came to me and said, My brother Saul, receive your sight. And instantly my eyes were opened and I looked upon him. 14 And he said to me, The God of our fathers has appointed you to know his will, and to see the Righteous One, and to hear the voice of his mouth. 15 And you shall be a witness for him before all men, of all that you have seen and heard. 16 And now why do you delay? Arise, and be baptized and wash away your sins calling on the name of the LORD. 17 And it came to pass that when I returned here to Jerusalem and while praying in the temple, 18 I saw a vision, saying to me, Make haste, and get quickly out of Jerusalem: for they will not receive your testimony concerning me. 19 And I said, My LORD, they know that I imprisoned and beat, in every synagogue, those who believed in you: 20 And when the blood of your martyr Stephen was shed, I also was standing by, and was in accord with his slayers, and was in charge of the garments of them who stoned him. 21 Then he said to me, Depart: for I will send you afar to preach to the Gentiles.

22 They had given Paul audience up to this word, and then they lifted up their voices, and cried out, Away with such a fellow from the Earth: for it is not fit that he should live. 23 And as they cried out and cast off their robes, and threw dust into the air, 24 The chief captain commanded him to be brought into the castle, and ordered that he should be examined by scourging; that he might know for what cause they cried so against him. 25 And when they had bound him with thongs, Paul said to the centurion who stood over him, Is it lawful for you to scourge a Roman citizen who is uncondemned? 26 When the centurion heard that, he went to the chief captain and said, Be careful what you do: for this man is a Roman citizen.

[27](#) Then the captain came and said to him, Tell me, are you a Roman? Paul said, Yes. [28](#) And the captain answered and said, I obtained Roman citizenship with a great sum of money. Paul answered, But I was free born to it. [29](#) Immediately those who were ready to scourge him left him alone, and the captain was afraid when he found out that he was a Roman citizen, because he had bound him. [30](#) The next day, because he desired to know the truthfulness of the charges which the Jews had brought against Paul, he unbound him and commanded the high priests and all their council to appear before him, and he took Paul and brought him down, and set him before them.

Acts 23

<http://www.studylight.org/bible/glt/acts/23.html>

[1](#) AND as Paul beheld their assembly, he said, Men, my brethren, I have lived in all good conscience before God until this day. [2](#) And the high priest An-a-ni'as commanded those who stood by his side to strike Paul on the mouth. [3](#) Then Paul said to him, God shall smite you, O you hypocrite: for you sit to judge me according to the law, yet you yourself transgress the law, when you command that I be smitten. [4](#) And those who stood by said to him, Do you even revile the high priest of God? [5](#) Then Paul said to them, Brothers, I did not know that he was a high priest: for it is written, You shall not revile the ruler of your people.

[6](#) Now when Paul perceived that part of the people were Sad'du-cees, and the others were Phar'i-sees, he cried out in the assembly, Men, my brethren, I am a Phar'i-see, the son of a Phar'i-see: and it is because of the hope of the resurrection of the dead that I am here to be judged. [7](#) And when he had said this, there arose a dissension between the Phar'i-sees and the Sad'du-cees: and the people were divided. [8](#) For the Sad'du-cees say there is no resurrection, neither angels nor soul: but the Phar'i-sees believe in them. [9](#) Then there arose a great cry: and the scribes that were of the party of the Phar'i-sees rose up, and argued, saying, We find no fault with this man: and if a spirit or an angel has spoken to him, there is nothing wrong in that. [10](#) And because there was a great disturbance among them, the chief captain, fearing that they might tear Paul to pieces, sent Roman soldiers to go and seize him from among them and bring him into the castle. [11](#) During the night, our LORD appeared to Paul and said, Be strong, for as you have testified concerning me at Jerusalem, so also you are to testify at Rome.

[12](#) And when it was morning, certain of the Jews banded together and bound themselves under oath, that they would neither eat nor drink till they had killed Paul. [13](#) And those who had sworn to this conspiracy were more than forty persons. [14](#) And they went to the priests and elders, and said, We have bound ourselves under an oath, not to taste anything till we have killed Paul. [15](#) Now you and the leaders of the council ask the captain to bring him to you, as though you were desirous to have a thorough investigation of his acts, and we are ready to kill him before he shall arrive here. [16](#) When Paul's nephew heard this plot, he went into the castle and told Paul. [17](#) Then Paul sent for and called one of the centurions, and said, Take this young man to the captain, for he has something to tell him. [18](#) So the centurion took the young man, and brought him to the chief captain and said, Paul, the prisoner, called me and begged me to bring this young man to you, for he has something to tell you. [19](#) Then the captain took the young man by his hand, and drew him aside, and asked him, What have you to tell me? [20](#) And the young man said to him, The Jews have decided to ask you to bring Paul down tomorrow to their council, as though they were desirous to learn something more from him. [21](#) You must not listen to them: for behold more than forty of them, who have bound themselves with an oath neither to eat nor to drink till they have killed him, are lying in wait for him: and behold they are ready and awaiting your

reply. [22](#) Then the captain dismissed the young man and charged him, Let no man know that you have informed me of these things. [23](#) And he called to him two centurions, and said, Go and make ready two hundred Roman soldiers to go to Cs-a-re'a and seventy horsemen and two hundred spearmen, to leave at nine o'clock tonight. [24](#) And provide also an animal that they may set Paul on, and carry him safe to Felix the governor. [25](#) And he wrote a letter after this manner and gave it to them: [26](#) Clau'di-us Lys'ias to the most excellent governor Fe'lix, greetings. [27](#) This man was seized by the Jews who intended to kill him: but I intervened with Roman soldiers and rescued him, when I understood he was a Roman citizen. [28](#) And because I wanted to know the cause for which they accused him, I took him down to their council. [29](#) And I found that only concerning questions of their law was he accused, and that he had done nothing worthy of bonds or of death. [30](#) And when I was informed that the Jews had plotted secretly against him, I immediately sent him to you, and I have ordered his accusers to go and contend with him before you. Farewell. [31](#) Then the Roman soldiers as it was commanded them, took Paul and brought him by night to the city of An-tip'a-tris. [32](#) And the next day the horsemen dismissed the footmen so that they might return to the castle: [33](#) And they brought him to Cs-a-re'a, and delivered the letter to the governor, and also presented Paul before him. [34](#) And when the governor had read the letter, he asked Paul of what province he was. And when he learned that he was of Ci-li'cia; [35](#) He said to him, I will give you an audience when your accusers arrive. And he commanded him to be kept in the Pr-to'ri-um of Herod.

Acts 24

<http://www.studylight.org/bible/glt/acts/24.html>

[1](#) AND after five days An-a-ni'as the high priest went down with the elders, together with Ter-tul'lus, the orator, and they informed the governor against Paul. [2](#) And when he was called forth, Ter-tul'lus began to accuse him, saying, It is through you that we enjoy great tranquillity, and owing to your care many excellent things have been done for this people. [3](#) And we all, everywhere, receive your favours, O most excellent Fe'lix. [4](#) But while I desire not to weary you with lengthy discussions, nevertheless, I beg you to hear in brief our humble complaint. [5](#) We have found this man to be a pestilent fellow and a worker of sedition among the Jews throughout the world, for he is the ringleader of the sect of the Naz'a-renes. [6](#) He sought to defile our temple: therefore when we seized him, we would have judged him according to our law. [7](#) But the chief captain Lys'ias came, and by force took him away out of our hands and sent him to you, [8](#) Then he commanded his accusers to come to you. Now when you question him, you can learn for yourself concerning all these things of which we accuse him. [9](#) The Jews also witnessed against him, declaring that these things were true.

[10](#) Then the governor beckoned to Paul to speak. Paul answered and said, For in as much as I know that you have been a judge for many years to this people, therefore I do the more cheerfully answer in my own defence: [11](#) So that you may understand, that it is not more than twelve days since I went up to Jerusalem to worship. [12](#) And they neither found me in the temple disputing with any man, nor have I had an assembly either in their synagogues or in the city: [13](#) Nor can they prove before you the things of which they accuse me. [14](#) But this I confess, that in that very teaching which they mention, I worship the God of my fathers, believing all things which are written in the law and in the prophets: [15](#) And I have the same hope in God which they themselves hold, that there shall be a resurrection of the dead, both of the just and unjust. [16](#) For this reason, I labour to have always a clear conscience before God and before men. [17](#) Now after many years, I came to my own people to distribute alms and to present an offering. [18](#) So these men found me purifying myself in the temple, not in a crowd, nor in a riot, except the riot

which was caused by the Jews who had come from Asia Minor, [19](#) Who ought to have been here with me before you, to make whatever accusations they have against me. [20](#) Or else let these same people here say, what fault they found in me when I stood before their council. [21](#) Except it be for this one saying which I cried standing before them, It is for the resurrection of the dead that I am tried before you this day.

[22](#) But because Fe'lix was thoroughly familiar with this teaching, he deferred them, saying, When the chief captain comes down, I will give you a hearing. [23](#) And he commanded a centurion to keep Paul in comfort, and that none of his acquaintances should be prevented from ministering to him. [24](#) And after a few days, Fe'lix with his wife Dru-sil'la, who was a Jewess, sent for Paul, and heard him concerning the faith of Christ. [25](#) And as he spoke with them concerning righteousness, holiness, and the judgment to come, Fe'lix was filled with fear, and said, You may go, and when I have opportunity I will send for you. [26](#) Since he was expecting a bribe from Paul, he often sent for him to be brought and conversed with him. [27](#) And when he had completed two years, another governor succeeded him whose name was Por'ci-us Fes'tus: and Fe'lix, to do the Jews a favour, left Paul a prisoner.

Acts 25

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

[1](#) NOW when Fes'tus arrived at Csa-re'a, after three days he went up to Jerusalem. [2](#) Then the high priests and Jewish leaders informed him against Paul. [3](#) They besought him as a favour to send for him and bring him to Jerusalem, for they were plotting to kill him on the way. [4](#) But Fes'tus answered that Paul should be kept at Cs-a-re'a, and that he himself was shortly going there. [5](#) Therefore, said he, let those who are able among you come down with us and accuse the man about any offence which can be found against him. [6](#) And when he had tarried there eight or ten days, he went down to Cs-a-re'a, and the next day he sat on the judgment seat and commanded Paul to be brought. [7](#) And when he was come, the Jews who had come from Jerusalem surrounded him, and brought against him many serious charges which they could not prove. [8](#) Then Paul answered, I have committed no offense against the Jewish law, or against the temple, or against Csar. [9](#) But Festus, because he was willing to do the Jews a favour, said to Paul, Would you be willing to go to Jerusalem and there be tried of these things before me? [10](#) Paul answered and said, I stand before Csar's judgment seat, where I ought to be tried: I have done no wrong to the Jews, as you very well know. [11](#) If I had committed any crime or had done anything worthy of death, I should not refuse to die: but if there is no truth in the charges made against me, then no man may deliver me to them just to please them. I appeal to Csar. [12](#) Festus, when he had conferred with his counsellors, decreed, You have appealed to Csar. You will go to Csar.

[13](#) Some days later, King A-grip'pa and Ber-ni'ce came down to Cs-a-re'a to greet Festus. [14](#) And when they had been with him several days, Festus related Paul's case to the king, saying, There is a certain prisoner left by Felix: [15](#) And when I was in Jerusalem, the high priests and the elders of the Jews informed me about him, and asked to have judgment against him. [16](#) I told them, It is not the Roman custom to give up a man to be slain, until his accusers come and accuse him face to face, and give him a chance to defend himself against the charges. [17](#) So when I arrived here, the following day, without any delay, I sat on the judgment seat and commanded the man to be brought before me. [18](#) When his accusers stood up with him, they were unable to prove, as I had expected, any serious charges against him. [19](#) But they had certain grievances against him relative to their own worship and to one named

Jesus, now dead, whom Paul affirmed to be alive. [20](#) And because I was not well acquainted with their controversy, I said to Paul. Would you be willing to go to Jerusalem, and there be tried of these matters?

[21](#) But he appealed to be kept as a prisoner for a trial before C'sar. I accordingly commanded him to be kept in custody till I might send him to C'sar. [22](#) Then A-grip'pa said to Festus, I would like to hear this man myself; and Festus replied, Tomorrow, you shall hear him. [23](#) The next day A-grip'pa and Ber-ni'ce came with great pomp, and entered into the court house, accompanied by the chief captains and principal men of the city. Festus commanded and Paul was brought in. [24](#) Then Festus said, King A-grip'pa and all men who are here present with us, against this man whom you see, all the Jewish people have complained to me both at Jerusalem and also here, crying that he ought not to live any longer. [25](#) But when I found he had done nothing worthy of death, and because he himself had appealed to be kept in custody for a trial before Csar, I commanded to send him. [26](#) But I do not know what to write Caesar concerning him, therefore I was pleased to bring him before you, and especially before you, O King A-grip'pa, so that when he is questioned, I may find somewhat to write. [27](#) For it is not proper to send a prisoner, without writing down the charges against him.

Acts 26

<http://www.studydrive.org/bible/glt/acts/26.html>

[1](#) THEN A-grip'pa said to Paul, You have permission to speak in your own behalf. Then Paul stretched forth his hand, and answered, saying, [2](#) In view of all the things whereof I am accused by the Jews, I consider myself blessed, O King A-grip'pa, to defend myself today before you. [3](#) Especially because I know you are familiar with all the customs and questions and laws of the Jews: wherefore, I beg you to hear me patiently. [4](#) Even the Jews themselves, if they would be willing to testify, know well my manner of life from my childhood which started first among mine own people at Jerusalem. [5](#) For they have been acquainted with me a long time, and know that I was brought up with the excellent doctrine of the Phar'i-sees. [6](#) And now I stand and am on trial for the hope of the promise made of God to our fathers. [7](#) It is to the fulfilment of this hope that our twelve tribes expect to come, by means of earnest prayers day and night. And for this very hope's sake, I am accused by the Jews, O King A-grip'pa. [8](#) How can you judge? Is it improper to believe that God can raise the dead? [9](#) For I at the very beginning was determined that I ought to do many things contrary to the name of Jesus of Nazareth. [10](#) Which I also did at Jerusalem: I cast many of the saints into prison, having received authority from the chief priests; and when some were put to death, I took part with those who condemned them. [11](#) And I tortured them in every synagogue, thus compelling them to blaspheme the name of Jesus; and being exceedingly mad against them, I also went to other cities to persecute them.

[12](#) I was on the way to Damascus for this purpose, with authority and commission from the chief priests, when, [13](#) At mid-day on the road, O king, I saw a light from heaven more powerful than that of the sun, shining round about me and upon those who journeyed with me. [14](#) When we all fell to the ground, then I heard a voice speaking unto me, in the Hebrew tongue (Ar-a-ma'ic), Saul, Saul, why do you persecute me? It is hard for you to kick against the pricks. [15](#) And I said, My LORD, who are you? And our LORD said to me, I am Jesus of Nazareth whom you persecute. [16](#) Then he said to me, Rise and stand upon your feet: for I have appeared to you for this purpose, to appoint you a minister and a witness both of these things in which you have seen me, and of those things in which you will also see me again. [17](#) And I will deliver you from the Jewish people, and from the other people to whom I send you; [18](#) To open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, and

receive forgiveness of sins, and a portion with the saints who are of the faith in me. [19](#) Whereupon, O King A-grip'pa, I did not disobey the heavenly vision: [20](#) But I preached first to them of Damascus and at Jerusalem, and throughout all the villages of Juda, and then to the Gentiles, that they might repent and turn to God and do works worthy of repentance. [21](#) For these causes the Jews seized me in the temple, and wanted to kill me.

[22](#) But God has helped me to this very day, and behold I stand and testify to the humble and to the great, saying nothing contrary to Moses and the prophets, but the very things which they said were to take place; [23](#) That Christ should suffer, and that he should be the first to rise from the dead, and that he should preach light to the people and to the Gentiles.

[24](#) And while Paul was pleading in this manner, Festus cried with a loud voice: Paul, you are overwrought. Much study has made you mad. [25](#) But Paul said to him, I am not mad, O most excellent Festus; but I speak the words of truth and soberness. [26](#) And King A-grip'pa is also familiar with these things, and this is why I am speaking openly before him: because I think not one of these words has been hidden from him; for they were not done in secret. [27](#) King A-grip'pa, do you believe the prophets? I know that you believe. [28](#) Then King A-grip'pa said to him, With little effort you almost persuade me to become a Christian. [29](#) And Paul said, I pray God that not only you, but also all of those who hear me today, were as I am, except for these bonds. [30](#) Then the king arose, and the governor, and Ber-ni'ce and they that sat with them: [31](#) And when they had departed, they talked between themselves, saying, This man has done nothing worthy of death or of imprisonment. [32](#) Then Agrip'pa said to Festus, This man could have been released had he not appealed to Csar.

Acts 27

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

[1](#) THEN Festus commanded him to be sent to Csar in Italy, and he delivered Paul together with other prisoners to a centurion of the company of Se-bas'ti-an named Julius. [2](#) When we were ready to sail, we embarked in a ship of the city of Ad-ra-myt'ti-um, bound for Asia Minor, and there boarded the ship with us, Ar-is-tar'chus a Mac-e-do'nian of the city of Thes-sa-lo-ni'ca. [3](#) And the next day, we arrived at Sidon. And the centurion treated Paul with kindness, permitting him to visit his friends and to rest. [4](#) Then we sailed from thence, and because the winds were contrary, we had to sail towards Cyprus. [5](#) And when we had sailed over the sea of Ci-li'cia and Pam-phyll'i-a, we arrived at Myra, a city of Lycia. [6](#) And there the centurion found a ship from Al-ex-an'dri-a bound for Italy; and he put us on board of it. [7](#) And because for a number of days she sailed slowly, we arrived with difficulty towards the Island of Cni'dus; and because the wind would not allow us to sail in a straight course, we had to sail around Crete towards the city of Sal-mo'ne; [8](#) And as we hardly passed around it, we arrived at a place which is called The Fair Havens; and nearby was the city of La-se'a. [9](#) There we remained for a long time, till also the day of the Jewish fast was over and, since it had now become dangerous for any one to sail, Paul gave them advice, [10](#) Saying, Men, I see that this voyage will be beset with hardship and with great loss, not only to the cargo of our ship but also of our lives. [11](#) Nevertheless, the centurion listened to the master and owner of the ship more than to the words of Paul.

[12](#) And as the harbour was not commodious for wintering in, many of us were desirous to sail from thence, and if possible to reach and winter in a harbour at Crete, which is called Phe-ni'ce, which lies towards the south. [13](#) And when the south wind blew softly, they thought they could reach their

destination as they had desired, and we sailed around Crete. [14](#) A short while after, there arose against us a hurricane called Ty-phon'ic Eu-roc'lydon. [15](#) And when the ship was caught, and could not bear against the wind, we let her drive. [16](#) And as we passed under the lee of an island which is called Clau'da, we could hardly man the ship's boat. [17](#) And when we had launched it, we began undergirding and repairing the ship; and because we were afraid of grounding, we lowered the sail, and so we drifted. [18](#) And as the violent storm raged against us, the next day we threw our belongings into the sea. [19](#) And on the third day we threw overboard with our own hands the tackling of the ship. [20](#) And as the winter was so severe that for many days, neither sun nor stars could be seen, all hope of surviving was given up.

[21](#) And as no man among them had eaten anything, Paul stood up in the midst of them, and said, Men, if you had listened to me, we would not have sailed from Crete, and we would have been spared this loss and suffering. [22](#) Now let me counsel you not to be depressed: for not a single life among you will be lost, but only the ship. [23](#) For there has appeared to me this night the angel of God to whom I belong and whom I serve, [24](#) And he said to me, Fear not, Paul; you must stand before Csar: and behold, God has given to you all of them who sail with you. [25](#) Therefore, men, be of good cheer: for I have confidence in God, that it shall be just as it was told me. [26](#) However, we will be cast upon an island. [27](#) And after fourteen days of being lost and weary in the sea of A'dri-a, about midnight the sailors thought they were drawing near to land. [28](#) So they cast the sounding lead, and found twenty fathoms; and again, they sailed a little farther, and took soundings and found fifteen fathoms. [29](#) Then, fearing lest we find ourselves caught between the rocks, they cast four anchors from the stern of the ship, and prayed for the dawning of day. [30](#) The sailors sought to desert the ship; so they lowered the ship's boat into the sea, under pretence that they were going in it to make fast the ship to the land.

[31](#) And when Paul found it out, he said to the centurion and to the soldiers, Unless these men remain on board the ship, you cannot be saved. [32](#) Then the soldiers cut off the ropes of the ship's boat from the ship and let her drift. [33](#) But Paul till the early morning kept begging them all to eat, saying to them, Today is the fourteenth day since you have tasted anything because of fear. [34](#) Wherefore, I pray you to take some food for the sustenance of your life; for not a hair shall be lost from the head of any of you. [35](#) And when he had thus spoken, he took bread, and gave thanks to God in the presence of them all; and when he had broken it, they began to eat. [36](#) Then they were all cheerful, and received nourishment. [37](#) We were in all, on board, two hundred and seventy-six persons. [38](#) And when they had eaten enough, they lightened the ship by taking the wheat and throwing it into the sea. [39](#) When it was day, the sailors did not know what land it was; but they saw an inlet close to the shore, and thought if it were possible they would thrust the ship there. [40](#) So they cut off the anchors from the ship, and threw them into the sea, and loosed the rudder ropes, then they hoisted the topsail to the wind, and sailed toward shore. [41](#) But the ship struck on a shoal between two deep places in the sea, and went aground; and the forward part rested upon the bottom and could not be moved, but the stern broke by the violence of the waves. [42](#) And the soldiers sought to kill the prisoners, lest some of them should swim away and so escape. [43](#) But the centurion stopped them from doing this, because he was willing to save Paul; so he commanded those who could swim to cast themselves first into the sea and get to land. [44](#) The others he made cross over on boards and on broken pieces of the ship. In this manner, all of them escaped and reached shore safely.

Acts 28

<http://www.studylight.org/bible/glt/acts/28.html>

1 AFTERWARDS they learned that the island was called Mel'i-ta. 2 And the barbarians who inhabited it showed us much kindness: for they kindled a fire and called us all to warm ourselves, because of heavy rain and the cold. 3 And Paul picked up a bundle of sticks, and laid them on the fire and a scorpion driven by the heat, came out and bit his hand. 4 And when the barbarians saw it hanging from his hand, they said, It may be that this man is a murderer, whom though he has been rescued from the sea, yet justice does not permit him to live. 5 But Paul shook his hand and threw the viper into the fire, and felt no harm.

6 However, the barbarians expected he would immediately swell up and fall to the ground dead: but after they had waited for a long while, and saw he had not been harmed, they changed their talk, and said that he was a god. 7 There were villages in that region, belonging to a man whose name was Pub'li-us, the chief man of the island; and he gladly received us at his house for three days. 8 But the father of Pub'li-us was sick with fever and dysentery: so Paul went in to where he was lying and prayed, then he laid his hand on him and healed him. 9 So when this was done, others also sick in the island, came, and were healed. 10 The inhabitants honoured us with great honours: and when we departed from thence, they ladened us with provisions.

11 After three months we departed, sailing in an Al-ex-an'dri-an ship, which had wintered in the island, and which bore the sign of Castor and Pollux. 12 Landing at Syracuse, we remained there for three days. 13 From there we circled around, and arrived at Rhe'gi-um city. After a day the south wind blew in our favour, and in two days, we came to Pu-te'o-li, an Italian city, 14 Where we found brethren who invited us; and we stayed with them seven days: then we departed for Rome. 15 When the brethren there heard of us, they came out to meet us as far as the street which is called Ap'pi-i-fo'rum and The Three Taverns. When Paul saw them, he thanked God, and was greatly encouraged. 16 Then we entered Rome, and the centurion gave permission to Paul to live wherever he pleased with a soldier to guard him.

17 And after three days, Paul sent and called the Jewish leaders; and when they were come together, he said to them, Men and my brethren, though I have done nothing against the people and the law of my fathers, yet I was delivered from Jerusalem in bonds into the hands of the Romans, 18 Who, when they had examined me, would have released me, because they found in me no cause worthy of death. 19 But as the Jews stood against me I was obliged to appeal to Csar; not that I had anything of which to accuse my own people. 20 This is the reason I begged you to come, for I wish to see you and to relate these things to you; because it is for the hope of Israel I am bound with this chain. 21 And they said to him, We have neither received a letter concerning you from Jud'a, nor have any of the brethren who have come from Jerusalem made any evil report about you. 22 Nevertheless, we desire to hear what you have to say, but if it is concerning this teaching, we know well that it is not acceptable to any one, and we do not want to hear about it.

23 So they appointed a day for him and many gathered together and came to him where he was staying; and he explained to them about the Kingdom of God, thus testifying and persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. 24 And some of them harkened to his words, but others paid no attention. 25 And as they were dismissed, disagreeing Acts 28 Paul preaches in Rome for two years. among themselves, Paul said to them this saying, Well spoke the Holy Spirit by the mouth of the prophet I-sa'iah against your fathers, 26 Saying, Go to this

people and say, Hearing you shall hear, and shall not understand; and seeing you shall see and shall not perceive: [27](#) For the heart of this people is hardened and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and repent before me, and I should forgive them. [28](#) Let this be known to you therefore: that this salvation of God is sent to the Gentiles, for they will listen to it. [29](#) And when he had said these words, the Jews departed arguing much among themselves.

[30](#) And Paul hired a house for himself at his own expense and lived in it for two years; there he received all who came to him, [31](#) Preaching the kingdom of God, and teaching openly about our LORD Jesus Christ, without hindrance.

BOOK of TRUTHS – PADGETT MESSAGES:

1914 – 1923

WE ARE NOT PART OF GOD

January 15, 1915 – Ann Rollins

Book of Truths

www.lulu.com

Man is not divine, in the sense that God is divine. For he is created in the image, and that is the soul only, that makes him like His Father, but not that divinity which divides or differentiates the God essence from the spirit essences.

Only the holy spirit / acting spirit (being an instrument for God) conveys to the soul of man this divine essence of God.

NOTE:

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

History needs to be corrected. Both Jesus of Nazareth and Mary of Magdalene became at one with our Heavenly Mother and Father during their physical lives here on Earth in the first century, Jesus in the year 26 CE and Mary in the year 33 CE, or thereabouts. Jesus died aged 35 and Mary died aged 47 or 48.

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

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

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

The Holy Bible from Ancient Eastern Manuscripts

George Lamsa Translation of the Peshitta

Romans 1

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

1 PAUL, a servant of Jesus Christ, called to be an apostle, and chosen to proclaim the gospel of God 2 Which was promised from early days by his prophets in the holy scriptures, 3 Concerning his son who was born in the flesh of the seed of the house of David, 4 And who came to be known as the Son of God with power and with the Holy Spirit, because he arose from the dead, and he is Jesus Christ our LORD, 5 And by him we have received grace and apostleship among all the Gentiles, so that they may hear the faith which is under his name, 6 And in which you also are of them, and are called by Jesus Christ; 7 To all who are in Rome, beloved of God, called and sanctified: Grace and peace be unto you from God our Father, and from our LORD Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith has been heard of throughout the world. 9 For God, whom I serve in spirit in the gospel of his Son, is my witness that unceasingly I make mention of you in my prayers; 10 Beseeching that, if the way is open to me by the will of God, I may come to you. 11 For I long to see you, and to impart to you the gift of the Spirit, in order that you may be strengthened by it, 12 And that we may be comforted together by our mutual faith. 13 Now I want you to know, my brethren, that often I have wanted to come to you, but I have been prevented thus far, that I might have some fruit among you also, even as among other Gentiles, 14 Greeks and Barbarians, the wise and the unwise; for it is my duty to preach to everybody. 15 So I am eager to preach the gospel to you who are in Rome also.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one who believes; whether they are Jews first, or Arameans (Syrians). 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The righteous shall live by faith. 18 For the wrath of God is revealed from heaven against all the iniquity and wickedness of men who unjustly suppress the truth;

19 Because that which may be known of God is manifested to them for God has revealed it unto them. 20 For, from the very creation of the world, the invisible things of God have been clearly seen and understood by his creations, even his eternal power and Godhead; so that they are without excuse. 21 For they knew God and did not glorify him and give thanks to him as God, but became vain in their imaginations, and their hearts were darkened so that they could not understand. 22 And while they thought within themselves that they were wise, they became fools, 23 And they have changed the glory of the incorruptible God for an image made in the likeness of corruptible man, and in the likeness of birds, and of four-footed beasts, and of creeping things on the Earth. 24 That is why God also gave them up to uncleanness through the lusts of their hearts, to dishonour their own bodies between themselves: 25 And they have changed the truth of God for lies, and worshipped and served the created things more than their Creator to whom belong glory and blessings for ever. Amen. 26 Therefore God has given them up to vile passions: for even their women have changed the natural use of their sex into that which is unnatural: 27 And likewise also their men have left the natural use of the women and have run wild with lust toward one another, male with male committing shameful acts, and receiving in themselves the due recompense of their error. 28 And as they did not consent in themselves to know God, God has

given them over to a weak mind, to do the things which should not be done; as, [29](#) Being filled with all manner of iniquity, fornication, bitterness, malice, extortion, envy, murder, strife, deceit, evil thoughts, [30](#) Slanderers, backbiters, haters of God, revellers, proud boasters, inventors of evil things, the weak-minded, disobedient to their parents; [31](#) These have no respect for a covenant. They know neither love nor peace, nor is there mercy in them; [32](#) Knowing the judgment of God, that those who commit such things, he condemns to death, they not only do them, but also associate with those who practice them.

Romans 2

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

[1](#) THEREFORE you are inexcusable, O man, to judge your neighbour: for in judging your neighbour, you condemn yourself; for even you who judge practice the same things yourself. [2](#) But we know that the judgment of God is rightly against those who commit such things. [3](#) What do you think, O man? Do you think that you who judge those who practice such things, while you commit them yourself, will escape the judgment of God? [4](#) Do you stand against the riches of his goodness and forbearance, and the opportunity which he has given you, not knowing that the goodness of God leads you to repentance? [5](#) Because of the hardness and impenitence of your heart you are laying up for yourself a treasure of wrath for the day of wrath and the revelation of the righteous judgment of God; [6](#) Who will render to every man according to his deeds: [7](#) To those who continue patiently in good works seeking glory and honor and immortality, he will give eternal life. [8](#) But to those who are stubborn and do not obey the truth, but obey iniquity, to them he will render indignation and wrath, [9](#) Suffering and affliction, for every man who does evil, for the Jews first, and also for the Syrians. [10](#) But glory, honour and peace for every one who does good, to the Jews first, and also to the Syrians. [11](#) For there is no respect of persons with God. [12](#) For those who have sinned without law, shall also perish without law: and those who have sinned in the law, shall be judged by the law, [13](#) For it is not the hearers of the law who are righteous before God, but it is the doers of the law who shall be justified. [14](#) For if the Gentiles, who do not have the law, do by nature the things contained in the law, these having not the law, are a law unto themselves. [15](#) And they show the work of the law written on their hearts; and their conscience also bears them witness, when their thoughts either rebuke or defend one another, [16](#) In the day when God shall judge the secrets of men according to my gospel by Jesus Christ.

[17](#) Now if you who are called a Jew, trust on the law and are proud of God, [18](#) And because you know his will, and know the things which must be observed, which you have learned from the law, [19](#) And you have confidence in yourself that you are a guide of the blind and a light to them who are in darkness, [20](#) An instructor of the foolish, a teacher of children, you are the semblance of knowledge and of truth as embodied in the law. [21](#) Now, therefore, you teach others but fail to teach yourself. You preach that men should not steal, yet you steal. [22](#) You say, Men must not commit adultery, yet you commit adultery. You despise idols, yet you rob the sanctuary. [23](#) You are proud of the law but you dishonour God by breaking the law. [24](#) For the name of God is blasphemed among the Gentiles through you, as it is written. [25](#) For circumcision is profitable only if you keep the law: but if you break the law, then circumcision becomes uncircumcision. [26](#) Therefore, if the uncircumcision keep the statutes of the law, behold would not the uncircumcision be counted for circumcision? [27](#) And the uncircumcision which fulfils the law naturally, will condemn you, who, while in possession of the scripture and circumcision, transgress the law. [28](#) For it is not the one who is outwardly a Jew, who is the real Jew; neither is circumcision that which is seen in the flesh. [29](#) But a real Jew is one who is inwardly so, and circumcision is of the heart, spiritually and not literally; whose praise is not from men but from God.

Revelation 12: Jesus explains passages in the Gospel of John.

(This message is referred to as Revelation 16 on page 42 in New Testament Revelations of Jesus of Nazareth)

June 7th, 1955

Received by Dr Samuels, Washington D.C.

<http://new-birth.net/samuels-messages/53-revelations/revelation-12-jesus-explains-passages-in-the-gospel-of-john-ntr42/>

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

I am here, Jesus.

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

In the gospel of John, chapter 5, verse 22, the saying "[The Father does not even sentence any one, but leaves all judgment to the son.](#)" must be interpreted that the Father indeed does not sentence, but that man sentences himself through the memories of his misdeeds and sinful thoughts which he brings with him to the spirit world, where the law of compensation acts upon these inharmonious memories of that spirit, purging him through a process of suffering as these memories burn and excoriate him, and accompanied by the darkness and unhappiness of his place of abode. Jesus does not judge nor does he have the power to judge, as the New Testament claims, but I am simply a repository for the principle of the Divine Love, the source of which is in the Father, and through Faith in His Love is the spirit enabled in his prayers to the Father for His Love to overcome the condition of suffering and darkness, for as the Divine Love of the Father enters the soul of the spirit, the evil in its soul is expelled and the memory of that evil is effaced from it, and the law of compensation has not that on which to work and the spirit is released from its operations. And this is the great fact of the efficacy of the Divine Love, that it enables the soul which possesses it to eliminate evil from it and thus make its progress from darkness and suffering in the hells so much faster and bring about At-onement with the Father, and an abode in the Celestial Heavens.

The **judgment**, therefore, is not a question of being a judge, but simply that working of the law of compensation which causes the spirit to suffer the penalties of his transgressions of God's Laws, but **it is not God nor I who cause this suffering, but the memories of the spirit himself which contain that upon which the law operates until it is satisfied.** I am not a judge, and neither is the Father in the sense that it is understood by mortals, but the will of the spirit embrace the opportunity of seeking for the Father's Love or to reject this opportunity which is the judge that sentences man to the sufferings which are caused by his spiritual condition or rewards him with the eradication of his sinful nature as the Divine Love enters and permeates his soul and fits him for the happiness and glory of the Celestial Heavens.

The concept that I am the judge of the world, that I will come one day to judge it, is an entirely false and illusory one, and it was never taught by me, and never did I give my disciples or hearers to understand that my reign was to be an earthly one and that I was to be king of the Jews in any other than in a spiritual sense.

Received June 14th, 1955

To continue with John, chapter 5, verse 28, wherein it states: "[And soon, and the time has come, when the dead shall hear the voice of the Lord and those that hear shall be saved.](#)" I should like to explain the

meaning of this verse as it should be interpreted. It meant that those spirits living in the spirit world, regardless of their sphere of light or darkness, would hear that God's Divine Love was given to all souls, whether mortal or spirit, and that those who grasped the opportunity of obtaining the Divine Love through prayer would in time and in accordance with the intensity of the soul longings and efforts be enabled to enter the Celestial Heavens and into immortality. I did not literally mean, as the New Testament implies, that the dead bodies of mortals would become living beings again through the regrouping of the component elements which form the body and that the souls of these resurrected mortals would return from the spirit world to inhabit these bodies, and this is the absurdity which the New Testament teaches as authoritative and as coming from my lips. The verse meant that the dead soul, that is to say, the soul not aware of the spiritual things, could by listening to the message become awakened and thus seek for the things of the spirit and possess a sufficiency of the Divine Love which could be obtained by that soul in the flesh as well as in the spirit world.

In the same chapter of John, I showed that Moses prophesied about my coming in the Book of Deuteronomy, chapter 18, verse 15, when he wrote, ["The Lord thy God shall raise up for them in their midst and like unto me a prophet and to him shall they hearken ... I shall put my words into his mouth and he shall tell them all that I shall command,"](#) and the important part of the prophecy was that this prophet, meaning me, should be like unto God Himself, and this likeness was to be in the nature of our souls, for my soul was to be filled with the nature of the Father, which is the Divine Love, and to the extent that I constantly prayed for His Love and obtained more of His Love would I have increased knowledge and possession of immortality. This prophecy of Moses I used very often in explaining my mission as the Messiah.

Received June 30th, 1955

Now with respect to the questions which you would like to have me answer, ["No man can come to me unless the Father draws him to me and I shall raise him up at the last day,"](#) from the gospel of John, chapter 6, verse 44. Now this is false and you realize of course that John did not write this statement, as is the case with many another statement in the gospel which I have already pointed out and others which I shall clear up in the course of time. For here again, it is not the Father who imposes His Will upon man and thus does not draw, but it is man's desires and longing in his soul makeup that causes man to turn to the Father and seek His Love. Furthermore, it is not a question of man's turning to me, for I am simply the messenger of the Father, sent to Earth to proclaim the bestowal of the Divine Love upon mankind with myself the proof that the Love was available, and man obtains the Divine Love and At-onement with the Father through his soul longings to the Father, and even when man turns his thoughts to me in the mistaken notion that I am God, or the thought that I am the Son of God, his soul longings really go out to the Father. And again, I must state, at the cost of repetition, that I do not raise up anyone at the last day, for there is no judgment day such as the orthodox conceive of, but [man judges himself and raises himself up through the laws of compensation which govern his progress towards light in the spirit world and also through the efficacy of \(Feeling Healing and\) the Divine Love.](#)

So you see that the statement is an entirely erroneous one and creates an entirely wrong impression as to man's relationship to God and to judgment. This false conception of what the judgment is and what it is not is again evident in the statement, in John, chapter 9, verse 39, ["For judgment I am come into this world, that they which see might not see; and that they which see might be made blind."](#)

The fact of the matter is that my coming had nothing to do with any so-called judgment day, but by turning man to the Father and His Divine Love I helped mankind, at least those who received my message, to find a bright home in the spirit world and a way to escape the judgment imposed by the laws of compensation, and this is the only judgment that I had a hand in. Furthermore, I came to Earth so that all men would be able to perceive the great truths of the bestowal of the Father's Divine Love, and for those who were blind to be able to see, and by that I mean both physically and spiritually. I could not make any man turn from the truth, once he had understood it, and it was my mission to turn all mankind to the truth. I would not have been Jesus the Christ if I had sought to turn men away from God and Truth and the Divine Love, and in fact, even if they would not accept the great truth of the Divine Love, I helped men to reaffirm their faith in God's great laws of natural love and the moral code.

So do you not see, how false are these statements attributed to John and how they are misunderstood and misrepresent me and my mission on Earth?

I know that you had these doubts concerning the passages in the gospel of John and I am very happy to be able to write to you concerning them. So continue to make note of these doubts as you study the gospels and I will write you as to their truth. I will stop now and with my love to you and Dr. Stone, I shall say good night, your friend and elder brother,

Jesus of the Bible and Master of the Celestial Heavens

Note: Not even Jesus has any authority to judge!

Romans 3

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

1 WHAT then is the superiority of the Jew? or what is the importance of circumcision? 2 Much in every way: because the Jews were the first to believe in the words of God. 3 For what if some had not believed, could their unbelief nullify the faith of God? 4 Far be it: only God is true and no man is wholly perfect; as it is written, That you may be justified by your words, and triumph when you are judged. 5 Now if our iniquity serves to establish the righteousness of God, what then shall we say? Is God unjust when he inflicts his anger? I speak as a man. 6 Far be it: for then how could God judge the world? 7 For if the truth of God is made abundant through my falsehood to his glory, why then am I to be judged as a sinner? 8 As for those who blaspheme against us, saying that we say, Let us do evil that good may come, their condemnation is reserved for eternal justice. 9 What then do we uphold that is superior? We have already decided concerning both Jews and Syrians, for they are all under sin. 10 As it is written, There is none righteous, no, not one: 11 There are none who understand, there are none who seek after God. 12 They are all gone astray and they have been rejected: there are none who do good, no, not one. 13 Their throats are like open sepulchres; their tongues are deceitful; the venom of asps is under their lips. 14 Their mouths are full of cursing and bitterness. 15 They are over-quick to shed blood. 16 Destruction and misery are in their ways. 17 They have not known the way of peace. 18 There is no fear of God before their eyes.

[19](#) Now we know that whatever the law says, it is said to those who are under the law: so that every mouth may be shut, and all the world may become guilty before God. [20](#) For by the deeds of the law, no flesh shall be justified before his presence: for by means of the law, sin is known. [21](#) But now the righteousness of God without the law is manifested, and the very law and prophets testify to it; [22](#) But the righteousness of God is by the faith of Jesus Christ to everyone, also to every man who believes in him, for there is no discrimination: [23](#) For all have sinned and are short of the glory of God: [24](#) For they are freely bestowed righteousness by the grace of God through the salvation which is in Jesus Christ, [25](#) Whom God has foreordained to be a propitiation through faith in his blood for the remission of our sins that are past; [26](#) By the opportunity which God has given us through his forbearance, for the manifestation of his righteousness at the present time, that he might be declared righteous; and for the justification of righteousness to him who is in the faith of our LORD Jesus Christ. [27](#) Where is boasting then? It is worthless. By what law? of works? No: but by the law of faith. [28](#) Therefore we conclude that it is by faith a man is justified and not by the works of the law. [29](#) Why? Is he the God of the Jews only? Is he not also God of the Gentiles? Yes, he is God of the Gentiles also; [30](#) Because it is one God, who justifies the circumcision by faith, and uncircumcision by the same faith. [31](#) Why, then? Do we nullify the law through faith? Far be it: on the contrary, we uphold the law.

Romans 4

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

[1](#) WHAT then shall we say concerning Abraham, the chief of our forefathers, who lived according to the flesh before God called him? [2](#) For if Abraham were justified by works, he had reason to be proud; but not before God. [3](#) For what said the scripture? Abraham believed in God, and it was counted to him for righteousness. [4](#) But to him who works, wages are not considered as a favour but as that which is due to him. [5](#) And to him who works not, but only believes in him who justifies sinners, his faith is counted for righteousness. [6](#) Just as David also said about the blessedness of the man, whom God declared righteous without works, [7](#) Saying, Blessed are they whose iniquities are forgiven, and whose sins are wiped away. [8](#) Blessed is the man whose sins God will not hold against him.

[9](#) Now, therefore, is this blessedness on account of circumcision, or on account of uncircumcision? for we say that Abraham's faith was accounted to him for righteousness. [10](#) How then was it given to him? by means of circumcision, or in uncircumcision? It was not given in circumcision, but in uncircumcision. [11](#) For he received circumcision as a sign and a seal of the righteousness of his faith while he was uncircumcised: that he might become the father of all them who believe, though they be not circumcised, that righteousness might be given to them also; [12](#) So that the father of circumcision is not only to those who are of circumcision, but also to those who walk in the steps of the faith of our father Abraham while he was yet uncircumcised. [13](#) For the promise to Abraham and his seed that he should inherit the world was not made through the law, but through the righteousness of his faith. [14](#) For if they had become heirs by means of the law, then faith would have been empty and the promise made of no effect. [15](#) For the law causes provocation; for where there is no law, there is no transgression. [16](#) Therefore it is by faith that we will be justified by grace; so that the promise might be sure to all his seed; not only to him who is of the law, but also to him who is of the faith of Abraham who is the father of us all,

[17](#) As it is written, I have made you a father of many peoples, in the presence of the God in whom you have believed, who quickens the dead, and who invites those who are not yet in being, as though they

were present. [18](#) For he who was hopeless trusted in hope, that he might become the father of many peoples, as it is written, So shall your seed be. [19](#) His faith never weakened even when he examined his old body when he was a hundred years old, and the deadness of Sarah's womb. [20](#) He did not doubt the promise of God as one who lacks faith; but his faith gave him strength, and he gave glory to God. [21](#) He felt assured that what God had promised him, God was able to fulfil. [22](#) Therefore it was given to him for righteousness.

[23](#) That his faith was given for righteousness, was not written for his sake alone, [24](#) But for us also, for he will number us also, who believe in him who raised our LORD Jesus Christ from the dead; [25](#) Who was delivered up for our offences and arose that he might justify us.

Romans 5

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

[1](#) THEREFORE, being justified by faith, let us have peace with God through our LORD Jesus Christ; [2](#) Through him we have been brought by faith into this grace wherein we stand, and are proud in the hope of the glory of God. [3](#) And not only so, but we also glory in our tribulations: knowing that tribulation perfects patience in us; [4](#) And patience, experience; and experience, hope: [5](#) And hope causes no one to be ashamed; because the love of God is poured in our hearts by the Holy Spirit which is given to us.

[6](#) But Christ at this time, because of our weaknesses, died for the sake of the wicked. [7](#) Hardly would any man die for the sake of the wicked: but for the sake of the good, one might be willing to die. [8](#) God has here manifested his love toward us, in that, while we were yet sinners, Christ died for us. [9](#) Much more then, being justified by his blood, we shall be delivered from wrath through him. [10](#) For if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

[11](#) And not only so, but we also glory in God through our LORD Jesus Christ, by whom we have now received the reconciliation. [12](#) Just as sin entered into the world by one man, and death by means of sin, so death was imposed upon all men, inasmuch as they all have sinned:

[13](#) For until the law was given, though sin was in the world, it was not considered sin, because there was no law. [14](#) Nevertheless, death reigned from Adam to Moses, even over them who had not sinned in the manner of the transgression of the law by Adam, who is the likeness of him that was to come. [15](#) But the measure of the gift of God was not the measure of the fall. If therefore, because of the fall of one, many died, how much more will the grace and gift of God, because of one man, Jesus Christ, be increased? [16](#) And the effect of the gift of God was greater than the effect of the offence of Adam: for while the judgment from one man's offence resulted in condemnation of many, the gift of God in forgiveness of sins resulted in righteousness to many more. [17](#) For if by one man's offence, death reigned, how much more those who receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ. [18](#) In like manner as by one man's offence, condemnation came upon all men, even so by the righteousness of one man, will the victory unto life be to all men. [19](#) For as by one man's disobedience many were made sinners, so by the obedience of one man, shall many be made righteous. [20](#) The introduction of the law caused sin to increase, and when sin had increased, grace became

abundant. [21](#) Just as sin had reigned through death, so grace shall reign through righteousness unto eternal life by our LORD Jesus Christ.

Romans 6

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

[1](#) WHAT shall we then say? Shall we continue in sin, that grace may abound? [2](#) Far be it. How shall we who are dead to sin, continue to live in it? [3](#) Do you not know, that those of us who have been baptized into Jesus Christ have been baptized into his death? [4](#) Therefore, we are buried with him by baptism into death: so that as Jesus Christ arose from the dead by the glory of his Father, even so we also shall walk in a new life. [5](#) For if we have been planted together with him in the likeness of his death, so shall we be also in the likeness of his resurrection: [6](#) For we know, that our old selves are crucified with him, so that the sinful body might be destroyed, that henceforth we should not serve sin. [7](#) For he that is dead is freed from sin. [8](#) Now if we are dead with Christ, let us believe that we shall also live with Christ: [9](#) We know that Christ rose from the dead, and dies no more; and that death has no more dominion over him. [10](#) For in dying he died once to sin: and in living he lives to God.

[11](#) Likewise, you also must consider yourself as being dead to sin, but alive to God through Jesus Christ our LORD. [12](#) Let not sin therefore reign in your mortal body, that you should obey it in the lusts thereof. [13](#) Neither should you yield your members as instruments of iniquity to sin: but yield yourselves to God, just as if you were men who had risen from among the dead, and let your members be instruments of righteousness to God. [14](#) Sin shall not have dominion over you: for you are no longer under the law, but under grace. [15](#) What then? Shall we sin because we are not under the law, but under grace? Far be it. [16](#) Do you not know, that to whom you yield yourselves servants to obey, his servants you are, for you obey him, whether it be to sin or whether it be of obedience to righteousness? [17](#) But thank God that you, who were once the servants of sin, now obey from the heart that form of doctrine which has been delivered to you. [18](#) Now, being made free from sin, you become the servants of righteousness. [19](#) I speak after the manner of men because of the weakness of your flesh: for as you have yielded your members to the servitude of uncleanness and iniquity, so now yield your members to the servitude of righteousness and holiness. [20](#) For when you were the servants of sin, you were free from righteousness. [21](#) What kind of fruit did you have then, in the things of which you are now ashamed? for the end thereof is death. [22](#) But now being made free from sin, and become servants to God, your fruits are holy, and the end thereof is life everlasting. [23](#) For the wages of sin is death; but the gift of God is eternal life through our LORD Jesus Christ.

Romans 7

<http://www.studylight.org/bible/glt/romans/7.html>

[1](#) DO you not know, my brethren, I speak to them who know the law, that the law has authority over a person as long as he lives? [2](#) Just as a woman is bound by the law to her husband as long as he lives; but if her husband should die, she is freed from the law of her husband. [3](#) Thus if, while her husband is alive, she should be attached to another man, she becomes an adulteress: but if her husband is dead, she is free from the law; so that she is not an adulteress though she becomes another man's wife. [4](#) Wherefore, my brethren, you also are become dead to the law by the body of Christ; that you might become another's, even to him who arose from the dead, so that you may bring forth fruit to God. [5](#) For

when we were in the flesh, the wounds of sin, which were by the law, worked in our members to bring forth fruits to death. [6](#) But now we are freed from the law, being dead to that which had hold upon us; and we should henceforth serve in newness of spirit and not in the oldness of the letter.

[7](#) What shall we say then? Is the law sin? Far be it. I would not have known the meaning of sin, except by means of the law: for I would never have known the meaning of lust, except the law said, Thou shalt not covet. [8](#) So by means of this commandment, sin found an occasion and provoked in me every kind of lust. For without the law sin was dead.

[9](#) Formerly I lived without the law: but when the commandment came, sin came to life and I died. [10](#) And the commandment which was ordained to life I found to be for death. [11](#) For sin, finding occasion by the commandment, misled me and by it killed me. [12](#) Wherefore the law is holy and the commandment holy, and just, and good. [13](#) Has then that which is good, become death to me? Far be it. But sin that is exposed as sin and works death in me for that which is good, will be the more condemned by means of the law.

[14](#) For we know that the law is spiritual: but I am of the flesh enslaved to sin. [15](#) For I do not know what I do: and I do not do the thing which I want, but I do the thing which I hate. That is exactly what I do. [16](#) So then if I do that which I do not wish to do, I can testify concerning the law that it is good. [17](#) Now then it is not I who do it, but sin which dominates me. [18](#) Yet I know that it does not fully dominate me, (that is in my flesh) but as far as good is concerned, the choice is easy for me to make, but to do it, that is difficult. [19](#) For it is not the good that I wish to do, that I do: but it is the evil that I do not wish to do, that I do. [20](#) Now if I do that which I do not wish, then it is not I who do it, but the sin which dominates me. [21](#) I find therefore, that the law agrees with my conscience when I wish to do good, but evil is always near, distracting me. [22](#) For I delight in the law of God after the inward man: [23](#) But I see another law in my members, warring against the law of my mind, and it makes me a captive to the law of sin which is in my members. [24](#) O wretched man that I am! Who shall deliver me from this mortal body? [25](#) I thank God through our LORD Jesus Christ. Now therefore with my mind I am a servant of the law of God; but with my flesh I am a servant of the law of sin.

Romans 8

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

[1](#) THERE is therefore no condemnation to them who walk in the flesh after the Spirit of Jesus Christ. [2](#) For the law of the Spirit of life which is in Jesus Christ has made you free from the law of sin and death. [3](#) For the law was weak through the weakness of the flesh, so God sent his own Son in the likeness of sinful flesh, on account of sin, in order to condemn sin by means of his flesh: [4](#) That the righteousness of the law might be fulfilled in us, for we do not walk after the things of the flesh, but after the Spirit. [5](#) For they who are after the flesh, do mind the things of the flesh; but they who are after the Spirit, do mind the things of the Spirit. [6](#) To be carnally minded is death; but to be spiritually minded is life and peace; [7](#) Because the carnal mind is enmity against God: for it is not subject to the law of God, because it cannot be. [8](#) So then, they who are in the flesh cannot please God. [9](#) But you are not in the flesh, but in the spirit if the Spirit of God truly dwells within you. Now if any man does not have the Spirit of Christ, he does not belong to him.

[10](#) And if Christ is within you, the body is dead because of sin: but the Spirit is life because of righteousness. [11](#) And if the Spirit of Him who raised our LORD Jesus Christ from the dead dwells within you, so he who raised Jesus Christ from the dead will also quicken your mortal bodies by his Spirit that dwells within you. [12](#) Therefore, my brethren, we are not indebted to the flesh to live after the flesh. [13](#) For if you live after the flesh, you will die: but if you, through the Spirit, subdue the deeds of the body, you shall live. [14](#) Those who are led by the Spirit of God, are the sons of God. [15](#) For you have not received the spirit of bondage, to be in fear again; but you have received the Spirit of adoption, whereby we cry, Abba, Avon, Father, our Father. [16](#) And this Spirit bears witness to our spirit, that we are the children of God:

[17](#) And if children, then heirs; heirs of God, and joint heirs with Jesus Christ; so that if we suffer with him, we shall also be glorified with him. [18](#) For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in us.

[19](#) For the earnest expectation of all mankind waits for the manifestation of the sons of God. [20](#) For man was made subject to vanity, not willingly, but by reason of him who gave him free will in the hope he would choose rightly. [21](#) Because man himself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. [22](#) For we know that the whole creation groans and labours in pain to this day. [23](#) And not only they, but ourselves also, who have the first fruits of the Spirit, even we groan within ourselves, waiting for the adoption, that is, the redemption of our bodies. [24](#) For we live in hope: but hope that is seen is not hope: for if we see it, why should we yet hope? [25](#) But if we hope for that which we do not see, then do we wait for it in patience.

[26](#) Likewise the Spirit also helps our weaknesses: for we do not know what is right and proper for us to pray for: but the Spirit prays for us with that earnestness which cannot be described. [27](#) And he who searches the hearts knows what is the mind of the Spirit, for the Spirit prays for the saints according to the will of God. [28](#) And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

[29](#) He knew them in advance and he marked them with the likeness of the image of his Son that he might be the first-born among many brethren. [30](#) Moreover, those he did mark in advance, he has called, and those he has called, he has declared righteous, and those he has declared righteous, he has glorified.

[31](#) What then shall we say concerning these things? If God be for us, who can be against us? [32](#) If he did not spare his own Son, but delivered him up for us all, why will he not freely give us all things with him? [33](#) Who is to complain against the chosen ones of God? It is God who justifies. [34](#) Who is he who condemns? It is Christ who died and rose again, and he is at the right hand of God making intercession for us. [35](#) What shall separate me from the love of Christ? tribulation, or imprisonment, or persecution, or famine, or nakedness, or peril, or sword? [36](#) As it is written, For your sake we die every day, and we are accounted as lambs for the slaughter. [37](#) But in all these things we are more than conquerors through him who loved us. [38](#) For I am persuaded, that neither death, nor life, nor angels, nor empires, nor armies, nor things present, nor things to come, [39](#) Nor height, nor depth, nor any other creature shall be able to separate me from the love of God, which is in Jesus Christ our LORD.

Romans 9

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

1 I TELL the truth through Christ, and I do not lie, my conscience also bears me witness through the Holy Spirit, 2 That I am exceedingly sorrowful, and the pain which is in my heart never ceases. 3 For I have prayed that I myself might be accursed because of Christ for the sake of my brethren and my kinsmen according to the flesh, 4 Who are Israelites; to whom belongs the adoption, and the glory, and the covenants and the law, and the rituals therein, and the promises; 5 Whose are the fathers, from among whom Christ appeared in the flesh, who is God over all, to whom are due praises and thanksgiving, for ever and ever. Amen.

6 It is not as though the word of God had actually failed. For all those who belong to Israel are not Israelites: 7 Neither, because they are of the seed of Abraham are they all his children: for it was said, In Isaac shall your seed be called. 8 That is, it is not the children of the flesh who are the children of God; but the children of the promise who are reckoned as descendants. 9 For this is the word of promise, I will come at this season, and Sarah shall have a son. 10 And not only this; but Rebecca also, even though she had relations with one only, our father Isaac; 11 Before her children were born, or had done good or evil, the choice of God was made known in advance; that it might stand, not by means of works, but through him who made the choice. 12 For it was said, The elder shall be the servant of the younger. 13 As it is written, Jacob have I loved but Esau have I hated.

14 What shall we say then? Is there injustice with God? Far be it. 15 For he said to Moses also, I will have mercy on him whom I love, and I will have compassion on him whom I favour. 16 Therefore, it is not within reach of him who wishes, nor within the reach of him who runs, but it is within the reach of the merciful God. 17 For in the scripture, he said to Pharaoh, It was for this purpose that I have appointed you, that I might shew my power in you, so that my name might be preached throughout all the Earth. 18 Thus he has mercy on whom he pleases, and he hardens whom he pleases. 19 Perhaps you will say, Why then does he yet find fault? For who can resist his will? 20 However, O man, who are you to question God? Shall the thing formed say to him who formed it, Why have you made me like this? 21 Does not the potter have power over his clay, to make out of the same lump vessels, one to be formed and the other for service? 22 Now then, if God wanted to shew his anger, and make his power known, would he not then, after the abundance of his patience, bring wrath upon the vessels of wrath which were ready for destruction? 23 But he poured his mercy upon the favoured vessels, which were prepared for the glory of God. 24 Namely, ourselves, the called ones, not of the Jews only, but also of the Gentiles.

25 As he said also in Hosea, I will call them my people, who were not my own people; and her beloved, who was not beloved. 26 And it shall come to pass, that in the place where it was said you are not my people; there shall they be called the children of the living God. 27 Isaiah also preached concerning the children of Israel: Though the number of children of Israel should be as the sand of the sea, only a remnant shall be saved. 28 For whatever the LORD has determined and decreed, he shall bring to pass upon the Earth. 29 Just as Isaiah had said before, If the LORD of Hosts had not increased the remnant, we should have been like Sod'om, and should have resembled Go-mor'rah.

30 What shall we say then? That the Gentiles who followed not after righteousness have attained to righteousness; that is, the righteousness which is the result of faith. 31 But Israel, who followed after the law of righteousness, has not attained to the law of righteousness. 32 Why? Because it was not sought by

faith, but by the works of the law. So they stumbled at that stumbling-stone. [33](#) As it is written, Behold, the prophet I give to Zion becomes a stumbling stone, and rock of offence: but whoever believes on him shall not be ashamed.

BOOK of TRUTHS – PADGETT MESSAGES:

June 28, 1915 – Saul of Tarsus (now Paul)

Book of Truths

1914 – 1923

www.lulu.com

I never taught that the Master was God, and neither did I teach the doctrine of the vicarious atonement or the sufficiency of Jesus' blood to save a sinner from the sins of his earthly deeds. I never taught that any man's sins would be borne and the penalty for same be paid for by another – and wherever these doctrines are set forth in my epistles, they were not written by me.

I agree with John: God is love. For this means that God is everything that is good and pure and lovely.

August 20, 1915 – Paul the Apostle

It is written, that the blood of Jesus saves men from condemnation, sin and death – which is not true, and I never wrote such declarations of what purports to be true.

I know that it is claimed that the blood of Jesus tended to appease the wrath of God towards men as did his death, but this presupposes that God had a wrath against men and that only blood and death could satisfy it. What a barbarous assumption! God was never a God of wrath, but always of love, and men can come to Him in reconciliation through love only, and not through any sacrifice. Jesus never taught this doctrine of sacrifice and does not now, but repudiates it and says that it is a doctrine that is doing his cause and the salvation of mankind a great harm.

October 26, 1915 – Paul

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

Romans 10

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

[1](#) MY brethren, my heart's desire and prayer to God for Is'ra-el is that they might be saved. [2](#) For I can testify for them that there is in them a zeal for God, but not according to the true knowledge. [3](#) For they know not the righteousness of God, but seek to establish their own righteousness, and because of this, they have not submitted themselves to the righteousness of God. [4](#) For Christ is the end of the law for righteousness to every one who believes. [5](#) For Moses writes of the righteousness of the law thus: Whoever shall do these things shall live by them. [6](#) But the righteousness which is of faith, says thus: Do not say in your heart, Who has ascended to Heaven, and brought Christ down to Earth? [7](#) And who has descended into the abyss of Sheol and brought up Christ from the dead? [8](#) But what does it say? The answer is near to you, even in your mouth, and in your heart: that is, the word of faith, which we preach; [9](#) So if you will confess with your mouth our LORD Jesus, and will believe in your heart that God raised

him from the dead, you shall be saved. [10](#) For the heart which believes in him, shall be declared righteous, and the mouth that confesses him shall live. [11](#) For the scripture says, Whosoever believes on him shall not be ashamed.

[12](#) And in this, it does not discriminate between the Jews and the Syrians: for the same LORD over all is rich unto all who call upon him. [13](#) For whoever shall call on the name of the LORD shall be saved. [14](#) How then can they call on him on whom they have not believed? Or how can they believe on him whom they have never heard? Or how can they hear without a preacher? [15](#) Or how can they preach, if they are not sent forth? As it is written, How becoming are the feet of those who preach peace, and of those who bring good tidings. [16](#) For all have not heard the preaching of the gospel. For Isaiah said, My LORD, who has believed the echoes of our voice? [17](#) So then faith comes by hearing, and hearing by the word of God. [18](#) But I say, Have they not heard? And behold the echoes of their voices have gone out over all the Earth, and their words unto the ends of the world. [19](#) But I say, Did not Israel know? First Moses spoke thus, I will provoke you to jealousy by a people that are not my people, and I will make you angry by a reckless people. [20](#) Then Isaiah dared, and said, I appeared to those who did not seek me, and was found by those who did not ask for me. [21](#) But to Israel he said, All the day long I have stretched out my hands to a quarrelsome and disobedient people.

Romans 11

<http://www.studylight.org/bible/glt/romans/11.html>

[1](#) I SAY, then, has God rejected his people? Far be it. For I also am an Israelite, a descendant of Abraham, of the tribe of Benjamin. [2](#) God has not rejected his people which he foreknew. Do you not know what the scripture says of Elijah? How he complained to God against Israel, saying, [3](#) My LORD, they have killed your prophets and have demolished your altars; and I am left alone; and they seek my life. [4](#) And it was said to him in a vision: Behold I have reserved for myself seven thousand men, who have not knelt on their knees to worship Baal. [5](#) Even so at the present time a remnant is preserved, elected by the grace. [6](#) And if by grace, then it is not by works: otherwise grace is no more grace. But if by works, then it is not by grace: otherwise work is no more work. [7](#) What then? Israel has not obtained that which he sought; but the elected ones have obtained it, and the rest were blinded in their hearts.

[8](#) As it is written, God has given them a stubborn spirit, eyes that cannot see, and ears that cannot hear, to this very day. [9](#) And David said, Let their table become a snare, and a trap and a stumbling block, and a recompense unto them. [10](#) Let their eyes be darkened, that they may not see, and let their backs be bowed down always. [11](#) I say then, Have they stumbled that they should fall? Far be it. But rather by their stumbling salvation has come to the Gentiles, in order to make them zealous. [12](#) Now if their stumbling has resulted in riches to the world, and their condemnation in riches to the Gentiles; how much more is their restoration? [13](#) It is to you Gentiles that I speak, inasmuch as I am the apostle to the Gentiles, and perhaps magnify my ministry: [14](#) But if I am able to make those who are my flesh zealous, I may thus save some of them. [15](#) And if their rejection has resulted in reconciliation of the world, how much more will their restoration be? Indeed it will be life from the dead. [16](#) For if the first fruit is holy, the rest of the lump is also holy; and if the root is holy, so are the branches.

[17](#) And if some of the branches were cut off, and you who are a branch of a wild olive tree have been grafted in their place, and you have become a partaker of the root and fatness of the olive tree; [18](#) Do not boast over the branches. For if you boast, it is not you who sustains the root, but the root sustains you.

[19](#) Perhaps you may say, The branches were cut off that I might be grafted in their place. [20](#) Well; they were cut off because of their unbelief, but you exist by faith. Be not high minded, but fear God. [21](#) For if God did not spare the natural branches, it may well be he will not spare you. [22](#) Consider therefore the goodness and severity of God: on those who fell, severity; but on you, goodness, if you continue in his goodness: otherwise you also will be cut off. [23](#) And even they, if they do not abide in their unbelief, will be grafted in: for God is able to graft them in again. [24](#) For if you who have been cut from the wild olive tree, which is natural to you, and grafted contrary to your nature to become a good olive tree: how much more fruitful would they be, if they were grafted into their natural olive tree? [25](#) I am desirous, my brethren, that you should know this mystery, so that you may not be wise in your own conceits; for blindness of heart has to some degree befallen Israel, until the fullness of the Gentiles shall come in. [26](#) And then all Israel shall be saved: as it is written, A deliverer shall come out of Zion, and he shall remove ungodliness from Jacob: [27](#) And then they shall have the same covenant from me, when I have forgiven their sins. [28](#) Now according to the gospel, they are enemies for your sake. But according to election, they are beloved for the fathers' sakes. [29](#) For God does not withdraw his gift and his call. [30](#) Just as you were formerly disobedient to God and have now obtained mercy because of their disobedience, [31](#) Likewise, they are also disobedient now to the mercy which is upon you, that there may be mercy upon them also. [32](#) For God has included all men in disobedience, that he might have mercy on every man.

[33](#) O the depth of the riches, the wisdom, and the knowledge of God! for no man has searched his judgment, and his ways are inscrutable. [34](#) For who has known the mind of the LORD? or who has been his counsellor? [35](#) Or who has first given to him and then received from him? [36](#) For of him, and through him, and to him, are all things: to him be glory and blessing, for ever and ever. Amen.

FORGIVENESS OF SINS

December 25, 1914 – Jesus

Book of Truths

www.lulu.com

Yes, there are many things in my life as written in the Bible which are true and many that are not true. These I will tell you when I come to write my messages and you must wait until then. Yes, I did, but not in the sense that it is taught. To forgive sin is only to let the true penitent feel that just as soon as he prays God to blot out his past offences and truly believes that He will do so, the sins are no longer held against him for which he will have to account. I could not myself forgive sin, for I was not God, but I could tell them truly that if they repented, God would forgive their sins. Later I will tell you in detail what real forgiveness is and what it consists of.

As for the healing act which I performed at the pool of Bethesda, I am reported to have said, “Is it easier to say, ‘take up thy bed and walk,’ than for God to forgive your sin?” Well, that is the way it is recorded, but that is not what I said. Actually I said, “That thou may know that the son of man through the power of God can forgive sin, I say unto you, ‘take up thy bed and walk’.” It was only as God’s instrument in showing man the way to His Divine Love that I could bring about forgiveness of sin, and not by any power of my own. If God did not forgive, I could not and neither can any man.

I know that a church claims that authority, but it is not correct. It has no power to forgive sin or to grant any favour or indulgence to mankind and its assertions of that power is a mere usurpation of what God alone has the power to give.

February 20, 1915 – AG Riddle

No man can save himself and I wish strongly to emphasize the fact that man is dependent upon God for his salvation from the sins and errors of the material man. I do not mean that men have not a work to do themselves for they have. God is willing to save them if they ask it and acknowledge that with His help they can be saved, but unless they do ask and believe He will not interfere with these conditions.

Man may be comparatively happy and free from what is called sin, that is a visitation of God's laws, but that happiness is not the same nor is man's condition the same as when he gets this Divine Love from the Father.

March 31, 1915 – Ann Rollins

Forgiveness is that operation of the divine mind which relieves man of the penalties of his sins that he has committed, and permits him to turn from his evil thoughts and deeds, and seek the love of the Father; and if he earnestly seeks, find the happiness which is waiting for him to obtain. It does not violate any law that God has established to prevent man from avoiding the penalties of his violations of the law of God controlling his conduct.

The law of compensation, that what a man sows that shall he reap, is not set aside, but in the particular case where a man becomes penitent and in all earnestness prays the Father to forgive him of his sins and make a new man of him, the operation of another and greater law is called into activity, and the old law of compensation is nullified, and, as it were, swallowed up in the power of this law of forgiveness and love. So you see there is no setting aside of any of God's laws. As in the physical world certain lesser laws are overcome by greater laws, so in the spirit world or in the operation of spiritual things, the greater laws must prevail over the lesser.

God's laws never change but the application of these laws to particular facts and conditions do seem to change, when two laws come into apparent conflict, and the lesser must give away to the greater.

The spiritual laws are just as fixed as are the physical laws that control the material universe; and no law having application to the same condition of facts, ever is different in its operation or in its effects.

April 6, 1915 –

The way to God's Love is not through the churches as such, but only through the true and earnest aspirations of the soul; that no mediator is necessary, but that God is waiting and willing to bestow this Love upon whomsoever may truly ask it.

No priest or bishop can relieve a soul from sin, or forgive the sinner; and no man can reach the Father's love or favour except through this direct, individual supplication to the Father. The priest may show the way if he knows how, but so few know, for the reason that they not only teach but believe, that all a man has to do is to conform to the church's demands, and that when he does so, God is ready to receive him into His kingdom.

The churches emphasize too much the necessity of conforming to their dogmas and creeds, and neglect to show men the true way to the kingdom. The only prayers that reach the Father's heart are those which carry the true aspirations of the supplicant to the throne of grace. Men may repeat the written prayers for a whole lifetime, and if the prayers do not express the aspirations and desires of the applicant, they have no more effect than would the repeating of the multiplication table. And if men will consider for a moment, they will see that this must be true. Only the soul of man can receive this great love of the Father, and when these written prayers are repeated without the longings of the soul entering into these repetitions, the soul is not open to the inflowing of this love, and hence man can receive no possible benefit. So I say, let men learn to know, that religion is a matter purely between God and each individual soul, and no church or priest or bishop can, because of any claimed warrant existing in it or them, save a man's soul from the sins of life, or make such soul one with the Father. All that such priest or bishop can do is to show the way, if he understands it, and when he does that, he has performed a greater service to mankind than he may realize.

Men will learn that there is only one way to God, and that through their earnest, personal prayers, with faith.

August 15, 1915 –

I, Jesus – as the son of man or of God – do not save any man from his sins and make him one with the Father, but the truths which I taught and which were taught me by the Father are the things that save.

October 11, 1915 – Caligula

I was the Roman Emperor and the murderer of the Christians, and have since that time, and for my sins, suffered all the horrors of a hell which I cannot describe. Suffice it to say that the hell of the Bible (or of those who interpret the Bible) is not equal in its torments and horrors to the hell that I passed through.

The Master (Jesus) came to me, and he commenced to tell me of this wonderful love of the Father, and how it was working for me to fill my soul and make a child of God and at-one with Him, and he told me that the only things necessary were for me to pray to the Father, and have faith and in all earnestness repent of my great sins. That if I did so, the love would come to me, and as it came into my soul all the sins and recollections of my sins would leave me so that I would be able to progress to a higher sphere, where light and love were.

September 29, 1917 – John C. Carlisle

When men believe that by merely saying that they believe on Jesus Christ, or by asking forgiveness of the priests, and when absolved believe that they have done all that is necessary, they are mistaken. And if they rest in that contentment, they will find themselves as I was when they come to spirit life. No belief of this kind or absolution by the priests will put them in such condition of memory or soul as will enable them to have these longings of which I speak.

November 29, 1918 – Peter

As you may not know, there is in our world a law which makes the soul of one who has not yet been purified suffer the penalties for the acts of sin and evil of which he may have been guilty during his Earth life. And there is no forgiveness of these acts, in the sense taught by the theologians and churches; the only forgiveness is the cessation of recollection of these acts, so that they become as though they had never been. As the soul becomes purified and in harmony with the laws of its creation, it then comes into its natural condition; and then, and then only, forgiveness takes place.

God does not forgive by the mere act of pronouncing forgiveness, or by any arbitrary and sudden blotting out of sins, without first removing the condition which creates the inharmony. And so you will understand that He cannot forgive sin in this way, neither can the popes, priests, teachers or churches; and the pronouncing of forgiveness by these men constitutes a deception of and an injury to the persons who pray and ask for forgiveness.

And for such deception these men will have to answer, when they come to the spirit world and realize the truth of forgiveness, and the great deception that they had practiced upon those who were their followers and believers in these false doctrines. Many spirits are now living and suffering in darkness in their purgatories just because of their belief, and the results thereof, in these misleading teachings.

There is no forgiveness until man makes the effort by struggling and succeeding in getting rid of these recollections; and such riddance can be obtained only by men realizing the fact that sin is only the effect of their having done those things, and thought those thoughts which are out of harmony with the will of God and the laws governing the creation of man.

There can be no sinning of the physical body, or of the spirit body, but only of the soul, caused by the exercise of the will in a manner antagonistic to the will of the Father. The body, of course, is affected by these inharmonious thoughts and impelling directions of the will, and is caused thereby to commit the act which is the external demonstrator of the inharmonious exercise of the will. And as God leaves to man the freedom of exercising his will, and as such will may be influenced by the thoughts, desires and affections of his appetites and lusts, so God leaves to man the application of the remedies that will free the soul from such influence and effects as are caused by this exercise of the will. And only when these inharmonious thoughts and appetites and lusts become eliminated from his soul and desires, does the soul come into its natural condition and in harmony with the will of God.

Man, himself, must be the actor and the initiating force to bring about these changes in his will, and no assurances of forgiveness by popes, priests or churches can eradicate these contaminating influences, or remove that which is the cause of the sin, or the effect of the cause. You must see that there can be no relationship between these assurances of forgiveness, and the sin or the cause thereof. Prayer to the Father for forgiveness, or supplication to priests and church is supposed to effectuate the objects sought, but this belief is erroneous, and does not bring the relief prayed for.

Yet, prayer is a very important element in forgiveness. While the Father does not, and the priests and churches cannot, forgive sin in the manner mentioned, yet true, sincere prayer to the Father for forgiveness will bring its answer, and affect, not the sin, but the soul and state of men, so that their will and appetites and desires may be influenced in such a way that they will receive and realize the fact of a

wonderful help in changing these appetites and desires, and in turning their thoughts to those things that will enable them to remove from their recollections the acts and thoughts which are the cause of the existence of their souls in a state of sin.

If men would only realize these truths, and when they desire the forgiveness of their sins, pray to the Father for help in turning away from these thoughts, and in exercising their will in accord with His will – and not expect any arbitrary forgiveness or removal of their sins – they would find themselves on the way to this forgetfulness and the true forgiveness.

Well, I desired to write this short message and am pleased that I could do so.

Thanking you, I will say, goodnight. Your brother in Christ – Peter (Apostle of Jesus)

Romans 12

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

1 I BESEECH you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy and acceptable to God, by means of reasonable service. **2** Do not imitate the way of this world, but be transformed by the renewing of your minds, that you may discern what is that good and acceptable, and perfect will of God. **3** For I say, through the grace which is given to me, to all of you, not to think of yourselves beyond what you ought to think; but to think soberly, every man according to the measure of faith which God has distributed to him. **4** For as we have many members in one body, and all members have not the same function, **5** So we, being many, are one body in Christ, and every one members one of another. **6** Having then gifts differing according to the grace that is given to us; some have the gift of prophecy, according to the measure of faith, **7** Some have the gift of ministration, in his ministry; and some of teaching, in his teaching. **8** Some of consolation, in consoling: he that gives, let him do it with sincerity; he that rules, with diligence; he that shows mercy, with cheerfulness. **9** Let not your love be deceitful. Abhor that which is evil; cleave to that which is good. **10** Be kindly affectioned one to another with brotherly love; in honour preferring one another; **11** Not slothful in business; fervent in spirit, serving the LORD; **12** Rejoicing in hope; patient in tribulation; continuing instant in prayer. **13** Distributing to the necessity of saints; given to hospitality. **14** Bless them which persecute you; bless, and curse not. **15** Rejoice with them that rejoice, and weep with them that weep. **16** Be of the same mind one toward another. Mind not vain glory, but associate with those who are humble. Be not wise in your own conceits. **17** Recompense to no man evil for evil. But be careful to do good things before the presence of all men. **18** If it be possible, as much as lies in you, live peaceably with all men. **19** Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine: I will execute justice for you, said the LORD. **20** Therefore if your enemy hunger, feed him; if he thirst, give him drink; for in so doing, you shall heap coals of fire on his head. **21** Be not overcome of evil, but overcome evil with good.

Truth and False Beliefs – Part 2

Judas of Kerieth

www.lulu.com

May 16th, 2002

Received by H.R.

Cuenca, Ecuador The Jews believed that the sacrifice of animals appeased the wrath of God, and actually, the pagans thought the same of their gods. Now I ask you: Did Jesus attack this belief one

single time? The answer is, indeed, no. Categorically, the Master never attacked the rites and deeply ingrained ceremonies. Can you imagine why he did not? Would it have been useful for his mission to condemn rites that did not have any importance for him, and which did not just represent a symbolism for others, but were a vital part of their religious life? Jesus sought dialogue and not confrontation. An attack against these formalities would have been considered a serious insult, even a blasphemy, and under such circumstances any dialogue ends, doesn't it?

Another example is Sabbath observance. Is it indispensable to reserve a specific day for God? It is not, rather, that we should reserve every day for Him? However, for the Jews it was and still is of extreme importance. Of course, the Master was accused on several occasions of having "transgressed" the Sabbath law, but this was not true and formed only part of a strategy of slander or was the result of the incomprehension of the very religious principles on the part of certain self-declared religious teachers.

In addition, we could mention the rules on pure and impure food, circumcision, Jewish feasts, etc.

Jesus was born a Jew and he lived as a Jew. As he himself declares, he had not come to establish a new religion or a new church — forgive me the anachronism — his teachings were fully compatible with Judaism, and they are compatible with present-day Christianity.

The question, then, is: What did Jesus teach?

First, he preached the existence of a personal God, whom he called "Father," something very revolutionary at that time. Then, he taught that the Father was unconditional Love, and that He was desirous of sharing that Love with His beloved children. In a typical example, Jesus said: "Some of you are fathers, and if your son asks you for some fish, would you give him a snake instead, or if he asks you for an egg, would you make him a present of a scorpion? So, if you, for all your evil, know how to give good things to your children, how much more likely is it that your Heavenly Father will give the Holy Spirit to those who ask him!"

However, Jesus' teaching went beyond this. He explained to his listeners that in order to be able to receive the Father's Love, it was necessary to ask for it. Because the Father always respects the free will of His children, waiting for their invitation to grant His blessings and benefits. And the way to communicate with the Father, for simply being in communion with Him, or for asking His advice and help, is prayer. Jesus even delivered a prayer, a clear indication that this was a central part of his "educational campaign." In addition, there are several quotations in the Bible, where one may readily see that Jesus highlighted the immense importance of prayer, that is to say, the quest for God. "Set your heart first on His kingdom and His goodness, and all these things will come to you as a matter of course."

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

And these, my dear brothers, are the fundamental principles, how mortals and spirits may find their way to God.

I am aware that there are many beliefs in the churches that do not correspond to the truth. But of course, it is not the correct procedure, neither is it an effective course of action, to attack what people so much appreciate and hold in esteem as central points of their religious life. Jesus did not do this.

BOOK of TRUTHS – PADGETT MESSAGES:

December 30, 1915 –

I am here, Luke –

Book of Truths

1914 – 1923

www.lulu.com

Atonement, in its true meaning, never meant the payment of a debt or the appeasing of the wrath of God, but simply the becoming at-one with Him in those qualities that will insure to men the possession of His love and the immortality that Jesus brought to light. The sacrifice of Jesus could have no possible effect upon the condition of man's soul qualities, and neither could the blood shedding make a vile and sinful soul pure and free from sin.

God's universe is governed by laws as immutable as they are perfect in their workings, and the great thing to be accomplished by the plan which He provided for the redemption of men, is to have every man come into harmony with these laws, because just as soon as that harmony exists there will be no more discord and sin will not be known to humanity.

And so, only that which will bring man into this harmony can possibly save him from his sins and bring about the at-onement that Jesus and his disciples taught. Man, when created, was endowed with what may be called a natural love, and that love, to the extent of the quality that it possessed, was in perfect harmony with God's universe, and so long as it was permitted to exist in its pure state, was a part of the harmony of the universe; but when it became defiled or impregnated with sin or anything not in accord with God's laws, it became inharmonious and not at one with God, and the only redemption required was the removing of those things that caused the inharmony.

Now, the only way in which this inharmony could be removed was by the natural love becoming again pure and free from that which defiled it. The sacrifice on the cross could not furnish this remedy and neither could the blood atonement accomplish it, because the sacrifice and the blood had no relation to the evil to be remedied.

So I assert, if these things paid the penalty and satisfied God and thereby He had no further claim upon man for any debt supposed to be due Him from man, it necessarily implies that He kept the souls of men in this condition of inharmony and would not permit the same to be removed until His demands for satisfaction and blood had been met; and that then, when He should be appeased, He would permit men by His mere *ipse dixit* [arbitrary statement] to again come in harmony with His laws and the workings of His universe.

In other words, He would be willing to let men remain out of harmony with His universe and the workings of His laws, until He had His demands for sacrifice and blood satisfied. This, as is apparent to any reasonable man, would be a thing so foolish that no mere man in matters pertaining to his earthly affairs, would adopt as a plan for the redemption of those sons of his who had been disobedient.

I see you have a caller, and will continue later – Luke

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

1 LET every soul be subject to the sovereign authorities. For there is no power which is not from God: and those who are in authority are ordained by God. 2 Whoever therefore resists the civil authority,

resists the command of God: and they that resist, shall receive judgment to themselves. [3](#) For judges are not a menace to good works, but to evil. Now if you do not wish to be afraid of the authority, then do good, and you will be praised for it. [4](#) For he is the minister of God to you for good. But if you do that which is wrong, be afraid; for he is not girded with the sword in vain; for he is the minister of God, and an avenger of wrath upon those who commit crime. [5](#) Wherefore, we must be obedient, not only in fear of wrath, but also for our conscience sake. [6](#) For, for this reason you pay head tax also: for they are ministers of God who are in charge of these things.

[7](#) Render therefore, to every one as is due to him: head tax to him who is in charge of head tax, duty to him who is in charge of custom; reverence to whom reverence is due, and honour to whom honour is due. [8](#) Owe no man anything, but love one another: for he who loves his neighbour has fulfilled the law, [9](#) Which says, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not covet; and if there is any other commandment, it is fulfilled in this saying, namely, Thou shalt love thy neighbour as thyself. [10](#) Love does not work evil to his neighbour because love is the fulfilment of the law.

[11](#) Know this also, that now is the time and the hour that we should awake from our sleep, for now our salvation is nearer than when we believed. [12](#) The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. [13](#) Let us walk decently, as in the daylight; not in clamour and drunkenness, not in the practice of immorality, not in envy and strife.

[14](#) But clothe yourselves with our LORD Jesus Christ, and take no heed for the lusts of the flesh.

Romans 14

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

[1](#) He who is weak in the faith, assist him. And be consistent in your reasoning. [2](#) For one believes that he may eat all things: another who is weak, eats vegetables. [3](#) Let not him who eats despise him who eats not; and let not him who eats not judge him who eats: for God has received him also. [4](#) Who are you to judge another man's servant? for if he is a success, he is a success to his master; and if he is a failure, he is a failure to his master. As for his success, he will succeed for it is in the power of his master to make him succeed. [5](#) One person values one day above another: another values all days alike. Let every man be sure in his own mind.

[6](#) He who is mindful concerning a day's duty is considerate of his master; and everyone who is not mindful concerning a day's duty, is inconsiderate of his master. And he who is wasteful, is detrimental to his master even though he confesses it to God; and he who is not wasteful, is not wasteful to his master, yet he likewise tells it to God. [7](#) For none of us lives to himself, and none of us dies to himself. [8](#) For whether we live, we live unto our LORD; and whether we die, we die unto our LORD: whether we live therefore, or die, we belong to our LORD. [9](#) For to this end even Christ both died and came back to life, and rose to be LORD both of the dead and living. [10](#) Why, then, do you judge your brother? or why do you despise your brother? for we must all stand before the judgment seat of Christ. [11](#) For it is written, As I live, said the LORD, every knee shall bow to me, and every tongue shall confess me. [12](#) So then every one of us shall answer for himself to God. [13](#) Let us not therefore judge one another anymore: but rather be mindful of this, that you should never place a stumbling block in the way of your brother.

[14](#) For I know, and I have confidence in the LORD Jesus, that nothing unclean comes from him: but to him who believes a thing to be unclean, to him only is it unclean. [15](#) But now if you have caused your

brother to grieve on account of meat, then you are not living in harmony. Do not make food a cause to destroy a man for whose sake Christ died. [16](#) Let not our blessings be a reproach to any one: [17](#) For the kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Spirit. [18](#) For he who serves Christ in these things is acceptable to God and is approved by men. [19](#) Now let us strive after peace, and help one another. [20](#) And let us not, because of food, destroy the work of God. All things indeed are pure; but it is wrong for the man who eats with offence. [21](#) It is better that we neither eat meat nor drink wine nor do any other thing whereby we cause our brother to stumble. [22](#) You who have a certain belief, keep it to yourself, before God. Blessed is he who does not condemn himself by doing those things which he believes to be wrong. [23](#) For he who is doubtful and eats, violates his beliefs: for whatever is not of faith, is sin. The strong must help the weak.

Romans 15

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

[1](#) WE then who are strong ought to bear the weaknesses of the weak, and not seek to please ourselves. [2](#) Let every one of us please his neighbour in good and constructive ways. [3](#) For even Christ pleased not himself: but as it is written, The reproaches of those who reproached you have fallen on me. [4](#) For whatever things were written of old were written for our learning, that we through patience and comfort of the scriptures might have hope.

[5](#) Now the God of patience and consolation grant you to regard one another to be equally worthy through the example of Jesus Christ; [6](#) That you may with one mind and one mouth glorify God, even the Father of our LORD Jesus Christ.

[7](#) Therefore be close and bear one another's burdens, just as Christ also brought you close to the glory of God. [8](#) Now I say that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made to the fathers: [9](#) And that the Gentiles might glorify God for his mercies which were poured upon them; as it is written, Therefore I will praise you among the Gentiles, and sing unto your name. [10](#) And again he says, Rejoice, ye Gentiles, with his people. [11](#) And again, he says, Praise the LORD, all ye Gentiles; and praise him, all ye nations. [12](#) And again Isaiah said, There shall be a root of Jesse, and he that shall rise will be a prince to the Gentiles; and in him shall the Gentiles trust.

[13](#) Now may the God of hope fill you with all joy and peace so that by faith you may abound in hope, through the power of the Holy Spirit.

[14](#) And I myself am persuaded concerning you, my brethren, that you also are filled with the same goodness, and made perfect with all knowledge, able also to admonish others.

[15](#) Nevertheless, my brethren, I have written rather boldly to you, in order to remind you of the grace which is given to me by God, [16](#) That I may become a minister of Jesus Christ among the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable and sanctified by the Holy Spirit.

[17](#) I am proud therefore to glory in Jesus Christ before God. [18](#) For I can scarcely speak of anything which Christ has not wrought by me for the obedience of the Gentiles, by word and deed, [19](#) Through mighty miracles and wonders, and by the power of the Spirit of God; so that from Jerusalem I went

round about as far as Il-lyr'i-cum, and I have fully preached the gospel of Christ. [20](#) And I have strived to preach the gospel, not at any place where Christ's name had already been preached, because I did not want to build on another's foundation: [21](#) But as it is written, Those to whom he was never mentioned, they shall see him: and those who have not heard of him, they shall be made obedient.

[22](#) This is the reason why I have been many times prevented from coming to you. [23](#) But now since I have no place in these countries, and as I have been desirous for many years past to come to you, [24](#) When I leave for Spain, I hope to come to see you: and I hope that you will escort me thence after I have more or less fully enjoyed my visit. [25](#) But now I am going to Jerusalem to minister unto the saints. [26](#) For the brethren in Mac-e-do'ni-a and A-cha'ia have been pleased to take part in helping the poor saints which are at Jerusalem. [27](#) They have been eager to do it, because they are indebted to them, for if the Gentiles have been made partakers with them, of their spiritual things, they are indebted to minister to them in material things. [28](#) When, therefore, I have accomplished this and have finished distributing to them this kind of help, I will cross over toward you on my way to Spain. [29](#) I know that, when I come to you, I shall come in the fullness of the blessing of the gospel of Christ.

[30](#) Now, I beseech you, my brethren, by our LORD Jesus Christ, and by the love of the Spirit, that you should strive together with me in your prayer to God for me; [31](#) That I may be delivered from those who are disobedient in Juda; and that the assistance which I carry to the saints in Jerusalem may be well accepted. [32](#) So that I may come to you with joy by the will of God, and may with you be refreshed.

[33](#) Now may the God of peace be with you all. Amen.

Romans 16

<http://www.studylight.org/bible/glt/romans/16.html>

[1](#) I ENTRUST to your care Phe'be, our sister, who is a deaconess of the church which is at Cen'chre-a: [2](#) That you may receive her in our LORD, with the respect which is due saints, and that you may assist her in whatever she may need of you: for she has been a help to many, and to me also. [3](#) Salute Priscilla and A'qui-la, fellow workers with me in Jesus Christ, [4](#) Who have risked their necks for my sake: I am not the only one grateful to them, but also all the churches of the Gentiles. [5](#) Likewise salute the congregation that is in their house. Salute my well beloved E-pn'etus, who is the first-fruits of A-cha'ia unto Christ. [6](#) Greet Mary, who has laboured hard among you. [7](#) Salute An-dro-ni'cus and Junia, my kinsmen, who were prisoners with me, and well known among the apostles, and who were believers in Christ before me. [8](#) Greet Am'pli-as, my beloved in our LORD. [9](#) Salute Ur'bane, our fellow-worker in Christ, and Sta'chys, my beloved. [10](#) Salute A-pel'les, chosen in our LORD. Salute the members of the household of Ar-is-to-bu'lus. [11](#) Salute He-ro'di-on my kinsman. Greet the members of the household of Nar-cis'sus, who are in our LORD. [12](#) Salute Try-phe'na and Try-pho'sa, who labour in the LORD. Salute the beloved Per'sis, who laboured hard in our LORD. [13](#) Salute Rufus chosen in our LORD, and his mother, who is also a mother to me. [14](#) Salute A-syn'cri-tus, Phle'gon, Hermas, Patrobas, Hermes, and the brethren who are with them. [15](#) Salute Phi-lol'o-gus, and Julia, Ne're-us and his sister, and O-lym'pas, and all the saints who are with them. [16](#) Salute one another with a holy kiss. The churches of Christ salute you.

[17](#) Now I beseech you, my brethren, beware of those who cause divisions and offences contrary to the doctrine which you have been taught; keep away from them. [18](#) For those who are such do not serve our LORD Jesus Christ, but their own belly; and by smooth words and fair speeches deceive the hearts of

the simple people. [19](#) But your obedience is known to everyone. I rejoice therefore on your behalf: and I want you to be wise in regard to good things, and pure concerning evil things. [20](#) The God of peace will soon crush Satan under your feet. The Grace of our LORD Jesus Christ be with you.

[21](#) Ti-mo'the-us, my fellow-worker, and Lucius, and Jason, and So-sip'a-ter, my kinsmen, salute you. [22](#) I Ter'tius, who wrote this epistle, salute you in the LORD. [23](#) Ga'ius, my host and of the whole church, salutes you. E-ras'tus, the chamberlain of the city, salutes you; and Quar'tus, a brother. Romans 16 Revelation of the mystery. [24](#) Now I entrust you to God who will confirm you in my gospel which is preached concerning Jesus Christ, in the revelation of the mystery, which was hidden since the world began,

[25](#) But now is made manifest by the scriptures of the prophets; and by the command of the eternal God, and is made known to all the peoples for the obedience of faith: [26](#) For God is the only wise one, and to him be glory through Jesus Christ for ever and ever: Amen. [27](#) The grace of our LORD Jesus Christ be with you all. Amen.

Archangels and Satan

November 8th, 2001

Judas of Kerioth

www.lulu.com

Satan never rose against God, because Satan does not exist. But the abstract quality of evil rises against God and His perfect system of harmonies.

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

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

The Holy Bible from Ancient Eastern Manuscripts

George Lamsa Translation of the Peshitta

1 Corinthians 1

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

1 PAUL, called to be an apostle of Jesus Christ through the will of God, and brother Sos'the-nes, 2 Unto the church of God which is at Corinth, the invited and holy ones who are sanctified by Jesus Christ, and to all of them in every place who invoke the name of our LORD Jesus Christ, both theirs and ours:

3 Grace be unto you, and peace, from God our Father and from our LORD Jesus Christ. 4 I thank my God always on your behalf, for the grace of God that has been given to you by Jesus Christ; 5 For in everything you are enriched by him, in all utterance, and in all knowledge; 6 Because the testimony of Christ has been confirmed in you: 7 And you do not lack any of his gifts but wait for the manifestation of our LORD Jesus Christ: 8 Who will also strengthen you to the end so that you may be blameless in the day of our LORD Jesus Christ. 9 God, by whom you have been called to the fellowship of his Son Jesus Christ our LORD, is trustworthy.

10 Now I beseech you, my brethren, in the name of our LORD Jesus Christ, to be of one accord, and let there be no divisions among you but be perfectly united in one mind and in one thought. 11 For I have been informed about you, my brethren, by the household of Chlo'e that there are disputes among you.

12 Now this I say, because there are some among you who say, I am a follower of Paul; and some who say, I am a follower of Apol'los; and some who say, I am a follower of Ce'phas; and some who say, I am a follower of Christ. 13 Why? Is Christ divided? or was Paul crucified for you? or were you baptized in the name of Paul?

14 I confess to my God that I have baptized none of you, except Cris'pus and Ga'ius; 15 So no man can say that I have baptized in my own name. 16 And I baptized also the household of Steph'a-nas. I do not know whether I have baptized any one else.

17 For Christ did not send me to baptize but to preach the gospel: and not to rely on the wisdom of words, lest the cross of Christ should be in vain. 18 For the preaching of the cross to those who have gone astray is foolishness; but to us who are saved it is the power of God. 19 For it is written, I will destroy the wisdom of the wise, and I will do away with the understanding of the prudent. 20 Where is the wise? where is the scribe? where is the learned of this world? Has not God made foolish the wisdom of this world? 21 Because all the wisdom which God had given was not sufficient for the world to know God, it pleased God to save those who believe by the simple gospel. 22 For the Jews demand signs, and the Syrians seek after wisdom: 23 But we preach Christ crucified, which is a stumbling block to the Jews and foolishness to the Syrians. 24 But for those who are called, both Jews and Syrians, Christ is the power of God and the wisdom of God. 25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. 26 For consider also your own calling, my brethren, not many among you are wise in terms of worldly things, and not many among you are mighty, and not many among you belong to the nobility. 27 But God has chosen the foolish ones of the world to put the wise to shame; and God has chosen the weak ones of the world to embarrass the mighty; 28 And he has chosen those of humble families in the world, and the lowly, and those who are insignificant, in order to belittle those who consider themselves important, 29 So that no man should boast in his presence. 30 But you

also belong to God through Jesus Christ who, from God, is wisdom and righteousness and sanctification, and salvation to all of us. [31](#) As it is written, He who glories, let him glory in the LORD.

1 Corinthians 2

<http://www.studylight.org/bible/glt/1-corinthians/2.html>

[1](#) AND I, my brethren, when I came to you, did not come with excellency of speech, nor did I preach to you with learning the mystery of God. [2](#) For I did not pretend to know anything among you, except Jesus Christ, and even him crucified. [3](#) And I was with you with much reverence for God and in trembling. [4](#) And my speech and my preaching was not with enticing words of wisdom, but in demonstration of the Spirit and of power, [5](#) So that your faith might not rest in the wisdom of men, but in the power of God.

[6](#) Howbeit we do discuss wisdom with those who have comprehension, yet not the wisdom of this world, nor of the rulers of this world who pass away: [7](#) But we discuss the wisdom of God shown in a mysterious way, and it is hidden, but which God ordained before the world for our glory: [8](#) Which none of the rulers of the world knew: for had they known it, they would not have crucified the LORD of glory. [9](#) But as it is written, The eye has not seen, and the ear has not heard, and the heart of man has not conceived the things which God has prepared for those who love him. [10](#) But God has revealed them to us by his Spirit: for the Spirit searches everything, even the depths of God. [11](#) For what man knows the mind of man, save the spirit of man which is in him? even so, no man knows the mind of God, except the Spirit of God. [12](#) Now we have received not the spirit of the world, but the spirit that is from God, that we may understand the gifts that are given to us by God. [13](#) For the things which we discuss are not dependent on the knowledge of words and man's wisdom, but on the teaching of the Spirit; thus explaining spiritual things to the spiritually minded. [14](#) For the material man rejects spiritual things, for they are foolishness to him: neither can he know them, because they are spiritually discerned. [15](#) But the spiritual man discerns everything, and yet no man can discern him. [16](#) For who knows the mind of the LORD, that he may teach it? But we have the perception of Christ.

1 Corinthians 3

<http://www.studylight.org/bible/glt/1-corinthians/3.html>

[1](#) SO I, my brethren, could not converse with you as with spiritual men, but as with worldly men and even as with little children in Christ. [2](#) I have fed you with milk, and not with meat: for hitherto you were unable to eat it, and even now you are not ready for it; [3](#) Because you are still worldly: for as long as there is among you envying and strife and divisions, are you not worldly and still following after the material things? [4](#) For while one says, I am a follower of Paul; and another, I am a follower of Apollos; are you not worldly?

[5](#) Who then is Paul, and who is Apollos, but ministers through whom you were converted; each one is gifted according as the LORD gave to him. [6](#) I have planted, Apollos watered; but God gave the increase. [7](#) So then neither he who plants, nor he who waters deserves the credit; but God who gives the increase. [8](#) Thus the planter and the waterer are equal: and each one shall receive his own wages according to his own labour. [9](#) For we work together with God: you are God's work and God's building. [10](#) According to the grace of God which is given to me, as a wise master builder, I have laid the foundation, and another builds upon it. But let every man be careful how he builds thereon.

[11](#) For other foundation can no man lay than that which is already laid, which is Jesus Christ. [12](#) Now if any man build on this foundation gold, silver, or precious stones, or wood, or hay, or stubble; [13](#) Every man's work shall be plainly seen: for the light of day shall expose it, because it shall be revealed by fire; and the fire shall test every man's work and show of what sort it is. [14](#) And the builder whose work survives shall receive his reward. [15](#) And the one whose work shall be burned, he shall suffer loss: but he himself shall be rescued, even as one who has been saved from the fire.

[16](#) Do you not know that you are the temple of God, and that the Spirit of God dwells in you? [17](#) And whoever defiles the temple of God, God will destroy; for the temple of God is holy, and that temple is you.

[18](#) Let no man deceive himself. Whoever among you thinks he is wise in this world, let him consider himself a fool so that he may become wise. [19](#) For the wisdom of this world is foolishness before God. For it is written, He catches the wise in their own craftiness. [20](#) And again, The LORD knows that the thoughts of the wise are vain.

[21](#) Therefore, let no man boast about men. For all things are yours; [22](#) Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all things are yours; [23](#) And you are of Christ, and Christ is of God.

Revelation 7: The Kingdom of God is within you.

(This message is referred to as Revelation 25 on page 67 in New Testament Revelations of Jesus of Nazareth) Received by Dr Samuels, Washington D.C. Nov. 7th, 1955

<http://new-birth.net/samuels-messages/53-revelations/revelation-7-the-kingdom-of-god-is-within-you-nt67/>

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

I am here, Jesus:

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

And there are some who point to I Corinthians, chapter 3 verse 16, – "["Ye are the temple of God, and that the Spirit of God dwelleth in you?"](#)" And these people fail to understand that the temple of God therein mentioned and referred to is the soul and not the body, for the body does not enter into salvation, nor was fashioned in the image of God as the soul, and that the soul is the temple of God only when the nature of God reposes within it through prayer to the Father for At-onement with Him, and this at-onement is achieved through the Divine Love of the Father, which is of His Essence, so that there is great misunderstanding as to what the temple of God is – and it is only the soul filled with the Father's Love, for the soul which does not possess this Divine Love is merely an image of God and is not a temple in which God dwelleth.

And in addition, there are those who mistakenly believe that the kingdom of God is within them because the Christ is within them, in accordance with the teachings of their church and without understanding or knowing what the Christ is, feel they possess at-onement with the Father through faith in my name and in the efficacy of my shed blood and the sacrament of the eucharist. Now the word Christ, as it is

generally used today, is used in the sense of Anointed, or the Messiah, or the Saviour, and this is true, but actually the Christ means the principle of the Father's Divine Love made available to mankind, as it was first shed abroad in my soul when I first proclaimed my mission on Earth, and it is this Divine Love which saves when it enters the soul of the mortal or spirit who seeks it in earnest prayer to the Father. And in no other way – no blood on the cross or in any mysterious sacrament of bread and wine – will atonement with the Father take place, for only the Father's Love has the power to cause the errors and evils of the human soul to be dispelled from it and thus give man a new heart, free of sin and transformed from the image of God into His very Essence.

So that having Christ in you means having the Father's Divine Love dwelling in your soul. And if you will read the Epistle of John the Apostle, you will understand the truth of the saying the Kingdom of God is within you – for John said (I John, chapter 4, verses 10-12 and 16): "[Herein is Love, not that we loved God, but that He loved us. – we love one another, with this Divine Love, God dwelleth in us. God is Love and he that dwelleth in this Love dwelleth in God and God in him.](#)"... John made it clear that when he spoke of love, he meant God's Love – God's Divine Love for man, and that where His Divine Love is, there also is God and there is the Kingdom of God. Yes, the Kingdom of God may dwell within us, but only if we seek it through earnest longing and prayer to the Father for the gift of His Divine Love – and with His Love will come eternal life and the things necessary to sustain it in this world and in the next.

I have said enough about the phrase, the Kingdom of God within you and what it really means, and so, with my love to you and Dr. Stone and urging you all to seek the kingdom through earnest soul longing to the Father, I shall say good night and sign myself,

Jesus of the Bible and Master of the Celestial Heavens

1 Corinthians 4

<http://www.studylight.org/bible/glt/1-corinthians/4.html>

1 THIS is the way you should consider us: as the servants of Christ, and stewards of the mysteries of God. **2** Henceforth it is required of stewards, that every one of them must be faithful. **3** But as for me, it is of little importance that I am judged by you or by anyone else: because I do not judge myself. **4** For I know nothing of which I am guilty; yet I may not be right in this, for my judge is the LORD.

5 Therefore do not judge before the time, until the LORD comes, and brings to light the hidden things of darkness, and reveals the thoughts of the hearts; then shall every man have praise from God. **6** These things, my brethren, concerning myself and Apollos I have pictured for your sakes; that in our example you may learn not to think beyond that which is written, and let no one exalt himself over his fellow man, on account of any man.

7 For who has inquired into you? And what do you have which was not given to you? and if you did receive it, then why do you boast, as if you had not received it? **8** For a long time you have been full and enriched, and you have waxed strong without our counsel. And I would to God you were as kings, so that we also might share with you. **9** For I think God has placed us, the apostles, last as if we were condemned to death: for we have become a spectacle to the world, and to angels, and to men. **10** We are fools for Christ's sake, but you are wise in Christ; we are weak, but you are strong; you are praised, but

we are despised. [11](#) Even to this very hour we both hunger and thirst, and are naked and mistreated and have no permanent home; [12](#) And labour, working with our own hands: being cursed we bless, being persecuted, we endure it; [13](#) Being reviled, we entreat; we are looked upon as the refuse of the world, and we are the revilement of every man to this day.

[14](#) I do not write these things to make you feel ashamed, but to advise you as beloved children. [15](#) For though you have ten thousand instructors in Christ, yet you will have not many fathers: for in Jesus Christ I have begotten you through the gospel. [16](#) I beseech you therefore, to follow me.

[17](#) This is why I have sent Ti-mo'the-us to you, who is my beloved son and faithful in the LORD, who shall remind you of my manner of life in Christ, just as I teach in all the churches. [18](#) There are some among you who are puffed up, thinking I am unwilling to come to you. [19](#) But I will come to you very soon, if the LORD wills, and then I shall find out not the words of these men who exalt themselves, but their power. [20](#) For the kingdom of God is not in the word, but in power. [21](#) Now what do you desire? Shall I come to you with a rod, or with love and in the spirit of meekness?

1 Corinthians 5

<http://www.studylight.org/bible/glt/1-corinthians/5.html>

[1](#) IT is reported that immorality is common among you, and such immorality as is not known among pagans, that even a son should marry his father's wife. [2](#) But instead of boasting as you have, rather had you sat down mourning that he who has done this deed has not been removed from among you. [3](#) For while I am far away from you in body, yet I am near you in spirit, and I have already judged, as though I were present, him who has done this deed. [4](#) In the name of our LORD Jesus Christ, gather together, and I will be with you in spirit and with the power of our LORD Jesus Christ; [5](#) So that you shall deliver this man to Satan for the destruction of his body, in order that the spirit may be saved in the day of our LORD Jesus Christ. [6](#) Your boasting is not good. Do you not know that a little leaven will leaven the whole lump?

[7](#) Clean out therefore the old leaven, so that you may be a new lump, just as you are unleavened. For our passover is Christ who was sacrificed for our sake. [8](#) Therefore let us celebrate the festival, not with the old leaven, neither with the leaven of evil and bitterness, but with the leaven of purity and sanctity.

[9](#) I wrote to you in an epistle not to associate with immoral persons. [10](#) I do not mean that you should separate completely from all the immoral people of this world, or from the fraudulent and extortioners, or from idolaters; otherwise you would be obliged to leave this world. [11](#) Now what I have written to you is this: you are not to associate with any person who is known as a brother and yet is immoral or fraudulent or an idolater or a railer or a drunkard or an extortioner; with such a person you must not break bread. [12](#) For what business have I to judge those who are outside the church? But you may judge those who are within the church. [13](#) God will judge the outsiders. Therefore, put away from among yourselves those wicked persons.

1 Corinthians 6

<http://www.studylight.org/bible/glt/1-corinthians/6.html>

1 WOULD any of you, having a lawsuit against his brother, dare to go to trial before the wicked rather than before the saints? **2** Do you not know that the saints shall judge the world? and if the world is to be judged by you, are you not worthy to judge small affairs? **3** Do you not know that we are to judge angels? How much more then should we judge those who belong to this world? **4** You have worldly affairs to be settled, and yet you have put men of bad reputation in the church on the judgment seat. **5** I say this to you to make you feel ashamed. Is it so, that there is not a single wise man among you, who could settle a dispute between a brother and his brother? **6** But brother goes to court against brother, and at that before unbelievers. **7** Now therefore you are already at fault because you go to court one with another. Why not rather suffer wrong? Why not rather let yourselves be defrauded? **8** No, you yourselves do wrong, and defraud even your brethren.

9 Do you not know that the wicked shall not inherit the kingdom of God? Be not misled: neither the immoral, nor idolaters, nor adulterers, nor the corrupt, nor men who lie down with males, **10** Nor extortioners, nor thieves, nor drunkards, nor railers, nor grafters, shall inherit the kingdom of God. **11** And some of these evils were to be found in some of you, but you have been cleansed, and have been sanctified, and made righteous in the name of our LORD Jesus Christ, and through the Spirit of our God.

12 All things are lawful for me, but all things are not advisable for me: indeed all things are lawful for me but I will not be brought under the power of any. **13** Food is for the belly, and the belly for food: but God will do away with both of them. Now the body is not meant for fornication, but for our LORD; and our LORD for the body. **14** And as God has raised our LORD, so he will raise us also by his own power. **15** Do you not know that your bodies are the members of Christ? How then can one take a member of Christ and make it the member of a harlot? Far be it. **16** Or do you not know that he who joins his body to a harlot is one body with her? For it is said, The two shall become one body. **17** But he who unites himself with our LORD becomes one with him in spirit. **18** Keep away from fornication. Every sin that a man commits, is outside his body; but he who commits adultery sins against his own body. **19** Or do you not know that your body is the temple of the Holy Spirit that dwells within you, which you have of God, and you are not your own? **20** For you have been bought with a price: therefore glorify God in your body, and in your spirit, because they belong to God.

1 Corinthians 7

<http://www.studylight.org/bible/glt/1-corinthians/7.html>

1 NOW concerning the things which you wrote to me: It is proper for a husband not to have intimacy with his wife at times. **2** Nevertheless, because of the danger of immorality, let every man cling to his own wife, and let every woman cling to her own husband. **3** Let the husband give to his wife the love which he owes her; and likewise also the wife to her husband. **4** The wife has no authority over her own body, but her husband; and likewise also the husband has no authority over his own body, but his wife. **5** Therefore do not deprive one another except when both of you consent to do so, especially at the time when you devote yourselves to fasting and prayer; and then come together again, so that Satan may not tempt you because of your physical passion. **6** But I say this only to weak persons, for it is not part of the law. **7** For I would that all men were like myself in purity. But every man has his proper gift from God, one after this manner, and another after that. **8** I say this to those who have no wives and to widows, It is

better for them to be as I am; [9](#) But if they cannot endure it, let them marry; for it is better to marry than to burn with passion.

[10](#) But those who have wives, I command, yet not I, but my LORD, Let not the wife be separated from her husband; [11](#) But if she separate, let her remain single, or be reconciled to her husband; and let not the husband desert his wife. [12](#) But to the rest, I say this, not my LORD: If any brother has a wife who is not a convert, and she wishes to live with him, let him not leave her. [13](#) And the woman who has a husband who is not a convert but is content to live with her, let her not leave him. [14](#) For the husband who is not a convert is sanctified through the wife who is a convert, and the wife who is not a convert is sanctified through the husband who is a convert; otherwise, their children would be impure, but in such cases they are pure. [15](#) But if the one who is not a convert wishes to separate, let him separate. In such cases, a convert man or woman is free; for God has called us to live in peace. [16](#) For how do you know, O wife, that you shall save your husband? Or how do you know, O husband, that you shall save your wife?

[17](#) But every man, according as the LORD has distributed to him, and every man, as God has called him, so let him walk. And this I command also for all the churches. [18](#) If a man was circumcised when he was called, let him not adhere to the party of uncircumcision. And if he was uncircumcised, when he was called, let him not be circumcised. [19](#) For circumcision is nothing, and uncircumcision is nothing, but the keeping of the LORD's commandments is everything. [20](#) Let every man remain in the station of life in which he is called. [21](#) If you were a slave when you were called, do not feel concerned about it; but even though you can be made free, choose rather to serve. [22](#) For he who is called by our LORD, being a slave, is God's free man; likewise he who is called, being a freeman, is also Christ's servant. [23](#) You have been bought with a price; you must not therefore become slaves of men. [24](#) My brethren, let every man in whatever station of life he was called, remain therein, serving God.

[25](#) Now concerning virginity, I have no command from God; yet I give my advice as one who has been favoured by God to be trustworthy. [26](#) And I suppose that this is good for the present necessity, therefore I say, It is better for a man to remain as he is. [27](#) If you are married, do not seek divorce. If you are divorced from a wife, do not seek a wife. [28](#) But if you marry, you do not sin; and if a virgin marry, she does not sin. Nevertheless such shall have trouble in the flesh: but I spare you. [29](#) But this I do say, my brethren, the time is short; let those who have wives be as though they had none; [30](#) And those who weep, as though they had not wept; and those who rejoice, as though they had not rejoiced; and those who buy, as though they did not possess anything; [31](#) And those who make use of this world should not abuse it, for the fashion of this world is passing away. [32](#) Therefore I would that you were free from worldly cares. For he who is unmarried, is concerned in the things of his master, so as to please his master. [33](#) And he who is married is concerned with worldly things, in order to please his wife. [34](#) So there is a difference between a married woman and a virgin. She who is unmarried is concerned about the welfare of her father, and to be pure both in body and in spirit; but she who is married is concerned with worldly things, in order to please her husband. [35](#) I am saying this for your own benefit; I am not trying to snare or put a yoke on you, but I exhort you to be perfect before the LORD, and faithful without distraction.

[36](#) If any man thinks that he is shamed by the behaviour of his virgin daughter, because she has passed the marriage age, and he has not given her in marriage, and that he should give her, let him give her in marriage and he does not sin. Let her be married. [37](#) Nevertheless, he who has sincerely decided, and

who is not forced by circumstances, but has determined and decreed in his heart to keep his virgin daughter single, he does well. [38](#) So then he who gives his virgin daughter in marriage does well; and he who does not give his virgin daughter in marriage does even better.

[39](#) A wife is bound by the law, as long as her husband lives; but if her husband dies, she is free to marry whom she pleases, but only in our LORD. [40](#) But in my opinion, she is happier to remain as she is. And I think also that I have the Spirit of God.

1 Corinthians 8

<http://www.studylight.org/bible/glt/1-corinthians/8.html>

[1](#) NOW as concerning sacrifices offered to idols, we know well, that we all have knowledge; knowledge makes for pride, but love ennobles. [2](#) And if any man thinks that, of himself, he knows anything, he knows nothing yet as he ought to know it. [3](#) But if any man loves God, the same is known of him.

[4](#) As concerning the eating of the food offered to idols, we know that an idol is nothing in the world, and that there is no other God but one. [5](#) For though there are those that are called gods, whether in heaven or Earth, just as there are many gods and many lords, [6](#) To us there is one God, the Father, from whom comes everything and by whom we live; and one LORD Jesus Christ, by whom are all things, and we by him.

[7](#) Howbeit there is not in every man that knowledge: for some with clear conscience eat that which has been offered to idols as a sacrifice; and their conscience being weak is defiled. [8](#) But meat does not bring us closer to God: for neither, if we eat, are we the better; neither if we do not eat, are we the worse.

[9](#) But be careful lest this liberty of yours become a stumbling block to the weak. [10](#) For if anyone should see you, who has knowledge, at table in the temple of idols, shall not the conscience of him who is weak encourage him to eat that which is sacrificed to idols? [11](#) So the one who is weak and for whom Christ died will be lost through your indifference. [12](#) And if you offend your brothers, and so influence their weak conscience, you also offend Christ. [13](#) Therefore if meat causes my brother to stumble, I will eat no meat, so that I may not cause my brother to offend.

1 Corinthians 9

<http://www.studylight.org/bible/glt/1-corinthians/9.html>

[1](#) AM I not a free man? am I not an apostle? have I not seen Jesus Christ our LORD? are you not my work in my LORD? [2](#) If I am not an apostle to others, yet to you I am: for you are the seal of my apostleship.

[3](#) So my answer to those who criticize me is this, [4](#) Have we not the right to eat and to drink? [5](#) And have we not the right to travel with a Christian wife, just as the rest of the apostles, and as the brothers of our LORD, and as Cephas? [6](#) Or only I and Barnabas, have not we the right to live without working?

[7](#) What officer commands an army at his own expense? or who plants a vineyard and does not eat of its fruits? or who feeds sheep, and does not eat of the milk of his flock? [8](#) I say these things as a man. Behold the law says them also. [9](#) For it is written in the law of Moses, Thou shalt not muzzle the ox that treadeth out the corn. Why? Is God concerned only for the ox? [10](#) No. It is known that he said it for our

sakes and it was written for our sakes because the ploughman must plough in hope, and he who threshes, threshes in hope of the crop. [11](#) Now if we have sown among you spiritual things, is it too much that we should reap material things from you? [12](#) If others have this authority over you, have we not the more right? Nevertheless we have not used this authority; but we have endured all things so that we would not hinder the gospel of Christ. [13](#) Do you not know that those who work in the holy place are maintained out of the temple? And those who minister at the altar share the offerings with the altar? [14](#) Even so has our LORD commanded that those who preach his gospel should live by his gospel.

[15](#) But I have used none of these privileges: neither have I written these things that it should be so done to me: for it were better for me to die, than that any man should declare my pride in my teaching worthless. [16](#) For though I preach the gospel, I have nothing to glory of: for I am under obligation; yea, woe is unto me if I preach not the gospel! [17](#) For if I do this thing willingly, I have my reward: but if against my will, it is like a stewardship intrusted to me.

[18](#) What then is my wage? This is it. When I preach the gospel of Jesus Christ, I do it without thought of recompense, and I have not abused the power given to me in the gospel.

[19](#) Because I am free from all these things, I have served all men that I may gain many. [20](#) So with the Jews I became as a Jew, that I might win the Jews; and with those who are under the law, I became as one who is under the law, in order to win those who are under the law. [21](#) To those who are without law, I became like one who is without law, though I am not lawless before God because I am under the law of Christ, that I might win them who are without law. [22](#) With the weak I became as weak, that I might win the weak: I became everything to every man, that I might by all means save everyone. [23](#) And this I do for the gospel's sake, that I might be partaker of it.

[24](#) Do you not know that the runners in a race, all run, but only one is victorious? So you must run, that you may obtain victory. [25](#) And every man who battles in the contest, frees his mind from everything else. And yet they run to win a garland which is perishable; but we to win one which is everlasting. [26](#) I therefore so run, not for something that is uncertain; and I so fight, not as one who beats the air: [27](#) But I conquer and subdue my body so that, by no chance, when I have preached to others, will I despise myself.

1 Corinthians 10

<http://www.studylight.org/bible/glt/1-corinthians/10.html>

[1](#) MOREOVER, brethren, I want you to know, that our fathers were all under the cloud, and all passed through the sea; [2](#) And all were baptized by Moses, both in the cloud and in the sea; [3](#) And all ate the same spiritual food; [4](#) And all drank the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. [5](#) But with many of them God was not well pleased; for they were smitten in the wilderness.

[6](#) But they became an example to us, so that we should not covet evil things as they did covet. [7](#) Neither should we become idolaters as were some of them; as it is written, The people sat down to eat and drink, and rose up to quarrel. [8](#) Neither should we commit adultery, as some of them committed, for in one day twenty-three thousand of them fell dead. [9](#) Neither should we tempt Christ, as some of them tempted; for they were destroyed by snakes. [10](#) Neither should you murmur, as some of them murmured; for they

were destroyed by the hand of the destroyer. [11](#) Now all of these things which happened to them are an example for us: and they are written for our admonition, for the world will come to an end in our day. [12](#) Therefore, let him who thinks he can stand, take heed so that he may not fall. [13](#) No other temptation has overtaken you but that which is common to man: but God is faithful; he will not suffer you to be tempted beyond that you are able; but will make your temptation to have a way of escape, so that you may be able to bear it. [14](#) Therefore, my beloved, keep away from idolatry.

[15](#) I speak as to wise men: you are able to judge what I say. [16](#) The cup of thanksgiving which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? [17](#) For just as the loaf of bread is one, so we are all one body; for we are all partakers of that one bread. [18](#) Behold Israel whose observance is after the flesh: do not those who eat the sacrifices become partakers of the altar? [19](#) What do I say then? that the idol is anything, or that the sacrifice to idols is anything? No. [20](#) But that which the pagans sacrifice, they sacrifice to devils and not to God: and I would not have you in fellowship with devils. [21](#) You cannot drink the cup of our LORD, and the cup of devils: you cannot be partakers of the table of our LORD and of the table of devils. [22](#) Are we trying to provoke our LORD to jealousy? are we stronger than he?

[23](#) Everything is lawful for me, but not everything is expedient: everything is lawful for me, but everything does not edify. [24](#) But let no man seek for himself alone, but let every man seek for his neighbour also. [25](#) Anything for sale in the market place, that eat without question for conscience sake: [26](#) For the Earth is the LORD's and the fullness thereof. [27](#) If any pagan invite you, and you wish to go, whatever is set before you eat, without question for conscience sake. [28](#) But if any man say to you, This meat has been offered as a sacrifice, then do not eat it for the sake of him who told you and for conscience sake. [29](#) But the conscience of which I speak, is not yours, but the conscience of him who told you: for why is my liberty judged by another man's conscience? [30](#) For if I by grace am made worthy why should I be reproached for that for which I give thanks? [31](#) Whether therefore you eat or drink, or whatsoever you do, do all to the glory of God. [32](#) Give no offence, neither to the Jews, nor to the Syrians, nor to the church of God; [33](#) Just as I please all men in all things, not seeking my own good, but the good of many, that they may be saved.

BOOK of TRUTHS – PADGETT MESSAGES:

1914 – 1923

EUCCHARIST

January 31, 1917 – Martin Luther, founder of the Lutheran Church **Book of Truths** www.lulu.com

I am here, Luther

Well, you have asked me a question that I should like to have more time in which to answer than I have now. But in short, Jesus was not of the substance of God in the sense that the Catholic Church, following the Nicene Creed, claimed. He took on a part of the divine substance as the Divine Love filled his soul – and so can you or any other man do to the extent that you may receive this love. But to say, that Jesus was in his very being of the substance of the Father to that degree that made him equal to God, is erroneous, and should not be taught or believed in. He was born or created in the likeness of God in the way that has been explained to you and in no other. He was a man and not God, or any part

of Him, and if he had not received into his soul the Divine Love, he would never have been of the substance of the Father.

But being of a very spiritual nature, and in fact so much so that he was without sin, this love commenced to come into his soul very early, as you may say, from his very birth, and at the time of his anointing he was so filled with it that you may say, he was of the substance of the Father in the quality that that substance possessed of the nature divine. He was no more divine though naturally, as I may say, than was any other mortal born of the flesh. I should like to write you a long message on this subject, and will some time, when convenient. Well, all the speculation that has ever existed as to the Eucharist and the change in the qualities of the bread and wine, are untrue. Jesus is not in these elements in any particular or view that may be taken. His flesh and blood went the way of all other flesh and blood of mortals, and no more forms a part of the bread and wine than does your flesh and blood.

This sacrament, as it is called, is very abhorrent to the Master, and when it is celebrated, I must tell you, he is not present, not only not in flesh and blood, but also not in his spiritual presence. He dislikes any kind of worship which places him as its object in the position of God or as the son of God who paid a great debt by his sacrifice and death. He wants God alone to be worshipped, and himself to be thought of only as the one who brought to light immortality and life by his teachings and the living demonstration of the truth of the existence of the Divine Love in himself. He does not approve of the teachings of men that his death and his blood were the means of man being saved from their sins and becoming reconciled to God. He says that it was his living and teachings and demonstration of the love of God existing in his own soul that showed the only true way to salvation.

But, I must not write more now. So with my love I will say good night.

Your brother in Christ – Martin Luther

1 Corinthians 11

<http://www.studyLight.org/bible/glt/1-corinthians/11.html>

1 TAKE example by me, even as I also follow Christ. **2** Now I praise you, my brethren, that you remember me in all things, and keep the ordinances as I delivered them to you. **3** But I would have you know, that the head of every man is Christ; and the head of the wife is her husband; and the head of Christ is God. **4** Every man who prays or prophesies, having his head covered, dishonours his head. **5** And every woman who prays or prophesies with her head uncovered, dishonours her head: for she is equal to her whose head is shaven. **6** For if a woman does not cover her head, let her also cut off her hair; but if it be a shame for a woman to be shorn or shaven, let her cover her head. **7** For a man indeed ought not cover his head, because he is the image and glory of God, but the woman is the glory of the man. **8** For the man was not created from the woman; but the woman was created from the man. **9** Neither was the man created for the woman; but the woman for the man. **10** For this reason the woman ought to be modest and cover her head, as a mark of respect to the angels.

11 Nevertheless, in our LORD, there is no preference between man and woman, neither between woman and man. **12** For as the woman is of the man, even so is the man also by the woman; but all things of God. **13** Judge for yourselves, Is it comely for a woman to pray to God with uncovered head? **14** Does not even nature itself teach you, that if a man have long hair, it is a disgrace to him? **15** But if a woman

have long hair, it is a glory to her: for her hair is given her for a covering. [16](#) But if any man dispute these things, we have no precedent, neither has the church of God.

[17](#) Now I give you these commands, not to praise you, for you have not made progress but have become worse. [18](#) First of all, when you gather in the church, I hear that there are divisions among you; and I partly believe it. [19](#) For controversies are bound to be among you, that those who are approved may be made manifest among you. [20](#) When you gather together therefore, you do not eat and drink as is appropriate on the day of our LORD. [21](#) But some men eat their supper before others: and so it happens that one is hungry and another is drunken. [22](#) Why? Have you not houses to eat and drink in? or do you not respect the church of God, and want to shame those who have nothing? What shall I say to you? Shall I praise you? No, for this, I cannot praise you.

[23](#) For I myself received from our LORD that which I also delivered to you, That our LORD Jesus on that very night in which he was betrayed took bread: [24](#) And when he had given thanks, he broke it and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. [25](#) Likewise after supper, he gave also the cup, and said, This cup is the new testament in my blood: do this, as often as you drink it, in remembrance of me. [26](#) For whenever you eat this bread and drink this cup, you commemorate our LORD's death until he come. [27](#) Therefore whosoever shall eat of the LORD's bread, and drink of his cup unworthily, shall be guilty of the blood and body of the LORD. [28](#) For this reason, let a man examine himself, and so eat of this bread, and drink of this cup. [29](#) For he who eats and drinks unworthily, eats and drinks to his condemnation; for he does not discern the LORD's body. [30](#) This is the reason many are sick and ill among you, and many are dying. [31](#) For if we would judge ourselves, we would not be judged. [32](#) But when we are judged by our LORD, we are simply chastened, so that we may not be condemned with the world.

[33](#) Hereafter, my brethren, when you come together to eat, wait for one another. [34](#) And if any man hunger, let him eat at home; so that you may not come together unto condemnation. As to the rest of the things I will instruct you when I come.

BOOK of TRUTHS – PADGETT MESSAGES:

1914 – 1923

BLOOD of JESUS

September 5, 1915 – Martin Luther
I am here, Luther, Martin Luther –

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

The Bible as now written and as I translated it, is full of contradictions and errors and makes the truth hard to ascertain. Take for instance that one subject of the blood redemption. No greater error was ever written than that the blood of Jesus saves from sin, or that his blood washes away sin. It seems to me now, so absurd that I wonder and am astonished that I could ever have believed in such an absurdity.

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

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

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

I will not write more to night. Your brother in Christ – Martin Luther

September 5, 1915 – Luke

I never wrote that Jesus commanded his disciples to believe that the wine was his blood or the bread his body, and to eat and drink these things in remembrance of him. How this interpolation could have been made I do not know, but will observe that the same things are said in all the four Gospels, and this saying must have been derived from a common source, and that must have been the minds of those who pretended to copy the Gospels.

I tell you now that this saying, that the blood of Jesus saves from sin, is not true, and if men depend upon this blood for their salvation they will never be saved, but will enter the spirit world in all their sins, and will be surprised to learn that Jesus is not waiting to receive them in his arms and carry them to the mansions prepared for the truly redeemed of the sons of men. I know that a vast number of the members of the various churches believe this harmful doctrine, and that as a consequence, many persons claiming to be Christians will realize that their sins have not been forgiven them when they come into the spirit world.

Sometime, as these writings continue, I will point out the errors of my Gospel to an extent that will show you the fact of what great additions and misinterpretations have been made thereto.

I will stop now. Your brother in Christ – Luke

September 5, 1915 – Jesus

Book of Truths

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I am here, Jesus

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

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

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

[*Question*] The Revelation of John is not true. It is a mere allegory and not just as he wrote it, for it contains many things that are absurd and not in accord with the truths as I shall write them to you. He has written you already on the “Revelations” and told you what he did not write, as he has been annoyed by this book of the Bible and its interpretations by the preachers and others. It is nothing but a revelation of a vision which he thought he saw while in a trance, as you mortals say. I mean that the real Revelation that he wrote is only the vision of a trance. So let not these things disturb you.

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

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

June 4, 1916 – Luke

Book of Truths

I am here, Luke, writer of the third Gospel that was

I desire tonight to write a short message on the question: **What is the use in believing in the sacrifice of Jesus on the cross as a salvation from sin?**

I know that this belief is at the foundation of the so-called Christian religion and is the cornerstone of most of the churches as they now exist, but as such a belief is false and does not effectuate the object claimed for it, **I must declare the utter uselessness of such a belief and the great harm it is doing to mankind.**

A thing is just what its internal qualities make it. I mean by this, what the ingredients of its composition causes it to really be, and these ingredients cannot be supplied unless they have in themselves, an

existence of those qualities which are sufficient to make that composition just what is necessary and required to produce the thing in its genuine substance.

This applies to things of the soul, and unless the qualities of the soul are such as to eliminate the elements of sin and everything that prevents that soul from coming into harmony with the laws of God, that soul will continue in sin and separation from the divine nature of the Father.

The soul is in each individual an entity which is distinct and separate from the soul of every other man, and is dependent for its qualities, not in what that other man may do or not do, but upon that which will make those qualities like, or in substance the same as the qualities of that thing which is desired or sought for, as a necessary acquirement in making the substance of that possessed and that desired, similar.

According to the belief of which I speak, the sacrifice mentioned causes the salvation of man by appeasing the wrath of God and lifting from man the condemnation under which he was suffering, and by accomplishing such an object man became a new creature in his soul qualities, and was given the qualities that are required to make him like unto the Father, and therefore, he (man) has nothing further to be done for him in order to relieve him entirely from the possession of this sin, and from the demands of God; the sacrifice is sufficient to bring about these results.

But as we have told you, and as even the followers or possessors of these beliefs assert, love is the great necessity to effectuate the union between God and man, and this love must dwell in the soul of man as well as in the bosom of the Father, waiting its bestowal on man. The Divine Love can be obtained only by sincere seeking on the part of man, and no other way is provided by which it can be obtained. The sacrifice or the shedding of blood does not cause the inflowing of this love into the souls of men, and the mere fact, even if it were true, that an angry God had been appeased, or debt paid (or a mortal is redeemed) would not cause this love to become a part of the souls of men.

I know that it is asserted that these things, in some mysterious way, reconciles God to man, and thereby causes the acceptance of man by God, and when that is done, all the sins and depravity of a man's soul immediately become no longer a part of his soul's qualities, and the soul is perfected and its condition is that which enables it to become of a nature like that of the Father.

But a difficulty with this conclusion is that only Jesus and God are the one that are participating in this great work of redemption, and man is eliminated from the necessity of doing anything, except to believe that the sacrifice is sufficient to cause his full salvation, and all that it means. How this belief that the sacrifice or the flowing of the blood can make a sinful soul pure, or become a partaker of the divine nature of the Father, has never been explained by the teachers of the Christian doctrines in any way that is consonant with reason, and cannot be so explained, for the one reason that is of itself sufficient, and that is, that the sacrifice does not work such a consummation.

No one man, not even Jesus, can do the work of another or for another that will produce the results necessary to insure the reconciliation mentioned. It is claimed that Jesus died to save all men from their sins, or that "he that believeth on the name of Jesus shall be saved from their sins." But the question again arises, how—in what way? Can it be argued that his death made the impure man clean, even though he believed it did? Can his blood shed on Calvary cleanse the soul of any man? I know that it is

claimed that in some mysterious way it does, but no one explains the how. Can anyone of the great theological teachers tell you by what mysterious or other process this blood operates on the mercy or love of God, so that the sinner is saved from his sins or from the penalties which the violation of God's laws entail? I know that they cannot, and for the same reason as before stated that the blood does not accomplish these results.

Then what is the use in accepting such belief when it cannot be understood or explained, and is the blindest of blind beliefs of mortals?

No; no sacrifice of Jesus, no shedding of his blood and no vicarious atonement as it is called, can save a human soul from sin, or bring it into the love of the Father, or cause it to become a partaker of the divine nature. We have already in previous messages declared and explained to you what and what only brings to men salvation, and I will not here repeat, but will say this, that "except a man be born again, he cannot enter into the Kingdom of Heaven." Nothing less is sufficient and nothing added to can in any way bring about man's salvation.

I will not write more tonight, as what I have said should cause men to think and understand upon what false and baseless foundation they stand when they rely upon the belief in Jesus' sacrifice to save them from their sin.

With all my love and blessings I will say, goodnight. Your brother in Christ – Luke

1 Corinthians 12

<http://www.studylight.org/bible/glt/1-corinthians/12.html>

1 NOW concerning spiritual gifts, my brethren, I want to remind you, 2 That once you were pagans, and without exception you were carried away by dumb idols. 3 Wherefore I want you to understand that no man, speaking by the Spirit of God, calls Jesus accursed: and that no man can say that Jesus is the LORD but by the Holy Spirit. 4 Now there are diversities of gifts, but there is only one Spirit. 5 And there are diversities of ministries, but there is only one LORD. 6 And there are diversities of powers, but it is the one God who works all things in all men. 7 But the manifestation of the Spirit is given to every man as help to him. 8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit. 9 To another faith by the same Spirit; to another gifts of healing by the same Spirit; 10 To another the working of miracles; to another prophecy; to another the means to distinguish the true Spirit; to another divers languages; to another the interpretation of languages. 11 But all of these gifts are wrought by that one and the same Spirit, dividing to every one severally as he will.

12 For as the body is one and has many members, and all the members of the body, even though many, are one body, so also is Christ. 13 For all of us are baptized by one Spirit into one body, whether Jews or Gentiles, whether bond or free; and we have all received through the one Spirit. 14 The body is not one member, but many. 15 For if the foot should say, Because I am not the hand, I am not a part of the body; is it therefore not a member of the body? 16 And if the ear should say, Because I am not the eye, I am not a part of the body; is it therefore not a member of the body? 17 If the whole body were eyes, where would hearing be? And if the whole were hearing, where would smelling be? 18 But now God has set every member in the body, as it has pleased him. 19 If they were all one member, where would the body be? 20 But now they are many members, yet but one body. 21 The eye cannot say to the hand, I have no

need of you: nor can the head say to the feet, I have no need of you. [22](#) But rather those members of the body which are considered to be delicate are necessary. [23](#) And those members of the body, which we think to be less honourable, we bestow more abundant honour; and the parts that are uncomely, we dress with greater care. [24](#) For our comely parts have no need for attention: But God has so tempered the body together, and has given greater honour to the member which is inferior: [25](#) That there may be no discord in the body, but that they may care one for another, all members should be equal. [26](#) So when one member is in pain, all the members suffer with it; and if one member is honoured, all the members will glory with it.

[27](#) Now you are the body of Christ, and members in your respective places. [28](#) For God has set in his church, first apostles; after them, prophets; then teachers, then performers of miracles, then those who have the gift of healing, helpers, leaders, and speakers in diverse languages. [29](#) Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? [30](#) Have all the gifts of healing? Do all speak in diverse tongues? or do all interpret? [31](#) But if you are searching for the greater gifts, I will show you a more excellent way.

1 Corinthians 13

<http://www.studylight.org/bible/glt/1-corinthians/13.html>

[1](#) THOUGH I speak with the tongues of men and of angels, and have not love in my heart, I am become as sounding brass, or a tinkling cymbal. [2](#) And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love in my heart, I am nothing. [3](#) And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love in my heart, I gain nothing.

[4](#) Love is long-suffering and is kind; love does not envy; love does not make a vain display of itself, and does not boast, [5](#) Does not behave itself unseemly, seeks not her own, is not easily provoked, thinks no evil; [6](#) Rejoices not over injustice, but rejoices in the truth; [7](#) Bears all things, believes all things, hopes all things, endures all things.

[8](#) Love never fails: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. [9](#) For we know in part, and we prophesy in part. [10](#) But when that which is perfect is come, then that which is imperfect shall be done away.

[11](#) When I was a child, I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. [12](#) For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. [13](#) And now abides faith, hope, love, these three; but the greatest of these is love.

1 Corinthians 14

<http://www.studylight.org/bible/glt/1-corinthians/14.html>

[1](#) FOLLOW after love, and desire spiritual gifts, above all that you may prophesy. [2](#) For he who speaks in an unknown tongue speaks not to men, but to God; for no man understands what he says; however through the Spirit he speaks mysteries. [3](#) But he who prophesies speaks to men for edification, encouragement, and comfort. [4](#) He who speaks in an unknown tongue edifies himself; but he who

prophesies edifies the church. [5](#) I would that you all spoke various tongues, but I would rather that you prophesied: for he who prophesies is greater than he who speaks various tongues, unless he interpret; however, if he interpret it, he edifies the church.

[6](#) Now, my brethren, if I should come to you and speak in diverse tongues, what would I profit you, except I speak to you either by means of revelation, or by knowledge, or by prophesying or by teaching? [7](#) For even when things without life, giving sound, whether flute or harp, except they make a distinction between one tone and another, how shall it be known what is sung or played? [8](#) For if the trumpet give an uncertain sound, who will prepare himself for the battle? [9](#) Even so you, except you utter by the tongue words easy to be understood, how shall it be known what you say? you shall speak as into the air. [10](#) For, behold, there are many kinds of speech in the world, yet none of them are without expression. [11](#) So if I do not understand the utterance, I shall be as a barbarian to the speaker, and the speaker shall be as a barbarian to me. [12](#) Likewise you, since you are zealous of spiritual gifts for the edification of the church, seek that you may excel in these gifts. [13](#) Thus he who speaks in an unknown tongue, pray that he may interpret it. [14](#) For if I pray in an unknown tongue, my spirit prays, but my knowledge is fruitless.

[15](#) What then shall I do? I will pray with my spirit, and I will pray with my understanding also: I will sing with my spirit, and I will sing with my understanding also. [16](#) Otherwise, if you say a blessing with the spirit, how can one who occupies the place of the unlearned say Amen to your thanksgiving, since he does not understand what you say? [17](#) For indeed you bless well, but your fellow man is not enlightened. [18](#) I thank God, that I speak with tongues more than you all: [19](#) But in the church I had rather speak five words with my understanding, so that I might teach others also, than ten thousand words in an unknown tongue. [20](#) My brethren, be not like infants in your intelligence, only to evil things be like children, but in your understanding be mature.

[21](#) In the law it is written, With a foreign speech, and in another tongue, I will speak to this people; yet for all that, they will not listen to me, says the LORD. [22](#) Thus, the gifts of languages is instituted as a sign, not for believers, but for unbelievers: but prophesying is meant, not for those who do not believe, but for those who believe. [23](#) If therefore the whole church assembles together and all speak in different tongues and there enter unlearned people or unbelievers, will they not say, They are fanatical? [24](#) But if all prophesy, and an unlearned man or an unbeliever enter, he will be convinced by all, and he will be set right by all. [25](#) Thus the secrets of his heart will be revealed, and then he will fall on his face, and he will worship God and say, Truly God is among you.

[26](#) Therefore I say to you, my brethren, when you gather together, whoever among you has a psalm to sing, has a doctrine, has a revelation, has the gift of tongues, or the gift of interpretation, let everything be done for edification. [27](#) And if any man should speak in an unknown tongue, let two or at most three speak, and speak one by one; and let one interpret. [28](#) But if there is no one to interpret, let him who speaks in an unknown tongue keep silence in the church; and let him speak to himself and to God. [29](#) Let the prophets speak two or three in turn, and let the others discern what is said. [30](#) And if anything is revealed to another who is seated, let the first speaker hold his peace. [31](#) For you may all prophesy one by one, so that everyone may learn, and everyone be comforted. [32](#) For the spirits of the prophets are subject to the prophets. [33](#) For God is not a God of confusion but of peace, and he is in all churches of the saints.

[34](#) Let your women keep silent in the church for they have no permission to speak; but they are to be under obedience as is said in the law. [35](#) And if they wish to learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church.

[36](#) What? Did the word of God come from you? or did it come for you only? [37](#) If any one among you thinks he is a prophet, or that he is inspired by the Spirit, let him acknowledge that these things that I write to you are the commandments of our LORD. [38](#) But if any man be ignorant, let him be ignorant. [39](#) Therefore, my brethren, desire earnestly to prophesy, and do not prohibit speaking in unknown tongues. [40](#) Let all things be done decently and in order.

1 Corinthians 15

<http://www.studylight.org/bible/glt/1-corinthians/15.html>

[1](#) MOREOVER, my brethren, I declare to you the gospel which I preached to you, and which you have accepted, and for which you have stood firm; [2](#) By which also you are saved if you keep in remembrance that very word which I have preached to you, and if your conversion has not been in vain. [3](#) For I delivered to you first of all that which I had also received, that Christ died for our sins according to the scriptures; [4](#) And that he was buried, and that he rose again on the third day according to the scriptures: [5](#) And that he appeared to Cephas, then to the twelve: [6](#) After that, he appeared to more than five hundred brethren at once; of whom a great many are still living though some are dead. [7](#) And after that, he appeared to James; then to all the apostles. [8](#) And last of all he appeared to me also, ignorant and imperfectly developed as I was. [9](#) For I am the least of the apostles, and I am not worthy to be called an apostle, because I persecuted the church of God. [10](#) But by the grace of God I am what I am: and his grace that is in me has not been in vain; for I laboured more abundantly than them all: yet not I, but God's grace that is within me. [11](#) Therefore whether it were I or they, so we preached and so you believed.

[12](#) Now if it is preached that Christ rose from the dead, how can some say among you that there is no resurrection of the dead? [13](#) And if there is no resurrection of the dead, then Christ also has not risen: [14](#) And if Christ is not risen, then is our preaching in vain, and your faith is also in vain; [15](#) And we are also found false witnesses of God; because we have testified of God that he raised up Christ when he had not raised him. [16](#) For if the dead rise not, then neither did Christ rise: [17](#) And if Christ did not rise, your belief is in vain; and you are yet in your sins. [18](#) And also, then, those who have died in Christ have perished. [19](#) If in this life only we have hope in Christ, then we are of all men most miserable.

[20](#) But now we know Christ is risen from the dead and become the first-fruits of those who have died. [21](#) For since by man came death, by man came also the resurrection of the dead. [22](#) For as in Adam all die, even so in Christ shall all be made alive. [23](#) But every man in his own order: Christ the first-fruits; afterward they who belong to Christ at his coming. [24](#) Then will come the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. [25](#) For he must reign till he has put all enemies under his feet. [26](#) And the last enemy that shall be destroyed is death. [27](#) For he has put all things under his feet. But when he said all things are put under him, it is clear that he, who put all things under him, is excepted. [28](#) And when all things shall be subdued unto him, then shall the Son also himself be subject unto him who put all things under him, so that God may be all in all. [29](#) Else, what shall they do who are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? [30](#) And why do we continue to stand in

danger every hour? [31](#) I swear by your pride, my brethren, which I have in our LORD Jesus Christ, I die daily. [32](#) If, after the manner of men, I were thrown to wild beasts at Eph'e-sus, what good would come to me, if the dead rise not? Let us eat and drink for tomorrow we die. [33](#) Do not be deceived: evil communications corrupt good manners. [34](#) Awake your hearts to righteousness and sin not; for some have not the knowledge of God: I say this to your shame.

[35](#) But some of you will say, How are the dead raised up? And with what body do they come? [36](#) Thou fool, the seed which you sow, is not quickened, except it die. [37](#) And that which you sow is not the body that shall be, but the bare grain; it may chance to be of wheat or barley, or some other seed. [38](#) But God gives it a body as it has pleased him, and to every seed, its own natural body. [39](#) All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of birds, and another of fishes. [40](#) There are also celestial bodies and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. [41](#) There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differs from another star in glory. [42](#) So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: [43](#) It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: [44](#) It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. [45](#) And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. [46](#) Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. [47](#) The first man is of the Earth, earthy: the second man is the LORD from heaven. [48](#) As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. [49](#) And as we have borne the image of the earthy we shall also bear the image of the heavenly. [50](#) Now this I say, my brethren, that flesh and blood cannot inherit the kingdom of God; neither does corruption inherit incorruption.

[51](#) Behold, I tell you a mystery; We shall not all die, but we shall all be changed, [52](#) In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. [53](#) For this corruptible must put on incorruption, and this mortal must put on immortality. [54](#) So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. [55](#) O death, where is your sting? O grave, where is your victory? [56](#) The sting of death is sin; and the strength of sin is the law. [57](#) But thanks be to God, who has given us the victory through our LORD Jesus Christ.

[58](#) Therefore, my beloved brethren, be steadfast, unmoveable, always abounding in the work of the LORD, for as much as you know that your labour is not in vain in the LORD.

BOOK of TRUTHS – PADGETT MESSAGES:

1914 – 1923

RESURRECTION

January 16, 1916 – Paul
I am here, Paul, of the New Testament

Book of Truths www.lulu.com

I come tonight to tell you of a truth that is important for men to know, and which you must place in your book of truths. I have written you before on my alleged writings as they are contained in the Bible, and which, as I have said, were not written by me as they there appear. I desire tonight to write for a short time on the subject of the Resurrection, because, as I see, the church doctrine of the resurrection is founded more on what is ascribed to me than on the writings of the Gospels, though the latter also contain a basis for the doctrine.

I never said there would be a resurrection of the physical body nor of the individual clothed in any body of flesh, but my teachings were that man at death would rise in a spiritual body, and that not a new one made for the special occasion of his departure from the material body, but one that had been with him through life and that came into an individualized form when he first became a living being. This spirit body is necessary to man's existence, and is that part of him which contains his senses and is the seat of his reasoning powers. Of course the organs of the physical are necessary for the utilization of these senses, and without these organs there could be no manifestations of the senses, which are inherent in the spirit body. Even if a man should lose the perfect workings of his physical organs of sight, yet the power of seeing would still exist in him, although he might not be able to realize that fact; and this same principle applies to the hearing and the other senses.

So when man loses his physical organs which are necessary for him to see with, he is dead as to sight, just as dead as he ever becomes with reference to all the other organs of sense when the whole physical body dies; and were it possible to restore these physical organs that are necessary to enable him to see or hear, he would be able to see and hear just as he was before their loss. The restoration of these organs does not, of itself, bring him the power to see and hear, but merely enables the faculties of sight and hearing to again use the organs for the purpose of manifesting the powers which are in and a part of the spirit body.

When the whole physical body dies the spirit body, at the very time of death, becomes resurrected, and with all these faculties of which I have spoken, and thereafter continues to live free and unencumbered from the material body, which, these organs being destroyed, can no longer perform the objects of its creation. It becomes dead, and thereafter never has any resurrection as such material body, although its elements or parts do not die, but in the workings of God's laws enter upon other and new functioning, though never that of reuniting and forming again the body that has died.

So the resurrection of the body, as taught by me, is the resurrection of the spiritual body, not from death, for it never dies, but from its envelopment in the material form which had been visible as a thing of apparent life.

There is a law controlling the uniting of the two bodies and the functioning of the powers and faculties of the spirit body through the organs of the physical body, that limits the extent of the operations of these faculties, to those things that are wholly material – or which have the appearance of the material – and when I say material I mean that which is grosser or more compact than the spirit body. Thus these faculties of sight of the spirit body can, through the organs of the material body, see what are called ghosts or apparitions as well as the more material things, but never, in this way, see things of pure spirit. And when it is said that men or women see clairvoyantly, which they do, it is not meant or is it a fact, that they see through the organs of the physical eyes; but on the contrary, this sight is one purely spiritual, and its workings are entirely independent of the material organs.

Now when this body (the material) dies, the spirit body becomes resurrected, as it is said, and free from all the limitations which its incarnation in the flesh has imposed, and it is then able to use all its faculties without the limitations or help of the physical organs, and, as regards the sight, everything in nature, both material and spiritual, becomes the object of its vision; and that which the limitations of the material organs prevented its seeing, and which to men is the unreal and non-existent becomes the real and truly existing.

This, in short, is what I meant by the resurrection of the body; and from this you will realize that the resurrection is not to take place at some unknown day in the future, but at the very moment when the physical body dies, and, as the Bible says, in the twinkling of an eye. This saying of the Bible attributed to me, I did write and teach. This resurrection applies to all mankind, for all who have ever lived and died have been resurrected, and all who shall live hereafter and die will be resurrected.

But this resurrection is not the “great resurrection” upon which, in my teachings, I declared the great truth of Christianity to be founded. This is not the resurrection of Jesus that I declared “without which is our faith as Christian is vain.” This is the common resurrection, applicable to all mankind of every nation and race, whether they have knowledge of Jesus or not. And many times in many nations has it been demonstrated before the coming of Jesus, that men had died and appeared again as living spirits in the form of angels and men, and were recognized by mortal men as spirits who had a previous Earth existence.

So I say, this is the resurrection common to all men; and the coming and death and resurrection of Jesus, as taught by the churches, did not bring the great resurrection to the knowledge or comfort of men, and did not furnish the true foundation upon which the true Christian belief and faith rest.

Many of the infidels, agnostics and spiritualists assert and claim, and truly, that the resurrection of Jesus as above referred to, was not a new thing and did not prove to humanity a future life any more convincingly than had been proved before his time by the experiences and observations of men and followers of other sects and faiths, and of no faiths at all.

The great weakness of the church today is that they claim and teach as the foundation of their faith and existence this resurrection of Jesus as set forth above; and the result is, as is plainly and painfully apparent to the churches themselves, that as men think for themselves, and they are doing more than ever in the history of the world, they refuse to believe in this resurrection as sufficient to show the superiority of Jesus’ coming and mission and teachings over those of other reformers and teachers who had preceded him in the world’s history of faiths and religions. And as a further result the churches are losing their adherents and believers. Christianity is waning and rapidly, and agnosticism is increasing and manifesting itself in the forms of free thought societies and secularism.

Hence you will see the necessity of making known again to mankind the true foundation stone of the real Christianity that the Master came to teach and which he did teach, but which was lost as his early followers disappeared from the scene of earthly action and practice, and men of less spiritual insight and more material desires, with their ambition for power and dominion, became the rulers and guides and interpreters of the church.

There is a resurrection though that the Master taught, and his apostles, when they came into a knowledge of, taught, and which I as a humble follower taught, which is vital to man's salvation and which is the true foundation of true Christianity; and which no other man, angel or reformer ever before taught or has since taught.

It is too late tonight to explain this resurrection, but I will come again very soon and try to make it plain to you and to the world. I will now say goodnight and God bless you and keep you in His care.

Your brother in Christ – Paul

I am here, Jesus –

Book of Truths

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I am pleased that Paul was able to write you so successfully as he did which I know will prove to be interesting to you.

The one that Paul wrote about is very vital to the beliefs of man, for upon the question of the resurrection is founded the doctrine of what is called Christianity.

I must say that that foundation as explained by the orthodox churches and the commentators on the Bible is a very weak foundation, and very vulnerable to the assaults of those who are not satisfied with the authority of the Bible or the explanations of its teachings as they now exist. Paul will finish this most important message, and let me impress upon you to make the effort to get in the best condition for receiving it correctly.

Well, I will not write more tonight, but only further say that I am with you in my love and influence, and trying to help you in the ways of which we have written you.

With all my love and blessings, I will say goodnight.

Your brother and friend – Jesus

July 30, 1915 – Nicodemus

The new birth means the flowing into the soul of a man the Divine Love of the Father, so that that man becomes, as it were, a part of the Father in His divinity and immortality.

When this truth comes to a man he commences to take on himself the divine nature of the Father, and all that part of him that may be called the natural nature commences to leave him. And as the Divine Love continues to grow and fill his soul, the natural love and affections for things of the Earth will disappear, and as a result he will become at-one with the Father and immortal.

1 Corinthians 16

<http://www.studylight.org/bible/glt/1-corinthians/16.html>

1 NOW concerning the collection for the saints, as I have given order to the churches of Galatia, likewise do you also. 2 Upon the first day of every week, let each of you put aside and keep in his house whatever he can afford, so that there may be no collections when I come. 3 And when I come,

whomsoever you may select, I will send with a letter, to carry your gracious gift to Jerusalem. [4](#) And if it is right that I go also, they shall go with me.

[5](#) I will come to you, when I pass through Mac-e-do'ni-a; for I do pass through Mac-e-do'ni-a. [6](#) And perhaps I will remain some time with you, or pass the winter with you, so that you may escort me withersoever I go. [7](#) For I do not want to see you now just as a wayfarer; because I trust to tarry for a time with you, if my LORD permit me. [8](#) But I will tarry at Eph'e-sus until Pentecost. [9](#) For a great door, full of opportunities, is opened to me, and adversaries are many.

[10](#) Now if Ti-mo'the-us come, see that he may be with you without fear: for he is engaged in the LORD's work, just as I am. [11](#) Let no man therefore despise him: but escort him in peace, that he may come to me: for I wait for him with the brethren. [12](#) My brethren, as for Apollos, I have often begged him to visit you with the brethren: probably it was not intended that he should come to you; but he will come to you when he has an opportunity.

[13](#) Watch, stand firm in the faith, quit you like men, be valiant, be strong. [14](#) Let all your deeds be done with love. [15](#) I beseech you, my brethren, concerning the household of Stephanas, for you know that they were the first converts from Acha'ia and that they have devoted themselves to the ministry of the saints, [16](#) That you may listen to all those who are as they are, and to every one who labours with us and is of help. [17](#) I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part, they have supplied. [18](#) For they have refreshed my spirit as well as yours: therefore recognize them who are similar.

[19](#) All the churches of Asia Minor salute you. Aquila and Priscilla salute you much in our LORD, with the congregation that meets in their house. [20](#) All the brethren greet you. Greet one another with a holy kiss. [21](#) This salutation is from me, Paul, in my own handwriting. [22](#) Whoever does not love our LORD Jesus Christ, let him be accursed. Maranatha, that is to say, our LORD has come. [23](#) The grace of our LORD Jesus Christ be with you. [24](#) My love be with you all in Christ Jesus. Amen.

BOOK of TRUTHS – PADGETT MESSAGES:

1914 – 1923

VOICE of GOD

April 5, 1916 – Jesus

Book of Truths

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God does not, as you may say, personally intervene in these matters, for he performs His work by means of spirits or ministering angels, as the Bible teaches, in things having to do with the material things affecting a man's existence. And even in the matters of the soul, He uses the holy spirit as an instrument to bring to man His Divine Love and infill the soul of man with its presence and essence and influence.

The Holy Bible from Ancient Eastern Manuscripts

George Lamsa Translation of the Peshitta

2 Corinthians 1

<http://www.studylight.org/bible/glt/2-corinthians/1.html>

1 PAUL, an apostle of Jesus Christ by the will of God, and Ti-mo'the-us our brother, unto the church of God which is at Corinth, with all the saints who are in all A-cha'ia: 2 Grace be to you and peace from God our Father, and from our LORD Jesus Christ.

3 Blessed be God, even the Father of our LORD Jesus Christ, the Father of mercies and the God of all comfort; 4 Who comforts us in all our troubles, so that we also may be able to comfort those who are in any trouble, by the very comfort with which we ourselves are comforted by God. 5 For as the sufferings of Christ abound in us, so our consolation also abounds in Christ. 6 Even though we are oppressed, it is for the sake of your consolation and for the sake of your salvation that we are oppressed; and if we are comforted, it is so that you might be comforted also; to be strength in you that you may be able to bear these sufferings, the same which we also suffer.

7 And our hope concerning you is steadfast, for we know that if you are partakers of the sufferings, you are also partakers of the consolation. 8 For we would wish you to know, my brethren, about the trouble we had in Asia Minor, for we were greatly oppressed beyond our strength; insomuch that we despaired of our lives: 9 And we decided to die, not trusting in ourselves but in God who raises the dead: 10 Who delivered us from horrible deaths, and who will, we hope, again deliver us; 11 You also helping by your supplications for us, that for his gift bestowed upon us, by means of many persons, thanks may be given by many on our behalf.

12 For our joy is this, the testimony of our conscience, in sincerity and in purity with the grace of God, we have conducted ourselves in this world, and not through the wisdom of the flesh; and above all, we have so dealt with you. 13 For we write nothing to you except those things which you know and understand, and I trust you will understand them to the end; 14 Just as you have understood in part that we are your pride and joy, even as you also are ours in the day of our LORD Jesus Christ.

15 And in this confidence I wished to come to you before, that you might receive grace doubly; 16 And to pass by you on my way to Mac-e-do'ni-a, and again to come back to you from Mac-e-do'ni-a, so that you may wish me Godspeed on my way to Juda. 17 When I, therefore, was considering this, did I consider it lightly or are the things which I am considering wholly worldly? Because they should have been either yes, yes, or no, no. 18 But as God is true, our word to you was not yes and no. 19 For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Ti-mo'the-us, was not yes and no, but with him always yes. 20 For all the promises of God were in Christ, yes; therefore by his hand, we are given Amen to the glory of God. 21 Now it is God who has confirmed us with you in Christ, and who has anointed us; 22 And who has sealed us, and pledged his spirit in our hearts. 23 Moreover I testify to God concerning myself, that it was because I wanted to spare you, that I did not come to Corinth. 24 Not that we are the masters of your faith, but we are helpers of your joy; for by faith you stand.

2 Corinthians 2

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

1 BUT I determined this with myself, that I would not come again to you in sadness. 2 For if I make you sad, who can make me happy, but him whom I made sad? 3 And I wrote this same thing to you, so that when I come to you I may not be made sad by those who ought to make me joyful; having confidence in you all, that my joy is the joy of you all. 4 For out of great affliction and anguish of heart, I wrote you with many tears; not to make you feel distressed, but that you may know the abundant love I have for you.

5 But if anyone has caused grief, he has not grieved me only, but to a certain degree all of you, therefore the news will not be a shock to you. 6 The rebuke of many persons is sufficient for such a man. 7 So that from henceforth you ought rather to forgive and comfort him, lest perhaps such a one will be overcome with overmuch grief. 8 I beseech you therefore that you confirm your love toward him. 9 For that is why I wrote you, that I might know by your word whether you are obedient in all things. 10 To whom you forgive anything, I forgive also; for anything which I have forgiven, to whomever I forgave it, it is for your sakes I forgave it in the presence of Christ: 11 Lest Satan might take advantage of us: for we know his devices.

12 Furthermore, when I came to Troas with the gospel of Christ, and a door was opened to me of the LORD, 13 I could not rest in my spirit, because I did not find Titus my brother; hence I took leave of them, and left for Mac-e-do'ni-a. 14 Now thanks be to God, who has made us in the pattern of Christ, and makes manifest the savour of his knowledge through us in every place. 15 For we are a sweet savour to God through Christ, in those who are saved and in those who perish: 16 To the one the savour of death unto death; and to the other the savour of life unto life. And who is worthy of these things? 17 For we are not like those who corrupt the word of God: but according to the truth, and as men of God we speak through Christ in the sight of God.

2 Corinthians 3

<http://www.studylight.org/bible/glt/2-corinthians/3.html>

1 DO we begin again to commend ourselves? Or do we need, as some other people, epistles of commendation concerning us written to you, or that you should write commending us? 2 You are our epistle written in our hearts, well-known and read by all men: 3 For you are known to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the Living God; not on tablets of stone, but on tablets of the living heart. 4 Such is the trust that we have through Christ toward God. 5 Not that we are sufficient of ourselves to think anything as of ourselves; but our strength comes from God,

6 Who has made us worthy to be ministers of the new covenant; not of the letter, but the Spirit: for the letter of the law punishes with death, but the Spirit gives life. 7 Now if the ministration of death, as contained in the letter of the law and engraved on stones, was so glorious that the children of Israel could not look at the face of Moses because of the glory of his countenance; which glory was not lasting: 8 Why then shall not the ministration of the Spirit be more glorious? 9 For if there be glory in the ministration of condemnation, much more will the ministration of righteousness exceed in glory.

[10](#) Just as that which was not glorious became glorified, in comparison with that, this excels in glory.

[11](#) For if that which was not lasting was glorious, much more glorious will that be which endures.

[12](#) Seeing therefore that we have such hope, we conduct ourselves bravely: [13](#) And not as Moses who put a veil over his face, so that the children of Israel might not look upon the fullness of the glory which was not lasting: [14](#) But their minds were blinded: for to this day, when the Old Testament is read, the same veil rests over them, and it is not known to them that the veil has been removed through Christ.

[15](#) But even unto this day, whenever the books of Moses are read, the veil is upon their hearts.

[16](#) Nevertheless whenever a man turns to the LORD, the veil is taken away. [17](#) Now the LORD is that very Spirit: and where the Spirit of the LORD is, there is liberty. [18](#) But we all, with open faces, see as in a mirror the glory of the LORD, and we shall be transformed into the same likeness, from one glory to another, just as the Spirit comes from the LORD.

2 Corinthians 4

<http://www.studylight.org/bible/glt/2-corinthians/4.html>

[1](#) FOR this reason we are not weary of the ministry in which we are engaged, just as we are not weary of the mercies that have been upon us; [2](#) But we have renounced the hidden things of shame, and we do not practice cunning, nor do we handle the word of God deceitfully, but by manifestation of the truth we commend ourselves to every man's conscience before God. [3](#) If our gospel is hidden, it is hidden to those who are lost: [4](#) To those in this world whose minds have been blinded by God, because they did not believe, lest the light of the glorious gospel of Christ, who is the likeness of God, should shine on them. [5](#) For we do not preach about ourselves, but about Christ Jesus our LORD; and as to ourselves, we are your servants for Jesus' sake. [6](#) For God, who said, Let light shine out of darkness, has shone in our hearts, so that we may be enlightened with the knowledge of the glory of God in the person of Christ. [7](#) But we have this treasure in earthen vessels, that the excellency of power may be from God, and not of us.

[8](#) We are distressed in every way, but not overwhelmed; we are harassed on all sides, but not conquered; [9](#) Persecuted, but not forsaken; cast down, but not destroyed; [10](#) For we always bear in our bodies the death of Jesus, that the life of Jesus might also be made manifest in our bodies. [11](#) For if we who live are delivered to death for Jesus' sake, so also will the life of Jesus be made manifest in our mortal bodies. [12](#) Thus death is close to us, but life is nigh to you. [13](#) We have the same spirit of faith, as it is written, I believed, and therefore have I spoken; we also believe, therefore we also speak; [14](#) Knowing that he who raised our LORD Jesus shall raise us also by Jesus, and shall present us with you. [15](#) For all things are for your sakes that the abundant grace might, through the thanksgiving of many, redound to the glory of God. [16](#) For this reason, we do not grow weary; for though our outward man perish, yet the inner man is renewed day by day. [17](#) For while the troubles of the present time are little and light, a great and limitless glory for ever and ever is prepared for us. [18](#) We do not rejoice in the things which are seen, but in the things which are not seen, for the things which are seen are temporal; but the things which are not seen are eternal.

2 Corinthians 5

<http://www.studylight.org/bible/glt/2-corinthians/5.html>

1 FOR we know that if our earthly house were destroyed, we still have a building made by God, a house not made with hands, eternal in heaven. 2 We also weary over this earthly house, earnestly longing to use our house which is in heaven. 3 If not so, even when we are clothed, we will still be naked. 4 While we are in this earthly house, we groan because of its weight: yet we are unwilling to leave it, but rather wish to add to it, so that death will be overcome by life. 5 Now he who has prepared us for this very thing is God, who also has given to us the pledge of his Spirit. 6 Therefore we know and are convinced, that so long as we dwell in the body, we are absent from our LORD. 7 For we walk by faith, and not by sight. 8 This is why we are confident, and anxious to be absent from the body, and to be present with our LORD. 9 Wherefore we endeavour, that, whether present or absent, we may be pleasing to him. 10 For we must all stand before the judgment seat of Christ; that every one may be rewarded according to that which he has done with his body, whether it be good or bad. 11 Knowing therefore the fear of our LORD, we try in a persuasive way to win men; so we are very well understood by God; and I trust we are also understood by you.

12 We are not boasting of ourselves to you, but we give you occasion to be proud of us, before those who glory as hypocrites but who are not sincere in heart. 13 For if we go wrong, we answer to God, and if we go straight, it is for you. 14 For the love of Christ compels us to reason thus, that if one died for all, then were all dead: 15 And that he died for all, that those who live may not henceforth live for themselves, but for him who died and rose for them.

16 And now from henceforth we do not know anyone in the body: even though once we had known Christ in the body, we no longer know him now. 17 Whoever from now on is a follower of Christ, is a new creation: old things have passed away; 18 And all things have become new through God who has reconciled us to himself by Jesus Christ, and has given to us the ministry of reconciliation; 19 For God was in Christ, who has reconciled the world with his majesty, not counting their sins against them; and has committed to us the word of reconciliation. 20 Now then we are ambassadors for Christ, as though God did beseech you by us: we beseech you for Christ; be reconciled to God. 21 For he who did not know sin, for your sakes he made him sin, that we may through him be made the righteousness of God.

2 Corinthians 6

<http://www.studylight.org/bible/glt/2-corinthians/6.html>

1 SO we beseech you, as helpers, that the grace of God which you have received may not be in vain among you. 2 For he said, I have answered you in an acceptable time, and I have helped you on the day of salvation: behold, now is the acceptable time; and behold now is the day of salvation. 3 Give no occasion for offence to any one in anything, so that there be no blemish in our ministry: 4 But in all things let us show ourselves, to be the ministers of God, in much patience, in tribulations, in necessities, in imprisonment, 5 In scourgings, in bonds, in tumults, in toilings, in vigils, in fastings; 6 By purity, by knowledge, by longsuffering, by kindness, by the Holy Spirit, by sincere love, 7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, 8 By honour and dishonour, by praise and reproach, as deceivers, and yet true; 9 As unknown, and yet well known; as dying, and behold, we live; as chastened, and not dying; 10 As sorrowful, yet always rejoicing; as poor, yet enriching many; as having nothing, and yet possessing all things.

[11](#) O Corinthians, we have told you everything, and our heart is relieved. [12](#) You are not constrained by us, but are urged by your affections. [13](#) I speak as to my children, render me my reward which is with you, increase your love toward me. [14](#) Do not unite in marriage with unbelievers, for what fellowship has righteousness with iniquity? Or what mingling has light with darkness? [15](#) Or what accord has Christ with Satan? Or what portion has a believer with an unbeliever? [16](#) Or what harmony has the temple of God with idols? For you are the temple of the living God; as it is said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. [17](#) Wherefore come out from among them, and be separate, said the LORD, and touch not the unclean thing; and I will receive you, [18](#) And will be a Father to you, and you shall be my sons and daughters, said the LORD Almighty.

2 Corinthians 7

<http://www.studylight.org/bible/glt/2-corinthians/7.html>

[1](#) HAVING therefore these promises, my beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, and let us serve in holiness in the fear of God. [2](#) Be patient; my brethren, we have wronged no man, we have corrupted no man, we have defrauded no man. [3](#) I do not say this to condemn you: for I have said before, that you are in our hearts, to die and live with you. [4](#) I am familiar enough to speak boldly with you, and I am very proud of you: and I am filled with satisfaction, and I am overwhelmed with joy in all our troubles.

[5](#) For ever since we came to Mac-e-do'ni-a, our bodies have had no rest but have been troubled by everything; war without and fears within. [6](#) Nevertheless God, who comforts the meek, comforted us by the coming of Titus; [7](#) And not by his coming only, but also by the comfort with which he was comforted in you, for he brought us the good news concerning your love towards us, your mourning and your zeal on our behalf; and when I heard it, I rejoiced exceedingly. [8](#) For even though I made you feel sorry with the epistle, I do not regret, even though it has caused sorrow: for I can see that though that very epistle has made you feel sorry, the sorrow was only for an hour. [9](#) But it has made me exceedingly happy, not that you were sorry, but that your sorrow led to repentance: for you were sorry over the things of God, so that you lack nothing from us. [10](#) For sorrow over the things of God causes enduring repentance of the soul, and brings one to life: but sorrow over the things of the world causes death. [11](#) For behold that very thing which distressed you on account of God, has resulted much more in painstaking effort, in apology, anger, fear, love, zeal, and vengeance. In all things you have proven yourselves clear in this matter.

[12](#) Be that as it may, though I wrote to you, I did not do it for the one who had done the wrong nor for the one who had suffered the wrong, but that your painstaking care for us might be known before God. [13](#) Therefore we were comforted and with our consolation we rejoiced exceedingly in the joy of Titus, for his spirit was refreshed by you all. [14](#) For I was not shamed in the things which I have boasted to him about you; but just as all the things about which we have spoken to you are true, even so our boasting to Titus is found to be true.

[15](#) And his affections have increased more toward you, as he remembers the obedience of you all, how you received him in fear and trembling. [16](#) I rejoice therefore that I have confidence in you in all things.

2 Corinthians 8

<http://www.studylight.org/bible/glt/2-corinthians/8.html>

1 MOREOVER, our brethren, we want you to know that the grace of God has been bestowed on the churches of Mac-e-do'ni-a: 2 How that in a great trial of affliction, the abundance of their joy and their deep rooted poverty abounded unto the riches of their liberality. 3 For to their power, I can testify, yes, and beyond their power they have shared of their own accord. 4 And besought us most earnestly that they might be partakers in the gift for the ministration to the saints. 5 And this they did, not only as we expected, but first they gave themselves to our LORD, and then to us by the will of God. 6 Inasmuch as we desired Titus, that as he had begun, so he would also finish this same gift among you.

7 Therefore, as you abound in everything, in faith, in the word of God, in knowledge, in all perseverance, and by our love toward you, you should likewise excel in this gracious favour also. 8 I am not making a demand on you, but I am prompted by the devotion of your fellow believers to test the sincerity of your love. 9 For you know the gracious gift of our LORD Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you, through his poverty, might be rich. 10 Herein I give you my advice: that it may help you to go forward and accomplish what you, of your own accord, began to do last year. 11 Now therefore perform the doing of that which you wished to do; and as you were eager to promise it, so fulfil from that which you have. 12 For if there is a willingness to give, every man can give according to that which he has, and not according to that which he has not, and his gift will be acceptable. 13 This is not intended to relieve other men and add a burden to you; 14 But that there may be an equality at this particular time, that your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality. 15 As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.

16 But thanks be to God, who put the same vigorous care into the heart of Titus for you. 17 For indeed he has accepted our appeal; and because he was very desirous, he went to you of his own accord. 18 And we have also sent with him our brother, who has received praise throughout all the churches for his preaching of the gospel; 19 So that he also has been chosen by the churches to travel with us for this relief which is administered by us to the very glory of God and for our own encouragement: 20 But we are careful in this, lest anyone should blame us in connection with this generous help which is administered by us. 21 For we are very careful to do the right thing, not only in the presence of God, but also in the presence of men. 22 And we have sent with them also our brother, who has oftentimes been proven by us in many things, that he is earnest, and now is more earnest because of the abundant trust he has in you. 23 And as to Titus, he is my partner and helper among you: and as to our other brethren, they are the apostles of the churches to the glory of Christ. 24 Henceforth you can shew to them before all the churches the proof of your love and of our pride in you.

2 Corinthians 9

<http://www.studylight.org/bible/glt/2-corinthians/9.html>

1 CONCERNING the ministration to the saints, it is superfluous for me to write to you. 2 For I know that you have made up your minds, and that is why I boasted of you to the Macedonians stating that Acha'ia was ready a year ago; and your zeal has stirred up a great many people. 3 Yet I have sent the brethren, so that our pride in you should not be in vain because of this question; for as I have said, you must be prepared: 4 Lest it happen some Macedonians come with me, and find you unprepared and we

would be ashamed for, because of our pride in you, we would not say anything which would put the blame on you. [5](#) Therefore I thought it necessary to ask these, my brethren, to go before me to you, and make ready in advance the contribution, of which you have long ago been notified, that you might have it ready as a contribution and not as though it were forced on you.

[6](#) But remember this, He who sows sparingly shall reap also sparingly; and he who sows generously shall reap also generously. [7](#) So let every man give according to what he has decided in his mind, not grudgingly or of necessity: for God loves a cheerful giver. [8](#) God is able to make all goodness abound to you, and may you always have enough of everything for yourselves, and may you abound in every good work: [9](#) As it is written, He has distributed liberally; and given to the poor; and his righteousness endures for ever. [10](#) Now he who gives seed to the sower, and bread for food, will supply and multiply your seed, and cause the fruits of your righteousness to grow; [11](#) That you may be enriched in everything, in all liberality, for such generosity enables us to perfect thanksgiving to God. [12](#) For the administration of this service not only supplies the wants of the saints, but it also is made abundant by many thanksgivings to God. [13](#) By this experiment of charitable service they glorify God in that you have subjected yourselves to the faith of the gospel of Christ, and through your generosity you have become partakers with them and with all men, [14](#) And they offer prayer on your behalf with greater love, because of the abundance of the grace of God which has been on you. [15](#) Thanks be to God for his incomparable gift.

2 Corinthians 10

<http://www.studylight.org/bible/glt/2-corinthians/10.html>

[1](#) NOW I, Paul, beseech you by the gentleness and meekness of Christ, even though I am humble when present among you, I have the assurance when I am far away, [2](#) I beseech you, that when I arrive, not to be troubled by the things which I hope to carry out, for it is my purpose to put to scorn those men who regard us as if we lived after the flesh. [3](#) For though we do live an earthly life, yet we do not serve worldly things. [4](#) For the weapons which we use are not earthly weapons, but of the might of God by which we conquer rebellious strongholds; [5](#) Casting down imaginations, and every false thing that exalts itself against the knowledge of God, and to capture every thought to the obedience of Christ; [6](#) And we are prepared to seek vengeance on those who are disobedient, when your obedience is fulfilled.

[7](#) Do you judge by outward appearance? If any man thinks of himself that he belongs to Christ, let him know this of himself, that just as he belongs to Christ, so we also belong. [8](#) For if I should boast somewhat more of the authority which our LORD has given me, I should not be ashamed, for he has given it to us for your edification, and not for your destruction. [9](#) But I am hesitant, lest I seem as if I were trying to frighten you with my letter. [10](#) For there are men who say that his epistles are weighty and powerful; but his bodily appearance is weak, and his speech foolish. [11](#) But let him who supposes so consider this, that, just as we express ourselves in our epistles when we are away, so are we also in deed when we are present.

[12](#) For we dare not count or compare ourselves with those who are proud of themselves; for it is because they measure themselves by themselves that they do not understand. [13](#) We do not boast beyond our measure, but according to the measure of the rule which God has distributed to us, a measure to reach even to you. [14](#) It is not because we are unable to climb where you are; nor are trying to misrepresent ourselves; for we have climbed where we are through the gospel of Christ: [15](#) And we do not boast of

things beyond our measure; that is, by other men's labour, but we have the hope, that when your faith grows, our pride shall be justified according to our measure. [16](#) And we shall become strengthened so that we may preach the gospel in the regions beyond you, and not boast of the things already done by others. [17](#) But he who boasts, let him glory in the LORD. [18](#) For it is not the one who praises himself who is approved, but the one whom the LORD commends.

2 Corinthians 11

<http://www.studylight.org/bible/glt/2-corinthians/11.html>

[1](#) I WISH you to be patient with me for a while, so that I may speak plainly, and I am sure you will be. [2](#) For I am zealous for you with the zealotry of God, for I have espoused you to a husband, that I may present you as a pure virgin to Christ. [3](#) But I am afraid, that just as the serpent through his deceitfulness misled Eve, so your minds should be corrupted from the sincerity that is in Christ. [4](#) For if he who has come to you preaches another Jesus, whom we have not preached, or if you have received another spirit, which you had not received, or another gospel which you had not accepted, you might well listen to him.

[5](#) For I think that I am not in the least inferior to the most distinguished apostles. [6](#) But though I am a poor speaker, I am not poor in knowledge; but we have been thoroughly made manifest among you in all things. [7](#) Probably I have acted foolishly in humbling myself that you might be exalted, because I preached to you the gospel of God freely. [8](#) I deprived other churches, taking supplies from them, in order to minister to you. [9](#) And when I came to you and was in need, I did not burden any of you for my wants were supplied by the brethren who came from Mac-e-do'ni-a : I have taken care of myself in every way and I will so continue to keep myself that I will not be a burden to you. [10](#) As the truth of Christ is in me, no man shall stop me of this boasting in the regions of A-cha'ia. [11](#) Why? Because I do not love you? God knows I do love you. [12](#) But what I do, I will continue to do, so as to give no occasion to those who seek an occasion; and that, in whatever they boast, they may not be found equal to us; [13](#) For they are false apostles, and deceitful workers, posing as apostles of Christ. [14](#) There is no marvel in this; for if Satan disguises himself as the angel of light, [15](#) It is no great thing if his ministers also pose as the ministers of righteousness; whose end shall be according to their works.

[16](#) I say again, let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little. [17](#) What I now say, I speak not after our LORD, but as it were foolishly, on this occasion of boasting. [18](#) Because many boast on the things of the flesh, I boast also. [19](#) For you endure fools readily, knowing that you yourselves are wise. [20](#) For you endure the man who dominates you, and the man who lives at your expense, and the man who takes from you, and the man who exalts himself over you, and the man who smites you on the face. [21](#) I speak this as a reproach, as though we were weak. Now I speak foolishly; in whatsoever other men are bold, I venture also.

[22](#) Now if they are Hebrews, so am I. If they are Israelites, so am I. If they are descendants of Abraham, so am I. [23](#) If they are ministers of Christ, I speak as a fool, I am greater than they; in labour more than they, in wounds more than they, in imprisonments more frequent than they, and in danger of death many times. [24](#) By the Jews I was scourged five times, each time forty stripes less one. [25](#) Three times I was beaten with rods, once I was stoned, three times I was in shipwreck, a day and a night I have been adrift in the sea in shipwreck. [26](#) On many journeys, I have been in perils from rivers, in perils of robbers, in perils from my own kinsmen, in perils from the Gentiles, in perils in the city, in perils in the wilderness,

in perils in the sea, in perils from false brethren; [27](#) In toil and weariness, in sleepless nights, in hunger and thirst, through much fasting, in cold and nakedness. [28](#) Besides other things, and the many calling on me everyday, I have also the care of all the churches. [29](#) Who is sick that I do not feel the pain? Who stumbles that does not have my heartfelt sympathy? [30](#) If I must needs boast, I will boast of my sufferings. [31](#) The God and Father of our LORD Jesus Christ, who is blessed forever and ever, knows that I do not lie. [32](#) At Damascus the general of the army of King Aretas placed the city of the Damascenes under guard, in order to seize me: [33](#) And I was lowered in a basket from a [window](#) over the city wall, and thus I escaped from his hands.

2 Corinthians 12

<http://www.studylight.org/bible/glt/2-corinthians/12.html>

[1](#) BOASTING is proper, but there is no advantage in it, and I prefer to relate the visions and revelations of our LORD. [2](#) I knew a man in Christ more than fourteen years ago, but whether I knew him in the body or without the body, I do not know: God knows; this very one was caught up to the third heaven. [3](#) And I still know this man, but whether in the body or whether without the body, I cannot tell; God knows; [4](#) How that he was caught up to paradise, and heard unspeakable words, which it is not lawful for a man to utter. [5](#) Of such a person, I will boast; but of myself, I will not boast, except in my weaknesses. [6](#) But even if I would desire to boast, I shall not be a fool; for I will tell the truth: but now I refrain, lest anyone should think more of me than what he sees me to be and what he hears from me. [7](#) And lest I should be exalted through the abundance of the revelations, there was delivered to me a thorn in my flesh, the angel of Satan to buffet me, lest I should be exalted. [8](#) Three times I besought my LORD concerning this thing, that it might depart from me. [9](#) And he said to me, My grace is sufficient for you: for my strength is made perfect in weakness. Most gladly therefore I would rather boast in my infirmities that the power of Christ may rest upon me. [10](#) Therefore I am content with infirmities, insults, hardships, persecutions, and imprisonments for Christ's sake: for when I am physically weak, then I am mentally strong.

[11](#) Behold, I am foolish to boast but you have forced me: for you ought to have testified concerning me: for in no way am I less than those apostles who are highly honoured, though I am nothing. [12](#) The miracles which the apostles have wrought I have wrought among you also in all patience, in signs, in wonders, and mighty deeds. [13](#) For what do you lack that other churches have, except it be that I myself was not burdensome to you? Forgive me this fault! [14](#) Behold, this is the third time I am prepared to come to you; and I will not burden you; for I seek nothing from you, but yourselves: for children are not under obligation to lay up treasure for the parents, but the parents for the children. [15](#) I will gladly pay my expenses, and I will even give myself for the sake of your souls; though the more I love you, the less you love me. [16](#) But be it so, I did not burden you: nevertheless as a shrewd man, I caught you with guile: [17](#) Why? Did I extort anything from you by any of the men whom I sent to you? [18](#) I requested Titus to visit you, and I sent brethren with him. Did Titus extort anything from you? Did we not walk in the same spirit, and did we not walk in the same steps?

[19](#) Why? Do you still think we are apologizing? No! We speak before God in Christ: and we do all these things, my beloved, for your edification. [20](#) For I fear, lest when I come to you, I shall not find you such as I wish to find you, and that you also will not find me as you wish to find me: lest there be controversies, envyings, angers, stubbornness, accusations, slanderings, boastings and disorders.

[21](#) Perhaps when I come to you, my God will humble me, and I will mourn over many who have sinned, and who have not repented of the impurity, immorality, and lasciviousness which they have committed.

2 Corinthians 13

<http://www.studylight.org/bible/glt/2-corinthians/13.html>

[1](#) THIS is the third time I am ready to come to you, for by the mouth of two or three witnesses every charge is sustained. [2](#) I have told you before, and again I tell you in advance, just as I have told you on my two previous visits; and now even while I am far away I write to those who have sinned, and to all others, that if I come again, I will not spare any one: [3](#) Since you seek a proof of Christ speaking in me, he has never been weak among you, but is mighty in you. [4](#) For though Jesus was crucified through weakness, yet he lives by the power of God. As we are weak with him, so we are alive with him by the power of God who is among you. [5](#) Examine yourselves, whether you are in the same faith; heal your souls. Do you not realize that Jesus Christ is among you? If this is not so, then you are rejected. [6](#) But I trust that you shall know that we are not rejected.

[7](#) And I pray to God that our investigation will find nothing wrong with you; but that you may be found doing good things, even though we may appear as though we were rejected. [8](#) For we cannot do anything against the truth, but for the truth. [9](#) For we are glad, when we are weak, and you are strong: and this also we pray for, that you may be perfected. [10](#) Therefore I write these things while I am far away, so that when I come, I need not deal harshly with you, according to the authority which my LORD has given me, which is for your edification and not for your destruction.

[11](#) Henceforth, my brethren, rejoice, be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. [12](#) Greet one another with a holy kiss. [13](#) All the saints salute you. [14](#) The peace of our LORD Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all. Amen.

The Antichrist – Christ Principle

Judas of Kerieth

www.lulu.com

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My dear brother, at the beginning of this message, it is necessary to establish a definition, that is: What does the word “Christ” mean?

It is not as obvious as it may seem at first glance. You have been asked at times, how Jesus could sign his messages with the words “your brother in Christ,” when he himself is the Christ.

Of course, I know that you are aware of the difference between the person “Jesus of Nazareth” and the concept of “Christ,” but it is worthwhile dedicating a few lines to this topic.

Jesus of Nazareth was born as any other man is born in this world. He was a man, a mortal. He was not born as the Christ, but only through his later development, the “Christ principle” was conferred upon him.

What does this mean?

Jesus' continuous efforts to obtain God's Love, his life in prayer and meditation, and principally, the practical application of his spiritual gifts allowed his soul to become transformed from a purely human soul into a divine soul, changed by Divine Love. All this happened when Jesus was still relatively young; it was not the product of the so-called "wisdom of age."

The word Christ means "anointed one," exactly the same as the word Messiah means. Ordinary people, in Hebrew tradition, became kings or priests through their anointment; that is to say, they became very special people, according to the criteria of mortals.

In the spiritual sense, the "Christ principle" converts ordinary people (the natural human souls) into something very special (into divine souls, transformed by the Divine Love). The Christ, therefore, is an external essence, conferred from outside, by God and by means of the Holy Spirit, upon anyone who asks for it in the correct way.

In other words, Jesus and Christ are not synonymous expressions. Jesus of Nazareth was a mortal, as millions of mortals exist. Christ is an attribute, an external essence, which was conferred upon Jesus. But it has also been conferred, later on, upon many other people, who achieved the complete transformation of their souls by means of the Divine Love. When we use the word "Christ" for people, who have been transformed by the "Christ principle," that is to say, by God's Love and Grace, then there are millions of Christs, and the first among them was Jesus of Nazareth, and he continues being the most developed spirit in the universe, whose at-onement with God is the most intimate among all spirits.

Why did he say this? Because God has not put us blind or deaf into this world, in the spiritual sense, but with "pre-installed" perceptions in our souls, perceptions that allow us to discover and to know for ourselves. The development of these perceptions and faith or sure knowledge which result, are definitely both the obligation and the great satisfaction for all of us. You already know how you may develop your perceptions: This development is the result of the development of the soul in the Divine Love.

Remember what Mary once told the children of Medjugorje: "Open yourselves to prayer so that prayer becomes a need for you!"

When people, through prayer, experience how their soul perceptions become keener, they live so much happiness, and it is exactly then, when it is no longer a question of "not forgetting to pray," because prayer has become "as sweet as the honey," a pleasure, a necessity and a fulfilment at the same time.

Now, my dear brother, I wish you a day filled with love and fulfilment. See you soon.

Your brother in Christ,
Judas

The Holy Bible from Ancient Eastern Manuscripts

George Lamsa Translation of the Peshitta

Galatians 1

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

1 PAUL, an Apostle, not sent by men, nor appointed by man, but by Jesus Christ, and God the Father, who raised him from the dead; 2 And all the brethren who are with me, to the churches of Galatia: 3 Grace be to you and peace from God the Father, and from our LORD Jesus Christ, 4 Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God our Father: 5 To whom be glory for ever and ever. Amen.

6 I am surprised how soon you have turned to another gospel, away from Christ who has called you by his grace; 7 A gospel which does not exist; howbeit, there are men who have stirred you up, and want to pervert the gospel of Christ. 8 But though we, or an angel from heaven, preach any other gospel to you than that which we have preached to you, let him be accursed. 9 As I have said before, so say I now again, If any man preaches any other gospel to you than that you have received, let him be accursed.

10 Do I now persuade men or God? Or do I seek to please men? For if I tried to please men, I should not be a servant of Christ. 11 But I want you to know, my brethren, the gospel that I preached was not from men. 12 For I did not receive it nor learn it from man, but through the revelation of Jesus Christ. 13 You have heard of the manner of my life in time past in the Jews' religion, how beyond measure I persecuted the Church of God and tried to destroy it:

14 And how that I was far more advanced in the Jews' religion than many of my age among the people of my race for above all, I was especially zealous for the doctrines of my forefathers. 15 But when it pleased God, who had chosen me from my birth, and called me by his grace, 16 To reveal his Son to me, that I might preach him among the Gentiles, I did not immediately disclose it to any human being: 17 Neither did I go up to Jerusalem to them who had been apostles before me; but instead I went to Arabia and returned again to Damascus.

18 Then after three years I went up to Jerusalem to see Cephas Peter, and stayed with him fifteen days. 19 But I did not see any one of the other apostles, except James the brother of our LORD. 20 Now the things which I write to you, behold, I confess before God, I do not lie. 21 After that I went to the regions of Syria and Cilicia; 22 And I was unknown by face to the churches of Christ in Juda. 23 For they had heard only this much; that he who had persecuted us before now preached the faith which previously he tried to destroy. 24 And they praised God because of me.

Galatians 2

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

1 THEN, fourteen years later, I went up again to Jerusalem with Barnabas, and took Titus with me also. 2 And I went up because of a revelation, and I declared to them the gospel which I preached among the Gentiles, and I privately explained to those who were considered leaders among us, lest by any means I had laboured, or should labour in vain. 3 And Titus, also, who was with me, being Syrian, was not

compelled to be circumcised, [4](#) But because of the false brethren who had been brought in unknown to us to spy out the freedom which we have in Jesus Christ, with the intention of enslaving us; [5](#) To those false brothers we did not submit, not even for an hour; that the truth of the gospel might remain with you. [6](#) Now those who were considered to be important (what they are makes no difference to me, for God does not discriminate among men), even these very persons did not contribute additional knowledge to me. [7](#) But on the contrary, when they saw that the gospel of the uncircumcision was entrusted to me, as the gospel of the circumcision was entrusted to Peter, [8](#) (For he who made Cephas vigorous in the apostleship of the circumcision, has also made me mighty in the apostleship of the Gentiles:) [9](#) And when they knew that the grace had been given to me, then James, Cephas, and John, who were considered to be pillars, gave to me and Barnabas the right hand of fellowship; that we might labour among the Gentiles, and they, among the people of circumcision. [10](#) Only they would that we should remember the poor; and that I have endeavoured to do.

[11](#) But when Cephas came to An'ti-och, I reprov'd him to his face, because he was to be blamed. [12](#) For before certain men came from James, Cephas ate with the Gentiles: but after they came, he withdrew and separated himself, because he was afraid of them who belonged to the circumcision. [13](#) And all the other Jewish converts cast their lots with him on this issue, insomuch that Barnabas also was carried away by their dissimulation. [14](#) But when I saw that they were not following uprightly according to the truth of the gospel, I said to Peter, in the presence of them all, If you being a Jew live after the manner of Gentiles and not as do the Jews, why do you compel the Gentile converts to live as do the Jews? [15](#) For if we who are of Jewish origin, and not sinners of the Gentiles, [16](#) Know that a man is not justified by the works of the law, but by the faith in Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith in Christ and not by the works of the law: for by the works of the law shall no human being be justified. [17](#) But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore our LORD Jesus Christ a minister of sin? Far be it. [18](#) For if I build again the things which I destroyed, I will prove myself to be a transgressor of the law. [19](#) For through the law I am dead to the law, that I might live unto God. [20](#) I am crucified with Christ: henceforth it is not I who live, but Christ who lives in me; and the life which now I live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me. [21](#) I do not frustrate the grace of God: for if righteousness comes by means of the law, then Christ died in vain.

Galatians 3

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

[1](#) O FOOLISH Galatians, who has bewitched you from your faith after Jesus Christ, crucified, has been pictured before your eyes? [2](#) This only I want to know from you, Did you receive the Spirit through the works of the law, or through obedience to faith? [3](#) Are you so foolish, after having begun with spiritual things to end now with things of the flesh? [4](#) Have you believed all these things at random? I hope that it is to no purpose. [5](#) He therefore who gives you the Spirit, and works miracles among you, does he do these things by the works of the law, or by obedience to faith?

[6](#) Just as Abraham believed God, and it was accounted to him for righteousness, [7](#) You must know therefore, that those who trust on faith are the children of Abraham. [8](#) Because God knew in advance that the Gentiles would be declared righteous through faith, he first preached to Abraham, as it is said in the Holy Scripture, In you shall all the Gentiles be blessed. [9](#) So then, it is the believers who are blessed through Abraham the faithful. [10](#) For those who rely on the works of the law are still under the curse: for

as it is written, Cursed is everyone who does not practice everything which is written in the book of the law. [11](#) But that no man is justified by the law before God, is evident: for, as it is written, The righteous shall live by faith. [12](#) Thus the law is not made by faith, but, Whosoever shall do the things which are written in it shall live in it. [13](#) Christ has redeemed us from the curse of the law, by becoming accursed for our sakes: for it is written, Cursed is everyone who hangs on a cross:

[14](#) That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. [15](#) My brethren, I speak as a man; Though it be but a man's covenant, yet if it be confirmed, no man can reject it or change anything in it. [16](#) Now the promises were made to Abraham and to his seed as a covenant. He did not say, To your seeds, as of many, but to your seed, as one, that is Christ. [17](#) And this I say, that the covenant which was previously confirmed of God in Christ cannot be repudiated and the promise nullified by the law which came four hundred and thirty years later. [18](#) For if the inheritance is by the law, then it would not be as the fulfilment of promise: but God gave it to Abraham by promise.

[19](#) Then what is the use of the law? It was added because of transgression, till the coming of the heir to whom the promise was made; and the law was given by angels by the hand of a mediator; [20](#) Now a mediator does not represent one alone, but God is one. [21](#) Is the law then against the promises of God? Far be it: for if a law had been given, which could have wrought salvation, righteousness would truly have come as the result of the law. [22](#) But the scripture has included everything under sin, that the promise by the faith of Jesus Christ might be given to those who believe. [23](#) But before faith came, we were guided by the law, while we were waiting for the faith which was to be revealed. [24](#) The law then was our pathfinder to bring us to Christ that we might be justified by faith. [25](#) But since faith has come, we no longer are in need of the pathfinder. [26](#) For you are all the children of God by faith in Jesus Christ. [27](#) For those who have been baptized in the name of Christ have been clothed with Christ. [28](#) There is neither Jew nor Syrian, there is neither slave nor free, there is neither male nor female: for you are all one in Jesus Christ. [29](#) So if you belong to Christ, then you are descendants of Abraham, and his heirs according to the promise.

Galatians 4

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

[1](#) NOW this I say, That the heir as long as he is young, cannot be distinguished from the servants, though he is the lord of them all. [2](#) But he is under guardians and stewards, until the time appointed by his father. [3](#) Even so we, when we were young, were subject to the principles of this world: [4](#) But when the fullness of the time was come, God sent forth his Son who, born of a woman, became subject to the law, [5](#) To redeem them who were under the law, that we might receive the adoption of sons. [6](#) And because you are sons, God has sent forth the Spirit of his Son into your hearts crying, Abba, Avon, O Father, our Father. [7](#) From now on you are not servants but sons; and if sons, then heirs of God through Jesus Christ.

[8](#) Howbeit then, when you did not know God, you served those things which from their nature were not gods. [9](#) But now after you have known God, and, above all, are known of God, you turn again to those weak and poor principles, and you wish again to come under their bondage. [10](#) You still observe days and months and times and years. [11](#) I am afraid that perhaps I have laboured among you in vain.

12 My brethren, I beseech you, put yourself in my place; just as once I put myself in your place: You have not offended me at all. 13 You know that I was sick and weak when I preached the gospel to you at the first. 14 And yet you did not despise me, nor reject me on account of my weakness; but you received me as an angel of God, even as Jesus Christ.

15 Where is then the blessedness you had? for I can testify concerning you, that if it had been possible, you would have plucked out your own eyes and have given them to me. 16 Am I therefore become your enemy, because I tell you the truth?

17 These men do not envy you for good, but they would dominate you, so that you might envy them. 18 But it is good that you should always envy after good things, and not only when I am present with you.

19 My little children, for whom I am in travail again, until Christ be a reality in you, 20 I wish I could be with you now, and could change the tone of my voice; because I am deeply concerned about you.

21 Tell me, you who desire to be under the law, do you not hear the law? 22 For it is written, that Abraham had two sons, one by a bondmaid, and one by a freewoman. 23 But he who was born of the bondmaid was born after the flesh; but he who was born of the freewoman was born by promise. 24 Now these things are a symbol of the two covenants; the one from Mount Sinai, give girls birth to bondage, which is Hagar. 25 For this Hagar is Mount Sinai in Arabia, and surrenders to Jerusalem which now is, and is in bondage with her children.

26 But the Jerusalem which is above is free, and is the mother of us all. 27 For as it is written, Make merry, O you barren who bear not; rejoice and cry, O you who travail not; for the children of the forsaken are more numerous than the children of the one who is favoured.

28 Now we, my brethren, are the children of promise, as was Isaac. 29 But as then he who was born after the flesh persecuted him who was born after the Spirit, even so it is now.

30 Nevertheless what does the scripture say? Cast out the bondmaid and her son; for the son of the maidservant shall not inherit with the son of the freewoman. 31 So then, my brethren, we are not children of the maidservant but children of the freewoman.

Galatians 5

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

1 STAND firm therefore in the liberty with which Christ has made us free, and be not harnessed again under the yoke of servitude. 2 Behold, I, Paul, tell you that if you be circumcised, then Christ is of no benefit to you. 3 For I testify again to every man who is circumcised, that he is under obligation to fulfil the whole law. 4 You have ceased to adhere to Christ, who seek justification by the law; you are fallen from grace. 5 For we through the Spirit wait for the hope of righteousness by faith. 6 For in Christ Jesus, neither is circumcision anything nor uncircumcision; but faith which is accomplished by love. 7 You were progressing well; who confused you that you should not obey the truth? 8 Your persuasion comes from him who called you. 9 A little leaven leavens the whole lump. 10 I have confidence in you through our LORD, that you will consider no other beliefs: that he who troubles you shall bear his judgment,

whosoever he is. [11](#) And I, my brethren, if I still preach circumcision, why should I be persecuted? Why? Has the cross ceased to be a stumbling block? [12](#) I wish those who are troubling you would be expelled.

[13](#) For, my brethren, you have been called unto liberty; only do not use your liberty for an occasion to the things of the flesh, but by love serve one another. [14](#) For the whole law is fulfilled in one saying, that is; Thou shall love thy neighbour as thyself. [15](#) But if you harm and plunder one another, take heed lest you be consumed one by another. [16](#) This I say then: Lead a spiritual life, and you shall never commit the lust of the flesh. [17](#) For the flesh craves that which is harmful to the Spirit, and the Spirit opposes the things of the flesh: and the two are contrary to one another, so that you are unable to do whatever you please. [18](#) But if you are led by the Spirit, you are not under the law. [19](#) For the works of the flesh are well-known, which are these: adultery, impurity, and lasciviousness, [20](#) Idolatry, witchcraft, enmity, strife, jealousy, anger, stubbornness, seditions, heresies, [21](#) Envyings, murders, drunkenness, revellings, and all like things: those who practice these things, as I have told you before and I say to you now, they shall not inherit the kingdom of God. [22](#) But the fruits of the Spirit are love, joy, peace, patience, gentleness, goodness, faith, [23](#) Meekness, self-control: there is no law against these. [24](#) And those who belong to Christ have controlled their weaknesses and passions. [25](#) Let us therefore live in the Spirit, and surrender to the Spirit. [26](#) Let us not be desirous of vain glory, provoking one another, envying one another.

Galatians 6

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

[1](#) MY brethren, if anyone be found at fault, you who are spiritual, restore him in a spirit of meekness; and be careful lest you also be tempted. [2](#) Bear one another's burdens, and so fulfil the law of Christ. [3](#) For if man thinks himself to be something, when he is nothing, he deceives himself. [4](#) But let every man examine his own work, and then may he glory within himself alone, and not among others. [5](#) For every man shall bear his own burden. [6](#) Let him who is taught the word, become a partaker with him who teaches all good things. [7](#) Do not be deceived; God is not deceived: for whatsoever a man sows, that shall he also reap. [8](#) He who sows things of the flesh, from the flesh shall reap corruption; he who sows things of the Spirit, from the Spirit shall reap life everlasting. [9](#) Let us not be weary in well-doing: for in due season we shall reap, if we faint not. [10](#) Therefore, as we have opportunity, let us do good to all men, especially to those who belong to the household of faith.

[11](#) You can see how long a letter I have written to you with my own hand. [12](#) Those who desire to boast in the things of the flesh, are the ones who compel you to be circumcised only lest they should suffer persecution for the cross of Christ. [13](#) For not even they who are circumcised obey the law; but they want you to be circumcised so that they may boast over your flesh. [14](#) But as for me, I have nothing on which to boast, except the cross of our LORD Jesus Christ, by whom the world is crucified unto me and I am crucified unto the world. [15](#) For in Christ Jesus neither circumcision is anything, nor uncircumcision, but it is a new creation that counts. [16](#) And upon those who follow this path be peace and mercy; and upon the Israel of God, be peace and mercy. [17](#) From henceforth let no man trouble me, for I bear in my body the marks of our LORD Jesus Christ. [18](#) My brethren, the grace of our LORD Jesus Christ be with your spirit. Amen.

The Holy Bible from Ancient Eastern Manuscripts

George Lamsa Translation of the Peshitta

Ephesians 1

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

1 PAUL, an apostle of Jesus Christ by the will of God, to those who are in Eph'e-sus, saints and believers in Jesus Christ: 2 Peace be with you and grace from God our Father, and from our LORD Jesus Christ:

3 Blessed be the God, and Father of our LORD Jesus Christ, who has blessed us with all spiritual blessings in heaven through Christ: 4 Just as from the beginning he has chosen us through him, before the foundation of the world, that we may become holy and without blemish before him. 5 And he marked us with his love to be his from the beginning, and adopted us to be sons through Jesus Christ, as it pleased his will. 6 To the praise of the glory of his grace that he has poured upon us by his beloved one. 7 In him we have salvation, and in his blood, forgiveness of sins, according to the richness of his grace; 8 That that grace which has abounded in us, in all wisdom and spiritual understanding; 9 And because he has made known to us the mystery of his will, as he has ordained from the very beginning, to work through it; 10 As a dispensation of the fullness of times, that all things might be made new in heaven and on Earth through Christ: 11 By whom we have been chosen, as he had marked us from the beginning so he wanted to carry out everything according to the good judgment of his will: 12 That we should become the first to trust in Christ, to his honour and his glory: 13 In whom, you also have heard the word of truth, which is the gospel for your salvation: in him you have believed, so you are sealed with the Holy Spirit that was promised, 14 Which is the pledge of our inheritance, for the salvation of those who are saved, and for the glory of his honour.

15 Wherefore I also, since I heard of your faith in our LORD Jesus Christ, and your love toward all the saints, 16 Never cease to give thanks for your sakes and to mention you in my prayers; 17 So that the God of our LORD Jesus Christ, the Father of glory, may give you the spirit of wisdom and revelation in the knowledge of him: 18 And so that the eyes of your understanding may be enlightened; that you may know what is the hope of his calling, and what are the glorious riches of his inheritance in the saints; 19 And what is the exceeding greatness of his power in us as the result of the things we believe, according to the skill of his mighty power, 20 Which he wrought through Christ, when he raised him from the dead and set him at his own right hand in heaven, 21 Far above all angels and power, and might, and dominion, and every name that is named, not only in this world but also in the world which is to come: 22 And has put all things under his feet, and made him, who is above all things, the head of the church, 23 Which is his body, and confirmation of him who fulfils all things and everything.

Ephesians 2

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

1 AND he has quickened you also who were dead because of your sins and trespasses; 2 In which you previously walked according to the worldly course of this world, and according to the will of the supreme ruler of the air, the spirit which is active in the children of disobedience. 3 In those very deeds

in which we were also corrupted from the very beginning through the lusts of the flesh, fulfilling the wills of the flesh and of the mind: thereby we became completely the children of wrath, even as others.

4 But God, who is rich in mercy, for his great love with which he loved us, 5 Even when we were dead in our sins, has made us live together with Christ, by whose grace we are saved; 6 And he has raised us up with him, and seated us with him in heaven, through Jesus Christ. 7 In the ages to come he might show the exceeding riches of his grace in his kindness toward us through Jesus Christ. 8 For it is by grace that you are saved through faith; not of your doing: it is the gift of God: 9 Not of works, lest any man should boast. 10 For we are his creation, created through Jesus Christ ultimately for good works, which God has before ordained that we should live in them.

11 Wherefore remember that you were Gentiles in the flesh from the beginning, and you were called Uncircumcision, differing from that which is called Circumcision, which is the work of the hands in the flesh. 12 At that time you were without Christ, being aliens to the customs of Israel, and strangers to the covenants of the promise, without hope, and without God in the world. 13 But now, through Jesus Christ, you who sometimes were far off are brought near by the blood of Christ.

14 For he is our peace, who has made both one, and has broken down the fence of separation between them; 15 And he has abolished by his precious body, the enmity between them, and he has abolished by his commandments, the ordinances of the law, that he may create, in his person, from the two, a new man, thus making peace; 16 And he reconciled both in one body with God, and with his cross he destroyed the enmity: 17 And he came and preached peace to you who are far away and to those who are near. 18 Through him we both are able to draw near by one Spirit to the Father. 19 Thus from henceforth you are neither strangers, nor foreigners, but fellow-citizens with the saints, and children of the household of God; 20 And you are built upon the foundation of the apostles and prophets, Jesus Christ himself being the corner-stone of the building: 21 And through him the whole building is fashioned and grows into a holy temple through the help of the LORD: 22 You also are builded by him for a habitation of God through the Spirit.

Ephesians 3

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

1 FOR this cause I, Paul, am a prisoner of Jesus Christ for the sake of you Gentiles. 2 Have you ever heard of the dispensation of the grace of God which was given to me for you? 3 For the mystery was made known to me by a revelation; as I have briefly written you before, 4 So that when you read it you can understand my knowledge of the mystery of Christ, 5 Which in ages past was not made known to the sons of men, as it is now revealed to his holy apostles and prophets by the Spirit; 6 That the Gentiles should be fellow heirs and partakers of his body and of the promise which is given through him by the gospel, 7 Of that very gospel, I have been a minister, according to the gift of the grace of God given to me by the effectual working of his power. 8 Even to me, who am less than the least of all the saints, this grace was given, that I should preach among the Gentiles the unsearchable riches of Christ: 9 And that I may enlighten all men that they may see what is the dispensation of the mystery, which for ages had been hidden from the world by God who created all things: 10 To the intent that through the church the manifold wisdom of God may be made known to the angels and powers which are in heaven, 11 Which is the wisdom he prepared in ages past, and has carried out in Jesus Christ our LORD: 12 In whom we

have freedom of access with confidence in his faith. [13](#) Therefore I ask that I may not grow weary in my afflictions for your sakes, which is for your happiness.

[14](#) For this cause I bow my knees to the Father of our LORD Jesus Christ, [15](#) For whom all fatherhood in heaven and in earth is named, [16](#) To grant you, according to the riches of his glory, to be strengthened with might by his Spirit; [17](#) That Christ may dwell in you by faith, and in your hearts by love, strengthening your understanding and your foundation; [18](#) So that you may be able to comprehend with all the saints what is the height and depth and length and breadth; [19](#) And to know the love of Christ which surpasses all knowledge, that you may be filled with all the fullness of God. [20](#) Now to him who is able by power to do for us more than anyone else, and to do for us more than we ask or think, according to his mighty power that works in us, [21](#) Unto him be glory in his church by Jesus Christ throughout all ages, world without end: Amen.

Ephesians 4

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

[1](#) I THEREFORE, a prisoner of our LORD, beseech you to live as is worthy of the rank to which you are called,

[2](#) With all humility and gentleness and with patience, forbearing one another in love, [3](#) Endeavouring to preserve the harmony of the Spirit in the bond of peace, [4](#) That you may become one body, and one Spirit, even as you are called in one hope of your calling; [5](#) There is one LORD, one faith, and one baptism; [6](#) One God and Father of all, who is above all, and through all, and in all of us. [7](#) But to every one of us is given grace according to the measure of the gifts of Christ. [8](#) Wherefore it is said, He ascended on high, and took possession of heaven and gave good gifts to men. [9](#) Now that he ascended, what is it but that he also descended first into the inner parts of the Earth? [10](#) So he that descended is the same also that ascended far above all heavens, that he might fulfil all things. [11](#) And he has assigned some, apostles, and some, prophets, and some, evangelists, and some, pastors, and some, teachers; [12](#) For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: [13](#) Until we all become one in faith, and in the knowledge of the Son of God, and become a perfect man according to the measure of the stature of the fullness of Christ: [14](#) That we henceforth be not as children easily stirred and carried away by every wind of false doctrines of men who through their craftiness are artful in deceiving the people; [15](#) But that we be sincere in our love, so that in everything we may progress through Christ, who is the head. [16](#) It is through him that the whole body is closely and firmly united at all joints, according to the measure of the gift which is given to every member, for the guidance and control of the body, in order to complete the edifying of the body in love.

[17](#) This I say therefore and testify in the LORD: that you henceforth live not as other Gentiles, who live in the vanity of their mind, [18](#) And whose understanding is dark, and who are alienated from the life of God, because they have no knowledge, and because of the blindness of their hearts; [19](#) And who have given up their hope, and have surrendered themselves to wantonness, and to the practice of all uncleanness in their covetousness. [20](#) But that is not what you have been taught about Christ; [21](#) If you have truly heard him, and have been taught by him, as the truth is found in Jesus: [22](#) That you lay aside all your former practices, that is to say, the old man which is degenerated with deceitful lusts; [23](#) And be renewed in the spirit of your mind; [24](#) And that you put on the new man, who is created by God in righteousness and true holiness. [25](#) Wherefore you must put away from you lying, and speak the truth

every man with his neighbour: for we are members one of another. [26](#) Be angry, but sin not: and let not the sun go down upon your anger; [27](#) And do not give the devil a chance. [28](#) From henceforth let him that stole steal no more: but rather let him labour with his hands and do good deeds, that he may have something to give to him who is in need. [29](#) Let no bad word proceed from your mouth, but words that are good and useful for edification, that they will impart blessing to those who hear them. [30](#) And do not grieve the Holy Spirit of God, whereby you are sealed unto the day of salvation. [31](#) Let all bitterness and wrath, and anger, and clamouring and blasphemy be put away from you, together with all malice: [32](#) And be kind one to another and tender hearted, forgiving one another, even as God has forgiven us through Christ.

Ephesians 5

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

[1](#) BE therefore God-like, as beloved children. [2](#) And walk in love, as Christ also has loved us and has given himself for us an offering and a sacrifice to God for a sweet example.

[3](#) But let not immorality or any uncleanness or covetousness be heard of among you, as becomes saints; [4](#) Neither cursing, nor foolish words, nor insults, nor words of flattery, none of which are necessary: but instead of these, let thanks be offered. [5](#) You should know this: that no one guilty of fornication, or unclean person, or covetous man who serves idols, has any inheritance in the kingdom of Christ and of God. [6](#) Let no man deceive you with vain words: for because of these things the anger of God comes on the children of disobedience. [7](#) Therefore do not be partakers with them. [8](#) For previously you were ignorant, but now you have been enlightened by our LORD, and should live therefore like children of light. [9](#) For the fruits of light are found in all goodness, and righteousness, and truth; [10](#) And so you must discern that which is acceptable before our LORD. [11](#) Have no part in the unfruitful works of darkness, but rather condemn them. [12](#) For it is a shame even to speak of the things that are done by them in secret. [13](#) For all things that are condemned are exposed by the light: and anything that is made manifest is light. [14](#) Therefore it is said: Awake thou that sleepest, and rise from the dead, and Christ shall give thee light. [15](#) Watch therefore, that you live a glorious life, not as foolish men, but as wise men, [16](#) Who take advantage of their opportunity, for these are difficult days. [17](#) Wherefore do not lack wisdom, but understand what the will of God is. [18](#) And do not become drunk with wine, wherein is intemperance; but be filled with the Spirit, [19](#) Speaking to your souls in psalms and hymns, and in spiritual songs, sing with your heart to the LORD; [20](#) Giving thanks always for all men to God the Father in the name of our LORD Jesus Christ.

[21](#) Submit yourselves one to another in the love of Christ. [22](#) Wives submit yourselves to your husbands as to our LORD. [23](#) For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of its body. [24](#) Therefore as the church is subject to Christ, so let the wives be to their own husbands in everything. [25](#) Husbands, love your wives, even as Christ loved his church, and gave himself for it; [26](#) That he might sanctify and cleanse it, by the washing of water and by the word, [27](#) In order to build for himself a glorious church, without stain or wrinkle, or any such thing; but that it should be holy and without blemish. [28](#) So should men love their wives as their own bodies. He who loves his wife loves himself. [29](#) For no man ever yet hated his own body; but nourishes it and cherishes it, even as Christ does for his church. [30](#) For we are members of his body, of his flesh, and of his bones. [31](#) For this reason shall a man leave his father and mother, and shall be joined to his wife, and they two shall be one flesh. [32](#) This is a great mystery; but I speak concerning Christ and his church.

[33](#) Nevertheless, let every one of you so love his wife as himself, and the wife see that she reverence her husband.

Ephesians 6

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

[1](#) CHILDREN, obey your parents in our LORD, for this is right. [2](#) This is the first commandment with promise: Honour thy father and mother; [3](#) That it may be well with thee, and thou mayest live long on the earth. [4](#) And parents, do not provoke your children to anger; but bring them up in the discipline and teaching of our LORD. [5](#) Servants, be obedient to your masters according to the flesh, with reverence and trembling, and with a sincere heart, as to Christ; [6](#) Not with eye service, as men-pleasers, but as the servants of Christ doing the will of God from the heart. [7](#) And serve well with your whole soul, with love, as to our LORD, and not to men: [8](#) Knowing that whatever good thing any man does, the same shall he receive from our LORD, whether he be a slave or a freeman. [9](#) Also, masters, do the same things for your servants, forgiving their faults, because you also have your own Master in heaven; and there is no respect of persons with him.

[10](#) From henceforth, my brethren, be strong in our LORD, and in the power of his might. [11](#) Put on the whole armour of God, that you may be able to stand against the wiles of the devil. [12](#) For your conflict is not only with flesh and blood, but also with the angels, and with powers, with the rulers of this world of darkness, and with the evil spirits under the heavens. [13](#) Wherefore put you on the whole armour of God, that you may be able to meet the evil one, and being prepared you shall prevail. [14](#) Arise, therefore, gird your loins with truth, and put on the breastplate of righteousness; [15](#) And have your feet shod with the preparation of the gospel of peace; [16](#) Together with these, take for yourselves the shield of faith, for with it you shall be able to quench all the flaming darts of the wicked. [17](#) And put on the helmet of salvation, and take the sword of the Spirit, which is the word of God: [18](#) And pray always, with all prayer and supplication in the Spirit, and in that prayer be watchful at all times, praying constantly and supplicating for all the saints,

[19](#) And for me also, that words may be given to me as soon as I open my mouth, so that I may boldly preach the mystery of the gospel, [20](#) For which I am a messenger in chains: that I may speak openly about it, as I ought to speak. [21](#) In order that you also may know my affairs, and what I do, Tychicus, a beloved brother and a faithful minister in our LORD, shall make known to you all things; [22](#) Him I have sent to you for the same purpose, that you may know how I am, and that he may comfort your hearts. [23](#) Peace be to our brethren, and love with faith, from God the Father, and from our LORD Jesus Christ. [24](#) Grace be with all them that love our LORD Jesus Christ in sincerity. Amen.

BOOK of TRUTHS – PADGETT MESSAGES:
October 26, 1915

1914 – 1923
Book of Truths www.lulu.com

I am here, Paul –

Yes I am and I want to say just a few words. The book on the vicarious atonement that you have been reading (about the ransom price and the blood of Jesus and the sacrifice on the cross), as to these things is all wrong, and you must not believe what it says.

Well, I know the Bible ascribes to me the teaching of these things, but I never did; and I tell you now, as I have before told you, that the Bible cannot be depended on as containing things that I wrote, for there are many additions to what I wrote, and many omissions of what I wrote; and so with the others whose names are stated as the writers of the New Testament. Many things contained in that book were never written by any of the alleged authors of the book. The writings of any of us are not in existence, and have not been for many centuries; and when they were copied and recopied, great additions and omissions were made, and, at last, doctrines and dogmas were interpolated that we never at anytime believed or wrote.

I have to say this, and I wish to emphasize my statement with all the conviction and knowledge of the truth that I possess: Jesus never paid any debt of man by his death or his blood or vicarious atonement. When Jesus came to Earth his mission was given him as he progressed in his soul development, and not until his anointing was he wholly qualified to enter upon his mission or the work thereof.

The mission was twofold, namely:

To declare to mankind that the Father had rebestowed the Divine Love which Adam or the first parents had forfeited; and secondly, to show man the way by which that love could be obtained, so that the possessor of it would become a partaker of the divine nature, and immortal.

Jesus had no other mission than this. Any statement by the preacher or teacher or church doctrines or dogmas or by the Bible, that his mission was other than I have stated, is untrue. He emphatically never claimed that he came to Earth to pay any ransom for mankind, or to save them by his death on the cross, or to save them in any other way than by teaching them that the great gift or privilege of obtaining immortality had been bestowed upon them, and that by prayer and faith they could obtain it.

The author of the book is all wrong in his theories, but if you accept the statement of the Bible as true, he makes a very forcible presentation of the Scriptures. But the Scriptures do not contain the truth on this subject, except by the new birth that Jesus taught; and that being so, his explanations and theories must fall to the ground. Some day and that very soon, he will come to the spirit world and have an awakening, which will cause him much suffering and remorse, because of his teachings of the false doctrines that his book contains.

I did not intend to write so long a letter when I commenced, but your questions required answers, and I could not give you answers in less space. But nevertheless if you shall obtain any benefit from what I have written, the time consumed will be compensated for.

I must stop now, but will come again sometime.

Your brother in Christ – Paul

October 26, 1915

Book of Truths

I write to corroborate what Paul said, both as to the errors of the author of the book that you have been reading, and also of the Bible, upon which he bases his arguments and conclusions.

There are some of the epistles credited to me, and I did write some to the members of the church, over

which I had supervision, but the epistles as contained in the Bible are in many particulars untrue and conflicting with my beliefs, then and now, and I never wrote such conflicting statements. I never wrote that Jesus paid a ransom for mankind, or that his death on the cross saved men from the death which they inherited from Adam, or anything of the kind that insinuated that men were saved by any act of Jesus which satisfied the wrath of God, or, as the author said, satisfied divine justice.

Justice was not an element in the plan of man's salvation, only love and mercy, and the desire of the Father that man become reconciled to Him – that is, come to Him and receive the great gift of His divine nature. No blood shedding or death of Jesus or vicarious atonement could have accomplished this, for none of these things would affect the soul development of a man. The matter of soul development is an individual matter, and can only be accomplished when man seeks for the great gift of Divine Love, and receives it in his soul and develops it. Then he becomes a partaker of the divine nature and one with the Father.

How deplorable that man will teach this erroneous doctrine of blood atonement. How very much harm it is doing to mankind and to spirits as well, for many spirits come into the spirit world with their beliefs so firmly established in this doctrine that they frequently remain for years in that condition of belief, and consequent stagnation of their soul's progress, and of their obtaining a knowledge of the truth. This author, when he comes to the spirit world, will undoubtedly have to pay the penalty of his erroneous teachings, and very probably that penalty will be that he will have to unteach them, if I may use the word, to all the spirits who when on Earth believed in and followed his teachings of these false doctrines.

But some day men will know the truth, and the truth will make them free. You must try your best to get in condition to take the messages which the Master desires to write so they can be published to the world.

I am, your brother in Christ – Peter (the Apostle)

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

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

The Holy Bible from Ancient Eastern Manuscripts

George Lamsa Translation of the Peshitta

Philippians 1

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

1 PAUL and Ti-mo'the-us, servants of Jesus Christ, to all the saints in Jesus Christ who are at Philippi, together with the elders and deacons: 2 Grace be to you, and peace from God our Father, and from our LORD Jesus Christ.

3 I give thanks to my God for your steady remembrance of me. 4 In all my prayers for you, I make supplication with joy, 5 For your fellowship in the gospel, from the very first day until now, 6 Being confident of this very thing, that he who has begun the good work among you, the same will continue it until the day of our LORD Jesus Christ:

7 And this is the right way for me to think of you all, because I have you in my heart, because through all my imprisonment and my defence and confirmation of the truth of the gospel, you have been partakers with me of grace. 8 For God is my witness of how much I love you through the love of Jesus Christ.

9 And for this I pray, that your love may abound yet more and more in knowledge and in all spiritual understanding: 10 So that you may choose the things that are excellent; and that you may be pure and without offence in the day of Christ; 11 And be filled with the fruits of righteousness, which are by Jesus Christ, to the glory and the praise of God.

12 Now I would have you know this, my brethren, that my work has been greatly furthered by the gospel; 13 And the reasons for my imprisonments have been made manifest by Christ to all Csar's court, and to all men. 14 And many of the brethren in our LORD have grown confident by my imprisonment and, with increasing boldness, speak the word of God without fear. 15 While some of them preach only because of envy and strife; others preach Christ in good will and love: 16 For they know that I am appointed for the defence of the gospel:

17 But those who preach Christ out of contention, do it not sincerely, but do it expecting to increase the hardship of my imprisonment. 18 And I have rejoiced and still do rejoice in this: that in every way, whether in pretence or in truth, Christ is preached. 19 For I know that through your prayers and the gift of the Spirit of Jesus Christ, all these things will ultimately turn out for my salvation, 20 Just as it is my earnest hope and expectation that in nothing shall I be ashamed, but that openly as always, so also now will Christ be magnified through my body, whether in life or death.

21 For Christ is my life, and to die is gain. 22 Even if, in this life of the flesh, my labours bear fruits, I do not know what to choose. 23 For I am drawn between two desires, the one to depart, that I may be with Christ, which is far better: 24 Nevertheless, for me to remain in the flesh is more needful for you. 25 And this I surely know, that I shall be spared and remain for your joy and for the furtherance of your faith; 26 So that when I come again to you, your rejoicing in Jesus Christ will abound through me.

[27](#) Only conduct yourselves as becomes the gospel of Christ: so that whether I come and see you, or whether I am far away, I may hear of your good conduct, that you are standing firm in one spirit, and in one soul, and triumphing together through the faith of the gospel; [28](#) And that in nothing are you terrified by our adversaries, whose conduct is the sign of their own destruction, but your salvation, and this is from God. [29](#) For it has been given to you, not only to believe in Christ, but also to suffer for his sake. [30](#) And that you may endure such trials as those which you have seen me in, and such as you now hear that I am in.

Philippians 2

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

[1](#) IF, therefore, you have found consolation in Christ, or whole hearted love or fellowship of the Spirit or compassion and mercies, [2](#) Complete my joy by being in one accord and one love and one soul and one mind. [3](#) Do nothing through strife or vain glory; but in humility let each regard his neighbour better than himself. [4](#) Let no one be mindful only of his own things, but let everyone be mindful of the things of his neighbour also. [5](#) Reason this within you which Jesus Christ also reasoned, [6](#) Who, being in the form of God, did not consider it robbery to be equal with God: [7](#) But made himself of no reputation and took upon himself the form of a servant, and was in the likeness of men: [8](#) And, being found in fashion as a man, he humbled himself, and became obedient to death, even the death of the cross. [9](#) Wherefore God also has highly exalted him, and given him a name which is above every name; [10](#) That at the name of Jesus every knee should bow, of those in heaven, of those on Earth, and those under the Earth, [11](#) And every tongue shall confess that Jesus Christ is the LORD, to the glory of God his Father.

[12](#) From now on, my beloved, just as you have always been obedient, not only in my presence, but much more in my absence, work out your own salvation with fear and trembling. [13](#) For it is God who inspires you with the will to do the good things which you desire to do.

[14](#) Do all things without disputing, and doubting: [15](#) That you may be sincere and blameless, like the innocent children of God, in the midst of a crooked and perverse generation, among whom you shine as lights in the world: [16](#) For you are to them the light of life; for my pride and glory in the day of Christ, for I have not run in vain nor laboured in vain. [17](#) Yes, even if my blood be offered upon the sacrifice and the service of your faith, I am happy and rejoice with you all. [18](#) Likewise you also must be happy and rejoice with me. [19](#) But I trust in our LORD Jesus Christ to send Ti-mo'the-us to you soon, that I also may be at ease when I learn of your well being. [20](#) For I have no one here as interested as I am, who will sincerely care for your welfare; [21](#) For all seek their own, not the things which are Jesus Christ's. [22](#) But you know his record, that as a son with his father, he has served with me in the gospel. [23](#) I hope to send him to you presently, as soon as I see how it will go with me. [24](#) But I trust in my LORD that I also myself shall come shortly. [25](#) But right now I am forced through circumstances to send to you Epaphroditus, a brother, and assistant and co-worker with me, but he is also your apostle and one who ministers to my wants. [26](#) For he has been longing to see you all, and has been depressed because he knew you had heard that he had been sick.

[27](#) For indeed he was sick to the point of death but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow. [28](#) Therefore I have sent him quickly, so that, when you see him again, you may rejoice, and that I may be relieved from anxiety. [29](#) Welcome him, therefore, in

the LORD with all joy; and honour those who are like him: [30](#) Because for the work of Christ he came near to death; and by his self denial, he made good your lack of service to me.

Philippians 3

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

[1](#) HENCEFORTH, my brethren, rejoice in our LORD. It does not bother me to write the same things to you, because they enlighten you. [2](#) Beware of backbiters, beware of evil workers, beware of circumcising. [3](#) For we are the true people of circumcision, who worship God in Spirit, and glory in Jesus Christ, and yet do not rely on things of the flesh.

[4](#) As for me, I once relied on things of the flesh. However, if a man thinks his hope is on things of the flesh, I have more hope than he has; [5](#) Because I was circumcised when I was eight days old, being an Israelite by race, of the tribe of Benjamin, a Hebrew son of Hebrews, and according to the law a Pharisee; [6](#) And because, concerning zeal, I was a persecutor of the church; and according to the standards of righteousness of the law, I was blameless. [7](#) But these things which once were a gain to me, I counted a loss for the sake of Christ. [8](#) And I still count them all a loss, for the sake of abundant knowledge of Jesus Christ my LORD: for whom I have lost everything, and I have considered all those things as refuse, so that I may increase in Christ

[9](#) And be found in him, since I have no righteousness of my own gained from the law, but the righteousness which comes through the faith of Christ; that is, the righteousness which comes from God: [10](#) So that through this righteousness I may know Jesus and the power of his resurrection, and be a partaker of his sufferings, even to a death like his; [11](#) That I may by any means attain the resurrection from the dead. [12](#) Not as though I had already attained or were already perfect; but I am striving, that I may reach that for which Jesus Christ appointed me. [13](#) My brethren, I do not consider that I have reached the goal; but this one thing I do know, forgetting those things which are behind me, I strive for those things which are before me, [14](#) I press toward the goal to receive the prize of victory of God's highest calling through Jesus Christ.

[15](#) Therefore let those of you who are perfect think these things over; and if you reason in any other way, God will reveal even that to you. [16](#) Nevertheless, whereto we have already attained, let us walk by the same path and with one accord.

[17](#) My brethren, be followers like me, and observe those who walk such a path, and then you will be examples as we are. [18](#) For there are many who live otherwise, of whom I have often told you, and now I tell you with tears that they are the enemies of the cross of Christ;

[19](#) Whose end is destruction, whose God is their belly, and whose glory is in their shame; whose thought is on earthly things. [20](#) But our labours are in heavenly things, from whence we look for our Saviour, our LORD Jesus Christ, [21](#) Who shall transform our poor body, to the likeness of his glorious body, according to his mighty power, whereby he is able even to subdue all things unto himself.

Philippians 4

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

1 HENCEFORTH, my dearly beloved brethren, my joy and crown, in this manner stand firm in our LORD, my beloved. 2 I beseech Euodias and I beseech Syntyche to be of one accord in our LORD. 3 I beseech you also, my true yokefellow, help those women who laboured with me in the gospel, together with Clement, and with the rest of my fellow labourers, whose names are written in the book of life. 4 Rejoice in our LORD always; and again I say, Rejoice. 5 Let your humility be known to all men. Our LORD is at hand. 6 Do not worry over things; but always by prayer and supplication with thanksgiving let your requests be made known to God. 7 And the peace of God, which passes all understanding, shall keep your hearts and minds through Jesus Christ. 8 Finally, my brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. 9 Those things, which you have learned and received, and heard, and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in our LORD greatly, that you have continued to care for me, just as you have always cared, even though you yourselves have not had sufficient. 11 Nor am I saying this simply because I am in want; for I have learned to make what I have meet my needs. 12 I know what it is to be poor, and I know what it is to be rich: I have gone through many things and experienced many things, both to be full and to be hungry, both to have plenty and to be in want. 13 I can do all things through Christ who strengthens me. 14 But you have done well to share my difficulties. 15 Now you Philippians know also, that in the beginning of the gospel, when I departed from Mac-e-do'ni-a, no church shared with me, as concerning giving and receiving, but you only. 16 For even at Thessalonica you sent more than once to meet my needs. 17 I do not say this because I want a gift, but because I want to see the fruits of the gospel increased to you. 18 I have received everything I need, and it is more than enough: I am satisfied, having received everything you sent me by Epaphroditus, and it was welcome as a fragrant perfume and a sacrifice acceptable and well pleasing to God. 19 But my God will supply all your needs according to his riches in the glory of Jesus Christ.

20 Now unto God our Father be glory and honour, for ever and ever. Amen. 21 Salute every saint in Jesus Christ. The brethren who are with me greet you. 22 All the saints salute you, especially those who are of Csar's household. 23 The grace of our LORD Jesus Christ be with you all. Amen.

The Holy Bible from Ancient Eastern Manuscripts

George Lamsa Translation of the Peshitta

Colossians 1

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

1 PAUL, an apostle of Jesus Christ by the will of God, and Ti-mo'the-us our brother, 2 To those who are at Colosse, holy brethren and believers in Jesus Christ: Peace be with you, and grace from God our Father and our LORD Jesus Christ.

3 Always we give thanks to God, the Father of our LORD Jesus Christ, and always we pray for you, 4 Since we heard of your faith in Jesus Christ, and of your love for all the saints, 5 For the hope which is preserved for you in heaven, of which you heard before in the true word of the gospel; 6 Which has been preached to you, just as it has been preached throughout the world; growing and bringing forth fruits, as it does also in you, since the day you heard of it, and knew the grace of God in truth; 7 Just as you have learned it from Ep'a-phras our beloved fellow-servant, who is for your sakes a faithful minister of Christ: 8 And who has made known to us your love for spiritual things.

9 For this cause we also, since the day we heard it, do not cease to pray for you, and to ask that you might be filled with the knowledge of the will of God in all wisdom and in all spiritual understanding; 10 That you might live a righteous life, please God with all good works, and bring forth good fruits, and grow in the knowledge of God; 11 And be strengthened with all might, according to the greatness of his glory, in all patience and long suffering,

12 So that you may joyfully give thanks to God the Father, who has enlightened us and made us worthy partakers of the inheritance of the saints; 13 And has delivered us from the power of darkness, and brought us to the kingdom of his beloved Son: 14 By whom we have obtained salvation and forgiveness of sins. 15 He is the image of the invisible God, and the first-born of every creature: 16 And through him were created all things that are in Heaven, and on Earth, visible and invisible; whether imperial thrones, or lordships, or angelic orders, or dominions, all things were in his hand and were created by him: 17 And he is before all things, and by him all things are sustained. 18 And he is the head of the body, the church: for he is the beginning, the first fruits of the resurrection from the dead; that in all things he might be the first; 19 For it pleased God to complete all things in him; 20 And by his hand to reconcile everything to himself; and through his blood shed on the cross made peace both for those who dwell on Earth and for those who dwell in Heaven. 21 Even to you, who in times past were alienated and hostile in your minds because of your evil works, has been given peace, 22 Through the sacrifice of his body and his death, so that he may raise you before him, holy, and without reproach and blameless: 23 If you continue in your faith and your foundation is firm, and if you are not moved from the hope of the gospel, which you have heard, and which has been preached to every creature which is under heaven and for which I, Paul, have become a minister; 24 And now rejoice in my sufferings for you, and make up that which is lacking of the sufferings of Christ in my flesh for his body's sake, which is the church: 25 For which I became a minister, according to the dispensation of God which has been given to me for you, fully to preach the word of God everywhere; 26 Even the mystery which has been hidden from ages and from generations, but now is revealed to his saints: 27 To whom God wanted to make known the riches of the glory of this mystery among the Gentiles; which is Christ among you, the hope of our glory; 28 Him we preach, and teach, and make known to every man in all wisdom, that we may bring up every

man perfect through Jesus Christ; [29](#) And to this end, I labour and strive through the help of the power which is given to me.

Colossians 2

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

[1](#) I WOULD that you knew how I struggled for your sakes and for the sake of those who are at La-od-i-
ce'a, and for the rest who have not seen me personally; [2](#) That their hearts may be comforted, and that
they may be brought near by love to all the riches of the full assurance of understanding of the
knowledge of the mystery of God, the Father, and of Christ, [3](#) In whom are hidden all the treasures of
wisdom and knowledge.

[4](#) And I say this, so that no man may beguile you with enticing words. [5](#) For though I am far away from
you in the flesh, yet I am with you in spirit, and I rejoice to see your orderliness and the sincerity of your
faith in Christ. [6](#) Just as you have therefore accepted Jesus Christ our LORD, so you must be led by him:
[7](#) Rooted and built up in him, and established in the faith as you have been taught, abounding therein
with thanksgiving. [8](#) Beware lest any man mislead you through philosophy and vain deceit, after the
teaching of men, after the principles of the world, and not after Christ. [9](#) For in him is embodied all the
fullness of the Godhead. [10](#) And it is through him that you also have been made complete, for he is the
head of all angelic orders and powers: [11](#) In whom also you are circumcised with a circumcision made
without hands, in putting off the sinful body by the circumcision of Christ: [12](#) And you were buried with
him in baptism, and by him you were raised with him, for you believed in the power of God who raised
him from the dead.

[13](#) And you, who once were dead in your sins and the uncircumcision of your flesh, he has granted to
live with him, and he has forgiven you all your sins; [14](#) And by his commandments he cancelled the
written bond of our sins, which stood against us; and he took it out of the way, nailing it to his cross;
[15](#) And by putting off his mortal body, he exposed the powers of evil, and through his person put them
openly to shame.

[16](#) Let no man therefore create a disturbance among you about eating and drinking, or about the division
of the feast days, the beginning of the months and the day of the sabbath: [17](#) These are shadows of
things to come; but the main objective is Christ. [18](#) Let no man, by pretence of sincerity, doom you, so
that you worship angels; for he is bold about the things he has not seen, and foolishly he is proud of his
intellectual powers. [19](#) That very person does not uphold the Head by which the whole body is
constructed and stands with the joints and members; and grows through the discipline of God.
[20](#) Therefore, if you have died with Christ and are apart from the principles of the world why then
should you be doomed as though living in the world? [21](#) Do not touch; do not taste; do not follow;
[22](#) For these things are customs which are changeable and they are the commandments and doctrines of
men. [23](#) And it appears there is some word of wisdom in these things when presented by the humble
person in fear of God; provided they disregard the things of the flesh, not those things which are
honourable but only those things which satisfy the pleasure of the flesh.

Colossians 3

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

1 IF you then are risen with Christ, seek those things which are above, where Christ sits on the right hand of God. 2 Set your mind on things above, not on things on the Earth, 3 For you are dead, and your life is hidden with Christ in God. 4 When Christ, who is our life, shall appear, then shall you also appear with him in glory.

5 Mortify therefore your earthly members: immorality, uncleanness, intemperate desires, evil lusts, and covetousness, for these are idolatry; 6 And it is because of these things that the wrath of God comes on the children of disobedience. 7 In the past you also lived among these things, and you were perverted by them.

8 But now put off from you all these: anger, wrath, malice, blasphemy, foul conversation. 9 Do not lie one to another, but put away the old life with all its practices; 10 And put on the new life which is renewed in knowledge after the pattern in which it was originally created: 11 Where there is neither Jew nor Syrian, circumcision nor uncircumcision, Greek nor barbarian, slave nor freeman; but Christ is all and in all men.

12 Therefore as the elect of God, holy and beloved, put on mercy, kindness, gentleness, humbleness of mind, meekness, patience; 13 Forbearing one another, and forgiving one another; and if any one has a complaint against his fellow man, just as Christ forgave you, so should you also forgive. 14 And with all these things have love, which is the bond of perfection. 15 And let the peace of Christ govern your hearts; for that end, you are called in one body; and be thankful to Christ; 16 And let his word dwell in you abundantly in all wisdom; teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in your hearts to God. 17 And whatever you do in word or deed, do it in the name of our LORD Jesus Christ, giving thanks through him to God the Father.

18 Wives, submit yourselves to your own husbands, as it is appropriate in Christ. 19 Husbands, love your wives, and be not bitter toward them. 20 Children, obey your parents in all things: for this is well pleasing unto our LORD. 21 Parents, do not provoke your children, that they may not be discouraged. 22 Servants, obey your human masters in all things, not with eye service, as men pleasers; but with a sincere heart, in fear of the LORD. 23 And whatever you do, do it with your whole soul, as to our LORD and not unto men; 24 Knowing that from the LORD you shall receive the reward of the inheritance; for you serve the LORD Christ. 25 But the wrongdoer shall be rewarded according to the wrong which he has done: and there is no respect of persons.

Colossians 4

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

1 MASTERS, do to your servants that which is just and fair; knowing that you also have a Master in heaven.

2 Continue in prayer, and watch in the same with thanksgiving; 3 And pray for us also, that God may open unto us a door for preaching, to speak the mystery of Christ for whose sake I am a prisoner: 4 So that I may make it manifest and speak about it as I should.

[5](#) Live wisely in peace with those who are outside the church, and avoid offending. [6](#) Let your conversation be gracious, seasoned with salt, and you should know how to answer every man.

[7](#) All things concerning me will be made known to you by Tych'i-cus, who is a beloved brother, and a faithful minister and fellow servant in the LORD: [8](#) Whom I send to you for this very purpose, that he may know the state of your affairs, and comfort your hearts;

[9](#) Together with O-nes'i-mus, a faithful and beloved brother, who is one of you. They shall make known to you all the things which have happened to us. [10](#) Ar-is-tar'chus, my fellow-prisoner, salutes you, together with Mark, cousin to Barnabas, concerning whom you have been instructed: and if he comes, receive him; [11](#) And Jesus, who is called Justus. These are of the circumcision, and the only ones who have helped me toward the Kingdom of God; and have been a comfort to me. [12](#) Ep'a-phras, who is one of you, a servant of Christ, salutes you: always labouring for you in prayer, that you may stand perfect and complete in all the will of God. [13](#) For I can testify concerning him, that he has a great zeal for you, and for those who are in La-od-i-ce'a and Hi-e-rap'o-lis. [14](#) Luke, the beloved physician, and Demas, greet you.

[15](#) Salute the brethren in La-od-i-ce'a, and salute Nym-phas and his family and the congregation that meets at his house. [16](#) And when this epistle has been read to you, see that it is read also in the church of the La-od-i-ce'ans; and likewise you read the epistle written from La-od-i-ce'a. [17](#) And say to Archip'pus, Take heed to the ministry which you have received in our LORD and that you fulfil it. [18](#) This salutation is by the hand of me, Paul. Remember my imprisonment. Grace be with you. Amen.

BOOK of TRUTHS – PADGETT MESSAGES:
August 20, 1915

Book of Truths

1914 – 1923
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I am here, Paul the Apostle –

I merely want to write about the truth of the new birth, because I speak, or rather it is written, that the blood of Jesus saves men from condemnation, sin and death – which is not true, and I never wrote such declarations of what purports to be true.

Jesus did not save men by his death or sacrifice, and as I am informed now, and learned when on Earth, he never claimed that his blood or sacrifice saved men. And I hardly see how that could be so, because the blood did not have any efficacy to affect the condition or spiritual development of men, and his death could not help men to become redeemed from any condition of evil or defilement that they might be in, and, hence, there can be no possible connection between his blood or sacrifice and the condition of men, whether good or bad.

I know that it is claimed that the blood of Jesus tended to appease the wrath of God towards men as did his death, but this presupposes that God had a wrath against men and that only blood and death could satisfy it. What a barbarous assumption! **God was never a God of wrath**, but always of love, and men can come to Him in reconciliation through love only, and not through any sacrifice. Jesus never taught this doctrine of sacrifice and does not now, but repudiates it and says that it is a doctrine that is doing his

cause and the salvation of mankind a great harm. If men will only think for a moment, they will see that the only relation between God and man is that which arises from the soul's condition. God, as I said, is love, and for man to be at-one with Him, man must become love; I mean that his soul must be filled or permeated with this love to such an extent, that it will become impossible for anything that is not of love to be or remain a part of his soul. I do not mean that it is necessary for men to obtain this Divine Love in order to live and enjoy a happiness which is far above the happiness that they have on earth, for that would not be true. God has given to man a natural love, which, when enjoyed in all its intended purity, is sufficient of itself to make men comparatively happy; but this love does not make man a part of God's oneness, or enable him to partake of the divine essence of the Father. And this oneness is absolutely necessary for men to become reconciled to God as Jesus taught.

So, while the large majority of men may never become reconciled in the sense that I have mentioned, yet they will be able to enjoy this inferior happiness in the spirit world, and to such a degree that no sin or evil will be permitted to mar it. A small minority will become reconciled to God and enjoy the superior happiness which such reconciliation will bring to them. They will be in their nature and substance like the Father, having his divine essence and partaking of His immortality. But this reconciliation can only be obtained by what is called the new birth, which comes to men not by reason of any power or effort on their part only, but by the operations of the workings of the holy spirit, the instrument of God in bringing about this new birth.

And yet man has his part to perform also, in this great renewal of his spiritual being. He must open his soul to the inflowing of this Divine Love, and must pray to the Father for the inflowing of the holy spirit, and with his prayers, must believe that the Father is waiting to bestow it.

Without the desire on the part of man to receive this Divine Love with prayer and faith, it will not come to him, for God never forces any human soul to a new birth against its will. I tell you this, because in my opinion this is the one great important truth of the mission of Jesus on Earth, and the one that human beings should understand and try to comply with. I know now, as I never knew on Earth, the full meaning of this truth, and I thank God all the time for His goodness and mercy.

Only those who receive this new birth become divine angels. All other spirits remain mere spirits and subject to all the changes and conditions that belong to spirits; for there is nothing fixed as to those who may remain mere spirits any more than there was in the case of the first man and woman. We know now that changes may take place in the conditions of these spirits during the workings of God's plans.

Many men may, even when they know of the things that I have written, be content to remain mere spirits and live their spiritual lives in the happiness which their natural love gives them, but it seems to me that all men, if they will think a little and understandingly, will seek for the greater love and happiness and immortality.

I wanted to write this tonight, for I see that some of the teachings of my Epistles may tend to lead men astray on this most important question as to what saves them from their sins and reconciles them to God. I will not write more to night, but will come at times and write you in regard to the various spiritual truths of this kingdom

I will say good night. Your brother in Christ – Paul

The Holy Bible from Ancient Eastern Manuscripts

George Lamsa Translation of the Peshitta

1 Thessalonians 1

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

1 PAUL, and Sil-va'nus, and Ti-mo'theus, unto the church of the Thes-salo'ni-ans which is in God the Father and in our LORD Jesus Christ: Grace be unto you and peace, from God our Father, and the LORD Jesus Christ.

2 We give thanks to God always for you all, remembering you continually in our prayers; 3 Mentioning before God the Father the works of your faith and the labour of your love, and the patience of your hope in our LORD Jesus Christ. 4 For we know that you are the elected ones, my brethren, and beloved of God. 5 For our preaching to you was not in words only, but also in power, and with the Holy Spirit, and with sincere assurance; and you know also how we lived among you for your sakes.

6 And you became followers of us, and of our LORD, for you welcomed the word with much tribulation and with joy of the Holy Spirit: 7 Thus you have become examples to all the believers in Mac-e-do'ni-a and A-cha'ia. 8 Not only have you sounded out the word of our LORD in Mac-e-do'ni-a and A-cha'ia but also, in every place your faith in God has been heard so that we need not speak anything about you. 9 For these people themselves relate how we entered first among you, and how you turned to God from idols, to serve the living and true God; 10 To wait for his Son from heaven, even Jesus, whom he raised from the dead, for it is he who will deliver us from the wrath to come.

1 Thessalonians 2

<http://www.studylight.org/bible/glt/1-thessalonians/2.html>

1 SO you yourselves, my brethren, know that our entrance among you was not in vain: 2 But from the beginning we suffered and as you know were treated shamefully, at Philip'pi; then with more struggle but with confidence in our God, we preached to you the gospel of Christ. 3 For our comfort did not spring from deception, nor from uncleanness, nor from enticing speech: 4 But just as we have been examined by God to be entrusted with his gospel, even so we speak, not to please men, but to please God who searches our hearts. 5 And we have never used flattering words, as you know, to conceal greed; God is witness: 6 And we have not sought support from men, neither from you, nor from others, when we could have been burdensome on you for our maintenance, as the apostles of Christ should be.

7 But we were meek when we were among you, and like a foster mother who loves her children: 8 Likewise, we are affectionately desirous to give you, not only the gospel of God, but even our lives, because you were dear to us. 9 For you remember, brethren, that we laboured hard, working night and day, with our hands, so that we would not burden you.

10 You are witnesses, and God also, how we preached to you the gospel of God, purely and righteously, and we lived blamelessly among all the believers. 11 You know how we exhorted and encouraged and charged every one of you, as a father does his children, 12 And we bore the testimony to you, so that you may live a life worthy of God, who has called you to his kingdom and glory.

13 For this cause also we thank God continually, because, when you received the word of God which you heard from us you received it not as the word of men, but as it is in truth, the word of God, which works effectively in you who believe. 14 For you, my brethren, have taken the pattern of the churches of God in Juda which are in Christ Jesus: for you also have suffered from the people of your own tribe, even as they have suffered from the Jews;

15 Who both killed the LORD Jesus Christ, and their own prophets, and have persecuted us; and they do not please God, and are against all men; 16 Forbidding us to speak to the Gentiles that they might be saved, adding this to their sins always; but the wrath of God is upon them to the uttermost.

17 But we, brethren, have been deprived of your affection for a little while, yet only in presence and not in heart, so we have with great love vigorously endeavoured to see your faces. 18 And we have wanted to come to you; I, Paul, tried several times but Satan hindered me. 19 For what is our hope, our joy, or crown of our glorying? Is it not you in the presence of our LORD Jesus when he comes? 20 For you are our glory and our joy.

1 Thessalonians 3

<http://www.studylight.org/bible/glt/1-thessalonians/3.html>

1 AND because we could no longer with stand these obstacles, we decided to remain at Athens alone; 2 And send Ti-mo'the-us, our brother, a minister of God, and our helper in the gospel of Christ, to sustain you and comfort you concerning your faith: 3 So that no man among you might be disheartened by these tribulations: for you, yourselves, know that this is our destiny. 4 For verily when we were with you, we told you before, that we should suffer tribulations; even as it has come to pass, and as you know. 5 For this reason also, when I could no longer wait, I sent to know your faith, lest by some means the tempter had tempted you, and our labour was in vain.

6 But now since Ti-mo'the-us has returned to us from you, and brought us good tidings of your faith and love, and that you have good remembrance of us always, longing to see us, just as we also long to see you: 7 Therefore, our brethren, we have been comforted by you, in the midst of all our distress and tribulations because of your faith: 8 Now we can live happily, if you stand firm in our LORD. 9 What thanks can we offer to God for you, for all the joy with which we rejoice for your sakes, 10 Except, before God to abundantly offer supplication, night and day, to see your faces, and to complete that which is lacking in your faith?

11 Now may God, our Father, and our LORD Jesus Christ, direct our journey unto you, 12 And may the LORD increase and enrich your love toward one another and toward all men, even as we love you: 13 And may he strengthen your hearts to be without blemish in holiness before God our Father, at the coming of our LORD Jesus Christ with all his saints.

1 Thessalonians 4

<http://www.studylight.org/bible/glt/1-thessalonians/4.html>

1 FROM this time then, my brethren, we beseech you and entreat you earnestly by our LORD Jesus, that as you have been taught by us how you ought to live and to please God, so you will increase more and

more. [2](#) For you know what commandments we gave you by our LORD Jesus. [3](#) For this is the will of God, even your sanctification, that you should abstain from fornication: [4](#) That every one of you should know how to possess his vessel in sanctification and honour; [5](#) And not through the passion of lust, even as the rest of the Gentiles who know not God: [6](#) And that no man overreach to transgress and defraud his brother in this matter; because our LORD is the avenger of all such, as we have also forewarned you and testified. [7](#) For God has not called you unto uncleanness but unto holiness. [8](#) Therefore, he who does an injustice, does not wrong man but God who has also given unto you his Holy Spirit.

[9](#) Now concerning brotherly love, you do not need me to write to you for you yourselves are taught by God to love one another. [10](#) And indeed you show it toward all the brethren who are in Mac-e-do'ni-a; but I beseech you, my brethren, that you increase your love more and more; [11](#) And that you endeavour to be quiet, and to do your own business, and to work with your own hands, as we commanded you; [12](#) That you may lead a life of good example toward outsiders, so that you depend on no man.

[13](#) Now I want you to know, my brethren, that you should not grieve over those who are dead, as those do who have no hope. [14](#) For if we believe that Jesus died and rose again, even so those who have died in Jesus, God will bring with him. [15](#) For this we say to you by the very word of our LORD, that we who are alive and remain unto the coming of our LORD shall not overtake those who are dead. [16](#) For our LORD himself shall descend from heaven with a shout and the voice of the archangel, and with the trumpet of God; and those who died in Christ will rise first. [17](#) Then we, who are alive, and remain shall be caught up together with them in the clouds, to meet our LORD in the air: and so shall we ever be with our LORD. [18](#) Wherefore comfort one another with these words.

1 Thessalonians 5

<http://www.studylight.org/bible/glt/1-thessalonians/5.html>

[1](#) BUT of the times and seasons, my brethren, you have no need that I should write to you. [2](#) For you yourselves know perfectly well that the day of our LORD comes just like a thief in the night. [3](#) For when they shall say: Peace and tranquillity; then sudden destruction will come upon them, as travail upon a woman with child; and they shall not escape. [4](#) But you, my brethren, are not in darkness that that day shall overtake you as a thief. [5](#) You are all the children of light, and the children of the day; and you are not the children of the night, nor the children of darkness.

[6](#) Therefore let us not sleep, as do others, but let us watch and be sober. [7](#) For those who sleep, sleep in the night: and those who are drunken are drunken in the night. [8](#) But let us who are the children of the day, be alert, putting on the breastplate of faith and love and for a helmet put on the hope of salvation. [9](#) For God has not appointed us to wrath, but to obtain salvation through our LORD Jesus Christ, [10](#) Who died for us, that whether we awake or sleep, we shall live together with him.

[11](#) Wherefore comfort one another and edify one another, even as also you do. [12](#) We beseech you, my brethren, to respect those who labour among you, and admonish you in our LORD and teach you; [13](#) That you esteem them very highly in love, and be at peace with them for their work's sake. [14](#) Now we beseech you, my brethren, correct those who offend, comfort those who lack courage, bear the burdens of the weak, and be patient toward all men. [15](#) See that none of you render evil for evil; but always follow that which is good, both among yourselves, and to all men.

[16](#) Be joyful always. [17](#) Pray without ceasing. [18](#) In everything give thanks: for this is the will of God in Jesus Christ concerning you. [19](#) Do not quench the Spirit. [20](#) Do not reject prophecies. [21](#) Prove all things, uphold that which is good. [22](#) Abstain from every sort of evil.

[23](#) May the very God of peace sanctify you wholly; and may your spirit and soul and body be preserved without blemish to the coming of our LORD Jesus Christ. [24](#) Faithful is he who has called you and he will keep his word. [25](#) My brethren, pray for us. [26](#) Salute all our brethren with a holy kiss. [27](#) I adjure you by our LORD that this epistle be read unto all the holy brethren. [28](#) The grace of our LORD Jesus Christ be with you. Amen.

BOOK of TRUTHS – PADGETT MESSAGES:
November 21, 1916

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I am here, Paul –

I desire tonight to finish my message on hell – what it is and what its purpose is.

Hell is a place as well as a condition, and the man who believes that it is nothing more than a condition of his mind or soul will be wonderfully surprised as well as disappointed. I know that the condition of mind and soul to a very large extent creates a man's hell, and is the chief source of his suffering and the darkness that surrounds and envelops him; yet this condition is not the only source of that suffering, or of darkness in which he finds himself.

Hell is a place, and a place that has all the appearances and ingredients that are in exact agreement with his state as produced or caused by the condition of his mind or soul. It is not a place of universal character, fitted for the habitation of all souls, irrespective of conditions of degrees of defilement and sin and darkness. It is not a single place forming a common home for all fallen souls, but is composed of many and different places, and as has been said, there are many hells having gradations of appearances and surroundings that are suitable for causing additional sufferings which souls may have to endure.

The expression, “the lowest depths of hell” is not a meaningless one, but portrays a truth – a real existing fact that many spirits are now experiencing the reality of.

In its broadest sense, hell is every place outside of heaven. And heaven is that place where everything entering into it – its appearance and qualities and its inhabitants – is in perfect harmony with the respective laws of God and His will concerning the same. And this statement involves the fact that there are several heavens, because the heaven of the redeemed, or those who have received the divine essence in their souls and become of the divine nature of the Father, is a distinct heaven from that wherein live those who have been restored in their natural love to the perfect condition that the first parent possessed before the fall – the condition of the restitution to mankind of that perfection which was lost by the disobedience of the first man and woman.

Mortals commonly believe that heaven is a condition; and yet the Bible, in which so many believe, attempts to describe this heaven as a place with its streets of gold, and pearly gates, etc. And as a fact, it is a real, substantial place, having all the elements and appearances of a home of bliss, which help to

bring to its inhabitants happiness and joy in addition to the happiness which their soul perfection and development cause them to have.

Then, as heaven is a place, having real substance, perceptible to the spirits that inhabit it, why should not hell be a place of real substance also, with those qualities and appearances exactly suited to add to the unhappiness of those who are fitted for it? The spirit world, both heaven and hell, are places of substance, having their planes and divisions and limitations of occupancy, and not mythical, invisible conceptions of mind such as you mortals ordinarily conceive ghosts to be. The spirits of mortals are real and more substantial than are the physical bodies of mortals, and these planes and divisions, whether of heaven or hell, have a more real existence than have the mortals in their places of habitation or confinement in the Earth life.

The hells are places of darkness and sufferings; but in them are no fires or brimstone, etc. , as have been so commonly represented by the preachers and teachers of some churches, because there is nothing therein that would feed fires or that fires could affect. And there are no devils, or "Satan," though there are evil spirits of men that are more wicked and vicious and horrifying than have ever been pictured of Satan and his devils.

In your communications you have had some very realistic descriptions of hell from those who are actually living therein and experiencing its tortures and realities, and I will not take the time here to attempt to describe it. I will only say that, as it has not entered into the minds of men to conceive the wonders and beauties of heaven, neither have they ever conceived of the horrors and sufferings of hell.

But from all this men must not understand that the punishment and darkness which the spirits endure in the hells are specifically inflicted by the Father because of any wrath that He may have towards these spirits, or to gratify any feelings of revenge, or even to satisfy any outraged justice, for it is not true. Man, when he becomes a spirit, is his own judge and executioner, submitting to and receiving the inexorable results of the law, that "whatsoever a man sows, that shall he also reap."

This is a law that is necessary to preserve or bring about the harmony of God's universe. While it may appear to man, at first sight, to be a harsh and cruel law, yet in its workings and results, even to the individual spirit who may suffer in the reaping, it is a most benign and beneficial law. For the darkness and sufferings of a few years, as you mortals say, bring about an eternity of light and happiness.

The law must rule; and in all the apparent harshness and suffering and want of mercy, the great love of the Father overshadows the sufferer, and finally makes the defiled and wicked soul become one of purity and goodness. Men may never have thought of the fact that if it were possible for these evil spirits to live in heaven, their sufferings and unhappiness would be greater than what they endure by living in the place that is more in agreement in its surroundings and appearances, with their own distorted conditions of soul. So even in their hells, the Father is merciful and good.

And regarding the second proposition of the preacher in his sermon, namely, that this duration of the spirit in hell is eternal, everlasting and without end, how it must have hurt and violated the teachings of his soul, and his conception of the loving Father, to come to such a conclusion! But, yet, being bound by his creeds, and the domination of his belief that the Bible is the sole authority upon hell, as well as heaven, in the conviction of his mind – and here I want to emphasize mind, for his heart was not in

agreement – he declared that the duration of the sufferings and life of the hells is eternal, saying Jesus proved it to be, not only because it was in the Bible, but because the true meaning of the original Greek word can have no other translation. He did not recall that Jesus, even if he used such expression, did not speak in Greek, and that back of the Greek word, in order to obtain the true meaning of the word used by Jesus, he, the preacher, must go to the word as it was uttered by Jesus and its true meaning.

So many preachers and commentators on the Bible attempt to determine a most vital truth by a shade of meaning that they conceive a particular word, in its original language, may have, when they are not justified in concluding that such word had at the time used, such shade of meaning, or that the original as they conceive it to be, was the original word actually spoken or written. They seem to lose sight of the fact that the writings of the Bible, I mean the manuscripts to which they make reference to prove the correctness of their conclusions, are far removed from the original writings, and that by reason of the copying and recopying of the word upon which they rely, and the shade of meaning that they give it in their interpretations may not have been the word originally used. Of course, they have no way of learning this fact and, consequently, they have to resort to the best authority that they can have access to. But under such circumstances, it is not a justifiable thing to have a vital question of man's future and destiny determined by the shade of meaning that may be given to one word or more words, without reference to other declarations of the same book having relation to the subject matter of the inquiry.

The preacher said that in his conclusion as to the question he must be governed by the Bible alone, and had no right to indulge in speculation of the philosophies of other men; and that in the Bible he could find nothing that would justify him in coming to any other conclusion than that the duration of punishment in hell is eternal. Well, he was not honest with himself; for if he had searched a little more deeply, and had given as much credence to other parts of the Bible as to the passage that he quoted, he would have found a strong statement to the effect that spirits in hell have the possibility of leaving it, and not only that, but that a part of the great mission of Jesus, upon whose supposed declaration the preacher based his conclusion, was to show the way and induce these spirits to leave their hells.

This was the Master's first work after he became a spirit, and he would not have attempted to preach to these wicked spirits in hell, so wicked, according to the Bible, that God because of their great sins when mortals, punished them as He never punished any other of His children for their disobedience, utterly destroying them as a race and His only living human creatures from the face of the Earth, leaving only Noah and his family as a reminder of the great "failure" of God in His creation.

So I say, if the preacher had searched the Bible, he would have found that the hell that contained the spirits of all the human race that was living at the time of the flood, except Noah and his family, was not in its duration eternal.

And again, had the preacher searched further he would have found that the Master himself, declared by necessary implication, that, at least, for some of the wicked who became inhabitants of hell, there was possibility of release, and certainty upon conditions. I refer to the declaration attributed to him where he said, "He that sinneth against the son of man, it shall be forgiven him, but he that sinneth against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come" [Matthew 12:32]. Now, to any reasonable man, there is only one interpretation of this declaration, and that is that for any and all sins, except that against the Holy Ghost, there is forgiveness, in the next world as well as in the mortal world. And this being a fact, it is an irresistible conclusion that the Father would not

compel a spirit to remain in hell after He had forgiven that spirit's sins.

No, the preacher had not searched the Scriptures, as he was in duty bound to do; else his conclusion – could he have ridden his mind of the beliefs that the creeds of his church had driven into his intellect, and of the teachings of the ancient fathers, and of the churches that had taught such false and damnable doctrines for so many years – would have been very different.

The preacher repudiated the old teachings that there would be physical suffering in hell, or fire or brimstone, etc. , and expressed his commiseration for those preachers and others who had taught such doctrine, and for their awful responsibility and accounting, and his commiseration was needed and appropriate. But I want to say here that he needs as much, if not more, commiseration for the preaching of his false doctrines, as did those preachers to whom he refers. He has more light, or may have, and his accounting will be correspondingly greater.

I have written a long letter, and you are tired and I must stop, but before doing so, let me declare the truth to be, that hell is not a place of eternal punishment – that all the hells as well as other parts of the spirit world are places of progression and the privilege of probation is not taken from any spirit, no matter how wicked. For all are God's children, and in His plans for the perfecting of the harmony of the universe, and man's salvation, all the hells will be emptied, and the hells themselves destroyed.

But men must not think from this that the duration of suffering in these hells is necessarily short, for that is not true. Some of the inhabitants of these places have been in such darkness and suffering for centuries, as mortals count time; and may be for centuries more. But the time will come when they will have the awakening to the fact that they may become children of light; and then, when they make the effort to progress, they will succeed.

The sooner that mankind learns that hell is not a place of punishment to satisfy the wrath of an angry God, but merely the natural and necessary living place of the spirit, whose condition of soul and mind demands, and that condition changes, and it will change, the hell of its habitation will change until finally for that spirit all the hells will disappear. You are tired and I must stop.

*So thanking you, and leaving you my love and blessings,
I am your brother in Christ – Paul*

The Holy Bible from Ancient Eastern Manuscripts

George Lamsa Translation of the Peshitta

2 Thessalonians 1

<http://www.studylight.org/bible/glt/2-thessalonians/1.html>

1 PAUL, and Sil-va'nus, and Ti-mo'theus, unto the Church of the Thes-salo'ni-ans in God our Father and our LORD Jesus Christ: **2** Grace be with you, and peace, from God our Father, and from our LORD Jesus Christ. **3** We are bound to give thanks to God always for you, my brethren, as it is appropriate to do, because your faith grows exceedingly, and the love of all of you for one another increases; **4** So that even we ourselves boast of you in the churches of God over your faith and patience in all your persecutions and tribulations that you endure;

5 As an example of the righteous judgment of God, that you may be made worthy of his kingdom, for which you also suffer. **6** And if it seems a righteous thing, before the presence of God, he will recompense tribulation to those who oppress you; **7** And to you who are oppressed, he shall grant to be at peace with us, when our LORD Jesus Christ shall be revealed from heaven with the host of his angels, **8** At which time he will avenge, with flaming fire, those who know not God, and those who do not acknowledge the gospel of our LORD Jesus Christ; **9** For they, at the judgment day, shall be rewarded with everlasting destruction from the presence of our LORD, and from the glory of his power; **10** When he comes to be glorified by his saints and to perform his wonders among his faithful ones, so that our testimony, concerning you, may be believed in that day.

11 Therefore we always pray for you, that God will vouchsafe you worthy of your calling, and satisfy all your desires which are for goodness, and the works of faith with power: **12** That the name of our LORD Jesus Christ may be glorified in you, and you in him, according to the grace of our God and our LORD Jesus Christ.

2 Thessalonians 2

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

1 NOW we beseech you, my brethren, concerning the coming of our LORD Jesus Christ, and concerning our gathering together with him, **2** That you let not your minds be hastily excited or troubled, neither by word, nor by prophecy of the spirit, nor by an epistle, supposedly from us, stating that the day of our LORD is at hand.

3 Let no man deceive you by any means: for that day shall not come, unless it is preceded by a rebellion, and the man of sin be revealed as the son of perdition, **4** Who opposes and exalts himself above all that is called God or that is revered; so that even in the temple of God, he sits as a god, and shows himself, as though he were a god. **5** Do you not remember, that when I was with you I told you these things? **6** And now you know what has prevented him from being revealed in his time. **7** For the mystery of iniquity is already at work: until he who now is the obstacle be taken out of the way. **8** Then shall the Wicked be exposed, that one whom our LORD Jesus shall consume with the spirit of his mouth, and shall destroy with the revelation of his coming: **9** Even him, whose coming is due to the working of

Satan, with all power and signs and lying wonders, [10](#) And with all deceitfulness of unrighteousness in those who perish; because they received not the love of the truth, that they might be saved thereby.

[11](#) For this cause God shall send them strong delusion that they should believe a lie. [12](#) That they all, who did not believe in the truth but preferred unrighteousness, might be damned.

[13](#) But we are bound to give thanks always to God for you, my brethren beloved of our LORD, because God has from the beginning chosen you to salvation, through holiness of the Spirit and through a true faith: [14](#) And it is to these things that God called you by our preaching, to be the glory of our LORD Jesus Christ. [15](#) Henceforth, my brethren, stand fast, and hold to the commandments which you have been taught, either by word, or by our epistle.

[16](#) Now our LORD Jesus Christ himself, and God even our Father, who has loved us, and has given us everlasting consolation and good hope through his grace, [17](#) Comfort your hearts, and strengthen you in every good word and work.

2 Thessalonians 3

<http://www.studylight.org/bible/glt/2-thessalonians/3.html>

[1](#) FINALLY, brethren, pray for us, that the word of our LORD may spread freely, and be glorified in every place even as it is among you: [2](#) And that we may be delivered from evil and unreasonable men: for not every man has faith. [3](#) But the LORD is faithful; he will guide you and deliver you from evil. [4](#) We have confidence in you through our LORD, that the things we have commanded you to do, you have done and will continue to do. [5](#) And may our LORD direct your hearts into the love of God, and into the patience of Christ.

[6](#) Now we command you, my brethren, in the name of our LORD Jesus Christ, to shun every brother who leads an evil life, and not in accord with the commandments which he received from us. [7](#) For you know well how you ought to imitate us; for our behaviour was not disorderly among you; [8](#) Neither did we eat bread for nothing from any of you, but worked with hard labour and toiled night and day so that we might not be a burden to any of you:

[9](#) Not because we did not have the right, but to make ourselves an example to you to follow us. [10](#) For even when we were with you, we commanded this very thing to you, that whoever is unwilling to work should likewise not eat. [11](#) For we hear that there are some men among you who lead an evil life, and do not work at all, but are busybodies. [12](#) Now it is these people that we command and exhort by our LORD Jesus Christ, that they work quietly and eat their own bread. [13](#) But you, brethren, be not weary in well doing. [14](#) And if any man does not obey our word in this epistle, note that man, and do not associate with him, that he may be ashamed. [15](#) Yet do not consider him as an enemy, but admonish him as a brother.

[16](#) Now the LORD of peace himself give you peace always in everything you do. Our LORD be with you all. [17](#) This salutation is in my own handwriting; I, Paul, wrote it, and it is the seal of all my epistles. This is the way I write. [18](#) The grace of our LORD Jesus Christ be with you all. Amen.

The Holy Bible from Ancient Eastern Manuscripts

George Lamsa Translation of the Peshitta

1 Timothy 1

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

1 PAUL, an apostle of Jesus Christ by the commandment of God our Saviour, and Christ Jesus, our hope; 2 To Ti-mo'the-us, a true son in the faith: Grace, mercy and peace from God, our Father, and Christ Jesus our LORD. 3 When I went to Mac-e-do'ni-a, I besought you to remain at Eph'e-sus, so that you might charge certain ones not to teach diverse doctrines, 4 And not to give heed to fables and stories of endless genealogies, which cause dispute, rather than build up the faith of God.

5 Now the fulfilment of the commandment is love out of a pure heart and of a good conscience and of a true faith: 6 From which some have gone astray and have turned aside to foolish words; 7 Desiring to be teachers of the law; not understanding what they speak, nor even whereof they argue. 8 But we know that the law is good, if a man use it lawfully; 9 Knowing this, that the law is not made for the righteous, but for the wicked and rebellious, for the ungodly, and for sinners, for the profane and unholy, for those who abuse their fathers and ill-treat their mothers, for murderers, 10 For whoremongers, for those who defile themselves with mankind, for kidnappers of well-born sons, for liars, for perjurers, and for whatever is contrary to sound doctrine; 11 According to the glorious gospel of the blessed God, which was entrusted to me.

12 And I thank our LORD Jesus Christ who has given me strength, and has counted me trustworthy, and has appointed me to his ministry; 13 Who was before a blasphemer and a persecutor and a reviler; but I obtained mercy, because I did it ignorantly in unbelief. 14 Now the grace of our LORD has become abundant in me, as well as my faith and love in Jesus Christ. 15 This is a trustworthy saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners; of whom I am chief. 16 Howbeit for this cause he had mercy on me, that in me first Jesus Christ may shew forth all patience, for a pattern to those who should hereafter believe in him to life everlasting. 17 Now to the King eternal, immortal, invisible, the only God, be honour and glory for ever and ever. Amen.

18 This charge I commit to you, my son Timo'the- us, in accordance with the prophecies given before about you, that you might fight a good fight; 19 In faith and good conscience; those who have rejected this charge have lost their faith: 20 Namely Hy-me-n'us and Al-ex-an-der, whom I have delivered to Satan, to be disciplined so that they may no longer blaspheme.

1 Timothy 2

<http://www.studylight.org/bible/glt/1-timothy/2.html>

1 I BESEECH you, therefore, first of all to offer to God, petitions, prayers, supplications, and thanksgiving for all men, 2 For kings and for all in authority; that we may live a quiet and peaceable life, in all purity and Godliness. 3 For this is good and acceptable in the sight of God our Saviour: 4 Who desires all men to be saved and to return to the knowledge of the truth. 5 For there is one God, and one mediator between God and men, the man Christ Jesus; 6 Who gave himself a ransom for all, a testimony which came in due time. 7 For that testimony I was appointed a preacher and an apostle; I tell the truth

and I lie not; and I became the teacher of the Gentiles in a true faith. [8](#) I wish, therefore, that men pray everywhere, lifting up their holy hands, without anger and doubting thoughts.

[9](#) In like manner also, let the apparel of women be simple and their adornment be modest and refined; not with braided hair, or gold, or pearls, or costly array; [10](#) But let them be engaged in good works, as is becoming women who profess fear of God. [11](#) Let the woman learn in silence with all subjection. [12](#) I do not think it seemly for a woman to debate publicly or otherwise usurp the authority of men but should be silent. [13](#) For Adam was first formed, then Eve. [14](#) And Adam was not deceived, but the woman was deceived and she transgressed the law. [15](#) Nevertheless, if her posterity continue in faith and have holiness and chastity, she will live, through them.

1 Timothy 3

<http://www.studylight.org/bible/glt/1-timothy/3.html>

[1](#) THIS is a true saying, If a man desires the office of a bishop, he aspires to a good work. [2](#) He who becomes an bishop must be blameless, the husband of one wife, have an alert mind, must be sober, of good behaviour, given to hospitality, and apt at teaching; [3](#) Not given to wine, not a striker, not greedy of filthy lucre; but meek, not a brawler; [4](#) One who rules well his own household, and keeps his children under submission to bring them up with all purity. [5](#) For if a man does not know how to rule well his own household, how shall he take care of the church of God? [6](#) He should not be a recent convert, lest he become proud and fall into the condemnation of the devil. [7](#) Moreover, he must have a good report from outsiders; lest he fall into reproach and the snares of the devil.

[8](#) Likewise the deacons must be pure, not double-tongued, not given to much wine, not greedy of filthy lucre; [9](#) But they must uphold the divine mystery of faith with a pure conscience. [10](#) Let these first be examined, and then let them minister after they have been found blameless. [11](#) Likewise their wives must be chaste, have an alert mind, faithful in all things, and they must not be slanderers. [12](#) Let the deacons be appointed from those who have not been polygamous, ruling their children and their own households well. [13](#) For those who minister well earn good recognition for themselves and grow more familiar with the faith of Jesus Christ.

[14](#) These things I write to you, although hoping to come to you shortly, [15](#) So that if I am delayed, you may know how you ought to conduct yourself in the house of God, which is the church of the living God, the pillar and foundation of the truth. [16](#) Truly great is this divine mystery of righteousness: it is revealed in the flesh, justified in the Spirit, seen by angels, preached to the Gentiles, believed on in the world, and received up into glory.

1 Timothy 4

<http://www.studylight.org/bible/glt/1-timothy/4.html>

[1](#) NOW the Spirit speaks expressly, that in the latter times some shall depart from the faith, following after misleading spirits, and doctrines of devils. [2](#) Who with false appearance mislead and speak lies and are seared in their own conscience; [3](#) Who prohibit marriage, and demand abstinence from foods which God has created for use and thanksgiving of those who believe and know the truth. [4](#) For all things

created by God are good, nothing is to be rejected if it is received with thanksgiving, [5](#) For it is sanctified by the word of God and prayer.

[6](#) If you teach these things to the brethren, you will be a good minister of Jesus Christ, brought up by the words of faith and in the good doctrine which you have been taught. [7](#) Refuse foolish and old wives fables, and train yourself in righteousness. [8](#) For physical training profits only for a little while: but righteousness is profitable in all things, having promise of the life that now is, and of that which is to come. [9](#) This is a true saying and worthy to be accepted. [10](#) Because of this, we both toil and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those who believe. [11](#) These things command and teach. [12](#) Let no man despise your youth; but you be an example to believers, in word, in behaviour, in love, in faith, and in purity. [13](#) And until I come, strive to study, and continue in prayer and teaching. [14](#) Do not neglect the gift that you have, which was given to you by prophecy, and by virtue of the laying on of the hands of the presbytery. [15](#) Meditate upon these things; give yourself wholly to them; so that it may be known to all that you are progressing. [16](#) Take heed to yourself and to your doctrine; and be firm in them: for in doing this, you shall both save yourself and those who hear you.

1 Timothy 5

<http://www.studylight.org/bible/glt/1-timothy/5.html>

[1](#) DO not rebuke an elder, but treat him as a father, and the younger men as your brothers; [2](#) And the elder women treat as mothers, and the younger as your sisters, with all purity.

[3](#) Honour widows who are widows indeed. [4](#) And if any of the widows have children, or grandchildren, let them know that aid should be first sought from those of their own household so that the children have the opportunity to repay their obligations to their parents: for this is acceptable before God. [5](#) Now she who is indeed a widow and destitute, trusts in God, and is constant in prayers and supplications both night and day. [6](#) But she who lives wholly for pleasure is dead while she lives. [7](#) Continually charge them with these things, so that they may be blameless. [8](#) But, if any man does not provide for his own, and especially for those who are of his own household who are of the faith, he has denied the faith, and is worse than an unbeliever. [9](#) When you select a worthy widow to help, select therefore one who is not less than three score years, who has been the wife of one man only, [10](#) And well spoken of for good works; if she has brought up children, if she has lodged strangers, if she has washed the feet of the saints, if she has comforted the distressed, if she has been diligent in every good work. [11](#) But refuse the younger widows: for when they have begun to wax wanton against Christ, they will marry. [12](#) Their judgment awaits them because they have been untrue to their first faith. [13](#) And with it all, they learn to be idle, wandering about from house to house; and not only to be idle, but tattlers also, and busybodies, speaking things which they ought not. [14](#) I would, therefore, that the younger widows marry, bear children, manage their own households, and give no occasion to the adversary for disdain. [15](#) For, as conditions are now, some have already strayed after Satan. [16](#) If any believers, either man or woman, have widows in their families, let them feed them, and do not let them be a burden on the congregation, so that the church may have enough for those who are widows indeed.

[17](#) Let the elders who minister well be esteemed worthy of double honour, especially those who labour in the word and doctrine. [18](#) For the scripture says: Thou shalt not muzzle the ox that thresheth. And again, The labourer is worthy of his hire. [19](#) Do not accept an accusation against an elder unless it is

supported by the testimony of two or three witnesses. [20](#) Those who sin, rebuke in the presence of all men, that others also may fear. [21](#) I adjure you before God and our LORD Jesus Christ, and his elect angels, that you observe these things without prejudice, doing nothing by partiality. [22](#) Do not lay hands hastily on any man, neither be a partaker of other men's sins; keep yourself pure. [23](#) Do not drink water in excess, but use a little wine for your stomach's sake, and because of your frequent illnesses. [24](#) There are men whose crimes are well known and the notoriety of them precedes them to the house of judgment, and there are others, the notoriety of whose crimes follows after them. [25](#) Likewise also the fame of the good works of some is well known beforehand; and if their acts are otherwise, they cannot be hidden either.

1 Timothy 6

<http://www.studylight.org/bible/glt/1-timothy/6.html>

[1](#) LET all of those who are under the yoke of slavery honour and respect their masters in every way, so that the name of God and his doctrines may not be blasphemed. [2](#) Those who have masters who are believers, let them not despise them, because they are brethren; but rather serve them more zealously, because they are believers and beloved in whose service they find rest; These things teach and exhort. [3](#) If there is any man who teaches a different doctrine, and does not offer the wholesome words of our LORD Jesus Christ, and the doctrine of reverence to God; [4](#) He is proud, knowing nothing, and dotes on an argument and quarrels on the use of a word and this is the cause of envy and controversy and blasphemy and evil premeditation, [5](#) And strife among men whose minds are corrupt and who are cut off from the truth and who think worshipping God is for worldly gain; you keep away from such things.

[6](#) But our gain is greater contentment, for it is the worship of God. [7](#) For we brought nothing into this world, and it is certain we can carry nothing out. [8](#) Therefore, let us be satisfied with food and clothing; [9](#) For those who desire to be rich, fall into temptations, and snares, and into many foolish and hurtful lusts, which drown men in degeneration and destruction. [10](#) For the love of money is the root of all evil: and there are some men who have coveted it and have thereby erred from the faith, they have brought to themselves many sorrows. [11](#) But you, O man of God, flee these things; and follow after righteousness, piety, faith, love, patience, and meekness. [12](#) Fight the good fight of faith, lay hold on eternal life to which you are called, having professed a true profession before many witnesses.

[13](#) I charge you in the presence of God, the giver of life to all, and before Jesus Christ who gave a good testimony before Pontius Pilate; [14](#) That you obey this charge without spot and without stain, until the appearing of our LORD Jesus Christ: [15](#) Who is to be revealed in his due time, blessed and all mighty God, the King of kings, and Lord of lords, [16](#) Who alone has immortality, dwelling in the light which no man can approach, and whom no man has seen, nor can see: to him be honour and dominion for ever and ever. Amen. [17](#) Charge those who are rich in this world, that they be not proud, nor trust in the uncertainty of riches, but in the living God who gives us all things so abundantly for our comfort; [18](#) That they do good works, and become rich in good deeds, and be ready to give and willing to share, [19](#) Laying up in store for themselves a good foundation against the time to come, that they may lay hold on the true life. [20](#) O Timothy, be careful of that which is entrusted to you, flee from empty echoes and from the perversion of science: [21](#) For those professing this, have strayed from the faith. Grace be with you. Amen.

The Unfaithful Steward**Judas of Kerioth**

April 19th, 2002

And Jesus said: “The man who is faithful in the little things will be faithful in the big things, and the man who cheats in the little things will cheat in the big things too. So that if you are not fit to be trusted to deal with the wicked wealth of this world, who will trust you with the true riches? And if you are not trustworthy with someone else’s property, who will give you property of your own? No servant can serve two masters. He is bound to hate one and love the other, or give his loyalty to one and despise the other. You cannot serve God and the power of money at the same time.” This needs no comment.

So you see, my dear brother, is not so difficult to interpret this parable. It teaches us not to take advantage of our neighbors, to charge what is just, to return the unjustly earned money, simply to live a righteous life in harmony with God’s Laws. The problem with the interpretation of this parable arises when one wants to give it forcefully a highly religious meaning, and it simply does not have such a meaning. It is pure social criticism. The allusion of the parable is not to God, etc. And people in that time understood it exactly as I have explained it to you.

Perhaps you have wondered why the Padgett messages do not dedicate one single word to this parable: It is because it has nothing to do with Jesus’ central teaching, Divine Love and soul transformation. It is not a parable of the category of “the leaven in the batch of dough,” or the “mustard seed,” etc. It is a teaching about living together, or “natural love,” if you want to put it this way.

God bless you, Your brother in the spirit, Judas

The Holy Bible from Ancient Eastern Manuscripts

George Lamsa Translation of the Peshitta

2 Timothy 1

<http://www.studylight.org/bible/glt/2-timothy/1.html>

1 PAUL, an apostle of Jesus Christ by the will of God and by the promise of life which is in Jesus Christ, 2 To Ti-mo'the-us, a dearly beloved son: Grace, mercy, and peace, from God the Father and Jesus Christ our LORD. 3 I thank God, whom I have served from boyhood with a pure conscience, that I have always remembered you in my prayers night and day. 4 I am anxious to see you; I still remember your tears; I am filled with joy, 5 Especially when I am reminded of your true faith, which dwelt first in your grandmother Lois, and your mother Eunice; and I am sure now in you also.

6 For this reason, I remind you to stir up the gift of God, which is in you by the laying on of my hand. 7 For God has not given us the spirit of fear but of power and of love and of good discipline. 8 Be not, therefore, ashamed of the testimony of our LORD, nor of me his prisoner; but bear the hardships that go along with the preaching of the gospel through the power of God; 9 Who has saved us, and called us with a holy calling, not according to our works, but according to his own will and his grace, which was given us in Jesus Christ before the world began, 10 And is now made manifest by the appearing of our Saviour Jesus Christ, who has abolished death, and has revealed life and immortality through the gospel; 11 To which I am appointed a preacher, and an apostle, and a teacher of the Gentiles. 12 For this cause I suffer these things: nevertheless I am not ashamed; for I know whom I have trusted, and I am sure he will take care of me until that day. 13 Let these bright and sound words which you have heard from me abide with you in the faith and love which is in Jesus Christ. 14 That good thing which was committed to you keep by the help of the Holy Spirit which dwells in us.

15 This you know: that all those in Asia Minor have turned away from me; of whom are Phy-gel'lus and Her-mog'e-nes. 16 Let our LORD grant mercy to the house of On-e-siph'o-rus; for he has often refreshed me, and he was not ashamed of the chains of my imprisonment: 17 But when he was in Rome, he searched for me diligently, and found me. 18 Let our LORD grant to him, that he may find mercy in heaven, where our LORD is, in that day: and of how he ministered to me at Eph'e-sus, you know very well.

2 Timothy 2

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

1 YOU, therefore, my son, be strong in the grace that is in Christ Jesus. 2 And the things which you have heard from me by many witnesses, these entrust to faithful men, who shall be able to teach others also. 3 Therefore endure hardships, as a good soldier of Jesus Christ. 4 No man can be a soldier, and also entangle himself with the things of this life; if he would please him who has chosen him to be a soldier. 5 And if a man also strive for mastery in contest, he is not crowned except he compete lawfully. 6 The husbandman who labours should be the first to be sustained by the fruits. 7 Perceive these things: and may our LORD give you wisdom in all things.

8 Remember Jesus Christ who rose from the dead; he who was a descendant from David according to my gospel: **9** Because of him I suffer hardship, even to bonds like a malefactor; but the word of God is not restricted. **10** Therefore I endure all things for the sake of the elect, that they may also obtain the salvation which is in Jesus Christ, with eternal glory. **11** This is a true saying: For if we die with him, we shall also live with him: **12** If we suffer, we shall also reign with him: if we deny him, he also will deny us: **13** But if we believe not in him, yet he will still remain faithful; for he cannot deny himself.

14 You should keep these things in remembrance, as a testimony before our LORD, that the faithful should not argue over words in which there is no profit but which are destruction to those who listen to them. **15** Strive to conduct yourself perfectly before God, as a soldier without reproach and one who preaches straightforwardly the word of truth. **16** Shun empty and worthless words, for they only increase the ungodliness of those who argue over them. **17** And their word will be like a canker eating in many: such as Hy-me-n'us, and Phile'tus, **18** Who have strayed from the truth, saying that the resurrection of the dead is already passed, thus destroying the faith of some.

19 Nevertheless the foundation of God stands firm, having this seal, The LORD knows those who are his, and he will save from iniquity every one who calls upon the name of the LORD. **20** But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; some for formal use on occasions of honour and others for service. **21** If therefore a man purifies himself from these things, he will become like a vessel pure for honour, worthy of the master's use, and ready for every good work.

22 Keep away from all the lusts of youth: and follow after righteousness, faith, love, peace, with those who call on our LORD with a pure heart. **23** Keep away from foolish disputes which do not educate, you know they cause strife. **24** A servant of our LORD must not quarrel; but be gentle to all men, apt at teaching and patient, **25** So that he may discipline gently those who argue against him; and perhaps God will grant them repentance and they will know the truth: **26** And come to themselves, and be saved from the trap of Satan, by whom they have been trapped to his will.

2 Timothy 3

<http://www.studylight.org/bible/glt/2-timothy/3.html>

1 KNOW this: that in the last days disastrous times will come. **2** And men shall be lovers of themselves, and lovers of money, proud, conceited, blasphemers, disobedient to their own people, ungrateful, wicked, **3** False accusers, addicts to lust, brutal, haters of good things, **4** Traitors, hasty, boasters, lovers of pleasures more than lovers of God; **5** Having a form of godliness, but are far from the power of God: from such turn away. **6** For of this sort are those who creep into houses and captivate women sunken in sin, led away with divers lusts, **7** Ever striving to learn, and never able to come to the knowledge of the truth, **8** Now just as Jan'nes and Jam'bres stood up against Moses, so do these also resist the truth, men of corrupt minds and far off from the faith. **9** But they shall not progress, for their folly is well known to every man, as theirs also was.

10 But you have been a follower of my teaching, manner of life, purpose, faith, patience, charity, love, steadfastness, **11** Persecution and sorrows: you know the things which I endured at Antioch, and at Ico'ni- um, and at Lys'tra; how I was persecuted; and yet from all these my LORD delivered me. **12** Likewise, all those who wish to live a godly life in Jesus Christ shall suffer persecution. **13** But bad and deceptive men shall grow worse and worse, deceiving and being deceived. **14** But hold fast to the

things which you have learned and have been assured of, knowing from whom you have learned them; [15](#) And knowing that you have learned from your childhood the holy scriptures which are able to make you wise unto salvation through faith in Jesus Christ. [16](#) All scripture, written by the inspiration of the Holy Spirit, is profitable for doctrine, for reproof, for correction and for instruction in righteousness: [17](#) So that God's people may become perfect, thoroughly perfected for every good work.

2 Timothy 4

<http://www.studylight.org/bible/glt/2-timothy/4.html>

[1](#) I SOLEMNLY charge you before God, and our LORD Jesus Christ, who shall judge the quick and the dead when his kingdom is come; [2](#) Preach the word; and stand by it zealously in season and out of season, rebuke, reprove, through all patience and teaching. [3](#) For the time will come when men will not listen to sound doctrine; but they will add for themselves extra teachers according to their desires, being lured by enticing words; [4](#) And they will turn away their ears from the truth, and they will turn to fables. [5](#) But you must be awake to all things, endure hardships, do the work of a preacher, and fulfil your ministry. [6](#) From henceforth I am ready to die, and the time of my departure is at hand. [7](#) I have fought a good fight, I have finished my race, I have kept my faith: [8](#) Henceforth there is preserved for me a crown of righteousness, which my LORD, the righteous judge, will give me at that day: and not to me only but also to all those who eagerly await his appearance.

[9](#) Make every effort to come to me soon: [10](#) For De'mas has forsaken me, having loved this world, and has gone to Thes-salo- ni'ca; Cres'cens to Ga-la'tia; Titus to Dalma'tia. [11](#) Only Luke is with me. Take Mark, and bring him with you: for he is suitable to me for the ministry. [12](#) I have sent Tych'i-cus to Eph'e-sus. [13](#) The book-carrier which I left at Tro'as with Car'pus, bring it with you when you come, and the books, especially the parchment scrolls. [14](#) Alexander, the blacksmith, has done me much evil: our LORD reward him according to his works: [15](#) You beware of him also; for he has greatly opposed our words.

[16](#) When I first wrote you, there was no one with me, for all had forsaken me: Do not hold this against them. [17](#) Nevertheless, my LORD stood by me and strengthened me, that by me the preaching might be fulfilled, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. [18](#) And my LORD shall deliver me from every evil work, and will give me life in his heavenly Kingdom: To him be glory, for ever and ever. Amen. [19](#) Salute Pris-ca and A'qui-la, and their household, and On-e-siph'o-rus. [20](#) E-ras'tus has remained at Corinth: but I left Troph'i-mus sick at the city of Mi-le'tus. [21](#) Make every effort to come before winter. Eu-bu'lus greets you, and Pu'dens and Li'nus, and Clau'di-a, and all the brethren. [22](#) Our LORD Jesus Christ be with your spirit. Grace be with all of us. Amen.

BOOK of TRUTHS – PADGETT MESSAGES:

October 26, 1915 – Peter

Book of Truths

1914 – 1923

www.lulu.com

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

a partaker of the divine nature and one with the Father.

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

March 18, 1917 – Elias (Elijah)

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

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

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

The Holy Bible from Ancient Eastern Manuscripts

George Lamsa Translation of the Peshitta

Titus 1

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

1 PAUL, a servant of God, and an apostle of Jesus Christ, in the faith of God's elect, and in the knowledge of true godliness; 2 In the hope of eternal life, which the true God promised ages ago; 3 And has in due time revealed his word by our preaching; which preaching has been intrusted to me by the command of God our Saviour; 4 To Titus, a true son in the common faith: Grace and peace from God the Father, and the LORD Jesus Christ our Saviour.

5 For this cause I left you in Crete, that you should set in order the things that are wanting and ordain elders in every city where there is a need as I had commanded you.

6 Appoint only an elder who is blameless, and the husband of one wife, and one who has faithful children who do not swear and who are not intemperate. 7 For an elder must be blameless, as a steward of God; and he must not be self-willed, not quick tempered, not excessive in the use of wine, not too ready to strike with his hand, not a lover of filthy lucre; 8 But a lover of hospitality, a lover of good things, sober, just, pious, and temperate of worldly desires; 9 Holding fast the doctrine of faith, so that he may be able to comfort by his sound doctrine, and to rebuke those who are proud. 10 For there are many unruly and vain talkers and deceivers of the people, especially those who belong to the circumcision: 11 Whose mouths must be stopped, for they corrupt many families, teaching things which they ought not, for the sake of filthy lucre. 12 One of them, even a prophet of their own, said, The Cre'tians are always liars, vicious beasts with empty bellies. 13 This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith; 14 And not give heed to Jewish fables, and commandments of men who hate the truth. 15 To the pure, all things are pure: but nothing is pure to those who are defiled and faithless; even their mind and conscience is defiled. 16 They profess to know God, but in works they deny him, and they are abominable, and disobedient, condemning every kind of good work.

Titus 2

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

1 BUT you must preach the things which are proper to sound doctrine. 2 Teach the older men to be vigilant, sober, pure, sound in faith, in love, charity and patience. 3 Teach the older women likewise, to behave as becomes the worship of God, not false accusers, not enslaved to much wine, but to become teachers of good things; 4 That they may teach the young women to be modest, to love their husbands and their children, 5 To be discreet, chaste, good home keepers, obedient to their own husbands, so that no one can reproach the word of God. 6 Likewise exhort the young to be modest. 7 In every thing show yourself an example in all good works, and in your teaching let your word be sound. 8 Choose sound words that are instructive so that no man can point the finger of scorn at us, and so that he who is against us may be shamed, when he can find nothing evil to say about us. 9 Exhort servants to be obedient to their own masters and to please them well in all things not contentious; 10 Not stealing but manifesting true sincerity that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that brings salvation has been revealed to all men. 12 It teaches us to renounce ungodliness and worldly lusts, and to live in this world soberly, righteously, and in godliness; 13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 14 Who gave himself for us, that he might redeem us from all iniquity, and might purify us to be his own, a new people, zealous of good works.

15 These things speak and exhort and rebuke with all authority. Let no man despise you.

Titus 3

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

1 REMIND all to be obedient and submissive to princes and governors, and to be ready for every good work, 2 And not to speak evil against any man, and not to be quarrelsome, but to be meek, in every respect showing gentleness to all men. 3 For we ourselves also were sometimes foolish, disobedient, misled, and serving divers lusts and passions, living in malice and envy, hated, and also hating one another. 4 But after the goodness and kindness of God our Saviour was manifested, 5 Not so much by works of righteousness which we have done, but according to his mercy, he saved us by the washing of regeneration, and renewing of the Holy Spirit; 6 Which he shed on us abundantly, through Jesus Christ our Saviour, 7 That being justified by his grace, we should be made heirs to the hope of eternal life. 8 This is a true saying, and these things I want you to constantly affirm, so that those who believe in God may be careful to continually do good works. These things are good and profitable to men.

9 But avoid foolish questions, and genealogies, and contentions, and the theological arguments of the scribes, for they are unprofitable and vain. 10 After you have admonished the heretic once or twice shun him; 11 Knowing that he who is such is corrupt; he sins and condemns himself. 12 When I send Ar'temas or Tych'i-cus to you, endeavour to come to me at Ni-cop'olis: for I have decided to winter there. 13 See that Ze'nas, the scribe, and A-pol'los are given a good farewell on their journey, that they lack nothing. 14 And let our people be taught to do good works in times of emergency, that they be not unfruitful. 15 All who are with me salute you. Greet those who love us in the faith. Grace be with you all. Amen.

The Holy Bible from Ancient Eastern Manuscripts

George Lamsa Translation of the Peshitta

Philemon 1

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

1 PAUL, a prisoner of Jesus Christ, and brother Ti-mo'the-us, unto Phi-le'mon our dearly beloved and our fellow-worker, 2 And to our beloved Ap'phi-a and Archip'pus our fellow-labourer, and to the congregation in your house: 3 Grace be with you, and peace, from God our Father and our LORD Jesus Christ. 4 I thank my God, and always make mention of you in my prayers, 5 Since I have heard of your faith and love, which you have toward our LORD Jesus, and toward all saints; 6 That the participation of your faith may bear fruits in works, and in knowledge of everything that is good which you have in Jesus Christ. 7 For we have great joy and consolation in your love, and the hearts of the saints are refreshed.

8 For this reason, I have great boldness in Christ, to command of you those things which are right, 9 And for love's sake I earnestly beseech you; even I, Paul, an old man as you know, and now also a prisoner for the sake of Jesus Christ. 10 I beseech you on behalf of my son Ones'i-mus, whom I converted during my imprisonment: 11 But of whom in the past you could not make use, but now he is very useful both to you and to me. 12 I send him to you again: welcome him as my own boy: 13 For I would have kept him with me to minister to me in your place during my imprisonment for the gospel: 14 But I did not wish to do anything without consulting you, that your good deeds might not be done as though by compulsion, but of your own desire. 15 Perhaps this was the reason why he left you for a while, that you can now engage him for ever; 16 Henceforth not as a servant, but more than a servant, a brother beloved, specially to me, and much more to you, both in the flesh and in our LORD. 17 Now, therefore, if you still count me a partner, welcome him as you would me. 18 And if he has caused you any loss, or if he owes you anything, put it on my account: 19 I, Paul, have written this with my own hand; I will repay it, not reminding you that you owe to me even your own life. 20 Indeed, my brother, let me have comfort through you in our LORD: refresh my heart in Christ. 21 Because I have confidence in your obedience, I wrote to you, knowing that you will also do more than I ask. 22 In addition to all this, prepare me a lodging; for I hope that through your prayers I shall be spared to come to you. 23 Ep'a-phras, my fellow prisoner in Jesus Christ, salutes you; 24 So do Mark, Ar-is-tar'chus, De'mas, and Luke, my fellow-workers. 25 The grace of our LORD Jesus Christ be with your spirit. Amen.

Revelation 31: "On this rock I will build my Church."

Received by Dr Samuels, Washington D.C.

April 28th, & May 5th, 1955

<http://new-birth.net/samuels-messages/53-revelations/revelation-31-on-this-rock-i-will-build-my-church/>

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

I am here, Jesus.

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

Yes, I am here again, and I am going to write on the topic suggested by the Doctor, that is, "[On this rock I shall build my church](#)," in addressing Peter.

Now, first of all, I would like to say that there is nothing in the Gospels that indicates that Peter should have received the primacy, for as a matter of fact, he was not at all the first to recognize that I was the Messiah, for the first to do so was John, the Baptist, and it was as a result of this recognition that he began to preach repentance and the coming of the Messiah in the desert; and it was he who procured disciples, among whom were Andrew and Peter.

It was Andrew who brought Peter and told him that he had met the Messiah, [and thus Peter came](#). And again, [Phillip and Nathaniel both proclaimed me the Messiah](#), that is to say, the son of God, or Redeemer, and so it was not Peter who first made this announcement. At the same time, it should be emphasized that none of them understood my great mission. It was only later that Peter obtained some idea of what was involved in my Messiahship.

When the Gospels were written, the Christian movement was under way and the account, while stressing that Peter acknowledged me to be the Christ, has nothing to show that I had bestowed leadership upon Peter, and his pre-eminence was the result of the practical turns of affairs at the time. For Peter was the eldest and had held the respect of the disciples and was looked up to because of his closer relationship with me, and because very often I had addressed him in teaching my disciples, and because I had favoured him in taking him, among a few others, to go with me to the Mount of Transfiguration. For these several reasons, questions concerning the movement were referred to him for solution after my death and he showed himself capable of holding the leadership, once it had been bestowed more or less consciously upon him.

Now, with respect to what I did say to Peter, "On this rock I shall build my church" is a distortion in my sayings to him made by later writers, so that the Gospel would confirm the leadership given to Peter by the growing church. And the quotation from the Gospels does not accurately represent my words or my meaning. Peter simply spoke for the disciples when he answered the question, "[But who do you say that I am?](#)" for there, again, he was the spokesman; and when he called me the son of God, it was not a great pronouncement which had come to him from God, for God does not speak directly to mortals.

And, so, we see that the words of the Gospel are inaccurate, and it was an opinion that was common among the disciples. And when I said, "Thou art Peter," I did not say, "And upon this rock I shall build my church," meaning upon Peter, the rock, nor upon myself, as a greater rock than Peter, but upon the Rock of Ages – the Father, Himself, as revealed to mankind with His Divine Love now available to mankind. And I sought to build a church that would know the Heavenly Father through the Love that

had been brought to light with my coming. I had no intention of building a church based upon Peter nor upon myself, but simply to add the Divine Love to the revelations which He had given to mankind and which would turn man to Him with a heart made new through that Love, and a soul made immortal through its efficacy.

Never did I seek to establish a new religion, for the religion of the Father had already been established with Judaism; and neither did I envisage the change of the new ceremonies or sacraments, nor teach them, in my efforts to turn mankind to the Father and receive His Divine Love through prayers. So you see that the primacy of Peter has nothing of truth as far as Christian teachings are concerned and, that, rather than the church of St. Peter, or of Christ, there is only one church, and that is the church of the Heavenly Father.

I think I have answered the Doctor in sufficient detail to let him and you know what the facts really are, and with that and with my great love and blessings for you both for your love and interest, I shall close and say good night.

Your elder brother and friend,

Jesus of the Bible and Master of the Celestial Heavens.

Received May 5, 1955

I am here, Jesus:

I now wish to say a few words about the primacy of Peter, which was discussed by you and the Doctor in the question of the words I was supposed to have said giving Peter the power to bind and loosen in heaven those things which he might find it appropriate for him to do on Earth, and this, of course, was something which I never said, and never gave Peter, for I could not make him the representative of God on earth, nor make God to ratify these acts which Peter felt should be done; for only the Father could designate a mortal to be His representative on Earth, as He had done in the case of the Hebrew prophets and John, the Baptist and, in a different way, myself. And the fact is that Peter never, and nowhere, claimed to be the representative of God on Earth, although it is true that he and John were closer to me than the other apostles, even closer than my younger brothers James and Joseph and, being elder, I naturally gave Peter more responsibility than the others.

This giving of Peter the power to loosen or to bind wherein was not given by me, but by a later Greek writer who used Greek terms to indicate a situation which was now a fait accompli, and was written into the Gospel of Matthew as legal authority for a common practice and generally accepted mould into which the Christian movement had shaped itself.

In the same way, I had never given to Peter the keys of the Kingdom, for the only keys to the Celestial Heavens is the Divine Love, and thus these keys can be possessed by all mortals and spirits who possess the Divine Love to that extent that they are enabled, thereby, to open its doors. But here, again, this symbol of Peter's primacy was written into the Gospel to sanction Peter's position as head of the church; and the writer betrayed his Greek identity by using imagery showing knowledge of Roman paganism, referring as he does to Janus, the god who, with keys and rod, opened the gates of war.

I should like to say, however, that I did not come to destroy the Hebrew priesthood, and I have no thought of destroying a priestly hierarchy that does the Will of the Father, even if their teachings are limited through ignorance to the way to the perfect natural man; and, as a fact, the church could not possibly obtain a better spiritual leader than Peter, possessed as he was with an abundance of the Divine Love after the bestowal at Pentecost, but unfortunately the same cannot be said of his successors.

Neither I nor Peter could forgive sin, and certainly the priesthood of all religious cults cannot do so, and they, the priests, are very much mistaken if they believe they can.

The primacy of Peter was important as a rallying centre in the early days of the Christian movement, but insistence upon the Vatican as the head of the Roman church in countries where the catholic church exists, serves an entirely different function of imposing authority upon the catholic churches, preventing a divergence of spiritual and doctrinal opinion, with the development and maintenance of a vast temporal power under the guise of saving souls for Christ.

I think I have said enough regarding the subject for the present, and I shall stop, with all my love to you and the Doctor, and with my prayers for the Father's blessings upon you, I shall say good night.

Your elder brother and friend,

Jesus of the Bible and Master of the Celestial Heavens.

Also received May 5, 1955

I am here, Jesus:

I have been listening to the remarks made by the Doctor, and I can inform you at this point that Peter was in Rome for a considerable period of his life and that he established his reputation as the head of the church in that city; and that he was crucified there, more or less at the same time as was Paul, shortly before the destruction of Jerusalem.

Your friend and elder brother, Jesus

The Holy Bible from Ancient Eastern Manuscripts

George Lamsa Translation of the Peshitta

Hebrews 1

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

1 FROM of old God spoke to our fathers by the prophets in every manner and in all ways; and in these latter days, he has spoken to us by his Son; 2 Whom he has appointed heir of all things, and by whom also he made the worlds; 3 For he is the brightness of his glory and the express image of his being, upholding all things by the power of his word; and when he had through his person, cleansed our sins, then he sat down on the right hand of the Majesty on high;

4 And he is altogether greater than the angels, just as the name he has inherited is a more excellent name than theirs. 5 For to which of the angels has God at any time, said You are my Son, this day have I begotten you? And again, I will be to him a Father, and he shall be to me a Son? 6 And again, when he brought the First begotten into the world, he said, Let all the angels of God worship him. 7 And of the angels he said thus, Who makes his angels spirits; his ministers a flaming fire. 8 But of the Son he said, Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. 9 You have loved righteousness, and hated iniquity; therefore, God, even your God, has anointed you with the oil of gladness more than your fellows. 10 And from the very beginning you have laid the foundations of the Earth; and the heavens are the works of your hands: 11 They shall pass away; but you shall endure; and they all shall wear out like a garment; 12 And as a cloak you shall fold them up, and they shall be changed: but you are the same, and your years shall never end. 13 For to which of the angels has he at any time said, Sit thou at my right hand, until I make thine enemies thy footstool under your feet? 14 Are they not all ministering spirits, sent forth in the service for those who shall inherit life everlasting?

Hebrews 2

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

1 THEREFORE, we should give earnest heed to the things which we have heard, lest at any time they be lost. 2 For if the word spoken by the angels has been affirmed, and everyone who has heard it and transgressed it has received a just reward, 3 How shall we escape, if we neglect the very things which are our salvation and which were first spoken by our LORD, and were proved to us by those who had heard him, 4 And to which God testified with signs and wonders and with divers miracles, and with the gift of the Holy Spirit, given according to his will.

5 For he has not put into subjection to the angels the world to come, whereof we speak. 6 But as the scripture testifies, saying, What is man that thou art mindful of him? and the son of man, that thou visitest him? 7 For thou hast made him a little lower than the angels: and have crowned him with glory and honour, and have set him ruler over the works of thy hands: 8 Thou hast put all things in subjection under his feet. By putting all things under his control, he left nothing that he did not put under subjection to him. But now we do not see yet that all things are in subjection to him. 9 We see that he is Jesus who humbled himself to be a little lower than the angels, through his suffering and his death, but now he is crowned with glory and honour; for he tasted death for the sake of every one but God.

10 And it was meet and proper for him, in whose hand is everything and for whom are all things, to bring many sons to glory, so that from the very beginning of their salvation, they are made perfect through sufferings. 11 For both he who sanctifies and those who are sanctified are all of one origin: for this reason he is not ashamed to call them brethren, 12 Saying, I will declare thy name to my brethren; in the midst of the congregation will I praise thee. 13 And again, I will put my trust in him. And again, Behold me and the children which God has given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also likewise partook of the same; and by his death he has destroyed him who had the power of death, that is, the devil. 15 And has released them who, through fear of death all their lives, were subject to slavery. 16 For he did not take on him the pattern of angels; but he did take on him the seed of Abraham. 17 Therefore it was meet and proper that in everything he should resemble his brethren, that he might be a merciful, and faithful high priest in the things of God, to make reconciliation for the sins of the people. 18 For in that he himself has suffered, being tempted, he is able to help those who are tempted.

Hebrews 3

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

1 FROM henceforth, O my holy brethren, called by a call from heaven, look to this Apostle and High Priest of our faith, Jesus Christ: 2 Who was faithful to him who appointed him, as also Moses was faithful to all his house. 3 The glory of Jesus is much greater than that of Moses, just as the honour of the builder of the house is greater than the house. 4 For every house is built by some man; but he who builds all things is God. 5 And Moses, as a servant, was faithful to all his house, and was a testimony of those things which were to be spoken after; 6 But Christ, as a son, over his own house, whose house we are, if to the end we hold fast with confidence to the glory of his hope.

7 Therefore, as the Holy Spirit said, Today if you will hear his voice, 8 Harden not your hearts to provoke him, as the murmurers did in the day of temptation in the wilderness: 9 Your fathers tempted me even though they examined and saw my works forty years. 10 Therefore I was not pleased with that generation, and said, These are a people whose hearts have been misled and they have not known my ways. 11 So I swore in my anger, They shall not enter into my rest. 12 Take heed therefore, my brethren, lest perhaps there is a man among you who has an evil heart and is not a believer, and you will be cut off from the living God. 13 But search your hearts daily, until the day which is called, The day; to the end that no man among you be hardened through the deceitfulness of sin. 14 For we are made partakers of Christ, if from the beginning to the very end we hold steadfast to this true covenant, 15 As it is said, Today, if you hear even the echoes of his voice, do not harden your hearts to anger him. 16 Who are those who have heard and provoked him? Were they not those who came out of Egypt under Moses, although not all of them? 17 But with whom was he displeased for forty years? Was it not especially with those who had sinned and whose bones lay in the wilderness? 18 And against whom did he swear that they should not enter into his rest, except against those who did not listen? 19 So we see that they could not enter in because they did not believe.

Hebrews 4

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

1 LET us therefore fear, while the promise of entering into his rest remains, lest some amongst you find they are prevented from entering. **2** For the gospel was preached to us, as it was to them also, but the word they heard did not benefit them: because it was not mixed with faith in those who heard it. **3** But we who have believed will enter into rest, as he said, As I have sworn in my wrath, they shall not enter into my rest; for behold, the works of God were from the very foundation of the world. **4** For he said concerning the sabbath, God rested on the seventh day from all his works. **5** And here again he said, They shall not enter into my rest. **6** There was a chance for some to enter therein, but they to whom the gospel was first preached did not enter, because they would not listen: **7** And again, after a long time he appointed another day, as it is written above, for David said, Today if you hear his voice, harden not your hearts. **8** For if Joshua the son of Nun had given them rest, he would not afterward have spoken of another day. **9** It is therefore the duty of the people of God to keep the Sabbath. **10** For he who has entered into his rest, he also has ceased from his own works, as God did from his.

11 Let us strive therefore to enter into that rest, lest any man fall like those who were disobedient. **12** For the word of God is living and powerful and sharper than any two edged sword, piercing even to the point of division between soul and spirit, and between the joints and marrow and bones, and is a discernor of the thoughts and intents of the heart. **13** And there is no creature which is hidden from his sight: but all things are naked and open before the eyes of him to whom we are to answer. **14** We have, therefore, a great high priest who has ascended into heaven, Jesus Christ, the Son of God; let us remain firm in his faith. **15** For we do not have a high priest who cannot share our infirmities, but we have one who was tempted with everything as we are, and yet without sin. **16** Let us, therefore, come openly to the throne of his grace that we may obtain mercy, and find grace to help in time of need.

Hebrews 5

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

1 FOR every high priest chosen from among men is ordained on behalf of men about things pertaining to God, that he may offer both gifts and sacrifices for sins: **2** He is one who can humble himself and have compassion on those who are ignorant and go astray: for he himself also is subject to weaknesses. **3** Because of these, he is obliged, just as he offers sacrifices for the people, likewise to offer for himself on account of his own sins. **4** And no man takes this honour unto himself, but only he who is called of God as was Aar'on. **5** So also Christ did not glorify himself by becoming a high priest, but he glorified him who said to him, Thou art my Son, Today have I begotten thee. **6** And he said also in another place, Thou art a priest for ever after the order of Melchis'e-dec. **7** Even when he was clothed in the flesh, he offered prayers and supplications, with vehement cries and tears, to him who was able to save him from death; and verily he was heard. **8** And though he were a good Son, because of fear and suffering which he endured, he learned obedience. **9** And he grew to be perfect, and became the author of life everlasting to all who obey him;

10 So he was called by God, a high priest after the order of Mel-chis'e-dec. **11** Now concerning this very Mel-chis'edec, we have much to say, but it is difficult to explain because you are dull of comprehension. **12** By now you should be teachers because you have been a long time in training: But even now you need to be taught the primary writings of the word of God; but you are still in need of milk, and not

strong meat. [13](#) For every man whose food is milk, is unfamiliar with the word of righteousness: for he is a babe. [14](#) But strong meat belongs to those who are of full age, even those who by reason of use have their senses exercised to discern both good and evil.

Hebrews 6

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

[1](#) THEREFORE, let us leave the elementary word of Christ, and let us go on to perfection: Why do you again lay another foundation for the repentance from past deeds, and for faith in God? [2](#) And for the doctrine of baptisms, and for the laying on of hands, and for the resurrection of the dead and for eternal judgment? [3](#) If the LORD permits, this we will do. [4](#) But this is impossible for those who have once been baptised, and have tasted the gift from heaven, and have received the Holy Spirit, [5](#) And have tasted the good word of God, and the powers of the world to come, [6](#) For, for them to sin again, and be renewed again by repentance, they crucify the Son of God a second time, and put him to open shame. [7](#) For the Earth which drinks in the rain that falls abundantly on it, and brings forth herbs useful to those for whom it is cultivated, receives blessing from God: [8](#) But if it should produce thorns and briars it is rejected and not far from being condemned; and at the end this crop will be used for fuel.

[9](#) But beloved brethren, we expect from you the things that are good and that pertain to salvation, even though we speak in this manner. [10](#) For God is not unjust to forget your works and your labour of love which you have made known in his name, for you have ministered to the saints and still do minister.

[11](#) We desire that every one of you show the same diligence toward the fulfilment of your hope, even unto the end, [12](#) And that you be not slothful, but be followers of those who through faith and patience have become heirs of the promise. [13](#) For when God made a promise to A'braham, because there was none greater than himself by whom he could swear, he swore by himself, [14](#) Saying, Blessing, I will bless you, and multiplying, I will multiply you. [15](#) And so he was patient, and obtained the promise.

[16](#) For men swear by one who is greater than themselves: and in every dispute among them, the true settlement is by oaths. [17](#) Therefore, because God wanted more abundantly to show to the heirs of promise that his agreement was unchangeable, he sealed it by an oath. [18](#) Thus, by the promise and by the oath which are unchangeable, and in neither of which could God lie, we find courage to hold fast to the hope that has been promised by him in whom we have taken refuge. [19](#) That promise is like an anchor to us; it upholds the soul so that it may not be shaken, and it penetrates beyond the veil of the temple; [20](#) Therein Jesus has previously entered for our sakes, and become the high priest for ever, after the order of Mel-chis'e-dec.

Hebrews 7

<http://www.studylight.org/bible/glt/hebrews/7.html>

[1](#) FOR this Mel-chis'e-dec was king of Sa lem, the priest of the most high God, who met A'bra-ham, returning from the slaughter of the kings, and blessed him; [2](#) And to whom A'bra-ham also set aside a tenth part from the choice things he had with him. His name is interpreted King of righteousness, and again, King of Salem, which means King of peace. [3](#) Neither his father nor his mother is recorded in the genealogies; and neither the beginning of his days nor the end of his life; but, like the Son of God, his priesthood abides for ever. [4](#) Now consider how great this man was, unto whom even the patriarch Abraham gave tithes and paid head tax. [5](#) For those sons of Levi who received the office of the

priesthood, were authorized by law to take tithes from the people; even from their own brethren who also had come out of the loins of Abraham. [6](#) But this man who is not recorded in their genealogies took tithes even from Abraham, and blessed him who had received the promises. [7](#) Beyond dispute: he who was less was blessed by him who was greater than himself. [8](#) And here mortal men receive tithes; but there he, of whom the scripture testifies that he lives, receives them. [9](#) Speaking as a man, through A'bra-ham, even Levi who received tithes, also gave tithes. [10](#) For he was yet in the loins of his forefather Abraham, when Mel-chis'e-dec met him.

[11](#) If therefore perfection had been reached by the Le-vit'ic-al priesthood, by which the law was enacted for the people, what further need was there that another priest should rise after the order of Mel-chis'e-dec? Otherwise, the scriptures would have said, that he would be after the order of Aaron. [12](#) Since there was a change in the priesthood, so also there was a change in the law. [13](#) For he, concerning whom these things are spoken, was born of another tribe, from which no man ever ministered at the altar. [14](#) For it is evident that our LORD sprang out of Juda, of which tribe Moses said nothing concerning the priesthood. [15](#) And yet, it is far more evident because he said that another priest would rise after the order of Mel-chis'e-dec, [16](#) One who was not appointed after the law of carnal commandments, but after the power of life which abides for ever. [17](#) For he testified concerning him, Thou art a priest for ever after the order of Melchis'e- dec. [18](#) For the change which took place in the former law, was made on account of its weaknesses, and because it had become useless. [19](#) For the law made nothing perfect, but there has come in its place a better hope, by which we draw near to God. [20](#) And he confirmed it for us by oath. [21](#) For they were made priests without oaths; but this one was made a priest with an oath, as it was said concerning him by David, The LORD has sworn, and will not lie, Thou art a priest for ever after the order of Mel-chis'edec. [22](#) All these things make a better covenant because Jesus is its surety. [23](#) And these priests were many, because they were mortal, and they were not permitted to continue because of death: [24](#) But this man, because he is immortal, has a priesthood which remains for ever. [25](#) Therefore he is able to forever save those who come to God by him because forever he lives to make intercession for them. [26](#) For this is the kind of high priest proper for us; pure, without evil, and undefiled, far away from sin, and made higher than the heavens; [27](#) And who needs not daily, as do those high priests, to offer up sacrifice, first for their own sins, and then for the people's, for this he did once when he offered up himself. [28](#) For the law appoints imperfect men priests; but the word of the oath which came after the law appoints the Son who is perfect for evermore.

Hebrews 8

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

[1](#) NOW above all we have a high priest, who is seated at the right hand of the throne of the Majesty in heaven; [2](#) And he has become the minister of the sanctuary, and of the true tabernacle, which God pitched and not man. [3](#) For every high priest is appointed to offer gifts and sacrifices, therefore it is necessary that this man have something to offer also. [4](#) For if he were on Earth, he would not be a priest, because there are priests who offer gifts according to the law: [5](#) Who serve the semblance and shadow of heavenly things, just as it was commanded to Moses when he was about to make the tabernacle: See that you make all things according to the pattern showed to thee in the mount.

[6](#) But now Jesus Christ has received a ministry which is greater than that; just as the covenant in which he was made a mediator, is greater, so are the promises greater than those given in the old covenant. [7](#) For if the first covenant had been faultless, then there would have been no need for the second. [8](#) For

he found fault with them, and said, Behold, the day is coming, saith the LORD, when I will perfect a new covenant with the house of Israel and with the house of Judah: [9](#) Not according to the covenant that I made with their fathers in the day when I took them by the hand and led them out of the land of Egypt; and because they abode not in my covenant, I rejected them, saith the LORD. [10](#) For this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law into their minds, and I will write it on their hearts: and I will be their God, and they shall be my people. [11](#) And no man shall teach his neighbour, neither his brother, saying, Know the LORD: for all shall know me, from the youngest to the oldest. [12](#) And I will forgive their wickedness, and I will no longer remember their sins. [13](#) By that which he has said, With a new covenant, the first one has become old, and that which is old and obsolete is near destruction.

Hebrews 9

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

[1](#) THEN verily the first covenant had also ordinances of divine service and a worldly sanctuary. [2](#) For the first tabernacle which was made, had in it the candlestick, and the table and the shewbread; and it was called the sanctuary. [3](#) But the inner tabernacle, which is within the veil of the second door, was called the Holy of Holies. [4](#) And there was in it the golden censer, and the ark of the covenant all overlaid with gold, and in it was the golden pot containing the manna, and Aaron's rod which sprouted, and the tablets of the covenant; [5](#) And over it the cherubim of glory, overshadowing the mercy seat; now is not the time to describe how these things were made. [6](#) The priests always entered into the outer tabernacle and performed their service of worship; [7](#) But into the inner tabernacle, the high priest entered alone, once every year, with the blood which he offered for himself, and for the faults of the people.

[8](#) By this the Holy Spirit revealed that the way of the saints would not yet be made known, so long as the old tabernacle remained; [9](#) Which was the symbol for that time, now past, in which were offered both gifts and sacrifices, which could not make perfect the conscience of him who offered them, [10](#) But which served only for food and drink, and in divers ablutions, which are ordinances of the flesh and which were imposed until the time of reformation. [11](#) But Christ, who had come, became the high priest of the good things which he wrought; and he entered into a greater and more perfect tabernacle which was not made by hands, and was not of this world; [12](#) And he did not enter with the blood of goats and calves, but by his own blood, he entered in once into the holy place, and obtained for us everlasting redemption. [13](#) For if the blood of goats and calves, and the ashes of a heifer, sprinkled on those who were defiled, sanctified them even to the cleansing of their flesh; [14](#) How much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works so that we may serve the living God?

[15](#) For this cause he became the mediator of the new testament and by his death he became redemption for those who transgressed the old covenant, that those who are called may receive the promise of eternal inheritance. [16](#) For where a testament is, it is proved after the death of its maker. [17](#) For a testament is of force after men are dead, otherwise it is useless so long as its maker lives. [18](#) For this reason not even the first covenant was confirmed without blood. [19](#) For when Moses had given every precept to all the people according to the law, Moses took the blood of a heifer with water, and scarlet wool and hyssop, and sprinkled it on the [books](#) and on all the people, [20](#) Saying, This is the blood of the testament, which has been ordained for you by God. [21](#) That very blood he also sprinkled on the

tabernacle and on all the vessels used for worship; [22](#) Because nearly everything, according to the law, is purified with the blood: and without shedding of blood there is no forgiveness.

[23](#) It is necessary, therefore, that the patterns of things which are heavenly should be purified with these; but the heavenly things themselves, with sacrifices better than these. [24](#) For Christ has not entered into the holy place made with hands, which is the symbol of the true one; but he entered into heaven itself to appear before the presence of God for our sakes. [25](#) Not so that he should offer himself many times, as did the high priest who enters into the holy place every year with blood which is not his own; [26](#) And if not so, then he would have been obliged to suffer many times from the very beginning of the world: but now at the end of the world, only once, by his sacrifice, did he offer himself to abolish sin. [27](#) And just as it is appointed for men to die once, and after their death, the judgment; [28](#) So Christ was once offered to bear the sins of many; so that at his second coming, he shall appear without our sins for the salvation of those who look for him.

Hebrews 10

<http://www.studylight.org/bible/glt/hebrews/10.html>

[1](#) FOR the law had in it a shadow of the good things to come, but was not the essence of the things themselves; hence although the same sacrifices were offered every year, they could not perfect those who offered them. [2](#) For if they had once been perfected, they would have ceased from their offerings; for, from henceforth their minds would not have driven them into the sins from which they had once been cleansed. [3](#) But in those sacrifices they remembered their sins every year. [4](#) For it is not possible that the blood of bulls and of goats could take away sins. [5](#) Therefore, when he entered into the world, he said: Sacrifices and offerings thou didst not desire, but a body thou hast prepared me: [6](#) Burnt offering and sin offering thou has not required.

[7](#) Then said I, Lo, I come, in the beginning of the books, it is written of me, I delight to do thy will, O God. [8](#) Above when he said: Sacrifices and offerings and burnt offerings and offerings for sins, thou wouldst not, the very ones which were offered according to the law: [9](#) And after that he said, Lo, I come to do thy will, O God. Thus he put an end to the first in order to establish the second. [10](#) By this very will, we are sanctified through the offering of the body of Jesus Christ once for all. [11](#) For every high priest appointed ministered daily, offering the same sacrifices, which had never been able to cleanse sins: [12](#) But this man after he had offered one sacrifice for sins, sat down on the right hand of God for ever. [13](#) From henceforth there he will remain until his enemies are placed as a foot-stool under his feet. [14](#) For by one offering he has perfected for ever those who are sanctified. [15](#) The Holy Spirit is also a witness to us: for he had said before, [16](#) This is the covenant that I will make with them after those days, saith the LORD, I will put my law in their minds, and write it on their hearts. [17](#) And their iniquities and sins will I remember no more. [18](#) For where there is forgiveness of sins, there is no need for offering for sins.

[19](#) Having therefore, my brethren, boldness to enter into the holiest by the blood of Jesus, [20](#) By a new and living way, which he has made new for us, through the veil, that is to say, his flesh; [21](#) And having a great high priest over the house of God: [22](#) Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled and cleansed of evil thought, and our bodies washed with pure water. [23](#) Let us remain firm in the profession of our faith without wavering: for he who has promised us is faithful. [24](#) And let us consider one another to arouse love and good works: [25](#) Not forsaking the assembling of

ourselves together, as is customary for some; but exhorting one another: and so much the more when you see that day approaching. [26](#) For if any man sin wilfully after he has received the knowledge of the truth, then there is no more sacrifice to be offered for sins, [27](#) But he is ready for the fearful judgment and the fiery indignation which shall consume the adversaries. [28](#) He who transgressed the law of Moses, on the word of two or three witnesses; died without mercy: [29](#) How much more punishment do you think he will receive who has trodden underfoot the Son of God, and has considered the blood of his covenant, through which he had been sanctified, as ordinary blood and has blasphemed the Spirit of Grace? [30](#) For we know him who said, Vengeance is mine, and I will repay, saith the LORD. And again, The LORD shall judge his people. [31](#) It is a fearful thing to fall into the hands of the living God.

[32](#) Remember, therefore, the former days, in which, after you received baptism, you endured a great fight of suffering. [33](#) By reproach and trouble, you were made an object of ridicule; and you have also become companions of those men who have also endured these things. [34](#) And you had pity on those who were prisoners, and you took the seizure of your property cheerfully, for you know in yourselves that you have a better and a more enduring possession in heaven. [35](#) Do not lose, therefore, the confidence that you have, for it has a great reward. [36](#) For you have need of patience in order that you may do the will of God and receive the promise. [37](#) For the time is all too short, and he who is to come will come, and will not delay. [38](#) But the righteous shall live by my faith: and if any draw back, my soul shall have no pleasure in him. [39](#) But we do not belong to those who draw back to perdition, but to the faith which restores our soul.

Hebrews 11

<http://www.studylight.org/bible/glt/hebrews/11.html>

[1](#) NOW faith is the substance of things hoped for, just as it was the substance of things which have come to pass; and it is the evidence of things not seen, [2](#) And in this way it became a testimonial of the elders. [3](#) For it is through faith we understand that the worlds were framed by the word of God, so that the things which are seen came to be from those which are not seen.

[4](#) It was by faith, Abel offered a more excellent sacrifice to God than Cain, and because of this, he received a testimonial that he was righteous, and God testified to his offering: therefore, even though he is dead, he speaks. [5](#) By faith Enoch departed and did not taste death, and he was not found, because God transferred him: but before he took him away, there was a testimonial about him, that he pleased God. [6](#) Without faith, man cannot please God: for he who comes near to God must believe that he is, and that he is a rewarder of those who seek him. [7](#) By faith Noah, when he was warned concerning the things not seen, became fearful and he made an ark to save his household, and by it he condemned the world and he became heir of righteousness which is by faith. [8](#) By faith Abraham, when he was called to depart for the land which he was to receive for an inheritance, obeyed; and he went out, not knowing where he was going. [9](#) By faith he became a sojourner in the land which was promised him as in a strange country, and he dwelt in tents with Isaac and Jacob, the heirs with him of the same promise: [10](#) For he looked for a city which has foundations, whose builder and maker is God. [11](#) Through faith also Sarah who was barren, received strength to conceive seed, and was delivered of a child when she was past age, because she was sure that he who had promised her was faithful. [12](#) Therefore, there sprang from one who was as good as dead, as many as the stars of the sky in number, and as the sand which is on the sea shore innumerable. [13](#) These all died in faith not having received the promised land,

but they saw it from afar off, and rejoiced in it; and they acknowledged that they were strangers and pilgrims on Earth. [14](#) For they who speak so, declare plainly that they seek a country for themselves.

[15](#) And if they had a desire for that very country from which they went out, they had time to return to it again. [16](#) But now it is evident, that they desire a better city, that city which is in heaven: therefore God is not ashamed to be called their God: for he has prepared for them a city. [17](#) By faith Abraham, when he was tested, offered up Isaac: he lifted upon the altar his only begotten son, even that very one who had been received in the promise. [18](#) Of whom it was said, In Isaac shall thy seed be called: [19](#) And he reasoned in himself, It is possible for God even to raise the dead, and because of this Isaac was given to him as a parable. [20](#) By faith in the things to come Isaac blessed Jacob and Esau. [21](#) By faith Jacob, when he was dying, blessed both of the sons of Joseph, and he worshipped, leaning upon the head of his staff. [22](#) By faith Joseph, when he died made mention of the departure of the children of Israel; and gave commandment concerning his bones. [23](#) By faith the parents of Moses, hid him for three months after his birth, because they saw that the infant boy was fair; and they were not afraid of the King's commandment. [24](#) By faith Moses, when he came to manhood, refused to be called the son of Pha'raoh's daughter. [25](#) Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a short while. [26](#) And he reasoned that the reproach of Christ was greater riches than the treasures of Egypt: for he looked forward to be paid the reward. [27](#) By faith he forsook Egypt, not fearing the wrath of the king; and he survived after he had seen God, who is invisible. [28](#) Through faith he instituted the passover, and sprinkled the blood, lest he who destroyed the first-born should touch them. [29](#) By faith they passed through the Red Sea as by dry land: but in it the Egyptians were drowned when they made the attempt. [30](#) By faith the walls of Jericho fell down, after they were being encompassed seven days. [31](#) By faith Rahab the harlot did not perish with those who were disobedient, for she had received the spies in peace.

[32](#) And what more shall I say? for time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jeph'tha-e, and of David also, and Samuel, and of the rest of the prophets: [33](#) Who through faith conquered kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, [34](#) Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, and became valiant in battle, and routed the camps of enemies; [35](#) Restored to women their sons, raised from the dead: while others died through tortures, not hoping for deliverance; that they might have a better resurrection: [36](#) Others endured mockings and scourgings, still others were delivered to bonds and imprisonment: [37](#) Others were stoned, others were sawn apart, others died by the edge of the sword: others wandered about, wearing sheep skins and goat skins; destitute, afflicted and tormented; [38](#) Of whom the world was not worthy: they wandered as though lost in the desert, and in mountains, and in dens and in caves of the Earth. [39](#) Thus these all, having obtained a testimonial through the faith, did not receive the promise: [40](#) Because God, from the beginning, provided for our help lest, without us, they should not be made perfect.

Hebrews 12

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

[1](#) THEREFORE, seeing we also are surrounded with so great a cloud of witnesses, let us lay aside every weight, and the sin which does so easily beset us, and let us run with patience the race that is set before us; [2](#) And let us look to Jesus, who was the author and the perfecter of our faith; and who, instead of the joy which he could have had, endured the cross, suffered shame, and is now seated at the right hand of

the throne of God. [3](#) See, therefore, how much he has suffered from the hands of sinners, from those who were a contradiction to themselves, lest you become weary and faint in your soul.

[4](#) You have not yet come face to face with blood in your striving against sin. [5](#) And you have forgotten the teaching which has been told to you as to children, My son, despise not thou the chastening of the LORD, nor let your soul faint when thou art rebuked of him, [6](#) For whom the LORD loves, he chastens him, and disciplines the sons with whom he is pleased. [7](#) Now, therefore, endure discipline, because God acts toward you as towards sons; for where is the son whom the father does not discipline? [8](#) But if you are without discipline, that very discipline by which every man is trained, then you are strangers and not sons. [9](#) Furthermore if our fathers of the flesh corrected us and we respected them, how much more then should we willingly be under subjection to our Spiritual Father, and live? [10](#) For they only for a short while, disciplined us as seemed good to them; but God corrects us for our advantage, that we might become partakers of his holiness. [11](#) No discipline, at the time, is expected to be a thing of joy, but of sorrow; but in the end it produces the fruits of peace and righteousness to those who are trained by it. [12](#) Therefore, be courageous and strong; [13](#) And make straight the paths for your feet, so that the weak do not go astray but are healed. [14](#) Follow peace with all men, and holiness, without which no man shall see our LORD. [15](#) Take heed lest any man among you be found short of the grace of God; or lest any root of bitterness spring forth and harm you, and thereby many be defiled; [16](#) Or lest any man among you be found immoral and weak like Esau, who sold his birthright for a morsel of meat. [17](#) For you know that afterward when he wished to inherit the blessing, he was rejected, and he had no chance of recovery, even though he sought it with tears.

[18](#) For you have yet neither come near the roaring fire, nor the darkness nor the storm nor the tempest, [19](#) Nor to the sound of the trumpet and the voice of the word; which voice they heard but refused so that the word will not be spoken to them anymore. [20](#) For they could not survive that which was commanded, for if even a beast drew near the mountain, it would be stoned. [21](#) And so terrible was the sight, that Moses said, I fear and quake. [22](#) But you have come near to Mount Zion, and to the city of the living God, the heavenly Jerusalem, and to the innumerable multitude of angels, [23](#) And to the congregation of the first converts who are enrolled in heaven, and to God the Judge of all, and to the spirits of pious men made perfect [24](#) And to Jesus, the mediator of the new covenant, and to the sprinkling of his blood, which speaks a better message than Abel did. [25](#) Beware, therefore, lest you refuse him who speaks to you. For if they were not delivered who refused him who spoke with them on Earth, much more can we not escape if we refuse him who speaks to us from heaven: [26](#) The one whose voice shook the Earth; but now he has promised, saying, Once more I will shake not only the Earth, but also Heaven. [27](#) And this word, Once more, signifies the change of things which may be shaken, because they are made, in order that the things which cannot be shaken may remain. [28](#) Therefore, we receiving a kingdom which cannot be shaken, let us hold fast that grace whereby we may serve and please God with reverence and godly fear: [29](#) For our God is a consuming fire.

Hebrews 13

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

[1](#) LET brotherly love continue in you. [2](#) And forget not hospitality toward strangers: For thereby some were worthy to entertain angels unawares. [3](#) Remember those who are in prison, as though you were a prisoner with them; remember those who suffer adversity, for you are human also. [4](#) Marriage is honourable in all, and the bed undefiled; but God will judge those who practice vice and adultery; [5](#) Do

not be carried away by the love of money; but be content with what you have: for the LORD himself has said, I will never leave thee, nor forsake thee. [6](#) So that we may boldly say, The LORD is my helper, and I will not fear what man shall do unto me. [7](#) Remember those who are your leaders, those who have spoken the word of God to you: mark the completeness of their works, and imitate their faith. [8](#) Jesus Christ the same yesterday, and today, and for ever. [9](#) Do not be carried away by strange and divers doctrines. For it is a good thing to strengthen our hearts with grace; not with food, because it did not help those who greatly sought after it. [10](#) We have an altar from which those who minister in the tabernacle have no right to eat. [11](#) For the flesh of the beasts, whose blood is brought into the sanctuary by the high priest for sin, is burned outside the camp. [12](#) Wherefore Jesus also, that he might sanctify his people with his own blood, suffered outside the city. [13](#) Let us go forth therefore to him outside the camp, bearing his reproach. [14](#) For here we have not a permanent city, but we seek one to come. [15](#) By him, therefore, let us always offer the sacrifice of praise to God, that is, the fruit of the lips giving thanks to his name. [16](#) And do not forget kindness and fellowship with the poor: for with such sacrifices God is well pleased. [17](#) Listen to your spiritual leaders, and obey them: for they are watchful guardians of your souls, as one who must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

[18](#) Pray for us: for we trust we have a good conscience, in all things willing to live honestly. [19](#) But above all, I beseech you to do this that I may return to you sooner. [20](#) Now the God of peace, who brought again from the dead our LORD Jesus, that great shepherd of the sheep through the blood of the everlasting covenant, [21](#) Make you perfect in every good work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen. [22](#) And I beseech you, my brethren, to be patient in the word of comfort: for I have written you very briefly. [23](#) You should know our brother Timothy has been set at liberty; and if he should come shortly, I will see you together with him. [24](#) Salute all your spiritual leaders and all the saints. All of the brethren of Italy salute you. [25](#) Grace be with you all. Amen.

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

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

The Holy Bible from Ancient Eastern Manuscripts

George Lamsa Translation of the Peshitta

James 1

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

1 JAMES, a servant of God and of our LORD Jesus Christ, to the twelve tribes which are scattered among the Gentiles, greeting.

2 MY brethren, take it as a joy to you when you enter into many and divers temptations; 3 For you know that the trial of faith will increase your patience. 4 And let patience be a perfect work, that you may be perfect and entire, lacking nothing. 5 If any of you lack wisdom, let him ask of God, who gives to all men liberally and with grace; and it shall be given him. 6 But let him ask in faith, not doubting. For he who doubts is like the waves of the sea driven by the wind and tossed. 7 Thus let not that man expect that he will receive anything of the LORD. 8 A double-minded man is unstable in all his ways. 9 Let the brother of low estate rejoice because he is exalted. 10 Let the rich man rejoice in his humbleness: because as the flower of the grass, so shall he pass away. 11 For as the sun rises with its burning heat and causes the grass to wither, and the flower to fall and its beauty to perish: so also shall the rich man fade away in his ways. 12 Blessed is the man who endures temptations: for when he is tested, he shall receive the crown of life, which God has promised to those who love him.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither does he tempt any man: 14 But every man is tempted by his own lust; and he covets and is enticed. 15 Then when lust has conceived, it brings forth sin: and sin when it has matured, brings forth death. 16 Do not err, my beloved brethren. 17 Every good and perfect gift is from above, and comes down from the Father of lights, with whom there is no variableness nor shadow of change. 18 It is he, who begot us of his own will with the word of truth, that we should be the first fruits of his creatures.

19 Therefore, my beloved brethren, let every man be swift to hear, and slow to speak, and slow to anger: 20 For the wrath of man does not bring about the righteousness of God. 21 Wherefore cast away all filthiness, and all the multitude of evil things, and receive with meekness the engrafted word, which is able to save your souls. 22 But you be doers of the word, and not hearers only, deceiving your own selves. 23 For if any be a hearer of the word, and not a doer, he is like a man who sees his face in a mirror; 24 For he sees himself and goes his way, and forgets how he looked. 25 But whoever looks into the perfect law of liberty, and abides in it, is not merely a hearer of the word which can be forgotten but a doer of the work, and this man shall be blessed in his work. 26 If any man thinks that he ministers to God, and does not control his tongue, he deceives his own heart, and this man's ministry is in vain. 27 For a pure and holy ministry before God, the Father, is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world.

James 2

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

1 MY brethren, do not, with hypocrisy, uphold the glorious faith of our LORD Jesus Christ. 2 For if there should enter into your synagogue a man with gold rings and costly garments, and there should also enter a poor man in soiled clothing; 3 And you should attend to the one who wears the beautiful

clothing, and say to him, Sit here in a good place; and say to the poor man, Stand up there, or sit here before our footstool; [4](#) Are you not then showing partiality, and thereby give preference to evil thoughts? [5](#) Hear this, my beloved brethren, Has not God chosen the poor of the world who are rich in faith, to be heirs of the kingdom which God has promised to those who love him? [6](#) But you have despised the poor. Do not rich men exalt themselves over you and drag you before the judgment seat? [7](#) Do not they blaspheme against that good name by which you are called?

[8](#) If you fulfil the law of God by this, as it is written, Thou shalt love thy neighbour as thyself, you do well: [9](#) But if you discriminate among men, you commit sin and you will be condemned by the law as transgressors of the law. [10](#) For whoever shall keep the whole law, except that he fail in but one statute, he is guilty as to the whole law. [11](#) For he who said, Thou shalt not commit adultery, said also, Thou shalt not kill. Now if you do not commit adultery, but you kill, you have become a transgressor of the law. [12](#) So speak and so act, as men who are to be judged by the law of liberty. [13](#) For a judgment without mercy will be on him, who does not show mercy; for you exalt yourselves by having mercy over judgment.

[14](#) Though a man say he has faith, what profit is it, my brethren, if he does not have works? Can faith save him? [15](#) If a brother or sister be naked, and lacking of daily food, [16](#) And one of you say to them, Depart in peace, be warmed, and be filled; yet you do not give to them those things which are needed for the body, what does it profit? [17](#) Even so faith, without works, is dead, by itself. [18](#) For a man may say, You have faith, and I have works: show me your faith without your works, and I will show you my faith by my works. [19](#) You believe that there is one God; you do well. The devils also believe, and they tremble. [20](#) Would you know, O weak man, that faith without works is dead? [21](#) Was not our father Abraham justified by works, when he raised Isaac his son upon the altar? [22](#) You can see, how his faith helped his works, and how by works his faith was made perfect. [23](#) And the scripture was fulfilled which said, Abraham believed God, and it was accounted to him for righteousness: and he was called the Friend of God. [24](#) You see then, how a man by works becomes righteous, and not by faith only. [25](#) Likewise also was not Rahab the harlot, justified by works, when she welcomed the spies, and sent them out another way? [26](#) For as the body without the spirit is dead, so also faith without works is dead.

James 3

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

[1](#) MY brethren, do not allow doubtful teachers among you; but know, that we are under a great judgment. [2](#) For in many things we all stumble. Anyone who does not offend in word, this one is a perfect man, and able also to subdue his whole body. [3](#) Behold, we put bits into the mouths of horses, that they may obey us; and we turn about their whole body. [4](#) Behold also the ships, great as they are, when driven by severe winds, they are turned about with a very small rudder, wherever the pilot wishes. [5](#) Even so the tongue is a little member, and boasts great things. Likewise, a small fire sets ablaze the large forests. [6](#) The tongue is a fire, and the sinful world like a forest: that very tongue, while it is among our members, can defile our whole body, and set on fire the records of our race which have rolled down from the beginning: and in the end it is consumed by fire. [7](#) For every kind of beasts, and of birds, and of creatures of the sea and of the land are under the subjugation of the will of man. [8](#) But the tongue no man can tame; it is an unruly evil, full of deadly poison. [9](#) By it we bless the LORD and the Father; and by it we curse men, who are made in the image of God: [10](#) Out of the same mouth proceed curses and blessings. My brethren, these things ought not so to be. [11](#) Can there spring forth from the same

fountain, both sweet water and bitter water? [12](#) Can the fig tree, my brethren, bear olives? Or the vine, figs? likewise also salt water cannot be made sweet.

[13](#) Who is wise among you and has training? let him prove his words by his good deeds, in the humbleness of wisdom. [14](#) But if you have bitter envying among you, or strife in your hearts, do not boast and do not lie against the truth. [15](#) This wisdom does not come from above, but it is earthly, sensual, devilish. [16](#) For wherever envy and strife are, there is confusion and every sort of evil. [17](#) But the wisdom that is from above is first pure then full of peace, and gentle, obedient, full of mercy and good fruits, without partiality, and without hypocrisy. [18](#) And the fruit of righteousness is sown in peace by the peacemakers.

James 4

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

[1](#) FROM whence come conflicts and quarrels among you? Is it not from the lusts that war in your members? [2](#) You covet, and do not obtain; you kill and envy, but you cannot possess; you strive and fight, yet you have nothing, because you do not ask. [3](#) You ask and you do not receive because you do not ask sincerely, you ask that you may satisfy your lusts. [4](#) O you adulterers! Do you not know that the love for worldly things is enmity with God? Whosoever, therefore, esteems worldly things is the enemy of God. [5](#) Or do you think that the scripture said in vain, The pride that dwells in us is provoked by jealousy? [6](#) But our LORD has given us abundant grace. Therefore he said, God humbles the proud, but gives grace to the humble. [7](#) Submit yourselves therefore to God. Resist Satan, and he will flee from you. [8](#) Draw near to God, and he will draw near to you. Cleanse your hands, O you sinners! And purify your hearts, O you of doubtful mind! [9](#) Humble yourselves, and mourn; let your laughter be turned to weeping, and your joy to sorrow. [10](#) Humble yourselves before the LORD and he shall lift you up.

[11](#) Do not speak against one another, my brethren, for he who speaks against his brother, and judges his brother, speaks against the law, and judges the law; but if you judge the law, you are not a doer of the law, but a judge of it. [12](#) For there is one lawgiver and judge, who is able to save and to destroy: who are you to judge your neighbour? [13](#) What then shall we say of those who say, Today or tomorrow we will go to a certain city, and will work there a year, and will trade and prosper? [14](#) They do not know what will happen tomorrow! For what is our life? It is but a vapour, which appears for a little while, and then vanishes away. [15](#) Instead of that they should say, If the LORD will, we shall live, and do this, or that. [16](#) But now they are proud in their boasting: all such pride is evil. [17](#) Therefore he who knows to do good, and does not do it, to him it is sin.

James 5

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

[1](#) O YOU rich men, weep and howl for the miseries which shall come upon you! [2](#) Your riches are destroyed and rotted, and your garments are moth-eaten. [3](#) Your gold and silver are tarnished, and the rust of them will be a testimony against you, and shall eat your flesh. The treasures which you have heaped together will be as fire to you for the last days. [4](#) Behold, the wage of the labourers, who have reaped down your fields, that which you have fraudulently kept back, cries: and the cry of the reapers has already entered into the ears of the LORD of sabbath. [5](#) For you have had your luxuries on Earth and

have been greedy; you have fed your bodies as for the day of slaughter. [6](#) You have condemned and murdered the righteous; and yet he does not resist you. [7](#) But you, my brethren, be patient, until the coming of the LORD, just as the husbandman waits for the precious crops of his field, and has long patience for it, until he receives the early and the latter rain. [8](#) You be patient also: strengthen your hearts: for the coming of our LORD is at hand. [9](#) Complain not one against another, my brethren, lest you be condemned: for behold judgment is at hand. [10](#) My brethren, take the prophets who have spoken in the name of the LORD, for an example of patience in your suffering. [11](#) Behold, we count them happy who endure. You have heard of the patience of Job, and you have seen what the LORD did for him at the end; for the LORD is very merciful and compassionate.

[12](#) But above all things, my brethren, do not swear, neither by Heaven, neither by the Earth, neither by any other oath: but let your words be yes, yes, and no, no; lest you fall under condemnation. [13](#) If any among you be afflicted, let him pray. If any be merry, let him sing psalms. [14](#) And if any be sick, let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of our LORD: [15](#) And the prayer of faith shall heal the sick, and our LORD shall raise him up; and if he has committed sins, they shall be forgiven him. [16](#) Confess your faults one to another, and pray one for another, that you may be healed. The effectual fervent prayer of a righteous man is powerful. [17](#) Even Elijah, who was a weak man like ourselves, prayed earnestly that it might not rain upon the land, and it did not rain for three years and six months. [18](#) And he prayed again, and the heaven gave rain, and the Earth brought forth her fruits. [19](#) My brethren, if any of you do err from the way of the truth, and someone converts him from his error, [20](#) Let him know that he who converts a sinner from the error of his way, shall save his soul from death, and shall wipe out a multitude of sins.

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

The Holy Bible from Ancient Eastern Manuscripts

George Lamsa Translation of the Peshitta

1 Peter 1

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

1 PETER, an apostle of Jesus Christ, to the chosen ones and pilgrims, scattered throughout Pontus, Galatia, Cap-pado'cia, Asia Minor and Bi-thyn'i-a, 2 Who have been chosen by the foreknowledge of God the Father, through sanctification of the Spirit, to be obedient and to sprinkle the blood of our LORD Jesus Christ: Grace to you and peace, be multiplied.

3 Blessed be God, the Father of our LORD Jesus Christ, who by his abundant mercy has again renewed us spiritually to a lively hope by the resurrection of Jesus Christ from the dead, 4 To an inheritance incorruptible and undefiled, that does not fade away, and is prepared in heaven for you, 5 While you are kept by the power of God through faith, for the life eternal which is ready to be revealed at the last time.

6 Wherein you will rejoice for ever, though at present you are sorrowful for a while, through diverse trials which have come upon you: 7 So that the proof of your faith, being much more precious than refined gold which has been purified by fire, may be made manifest for the glory and honour and praise at the appearing of Jesus Christ, 8 Whom you have not seen, but whom you yet love, and in whose faith you rejoice with exceeding joy that cannot be described; 9 And you will receive the reward for your faith, even the salvation of your souls.

10 For which very salvation the prophets searched diligently when they prophesied concerning the grace which was to be given to you. 11 They searched to find out at what time it would be revealed, and the Spirit of Christ which dwelt in them testified beforehand the sufferings of Christ, and the glory that should follow. 12 And everything they were searching for was revealed to them because they did not seek for their own benefit, but they prophesied the things which concerned us, the things which now have been revealed to you by those who have preached the gospel to you through the Holy Spirit sent from heaven; which things the angels also desire to look into.

13 Wherefore gird up the loins of your mind, be wide awake, and hope for the joy that is coming to you at the revelation of our LORD Jesus Christ; 14 Like obedient children, not partakers again in those sinful desires for which you once lusted in your ignorance: 15 But be you holy in all your conduct, as he who has called you is holy; 16 Because it is written, Be you holy, even as I am holy. 17 And if you call on the Father, who is impartial and who judges every man according to his works, conduct yourselves reverently during the time of your sojourning here: 18 Knowing that you have not been redeemed from your empty works which you have received from your fathers by corruptible silver and gold; 19 But with the precious blood of the Lamb without blemish and without spot which is Christ: 20 Who verily was foreordained for this very purpose, before the foundation of the world, and was manifest in these last times, for your sakes, 21 Who by him do believe in God, who raised him up from the dead, and gave him glory; that your faith and hope might rest on God. 22 Let your souls be sanctified by obedience to the truth, and be filled with sincere love, so that you may love one another with pure and perfect hearts: 23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which lives and abides for ever.

[24](#) For all flesh is as grass, and all its glory is as the flower of the field. The grass withers and the flower fades away: [25](#) But the word of our God endures for ever. And this is the very word which has been preached to you.

1 Peter 2

<http://www.studylight.org/bible/glt/1-peter/2.html>

[1](#) THEREFORE lay aside all malice and all guile, and hypocrisies, and envies, and evil accusations, [2](#) And become like newborn babes, and long for the word, as for pure and spiritual milk, that you may grow to salvation by it: [3](#) If so be you have tasted and found out that the LORD is good.

[4](#) The one to whom you are coming is the living stone, whom men have rejected, and yet he is chosen and precious with God; [5](#) You also, as living stones, build up yourselves and become spiritual temples and holy priests to offer up spiritual sacrifices, acceptable to God by Jesus Christ. [6](#) For as it is said in the scriptures, Behold, I lay in Sion, a chief corner stone, approved, precious: and he who believes on him shall not be ashamed. [7](#) It is to you who believe, therefore, that this honour is given; but to those who are disobedient, he is a stumbling stone and a stone of trouble. [8](#) And they stumble over it because they are disobedient to the word for which they were appointed. [9](#) But you are a chosen people; ministers to the kingdom, a holy people, a congregation redeemed to proclaim the glories of him who has called you out of darkness to his marvellous light: [10](#) You, who in the past were not considered a people, but who are now the people of God: who had not obtained mercy, but who now have mercy poured out upon you. [11](#) Dearly beloved, I beseech you as strangers and pilgrims, abstain from carnal desires, which war against the soul; [12](#) And let your conduct be good before all men, so that those who speak evil words against you, may see your good works and glorify God at the day of trial.

[13](#) Submit yourselves to all human authority for God's sake: whether it be to kings, because of their power, [14](#) Or to judges because from them officers are sent for the punishment of offenders, and to bestow honour on those who do good. [15](#) For such is the will of God, that by your good works you may silence the mouth of foolish men, who know not God. [16](#) Act as free men, and not as men who use their liberty as a cloak for their maliciousness; but as the servants of God. [17](#) Honour all men. Love your brethren. Fear God. Honour the king. [18](#) And the servants among you, let them be submissive to their masters with due respect, not only to those who are good and gentle, but also to those who are severe and difficult. [19](#) For such men have favour before God; because of a good conscience they endure sorrows which come upon them unjustly. [20](#) What praise have they who endure suffering because of their faults? But when you do good, and are made to suffer, and you take it patiently, then your glory is greater with God. [21](#) For to this purpose you were called: because Christ also died for us, leaving us an example, that we should follow in his footsteps. [22](#) Who did no sin, neither was guile found in his mouth: [23](#) Who, when he was reviled, he did not revile again: when he suffered he did not threaten, but committed his cause to him who judges righteously: [24](#) And he bore all our sins, and lifted them with his body on the cross, that we being dead to sin, should live through his righteousness: and by his wounds you were healed. [25](#) For you had gone astray like sheep, but you have now returned to the Shepherd and the Guardian of your souls.

1 Peter 3

<http://www.studydrive.org/bible/glt/1-peter/3.html>

1 LIKEWISE, you wives, be submissive to your own husbands, so that those who obey not the word may be won without difficulty through your good example. 2 When they see that you conduct yourselves with respect and modesty. 3 And do not adorn yourselves with outward adornments such as plaiting your hair, or the wearing of ornaments of gold, or costly apparel: 4 But adorn yourselves by the spiritual man within you, with meek pride which is incorruptible and an ornament which is rich in the sight of God. 5 For so also in the past did the holy women, who trusted in God, adorn their lives and were submissive to their own husbands: 6 Even as Sara was submissive to Abraham and called him my LORD: whose daughters you are by reason of good works, and so long as you are not confused by any kind of false value. 7 Likewise, you husbands, live with your wives with understanding, and hold them with tenderness like delicate vessels, because they also will inherit with you the gift of everlasting life; do this that you may not be hindered in your prayers.

8 Finally, live in harmony, share the suffering of those who suffer, be affectionate one to another, and be kind and gentle: 9 Not rendering evil for evil, nor railing for railing, but instead of these, render blessing; for to this end you have been called, that you may inherit a blessing. 10 Now, therefore, he who desires eternal life and wants to see good days, let him refrain his tongue from evil, and his lips that they speak no guile: 11 Let him refrain from evil and do good; let him seek peace and pursue it. 12 For the eyes of the LORD are on the righteous, and his ears are open to their prayers, but the countenance of the LORD is against the wicked. 13 And who is he that can harm you if you are zealous followers of that which is good? 14 But, and if you suffer for righteousness' sake, you are blessed: and be not afraid of those who terrify you, neither be troubled. 15 But sanctify the LORD Christ in your hearts: and be ready to give an answer in meekness and reverence to everyone who seeks from you a word concerning the hope of your faith:

16 Having a good conscience; so that they who speak evil of you, as of evil doers, may be ashamed as men who belittle your good works in Christ. 17 For it is better, if it is the will of God, that you suffer for good deeds, rather than for evil doing.

18 For Christ also once suffered for our sins, a just man for sinners, that he might bring you to God, wherefore while he died in the flesh, he lives in the Spirit. 19 And he preached to the souls imprisoned in Sheol; 20 Those who in the past were disobedient; and in the days of Noah, when the Spirit of God had patience, he commanded an ark to be made in the hope of their repentance, but only eight souls entered into it, and were saved by it floating upon the water.

21 You also are saved in that very manner by baptism, not merely by washing the filth from the body, but by confessing God with a clean conscience, and by the resurrection of Jesus Christ, 22 Who is taken up to heaven, and is at the right hand of God; angels and authorities and powers being made subject to him.

1 Peter 4

<http://www.studylight.org/bible/glt/1-peter/4.html>

1 FORASMUCH then as Christ has suffered for you in the flesh, arm yourselves also with this very thought; he who subdues his body ceases from all sin; **2** That he should no longer live the rest of his time in the flesh to the lusts of men, but to the will of God. **3** For the time past sufficed to have wrought the will of the pagans when you lived in lasciviousness, drunkenness, revellings, indecent singing, and worship of idols.

4 And behold, they think it strange that you do not indulge with them in the past excesses, and they blaspheme against you. **5** And they shall answer to God who is to judge the quick and the dead. **6** For, for this cause the gospel was preached also to those who are dead: that they might be judged according to men in the flesh, and live according to God in spirit.

7 But the end of all things is at hand: be devout therefore, and be mindful of prayer. **8** And above all things have fervent charity towards one another: because charity covers a multitude of sins. **9** Be hospitable to strangers without grudging. **10** So let everyone of you according to the gift he has received from God, minister the same to your fellowmen, like good stewards of the manifold grace of God. **11** If any man preach, let him preach the word of God; and if any man minister, let him do it according to the ability which God has given him: so that in everything you do, God may be glorified through Jesus Christ, to whom belongs glory and honour for ever and ever. Amen.

12 My beloved, do not think it strange at the trials that come upon you, as though some strange thing happened to you: because these things are to prove you. **13** But rejoice, for you are partakers of Christ's sufferings; and when his glory shall be revealed you may be glad also with exceeding joy. **14** If you are reproached for the name of Christ, blessed are you: for the glorious Spirit of God rests upon you. **15** But let none of you suffer the fate of a murderer, or a thief, or a malefactor. **16** If any man suffers as a Christian, let him not be ashamed: but let him glorify God through that very name. **17** For the time is come that judgment must begin with the house of God: and if it first begins with us, what shall be the end of those who do not obey the gospel of God? **18** And if the righteous scarcely be saved, how shall the wicked and the sinner stand judgment? **19** Therefore let those who suffer according to the will of God commit their souls to him in well doing, as to a faithful Creator.

1 Peter 5

<http://www.studylight.org/bible/glt/1-peter/5.html>

1 I EXHORT the ministers who are among you, for I also am a minister and a witness of the sufferings of Christ, and a partaker of the glory that shall be revealed. **2** Feed the flock of God which is entrusted to your care and shepherd them spiritually, not by constraint, but willingly; not for filthy lucre, but with all your heart. **3** Live not as overlords over the flock, but as good examples to them. **4** And when the chief Shepherd shall appear, you shall receive a crown of glory that will not fade away.

5 And you too, young people, submit yourselves to your elders; and clothe yourselves with humility toward one another, for God resists the proud, and gives grace to the humble. **6** Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: **7** Casting all your cares upon God; for he cares for you.

8 Be vigilant, and be cautious; because your adversary, the devil, as a roaring lion, walks about, seeking whom he may devour: 9 Rise up, therefore, against him, as you are steadfast in the faith, knowing that your brethren who are in the world also suffered these same afflictions.

10 But the God of all grace, who has called us to his eternal glory by Christ Jesus, whom God has given to us; will strengthen us to endure these little afflictions that we may be made steadfast and remain in him for ever. 11 To him be glory and dominion and honour for ever and ever. Amen. 12 By Sil-va'nus, a faithful brother, I have written you these things briefly according to my opinion, exhorting and testifying that this is the true grace of God wherein you stand. 13 The chosen church which is at Bab'ylon, and Mark, my son, salutes you. 14 Greet one another with a holy kiss. Peace be with you all who are in Christ. Amen.

BOOK of TRUTHS – PADGETT MESSAGES:

October 26, 1915 – Peter

Book of Truths

1914 – 1923

www.lulu.com

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

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

The Holy Bible from Ancient Eastern Manuscripts

George Lamsa Translation of the Peshitta

2 Peter 1

<http://www.studylight.org/bible/glt/2-peter/1.html>

1 SIMON Peter, a servant and apostle of Jesus Christ, to those who through the righteousness of our LORD and Saviour Jesus Christ have been made equal with us in the precious faith; 2 Grace and peace be multiplied to you through the knowledge of our LORD Jesus Christ, 3 Who has given us all things that pertain to the power of God, for life and worship of God, through the knowledge of him who has called us by his glory and excellence; 4 Whereby are given unto us exceeding great and precious promises: that by these you might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And beside this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; 6 And to knowledge, self-control; and to self control, patience; and to patience, godliness; 7 And to godliness, brotherly kindness; and to brotherly kindness, love. 8 For when these things are found among you and abound, you are not empty nor unfruitful in the knowledge of our LORD Jesus Christ. 9 But he who lacks these things is blind, and cannot see afar off, and has forgotten that he was cleansed from his former sins. 10 For this very reason, my brethren, be diligent; for through your good deeds, you make your calling and your election sure: and when you do these things, you shall never fall: 11 For by so doing, an entrance shall be given freely to you into the everlasting kingdom of our LORD and Saviour Jesus Christ.

12 Wherefore I will not be negligent to put you always in remembrance of these things, though you know them well; and you rely on this very truth. 13 Therefore I think it is right, as long as I am in this body, to stir you up by putting you in remembrance; 14 Knowing that shortly I must depart this life, even as our LORD Jesus Christ has shown me. 15 Be diligent always, that you may be able to keep these things in remembrance; even after my departure.

16 For we have not followed cunningly devised fables, when we made known to you the power and coming of our LORD Jesus Christ, for we were eye-witnesses of his majesty. 17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent and majestic glory, This is my beloved Son, in whom I am well pleased. 18 And this very voice which came from heaven we also heard when we were with him on the holy mount.

19 We have also a true word of prophecy; you do well when you look to it for guidance, as you look to the lamp that shines in a dark place until the dawn of day, when the sun will shine in your hearts: 20 Knowing this first, that not every prophetic writing is made clear in its own book. 21 For the prophecy did not come by the will of man, but holy men of God spoke when they were inspired by the Holy Spirit.

2 Peter 2

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

1 BUT there were false prophets also among the people, even as there will be false teachers among you, who shall bring in damnable heresies, even denying the LORD who has redeemed them, and thus bringing upon themselves swift destruction. 2 Many will follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness, they will exploit you with feigned words: whose judgment from the very beginning has not ceased and their damnation is always active. 4 God did not spare the angels, who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for tormenting judgment; 5 And did not spare the old world, but saved Noah the preacher of righteousness, with his family, eight in all, when he brought the flood upon the wicked people; 6 And set afire the cities of Sodom and Gomorrah, and condemned them with an upheaval, making them an example to those who hereafter should live ungodly;

7 And delivered righteous Lot, mortified by the filthy conduct of the lawless: 8 For while that pious man dwelt among them, in seeing and hearing their unlawful deeds, his righteous soul was vexed from day to day. 9 The LORD knows how to deliver from distress those who revere him, and he will reserve the wicked to be punished at the judgment day.

10 And especially will he punish those who follow after filthy lusts of the flesh, and have no respect for authority. Arrogant and self willed are they who do not tremble when they blaspheme against the glory; 11 Whereas angels who are greater in power and might do not bring upon themselves the condemnation of blasphemy. 12 But these men, as natural brute beasts, made for slaughter and destruction, speak evil of the things which they do not understand; and shall utterly perish in their own corruption; 13 And shall receive the reward of iniquity as they consider it a delightful thing to revel in the daytime. Spots and blemishes have they who sport themselves with their own deceivings as they feast in idleness; 14 And have eyes full of adultery, and of sin that does not cease: beguiling, unstable souls are they whose hearts are well versed in covetousness: accursed sons are they. 15 Who have forsaken the right way and are gone astray, following the way of Ba'laam, the son of Be-or, who loved the wages of unrighteousness; 16 But who was rebuked for his iniquity: a dumb ass, speaking with man's voice, halted the folly of the prophet. 17 These men are springs without water, as clouds that are carried with a tempest; the mist of darkness is reserved to them forever. 18 For when they speak great swelling words of vanity, they allure through the sensual lusts of the flesh; but there are those who flee at a word of warning from those who live in error. 19 They, while they promise liberty, themselves are the slaves of corruption: for a man is overcome by whatever it is that enslaves him. 20 For if after they have escaped the pollutions of the world through knowledge of our LORD and Saviour Jesus Christ, they are again entangled by these very things, and overcome, the latter end is worse with them than the beginning. 21 Verily it would have been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment that was delivered to them. 22 It will come to pass with them according to the true proverb, The dog returns to his own vomit, and the sow that was washed to her wallowing in the mire.

2 Peter 3

<http://www.studylight.org/bible/glt/2-peter/3.html>

1 IT has been a long time since I have writ ten you, my beloved, but now I write you this second epistle; in both of them I have endeavoured to stir up your pure minds by way of remembrance: 2 That you may be mindful of the words which were spoken before by the holy prophets, and of the commandment, given through us, the Apostles of our LORD and Saviour:

3 Knowing this first, that there shall come in the last days mockers who scoff, following after their own lusts, 4 And saying, Where is the promise of his coming? for since our fathers passed away, all things continue as they were from the beginning of the creation. 5 Of this they are willingly ignorant: that by the word of God the heavens were of old, and the Earth standing out of water, and in the water; 6 And those men, because of whose deeds the world of that time was overflowed with water, perished: 7 But the present heavens and Earth are sustained by his word, and are reserved for fire on the day of judgment which is the day of destruction of ungodly men.

8 But, my beloved, do not forget this one thing, that one day is with the LORD as a thousand years, and a thousand years as one day.

9 The LORD is not negligent concerning his promises, as some men count negligence; but is longsuffering toward you, not wishing that any should perish, but that all should come to repentance.

10 But the day of the LORD will come as a thief in the night, when the heavens shall suddenly pass away, and the universe shall separate as it burns, and the Earth also and the works that are in it, shall pass away.

11 Now since all these things are to be dissolved, what manner of persons ought you to be in your holy conduct and godliness, 12 Looking for and longing for the coming of the day of God, wherein the heavens being tested with fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new Earth, in which dwells righteousness. 14 Therefore, my beloved, while you look for these things, be diligent that you may be found by him in peace, without spot, and blameless. 15 And consider that the long suffering of the LORD is salvation; even as our beloved brother Paul also, according to the wisdom given to him, has written to you; 16 As also in all his epistles, he spoke concerning these things, in which there are certain things so hard to be understood that those who are ignorant and unstable pervert their meaning, as they do also the other scriptures, to their own destruction. 17 You therefore, my beloved, seeing that you know these things beforehand, beware, lest you follow the error of the lawless, and fall from your own steadfastness. 18 But grow in grace and in the knowledge of our LORD and Saviour Jesus Christ, and of God the Father. To him be glory both now and forever, and through all eternity. Amen.

November 29, 1918 – Peter

Book of Truths

www.lulu.com

As you may not know, there is in our world a law which makes the soul of one who has not yet been purified suffer the penalties for the acts of sin and evil of which he may have been guilty during his Earth life. And there is no forgiveness of these acts, in the sense taught by the theologians and churches; the only forgiveness is the cessation of recollection of these acts, so that they become as though they had

never been. As the soul becomes purified and in harmony with the laws of its creation, it then comes into its natural condition; and then, and then only, forgiveness takes place.

God does not forgive by the mere act of pronouncing forgiveness, or by any arbitrary and sudden blotting out of sins, without first removing the condition which creates the inharmony. And so you will understand that He cannot forgive sin in this way, neither can the popes, priests, teachers or churches; and the pronouncing of forgiveness by these men constitutes a deception of and an injury to the persons who pray and ask for forgiveness.

And for such deception these men will have to answer, when they come to the spirit world and realize the truth of forgiveness, and the great deception that they had practiced upon those who were their followers and believers in these false doctrines. Many spirits are now living and suffering in darkness in their purgatories just because of their belief, and the results thereof, in these misleading teachings.

There is no forgiveness until man makes the effort by struggling and succeeding in getting rid of these recollections; and such riddance can be obtained only by men realizing the fact that sin is only the effect of their having done those things, and thought those thoughts which are out of harmony with the will of God and the laws governing the creation of man.

There can be no sinning of the physical body, or of the spirit body, but only of the soul, caused by the exercise of the will in a manner antagonistic to the will of the Father. The body, of course, is affected by these inharmonious thoughts and impelling directions of the will, and is caused thereby to commit the act which is the external demonstrator of the inharmonious exercise of the will. And as God leaves to man the freedom of exercising his will, and as such will may be influenced by the thoughts, desires and affections of his appetites and lusts, so God leaves to man the application of the remedies that will free the soul from such influence and effects as are caused by this exercise of the will. And only when these inharmonious thoughts and appetites and lusts become eliminated from his soul and desires, does the soul come into its natural condition and in harmony with the will of God.

Man, himself, must be the actor and the initiating force to bring about these changes in his will, and no assurances of forgiveness by popes, priests or churches can eradicate these contaminating influences, or remove that which is the cause of the sin, or the effect of the cause. You must see that there can be no relationship between these assurances of forgiveness, and the sin or the cause thereof. Prayer to the Father for forgiveness, or supplication to priests and church is supposed to effectuate the objects sought, but this belief is erroneous, and does not bring the relief prayed for.

Yet, prayer is a very important element in forgiveness. While the Father does not, and the priests and churches cannot, forgive sin in the manner mentioned, yet true, sincere prayer to the Father for forgiveness will bring its answer, and affect, not the sin, but the soul and state of men, so that their will and appetites and desires may be influenced in such a way that they will receive and realize the fact of a wonderful help in changing these appetites and desires, and in turning their thoughts to those things that will enable them to remove from their recollections the acts and thoughts which are the cause of the existence of their souls in a state of sin.

If men would only realize these truths, and when they desire the forgiveness of their sins, pray to the Father for help in turning away from these thoughts, and in exercising their will in accord with His will

– and not expect any arbitrary forgiveness or removal of their sins – they would find themselves on the way to this forgetfulness and the true forgiveness.

Well, I desired to write this short message and am pleased that I could do so.

Thanking you, I will say, goodnight. Your brother in Christ – Peter (Apostle of Jesus)

The Holy Bible from Ancient Eastern Manuscripts

George Lamsa Translation of the Peshitta

1 John 1

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

1 HE who was from the beginning, the one whom we have heard and seen with our eyes, looked upon and handled with our hands, we declare to you that he is the word of life. 2 For the life was manifested, and we have seen it, and bear witness to it, and preach to you eternal life, which was with the Father, and was revealed to us; 3 It is that which we have seen and heard that we declare to you, so that you also may have fellowship with us: and truly our fellowship is with the Father and with his Son Jesus Christ. 4 And these things we write to you, that our joy in you may be complete.

5 This then is the good news which we have heard from him, and declare to you, that God is light, and in him is no darkness at all. 6 If we say that we have fellowship with him and yet live in darkness, we lie, and do not follow the truth: 7 But if we live in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar and his word is not in us.

1 John 2

<http://www.studylight.org/bible/glt/1-john/2.html>

1 MY little children, these things I write to you, that you do not sin. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2 And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

3 And hereby we do know that we know him, if we keep his commandments. 4 He who says, I know him, and does not keep his commandments, is a liar, and the truth is not in him. 5 But whoso keeps his word, in him verily is the love of God perfected: hereby we know that we are in him. 6 He who says, he abides in him ought himself also so to walk, even as he walked.

7 My beloved, I do not write a new commandment to you, but an old commandment which you had from the beginning. The old commandment is the word which you have already heard. 8 Again, a new commandment I do write to you, which thing is true in Him and in you: because the darkness is past, and the true light now shines. 9 He who says he is in the light but hates his brother, is therefore in darkness even until now. 10 He who loves his brother abides in the light, and there is no cause for displeasure in him. 11 But he who hates his brother is in darkness, and walks in darkness, and does not know where he is going, because that darkness has blinded his eyes.

12 I write to you, little children, because your sins are forgiven you for his name's sake. 13 I write to you, fathers, because you have known him who is from the beginning. I write to you, young men, because you have overcome the evil one. I write to you, little children, because you have known the Father. 14 I have written to you, fathers, because you have known him that is from the beginning. I have

written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one. [15](#) Love not the world, neither the things that are in the world. If any love the world, the love of the Father is not in him. [16](#) For all that is in the world, the lust of the body, and the covetousness of the eyes, and the pride of material things; does not come from the Father, but is of the world. [17](#) And the world passes away, and the lust thereof: but he who does the will of God abides forever.

[18](#) My children, it is the last time: and as you have heard that a false Christ shall come, even now there are many false Christs, and from this we know that it is the last time. [19](#) They went out from among us, but they were not of us; for if they had been of us, they would have continued with us; but they left us, that it might be known they did not belong to us.

[20](#) But you have been anointed by the Holy One, and you are enabled to distinguish between men. [21](#) I have written to you not because you do not know the truth, but because you know it, and that no lie comes out of the truth. [22](#) Who is a liar but he who denies that Jesus is the Christ? He is a false christ, and whoever denies the Father, denies the Son also. [23](#) Whoever denies the Son, the same does not believe in the Father; but whoever acknowledges the Son, acknowledges the Father also. [24](#) Let that, therefore, abide in you which you have heard from the very beginning. For if that which you have heard from the beginning shall remain in you, you also shall continue in the Father and in the Son. [25](#) And this is the promise that he has promised us, even eternal life. [26](#) These things I have written to you concerning those who seduce you. [27](#) And you also, if the anointing which you have received from him abides among you, need no one to teach you: that same anointing which is of God, will teach you all things; it is a truth, and there is no lie in it; and even as I have taught you, abide in it.

[28](#) And now, my children, abide in him; that, when he shall appear, we may not be ashamed before him, but have pride at his coming. [29](#) If you know that he is righteous, you know also that every one who does righteousness is of him.

1 John 3

<http://www.studyLight.org/bible/glt/1-john/3.html>

[1](#) SEE how abundant the love of the Father is toward us, for he has called us sons and made us: therefore the world does not know us because it did not know him. [2](#) My beloved, now we are the sons of God, and as yet it has not been revealed what we shall be: but we know that when he shall appear, we shall be in his likeness; for we shall see him as he is. [3](#) Let every man who has this hope in him purify himself, even as he is pure.

[4](#) Whoever commits sin commits evil: for all sin is evil. [5](#) And you know that he was manifested to take away our sins; and in him is no sin. [6](#) Whoever abides in him does not sin: and whoever sins has not seen him, neither known him. [7](#) My children, let no man deceive you; he who does righteousness is righteous, just as Christ is righteous. [8](#) He who commits sin is of the devil; because the devil has been a sinner from the beginning. For this purpose the Son of God appeared, that he might destroy the works of the devil. [9](#) Whoever is born of God does not commit sin because God's seed is in him; and he cannot sin because he is born of God. [10](#) In this the children of God can be distinguished from the children of the devil: whoever does not practice righteousness and does not love his brother, does not belong to God.

[11](#) For this is the commandment that you have heard from the beginning, that you must love one another, [12](#) Not as Cain, who belonged to the wicked one and slew his brother. And why did he kill him? Because his own works were evil, and those of his brother were righteous. [13](#) So be not surprised, my brethren, if the world hates you.

[14](#) We know that we have passed from death to life, because we love our brethren. He who does not love his brother abides in death. [15](#) Whosoever hates his brother is a murderer: and you know that no murderer has eternal life abiding in him. [16](#) By this we know his love for us, because he laid down his life for us: and we ought to lay down our lives for our brethren. [17](#) Whoever has worldly goods, and sees his brother in need, and shuts his mercy from him, how can the love of God dwell in him? [18](#) My children, let us not love one another in word and in tongue, but in deed and in truth. [19](#) And by this we shall know that we are of the truth, and shall assure our hearts before he comes.

[20](#) For if our hearts condemn us, how much more, then, will God who is greater than our hearts and knows all things. [21](#) My beloved, if our hearts do not condemn us, then we have confidence before God. [22](#) And whatever we ask, we receive from him, because we keep his commandments, and do those things that are pleasing to him.

[23](#) And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he has commanded us. [24](#) Whosoever keeps his commandments will be guarded by him, and he will dwell in him. And by this we know that he abides in us, by the Spirit which he has given us.

1 John 4

<http://www.studyLight.org/bible/glt/1-john/4.html>

[1](#) MY beloved, do not believe every prophecy, but examine the prophecies to find out if they are of God: because many false prophets have appeared in the world. [2](#) The Spirit of God is known by this: Every prophecy which declares that Jesus Christ is come in the flesh is from God. [3](#) And every prophecy which does not declare that Jesus Christ has come in the flesh is not from God: but it is the prophecy of the false Christ, of whose coming you have heard, and who is even now already in the world.

[4](#) But you are of God, my children, and have overcome them: because he who is among you is greater than he who is in the world. [5](#) They are of the world; therefore they speak of the world, and the world hears them. [6](#) But we are of God: he who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error.

[7](#) My beloved, let us love one another: for love is from God; and everyone who loves is born of God, and knows God. [8](#) He who does not love, does not know God; for God is love. [9](#) By this was the love of God toward us made known, for God sent his only begotten Son into the world, that we might live through him. [10](#) Herein is love, not that we loved God, but that God loved us, and sent his Son to be the propitiation for our sins. [11](#) My beloved, if God so loved us, we ought also to love one another. [12](#) No man has seen God at any time. If we love one another, God abides in us, and his love is perfected in us; [13](#) Hereby we know that we abide in him, and he in us, because he has given us of his Spirit.

[14](#) And we have seen and do testify that the Father sent his Son to be the Saviour of the world.

[15](#) Whosoever shall confess that Jesus is the Son of God, God abides in him, and he in God. [16](#) And we have believed and have known the love that God has for us. God is love; and he who dwells in love, abides in God.

[17](#) Herein is his love made perfect in us, so that we may have boldness in the day of judgment: because as he is, so are we in this world. [18](#) There is no fear in love; but perfect love casts out fear: because fear is tormenting. He who fears is not made perfect in love. [19](#) We love God because he first loved us. [20](#) If a man say, I love God, and yet hates his brother, he is a liar: for he who does not love his brother whom he has seen, how can he love God whom he has not seen? [21](#) And this commandment we have from him, That he who loves God loves his brother also.

1 John 5

<http://www.studyLight.org/bible/glt/1-john/5.html>

[1](#) WHOSOEVER believes that Jesus is the Christ is born of God: and everyone who loves him who begat him, loves him also who is begotten of him. [2](#) And by this we know that we love the children of God, when we love God, and keep his commandments. [3](#) For this is the love of God, that we keep his commandments: And his commandments are not difficult. [4](#) For whoever is born of God triumphs over the world: and this is the victory which conquers the world, even our faith. [5](#) Who is he who triumphs over the world but he who believes that Jesus is the Son of God?

[6](#) This is he who came by water and blood, even Jesus Christ; not by water only, but by water and blood. And the Spirit testifies that that very Spirit is the truth. [7](#) For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. [8](#) And there are three to bear witness, the Spirit, and the water, and the blood: and these three are one. [9](#) If we accept the testimony of men, how much greater is the testimony of God: for this is the testimony of God, which he has testified of his Son.

[10](#) He who believes on the Son of God has this testimony in himself: he who does not believe God, has made him a liar; because he does not believe the record that God gave of his Son. [11](#) And this is the testimony, that God has given to us eternal life, and this life is in his Son. [12](#) He who believes on the Son has life; he who does not believe on the Son of God does not have life. [13](#) These things I have written to you who believe on the name of the Son of God; that you may know that you have eternal life.

[14](#) And this is the confidence that we have in him, that if we ask anything according to his will, he hears us: [15](#) For if we beseech him to hear us concerning the things that we ask of him, we are assured that we have already received from him those things that we desire. [16](#) If any man see his brother commit a sin which is not worthy of death, let him ask and Eternal Life. 1 John 5 life will be granted him, if he has not committed a sin worthy of death. There is a sin worthy of death: I do not say that he shall pray for it. [17](#) All unrighteousness is sin: but there is a sin which is not worthy of death.

[18](#) We know that everyone who is born of God does not sin: for he who is born of God watches himself, and the evil one does not come near him. [19](#) And we know that we are of God, and the whole world lies in wickedness. [20](#) And we know that the Son of God has come, and has given us an understanding, that

we may know Him who is true, and we are in him who is true, even in his Son Jesus Christ. This is the true God, and eternal life. [21](#) My children, keep yourselves from idols.

BOOK of TRUTHS – PADGETT MESSAGES:

1914 – 1923

IMMORTALITY

April 23, 1916 – Luke

Book of Truths

www.lulu.com

Only God is immortal. This means that His very qualities and nature are immortal. Among the qualities of His being is the great and important one of love. Without It, God could not be; His existence would be less than that of a God. That being a fact, this great quality of love must be immortal; and into whatever this quality may enter and form a part, that thing is necessarily immortal as well (and in no other way could it become immortal). Then this love of God brings immortality, in the true sense of the term, and when it enters into the soul of man and possesses it, that soul becomes immortal.

Not all things of God's creation are immortal, for in a shorter or longer time they perform the object of their creation, and their existence is no longer required, and they become dissolved into the elements of which they were composed. Man's physical body, for this reason, is not immortal, for after a short life on Earth it dissolves and is no more. His spirit body is primarily of this evanescent character, and it may be that in the course of eternity it will have performed its mission and cease to exist. We do not know this; neither are we assured that it is not true, because it is dependent upon the continuous existence of the soul for its continuous existence, and not all souls will receive a part of the Father's Divine Love (which is the only thing that has within itself this immortality). It may be that at sometime in the future a soul without this love may cease to exist and become no more a creature of the Father.

But this we do know: **Whatever partakes of the Divine Love has in it that which is necessarily immortal, and can no more die than can this love itself, and hence must be immortal.**

So when men speak or teach that all men are immortal, they speak that which they do not know – only God Himself knows that fact. And from the mere exercise of reason men are justified in saying that those men or souls that do not obtain the Divine Love are not immortal.

Now while this question of man's immortality has never been demonstrated to be a fact, yet we do know that that portion of mankind whose souls have received this Divine Love are immortal, and can never cease to exist. And the great comfort and blessing that this possession brings to these souls is that they know that they are immortal, because they know that they possess that quality or nature of God that is immortal, and that as this love can never have an ending, neither can that into which it has entered and found a lodgement.

The Holy Bible from Ancient Eastern Manuscripts

George Lamsa Translation of the Peshitta

2 John 1

<http://www.studylight.org/bible/glt/2-john/1.html>

1 THE minister, to the mother church, and her children, those whom I love in the truth, and not I only, but also all those who have known the truth, 2 For the sake of the truth which dwells in us and is with us for ever, 3 Grace be with us, mercy, and peace, from God the Father, and from the LORD Jesus Christ, the Son of the Father, in truth and love. 4 I rejoiced greatly that I found some of your children living in the truth, as we have received a commandment from the Father.

5 And now I beseech you, O mother church, not as though I wrote a new commandment to you, but that which we had from the beginning, that we love one another. 6 And this is love, that we walk according to his commandments. This is the commandment, that as you have heard from the beginning, you should follow it.

7 For many deceivers have appeared in the world, who do not acknowledge that Jesus Christ has come in the flesh. Such a person is a deceiver and an antichrist. 8 Look to yourselves, that you lose not those things which you have accomplished, but that you receive a full reward. 9 Whosoever transgresses, and does not abide in the teaching of Christ, does not have God. He who abides in His doctrine, has both the Father and the Son.

10 If anyone comes to you, and does not bring this doctrine, do not welcome him to your house, neither bid him to eat: 11 For he who bids him to eat is partaker of his evil works.

12 I have many things to say to you, which I do not want to write with paper and ink: but I trust to come to you, and speak face to face, that our joy may be full. 13 The children of your elect sister Church greet you. Grace be with you. Amen.

The Holy Bible from Ancient Eastern Manuscripts

George Lamsa Translation of the Peshitta

3 John 1

<http://www.studylight.org/bible/glt/3-john/1.html>

1 THE elder, to the well beloved Gaius, whom I love in the truth. 2 Our beloved, I pray above all things, that you may prosper and be in good health, even as your soul prospers.

3 For I rejoiced greatly, when the brethren came and testified concerning the truth that is in you, even as you live a true life. 4 I have no greater joy than to hear that my children follow the truth. 5 Our beloved, you do faithfully that which you do to the brethren, especially to those who are strangers; 6 Who have borne witness concerning your love before the whole church: for the good things which you have done for them by supplying their needs, as is pleasing to God, 7 Because they have gone forth for his name's sake, taking nothing from the Gentiles. 8 We, therefore, ought to welcome such, so that we may be fellow helpers to the truth.

9 I wrote to the church, that Di-ot're-phes, who loves to have the pre-eminence among them, would not receive us. 10 Therefore, if I come, I will mention the things which he did, gossiping against us with malicious words: and not content with this, he not only did not receive the brethren, but also forbade those who would like to receive them, and cast them out of the church. 11 Our beloved, do not follow that which is evil, but that which is good. He who does good is of God: but he who does evil has not seen God.

12 De-me'tri-us has good report of all men, and of the church, and of the truth itself: yea, we also testify for him; and we know that our testimony is true. 13 I had many things to write, but I do not want to write them to you with ink and pen: 14 But I trust I shall shortly see you, and we shall speak face to face.

15 Peace be to you. Our friends salute you. Salute the friends every one by his name.

The Holy Bible from Ancient Eastern Manuscripts

George Lamsa Translation of the Peshitta

Jude 1

<http://www.studyLight.org/bible/glt/jude/1.html>

1 JUDE, the servant of Jesus Christ, and brother of James, to the Gentiles who have been called, and are beloved by God the Father, and are protected by Jesus Christ, 2 Mercy, and peace, with love, be multiplied unto you.

3 My beloved, I write to you with all diligence concerning our common salvation, and it is needful that I write and exhort you also to earnestly contend for the faith which was once delivered to the saints. 4 For certain men have falsely entered among you, and these were foreordained from the very beginning to this condemnation; they are ungodly men, turning the grace of God into lasciviousness, and denying the only LORD God, and our LORD Jesus Christ. 5 I will, therefore, remind you, though you once knew this, that God, having redeemed and saved the people out of the land of Egypt, afterward destroyed those who did not believe. 6 And the angels that did not keep their first estate but left their own habitation, he has reserved in everlasting chains under darkness unto the judgment of the great day.

7 Even as Sodom and Gomorrah and the neighbouring cities which in like manner gave themselves over to fornication, and followed after other carnal lusts, are condemned to judgment and placed under everlasting fire;

8 Likewise also, these filthy dreamers defile the flesh, despise authority, and blaspheme against the glory. 9 Yet Michael, the archangel, when contending with the devil about the body of Moses, did not dare to bring railing accusation against him, but said, The LORD rebuke thee. 10 But these men blaspheme against those things about which they do not know: and what they know naturally as dumb beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and have perished in the rebellion of Korah. 12 These people are those who lead a wasteful, feasting life and are blemished; they do not shepherd themselves in reverence; they are clouds without rain, driven by winds; trees whose blossoms have withered, without fruit; having died a second time, pulled up by the roots; 13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. 14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the LORD cometh with ten thousands of his saints,

15 To execute judgment upon all, and to punish all who are ungodly for all their ungodly deeds which they have ungodly committed, and for all the harsh words which the ungodly sinners have spoken. 16 These are the ones who murmur and complain, following after their own lusts, and their mouths speak idle flattering words, praising people for the sake of gain. 17 But you, my beloved, remember the words which were spoken before by the apostles of our LORD Jesus Christ; 18 How they told you there will be mockers until the end of time, and they will always follow their own ungodly lusts. 19 These are those who prefer to associate with selfish people because they do not have the Spirit in them. 20 But you, my beloved, build up yourselves anew in the holy faith through the Holy Spirit, by means of prayer. 21 Keep ourselves in the love of God, looking for the mercy of our LORD Jesus Christ and for the life

which is ours forever. [22](#) And on some of them whoever they may be, heap coals of fire: [23](#) And when they repent, have mercy on them with compassion; despise even a garment which is spotted with the things of the flesh. [24](#) Now unto him who is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, [25](#) To the only God our Saviour, through Jesus Christ our LORD, be glory and majesty, dominion and power, both now and for ever, Amen.

BOOK of TRUTHS – PADGETT MESSAGES:

1914 – 1923

JESUS IS NOT GOD

November 11, 1914 – Ann Rollins

Book of Truths

www.lulu.com

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

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

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

January 13, 1915 – Jesus

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

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

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

January 31, 1915 – Jesus

Book of Truths

www.lulu.com

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

January 24, 1915 – Jesus

When I was on Earth I was not worshiped as God, but was considered merely as the son of God in the sense that in me were imposed the truths of my Father and many of His wonderful and mysterious powers. I did not proclaim myself to be God, neither did I permit any of my disciples to believe that I was God, but only that I was His beloved son sent to proclaim to mankind His truths, and show them the way to the love of the Father.

I was not different from other men, except that I possessed to a degree this love of God, which made me free from sin, and prevented the evils that formed a part of the nature of men from becoming a part of my nature. No man who believes that I am God has knowledge of the truth, or is obeying the commandments of God by worshiping me. Such worshipers are blaspheming and are doing the cause of God and my teachings great injury.

Many a man would have become a true believer in and worshiper of the Father and follower of my teachings, had not this blasphemous dogma been interpolated into the Bible. It was not with my authority, or in consequence of my teachings that such a very injurious doctrine was promulgated or believed in. I am only a son of my Father as you are, and while I was always free from sin and error, as regards the true conception of my Father's true relationship to mankind, yet you are His son also. And if you will seek earnestly and pray to the Father with faith, you may become as free from sin and error as I was then, and am now. The Father is Himself, alone. There is no other God besides Him, and no other God to be worshiped. I am His teacher of truth, and am the way, the truth and the life, because in me are those qualities of good and knowledge which fit me to show the way and lead men to eternal life in the Father, and to teach them that God has prepared a kingdom in which they may live forever, if they so desire.

But not withstanding my teachings, men and those who have assumed high places in what is called the Christian Church, impose doctrines so at variance with the truth, that, in these latter days, many men in the exercise of an enlightened freedom and of reason, have become infidels and turned away from God and His love, and have thought and taught that man, himself, is sufficient for his own salvation.

The time has come when these men must be taught to know that while the teachings of these professed authorities on the truths of God are all wrong, they, these same men, are in error when they refuse to believe in God and my teachings. What my teachings are, I know it is difficult to understand from the writings of the New Testament, for many things therein contained I never said, and many things that I did say are not written therein. I am now going to give to the world the truths as I taught them when on Earth and many that I never disclosed to my disciples or inspired others to write.

No man can come to the Father's love, except he be born again. This is the great and fundamental truth which men must learn and believe, for without this new birth men cannot partake of the divine essence of God's love, which, when possessed by a man, makes him at-one with the Father. This love comes to

man by the workings of the holy spirit, causing this love to flow into the heart and soul, and filling it, so that all sin and error must be eradicated.

I am not going to tell tonight just how this working of the Spirit operates, but, I say, if a man will pray to the Father and believe, and earnestly ask that this love be given him, he will receive it; and when it comes into his soul he will realize it.

Let not men think that by any effort of their own they can come into this union with the Father, because they cannot. No river can rise higher than its source; and no man who has only the natural love and filled with error can of his own powers cause that natural love to partake of the divine, or his nature to be relieved of such sin and error. Man is a mere creature and cannot create anything higher than himself; so man cannot rise to the nature of the divine, unless the divine first comes into that man and makes him a part of its own divinity.

All men who do not get a part of this divine essence will be left in their natural state, and while they may progress to higher degrees of goodness and freedom from sin and from everything that tends to make them unhappy, yet, they will be only natural men, still.

I came into the world to show men the way to this Divine Love of the Father and teach them His spiritual truths, and my mission was that in all its perfection ... and, incidentally, to teach them the way to greater happiness on Earth as well as in the spirit world by teaching them the way to the purification of the natural love – even though they neglected to seek for and obtain this Divine Love and become one with the Father.

Let men ponder this momentous question, and they will learn that the happiness of the natural man, and the happiness of the man who has obtained the attributes of divinity, are very different, and in all eternity must be separate and distinct. My teachings are not very hard to understand and follow, and if men will only listen to them and believe them and follow them, they will learn the way and obtain the one perfect state of happiness which the Father has prepared for His children. No man can obtain this state of Celestial bliss, unless he first gets this Divine Love of the Father, and so becomes at-one with the Father.

I know it is thought, and taught, that morality and correct living and great natural love will assure a man's future happiness, and to a degree this is true, but this happiness is not that greater happiness which God desires His children to have – and to show the way to which I came to Earth to teach. But in some hearts and minds my truths found a lodgement, and were preserved to save mankind from total spiritual darkness and a relapse to worship of form and ceremony only.

I have written you this to show that you must not let the teachings of the Bible, and what men wrote or professed to have written therein, keep you from receiving and understanding what I write.

I shall write no more tonight, but I will continue to tell you the truths which will be my new Gospel to all men, and when they have heard my messages they will believe that there is only one God and only one to be worshiped.

With my love and blessings I close for this time – Jesus

December 16, 1918 – Matthew

Book of Truths

www.lulu.com

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

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

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

But Jesus is pre-eminently the divine man, and may rightly be called the best beloved son of the Father, for he possesses more of the Divine Love and, consequently, more of the essence and nature of the Father, than does any other spirit of the Celestial heavens, and with this possession there comes to him greater power and glory and knowledge. He may be described and understood as possessing and manifesting the wisdom of the Father; and we spirits of the Celestial kingdom recognize and acknowledge that superior wisdom of Jesus and are compelled by the very greatness and force of the wisdom, itself, to honour and abide in his authority.

The Holy Bible from Ancient Eastern Manuscripts

George Lamsa Translation of the Peshitta

Revelation 1 – 22

1:1 The Revelation of Jesus Christ which God gave him so that his servants might have knowledge of the things which will quickly take place: and he sent and made it clear by his angel to his servant John;

BOOK of TRUTHS – PADGETT MESSAGES:

1914 – 1923

BOOK of REVELATION

The Book of Revelation, on Dr David Hawkins' Map of Consciousness, calibrates at 70.

August 30, 1915 – John

Padgett Messages

Book of Truths

www.lulu.com

I have already told you that that Book [Revelation] was written as a kind of allegory, and that now it is of no practical use, and should not be given much attention. Besides it is not as I wrote it for many interpretations and additions have been made. At any rate it is of no importance, and men lose much time in trying to solve what they call its mysteries.

September 7, 1915 – John

The Revelation is merely a vision which I had when in a trance and was undoubtedly intended to illustrate or predict those things which would be visited upon the believers and the nonbelievers in the truths of God as taught by Jesus and his apostles.

At the present day, I cannot see that this book can serve any good purpose in making men acquainted with the truths of God, or with the relationship of man to God. Many of the things therein contained are not true as a truth, but were used merely to illustrate a truth. There are no streets of gold or pearly gates or dragons or beasts or white horse or other material things which are depicted in that book; and it is valuable only so far as imagery may show to mankind some spiritual truth.

And besides it has been so embellished and added to, that many of its figures or images do not illustrate any truth, or anything else, but merely serves to give the book the character and appearance of a book of mysteries. So, I advise you in attempting to search for the truths that the Bible contains, do not waste your time in trying to discover the meanings of the various dark sayings and mysterious descriptions which this book contains. There are enough truths in the Bible, though mixed with many errors, to lead men to the light and to salvation. Love is the great principle, and the fact that God is waiting to bestow that love on mankind, if they will only seek for it, as it is the principle which is sufficient to lead men to the celestial homes and happiness.

March 12, 1916 – John

I am here, John – Apostle of Jesus

My writings have been added to and all kinds of grotesque imagery interpolated so that the whole design and purpose of my writings were changed and destroyed and the present Book of Revelation is only a mere allegory of some one or more writers who were gifted with some knowledge of the Christian teachings and unusual oriental imaginations.

This book (*the present Book of Revelation*) is of no value, but on the contrary is doing much harm to the cause of the truth as taught by the Master; as we, who are in the Celestial heavens and have knowledge of things heavenly as well as things earthly, know to be the fact.

It should not be accepted as a truth of the revelation of truths, and not be believed in for any purpose. It has led many good men and honest and earnest seekers after the truth astray, and caused them to believe and teach false doctrines that have resulted in much darkness and stagnation in the development of human souls in their longings for the truth. So, I say, let men entirely discard its teachings, and any and all lessons that the preachers or others, who think that they can understand its meaning, attempt to teach.

The writings that I gave to my people, of the kind mentioned, have long ago served their purpose, and the writings called the “revelations” contain in it no truth that will help mankind to the heavenly kingdom or to their eternal happiness and at-onement with the Father. Let it die the death of a falsehood, born out of time.

REVELATION by John:

Both the following two Pascas Papers in the Library Download of www.pascashealth.com

MEDICAL – SOUL CONDITION & HEALTH
Bible New Testament Revelation Mary Magdalene

MEDICAL – SPIRITUAL REFERENCES
Revelation and Mary Magdalene via James Moncrief

Even though only 20% of what is contained within Revelation by John in the New Testament is his work, the rest being fabricated by others later on, Mary Magdalene has reassembled and explained the essence and meaning of John’s visions. This is now presented in these two documents.

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

Library Downloads – Pascas Papers

All papers may be freely shared. The fortnightly mailouts are free to all, to be added into the mailout list, kindly provide your email address. info@pascashealth.com

The Only Prayer That Man Need Offer to the Father:

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

The Prayer for Divine Love

2 Dec 1916

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

P.438 Book of Truths through James Padgett / Jesus

Let your prayer be as follows:

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

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

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

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

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

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

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

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

Amen

MoC



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

Prayers to our Mother and Father

From 'Religion of Feelings' by James Moncrief

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

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

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

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

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

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

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

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

Examples of some prayers to God:

From 'Feeling Healing' by James Moncrief

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

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

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

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

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

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

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

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

LOVE
is
Feelings First Spirituality, The New Way

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

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

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

Living the New Way of Feelings First Spirituality

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

And to do this you need to do your Healing

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

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

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

Feelings First Spirituality

The New Way

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

The New Way

Feelings First
FF
Feeling Free

The New Way, Feelings First Spirituality
 Learn to live with God through your Feelings

Accept, express and long for the truth of your feelings

Be free in your feelings
 Free your feelings from your mind's control
 Live true to your feelings; your feelings are your true self
 Live true to yourself through your feelings



Live true to yourself by living true to your feelings.
 Long for the truth of your feelings.

Accept / Express / Bring out ALL of your good, and most importantly,
 BAD feelings.
 Want to understand why you're feeling them.
 Use your surface feelings to take you deeper into your repressed and
 hidden feelings.



The Feeling Way is the True Way.
Your feelings are your spiritual guide.
Your feelings will take you to God.



Your feelings will show you the truth of your relationships, including your relationship with God; and if anything is wrong, untrue and unloving, then why it is.

Our feelings are sacrosanct and we should respect them accordingly. And we should NEVER block them out, ignore, override, banish, deny or reject them, because if we do, we're only doing that to ourselves, as Our Feelings Are Our Self.

Our feelings are the gateway to our soul. Our feelings are the closest we can get to our soul. Knowing the truth of our feelings is knowing the truth of our soul, and knowing the truth of God.

Feelings First Spirituality is the True path for humanity.

It embraces all people.

It completely unifies the world.

Everyone can relate to everyone else through their feelings.

And we can all live the truth that comes from our feelings, all sharing the same truths as we express and have the same feelings.

No one need be left out; no one is more special than anyone else – we are all united in Truth through our feelings.

So with and through our truth we live our lives, therefore without the need of any man-made mind-laws, rules and restrictions that limit self-expression as inspired by our feelings.



The New Way, Feelings First Spirituality is what is to replace all man-made, mind-contrived religions that so many people have enslaved themselves to. The New Way, Feelings First Spirituality will set us free of all that control, ending the Rebellion and Default within ourselves as we do our Feeling-Healing, and ending such control and spiritual stagnation in the world.

Bring on the End Times – get it over and done with! Let's all see that Jesus is not going to come again, that Prophecy has failed all the mind-controlled platforms. Allow such false systems of belief to die their long-awaited natural death, they've overstayed their welcome, it's now time they fade away. So let us show such antiquated, erroneous systems of belief the exit and bring on the fresh liberation of discovering the truth of how we are to live for ourselves, each of us personally in our lives, and all by looking to our own feelings for it. Self-revelation through our feelings is the way to go.

The Way of the Mind is ending, and is really the End Times – the End of our mind control, and **it's about time!** With the Way of our Feelings replacing it.

The End Times means the end and therefore a New Beginning. And that new beginning is a whole new Spiritual Age – an age based on self-revelation of truth through one's feelings, coupled with and supported by higher revelations from the Celestial spirits, angels and nature spirits.



The Feelings First Spirituality is the True Way to God because it helps you get to know God, helping you to reach out, connect and be personal with God, and do God's Will, all through your feelings. It is the only true way of getting to know the God of Feelings – our beloved Heavenly Mother and Father, the Great Soul of Divine Love.

Love comes through our feelings and not our mind, as we've all been wrongly led to believe.

Feelings First; then comes The Truth; then comes Love.

LOVE is the Religion of Feelings, being:

Feelings First Spirituality, The New Way



my
House is your
Paradise
 **HOME**

The Padgett Messages, received 1914 to 1923 and published in the Book of Truths, has now been extended with further session of messages having been received between 2012 and 2013, and titled “The DIVINE UNIVERSE” via Zara Borthwick and Nicholas Arnold. www.lulu.com

The DIVINE UNIVERSE

79. Prayer of the Heart

16 October 2012

I encourage the heart that prays to the Father for the Divine Love. I encourage the heart that loves the Love, and with sincere aspiration, feels for the Love. If there be any doubt, loss of faith or hardship of heart, I encourage the heart not to give up or give the Love away. The Father hears your prayers and the heart be rest assured in this. Never will a good heart be forsaken. As the Father does so do I, see and hear your heart, and prayers for the Love and the needs for wellbeing. Never give your heart up; trust in the One who knows your true heart, and there the Father loves you. One may never fully understand the intricate workings of time, past present and future, but the heart knows faith and Love and the Father Loves a good heart. Pray with faith, and in your heart my truth and the Father’s Divine Love meet you there.

I have given you this prayer of the heart so that men and women may draw from its words, strength, love and faith

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

Message 278 Destiny

The DIVINE UNIVERSE

300. *Prayer of Love and Strength*

2 February 2013

I am going to write the Prayer of Love and Strength that may help those with their endeavour of heart in the receipt of the Divine Love:

I pray that I may find the love and strength in my heart to love you more wholeheartedly. I pray that I may feel this strength as a living truth in my heart and soul as my weakness, due to my condition in my physical and material struggle, may not become a hardship that casts a long shadow over my day-to-day living in my faith in Divine Love. I pray that I will not give in to any negativity that surrounds me, or to the way that at times I cannot seem to be able to help or forgive myself for loosing faith in The One I love.

I pray that I am receiving Love, your Divine Love that is in great abundance and that my heart partakes of a small portion of this abundant Love. I ask that your Spirit, The Spirit, convey the Love into my soul as I have already been receiving into my soul your Divine Love. I pray that your Divine Love gives greater love and strength to my heart that I may continue in my prayer to receive this Immortal Love.

God, I love you with all my heart even if there be a shadow across my heart, and a lack of humility in my faith and on my behalf for I recognise that you can love me more perfectly and wholeheartedly than I can accept for myself.

God, I recognise that you are Soul and that I am a finite soul and that your Love and Spirit are true gifts for my heart and soul and that I need this Love that you have provided. I pray that from your Love, more finite love and strength in my faith and heart will enable me to love you even more. I recognise that I am doing my best in all that life has given and taken away from me and that in my resolve, my heart knows that your true Divine Love always remains with me and my faith in you. At times I have left you and left your side and wandered all over the place, lost in the shadows of life and in the near-sightedness of my eye and then, I pray for your Love and your Love fills my heart and my love and strength return and I accept that you are loving me at all times when I am lost and found. I give you all my gratitude, love and strength that my heart can give and I desire not to change the world or the spirit world accepting that your Divine Love will change my soul and in harmony together, I will try for a peaceful world.

I have provided you with the inspiration to give these words of love and strength that such words may help one in their experience of God's Love and Spirit.

Our Heavenly Parents simply desires for us to ask for Their Love.

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

The DIVINE UNIVERSE

303. *The Immortal Prayer*

6 February 2013

For those of you who are strong, I will continue to sustain this strength because many of you who experience the Father's Divine Love require a great resolve and strength of heart not to give up on the Truth and not to be saddened by the apparent lack of interest in the most beautiful love that you feel and know to be true. I will never prevent myself from being with you, who sincerely desire the Divine Love and, with any feeling of being afraid, alone or insecure, I with my Celestial teachers are present supporting you. There is no shadow in the Divine Love and for those who are aware of this Love in faith love and spirit we celebrate the harmony of God's universe of Love and Spirit.

I pray for the Divine Love, the Immortal Love

Universal Soul God,

My Father, I love and accept you with my heart. I sincerely pray for your Love that will come by The Spirit and embrace my spirit body conveying your Divine Love into my soul. I humbly ask that you love me as I love you, and that you continue to love me when in those times I cannot love myself.

I ask that you give me the strength to voice my faith and love to you, and that you may love me in my weakness and in my strength. I know that I am a soul beautiful to you as you are to me, and that your Divine Love will be the arrival of Truth that my soul has truly longed for.

I pray that your Divine Love will be the arrival from which will announce the departure of my doubt and that such faith, love, strength will come to me that I will never doubt you again. And I will never stop loving you, in the sunrise and the sunset of each day in my life.

I recognise that you are the Source of the Divine Love and the origin of my soul. I recognise that I may have been lost to you but in truth I was never lost to you and now, I am gathering up all my love out of my lost-ness in great abundance because I am aware that your Divine Love is present for my soul and I am free to receive your Love and feel Its' breath of spirit declare in my heart the Immortal Harmony.

I am receiving your Love, I have received your Love, true Universal God, your Immortal Love.
Amen

PRAYER of PEACE:

Given to us by Apostle Paul on 7 June 2015:

Let us take a moment together, you and I, as I am here by your side and you and I are by the Father's side.

Let us think and feel the Peace that our souls know as prayer comes upon us as sweetly as the Acting Holy Spirit.

Love is in your physical breath; love is in my spirit breath.

Life is in your living heart and life is in my living spirit-heart.

Let Faith in your essence, and Truth in my spirit essence shine as the Peace of the Father's Love is presently upon us.

Here we will remain awhile, as you are Loved where you are and I am Loved where I am.

In the Loving Kindness of Our Heavenly Father,

Let us pray together – you of the Earth and I of the Spirit World.

You of the unsighted soul that you are and I am in sight of my soul.

The Divine Love fulfils in the seen and the unseen sight of all our souls.

Let us give our love, our finite love to the Father in prayer; a Prayer for Peace.

Let us give thanks to this beginning; a beginning that is truthful.

We recognise that our natural love is being perfected by the Perfect Fatherly Love, Divine.

Let us in our peace together, express our gratitude for this Love knowing that this Love will forever remain and that to no end will this Divine Love ever change.

Let us be together in our knowing, you there in your physical life and I here in my spirit life.

Knowing the Love of the Father slowly comes toward its fulfilment in our soul.

And then side-by-side together we live in this knowing that we are perfect in every way and that our hearts and souls no longer doubt this Living Truth, care and peace of the Father.

Amen.

Message 239 in Traveller, An Immortal Journey, via Zara and Nicholas

Prayer of Acceptance

Given to us by Apostle Paul on 14 August 2015:

Now my time has come, this minute is at hand;

My love for the Father at heart;

Father, I am the loving soul that I believe my true love and essence to be.

My soul, is my loving, loving you as I open to your Divine Love.

I never need to see myself – my true soul – as being unworthy of your Love and true perfect care.

I, in my beginning here with you, have realised that you exist and that I can experience your beautiful Divine Love.

In my human life in this minute at hand, I open toward your Soul and Immortal Love.

I know in my heart that I don't know you very well; I am innocence in this but my soul desires to belong in your harmony and in your independent and liberating embrace.

I know that all I have is my faith and belief that your Acting Spirit will surround my spirit body as I pray to you for your Love.

Even here in my prayer I feel that I am fumbling but I recognise the universality of your Divine Love and Its true abundance and that you can with all your Soul, love my true faith.

I will never take possession or seek ownership of your Truths.

I will show you my acceptance by the way that my soul accepts Your Love and that other people and spirits are also in the innocence of our receipt of your Immortal Love.

I am worthy to receive your Love;

My true heart's voice is giving of my love to Your Soul.

My time has come; this minute is at hand,

My prayer for Your Love is our togetherness for forever and one day.

I would also like to recognise to you Father that Your Divine Love is for all souls on Earth and in the spirit world and that You are Our True Father, the Soul and Source of all Love and Spirit.

Amen.

Message 384 in Traveller, An Immortal Journey, via Zara and Nicholas

Prayer for the Love

Given to us by Priscilla Stone – a Celestial Spirit with the Spirit of Truth:

Prayer for the Love, that the Soul of God, our loving Father who loves me.

Let me have such belief and faith that the Acting Spirit is present, enveloping my spirit body, and now my heart can feel the inflowing of the Love into my soul.

Let me not be fundamental about our prayer, for my true soul's desire for this Love, to be in this Love, is situated in my heart and the heart of love is my heart filled with goodness.

Let me be good and in this goodness as I trust that my heart is the perfect place for prayer, a place where I may feel connected, even if for a moment, in my natural essence as the Divine Love envelops my spirit body.

Then I look into my heart and I find myself accepting the journey I am on, and that whilst I may not comprehend the fullness of the Father's Truths, I accept with my belief that my heart and soul is in prayer, my finite love is received by the Father and that the Originator of all finite souls is Loving me in peace, at heart.

Message 115 in Traveller, An Immortal Journey, via Zara and Nicholas

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



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



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



My Prayer for Divine Love

Given to us by 'Traveller' – being the voice in unison of Saleeba, Luke and Jesus: (see message 87)

My love forever and a day
 Lovely sun and moon how sweet
 Over the sea, ever the sea
 On this beach my heart opening toward
 My glorious finite soul calls out
 God, I ask for your Divine Love to be with me
 I ask to feel an inflowing of you Love
 You know my heart, you know my soul
 So you know I am asking for your Love.

Over the sea, ever the sea
 I am feeling your Love in my finite soul
 From you giving your beloved gift to me
 Your beloved gift giving light
 I am sailing like a silver star
 Over the sea, ever the sea
 Like a star my soul now shines
 Toward the dawning of this day
 I am like a traveller travelling
 Over the sea, ever the sea.

Traveller

Message 22 in Traveller, An Immortal Journey, via Zara and Nicholas

A Reflective Prayer

Given to us by Vivian – a Celestial Spirit:

Father, I can feel you close to me;
 I am in prayer for your Love;
 I know that you are present with me;
 For I can feel your Love

My true feelings are sensitive;
 I can feel your presence envelop my soul
 I am your true soul;
 The soul that you have given life to;
 I am here as a soul
 Praying for your Immortal life
 That comes in the form of your Love;

I feel your Love envelop me

As my love envelops you;
 I need only be with you in this moment;
 Feeling fulfilled in your Divine Love,
 The Love that is fulfilling;
 The Love that fulfils my dreams
 And perfects all my memories.

I recognise that I am living with you;
 And that you have provided me with so much;
 That I am truly grateful for
 I like the physical nature of the human world;
 I like the spirit nature of this spirit world,
 And I like that I am soul and that you are loving me
 And that you like me

In your Love I feel there is no separation between us now;
 Your Love has caused me to realise that I am truly a beautiful soul
 And worthy of your Love
 I am comforted in my time of reflection
 My time being with you enveloped by your peace and quiet
 I will reflect upon all the Beautiful Truths that you have given
 Which assist me in my progression

Having been in your Love
 And experienced your Love in abundance,
 I will never take your Love for granted
 Being with you is the beauty in my life,
 And from my reflective nature,
 I thank you for the beautiful gifts given and received.
 Thank you.

Message 50 in Destiny, The Eternal Message of Divine Love, via Zara and Nicholas

Prayer of Companionship

Given to us by Apostle Paul:

Heavenly Father,
 I am alone as I come to you in prayer,
 I humbly ask for your Love and for you to be close to me;
 I am the soul that you know me to be,
 And my heart and soul needs companionship at this time.
 I am in my faith as I draw close to you at heart;
 Day by day; night-by-night, my faith is also becoming my true companion.
 My faith that is hewed out of my journey and destiny
 Living and feeling Your Love
 I know, for I have faith
 That you are near to me and that you receive my finite soul's love

I have felt alone much of the time since I have become aware of Your Love.
There are many distractions around me
And the social drama that happens seems to almost draw me away from being in Your Love.
I feel at times that I have left You;
Absorbed in the social tide of life
And this makes my soul feel sad
For I know that there is an abundant Love present for me
To feel Your true companionship.
I forget you at times,
But my heart knows that at a single moment,
I can open toward you and feel the presence of Your Love
And this affirms to me that I am with my true companion again.
I ask for greater faith
And I know that there are other people and loving spirits
Who are aspiring in their heart and soul
For greater companionship with You
I will accept any fears that I may have, about my being on my own
In this world as I am aware in Your Love
You are the True Companion for you will never abandon my soul;
And as I feel Your Love, as the sun rises as the sunsets,
In quiet prayer I gain all the confidence that I am being Loved
In our companionship together
And I love you.

Amen

Message 73 in Destiny, The Eternal Message of Divine Love, via Zara and Nicholas

“VOICE of DIVINE LOVE”

PRAYER / MEDITATION:

16 February 2015

Family Reunion – Afterlife Contact: through Joseph Babinsky page 175

<https://www.lulu.com/shop/search.ep?keyWords=Family+Reunion+Afterlife+Contact&type=>

Audio file of the “Voice of Divine Love”:

<http://www.pascashealth.com/index.php/library.html?file=files/opensauce/Downloads/MEDICAL%20-%20SPIRITUAL%20REFERENCES/The%20Voice%20Of%20Divine%20Love.m4a>

The Divine Love is the ingredient of real and definite change. This love will not force the change, but change will come if you continue to desire it to do so. When you are anxious to see the change it escapes your attention. Be still and quiet; reflect in silence. Love is present. Keep asking, longing, and never cease: this is your part. It is your cooperation actively engaged that brings the transformation and continues the process.

Do not fade; do not walk away. Remain in the presence of Love. Be stubborn if need be. Remain in the place of active waiting. This is active silence – energetically remaining steadfast in the place of waiting for more of the Divine Love to flow to your soul. You cannot see it; sometimes you will experience it as simple quietness and calmness. This is as pure and real as any other experience, whether demonstrative joy through laughter and dance, or other expressions.

Do not interpret times of quiet as moments when you are unheard or ignored, or worse, that you are rejected. Divine Love is present; it is always present. It does not fade or disappear. Thus, you must not walk away disillusioned and feel forsaken. There is no need for you to sulk. Do not give into feelings of neglect and rejection.

Come once again to your chamber of prayer. Maintain daily prayer and meditation. When you do this you are building a home for the dwelling of the Divine Love. Your continual invitations establish an attitude of welcome to the Divine Love. These build a bridge for the Divine Love to carry you to new and higher levels of change and transformation: places of new realms for your soul growth and development. They are experiences and expressions of your soul journey to new homes being visited.

You are presently trying on new clothes. You are a soul travelling to new places in new areas having new vistas. You ask if this or that is your new home. The answer is yes and no. You will feel uncomfortable and this indicates it is time to move on. Where you dwell causes you to feel uncomfortable. Where you once felt comfortable no longer feels this way. It is time to move: time to follow your heart and time to explore.

If you move too quickly and reach too soon for a higher place, you will feel discomfort. You will find your new home; this is certain. Now, at this present moment, you are seeking your new home. Do not be alarmed; you will find the peace that your soul desires.

Come home; come home and rest. This is the call that you feel. Do not fear change. You are not slipping backwards to a lower place; you are heading in a new direction: a place higher – higher still. Rest, be quiet, and be still. Listen and hear the whispers of this call.

Your friends await you – new friends as well as old. Your old friends have beckoned to you and they wait your arrival. Remain still and quiet as you move forward. This moment is rich with new adventure.

Are these words familiar to you? Do you recognise them? They are the words of change and progress. They are words in a song that you may have sung or heard many times before. You may have sung or heard it yesterday and a month ago, and also last year and the year before. You many have sung or heard these words many years ago too.

Pause, breathe deeply; sigh, and, and if you must, cry if need be. This is your soul's journey as you travel the road of great change – the transformation of your soul.

Remember, it is said that only you can prevent the Divine Love changing you from the mortal to immortal. This is true; it remains as true as ever. And it shall remain true during the entire course of your transformation process.

Today you are in a new place. You have not been this way before. Take a rest, breathe deeply and be still. Listen and hear.

The voice that comes to you is the voice of the Divine Love in your soul. Allow me to change you. Do not define me or draw a chart showing a prescribed plan of process and progress. I cannot be so rigidly pictured. Be fluid and flexible. Allow me to expand your soul-vision. Allow me to open your eyes that you may see clearly the new home I am leading you toward.

I am the voice of Divine Love wisdom. Allow me to teach you and guide you. I will not lead you astray.

I am the voice of your transformation – the change and transformation of your soul.

Listen and hear. Be quiet and very still so that my voice may become clearer within you.

Are you ready? Are you ready to continue your journey? Are you ready to begin once again? You have not been this way before: are you ready for the next step?

There are many precious souls around and about to encourage you. However, it really is now you and I, the Divine Love and you – your soul. I am the voice of the Divine Love in your soul. Do you hear the sound of my voice? Do you recognise the sound of Divine Love? Is my voice clear? Does it resonate within you?

Be still and trusting. I will guide you safely home. The way is before us. The way ahead is open. It leads to higher places and higher realms where a beautiful home awaits you.

We are not yet there. It is close; just a little further ahead. One more step ... just one step at a time. Until we arrive, there will always be one more step.

Rest, relax and breathe. Pray and wait.

I am near; I am present. Take my hand. Reach for my out-stretched hand.

Feel my presence ... so close; so very near.

I am the voice of the Divine Love within your soul.

I Am – Source Soul

“Voice of Divine Love” message calibrates on MoC at:



Audio file of the “Voice of Divine Love”:

<http://www.pascashealth.com/index.php/library.html?file=files/opensauce/Downloads/MEDICAL%20-%20SPIRITUAL%20REFERENCES/The%20Voice%20Of%20Divine%20Love.m4a>

also

Audio file of the “Prayer for Divine Love”:

<http://www.pascashealth.com/index.php/library.html?file=files/opensauce/Downloads/MEDICAL%20-%20SPIRITUAL%20REFERENCES/Prayer%20for%20Divine%20Love%20from%20the%20Padgett%20Messages.mp3>

A Comment on the Previous Message later that same day 16 February 2015
 Family Reunion – Afterlife Contact: through Joseph Babinsky page 178

Yes, Joseph, I am ____.

I was present while you were receiving the message. It is an excellent message. Where did it originate? Was it a spirit playing with you? Or is it genuinely from the spirit who calls herself “Voice of the Divine Love within your soul?”

Let me begin by saying that it was not a spirit playing with you. You would have felt the difference. A higher spirit would not do this. And the vibration of a lower spirit would have been felt by you quickly, and you would have stopped.

Now, I notice that you did not write my name when we first started this message. Who do you believe that I am?

A new spirit, you say? Am I a spirit that has not identified his or her name? Good. This is true. I am rather quick and you noticed this.

I will allow this to be a puzzle to you for the moment.

The short answer to your question is yes: there is indeed a “voice of the Divine Love”. This voice is present in the Divine Love interlacing with your soul.

I assume you will agree that the Divine Love is the ingredient from the Father’s Soul. As you receive more of the Divine Love you become one with God. The Divine Love is the Divine Substance that transforms a soul into a thing of Divine Essence.

If this is true, and you know that it is the truth, then can you see that it is possible – in fact, it is a reality, that your soul and the Great Soul of our Heavenly Father do communicate soul to Soul?

Do you see this? How do you suppose we in the Celestial Heavens communicate with each other and our Heavenly Father? It is by and through soul communicating directly with each other.

Joseph, you are arriving at a new stage in your soul development. You are experiencing the beginning of the ability to communicate soul to soul. For example, look at the way that you receive messages from Celestial spirits. It is not by pure automatic writing – of the kind that our friend James Padgett did. Your handwriting is basically still your own. Do you recognise this? We are communicating with you by enhanced soul consciousness. Some people call this “thought transfer”, others call it “soul perception”; and few simply refer to it as “inspiration”. With you we are able to communicate by our consciousness blending with yours. It is not perfect by any means, but in time will become more perfect as your soul continues to develop.

[While Joseph was receiving the above words he scribbled a few names in the margin of his notebook: John; Paul; Thomas...]

Yes, I see that you are trying to receive my name; but I have not yet projected this to you. Be patient.

Now, let us return to the subject of “the voice of the Divine Love in your soul”.

The Divine Love certainly is substance from the Father’s Great Soul. Do you accept this is in fact the way it is? Divine Love is real substance – not image only. Is this correct? Is it too difficult to realise that communication between your soul and the Father’s Soul is possible? If this is possible, and if it exists in your soul as potentiality: then why not in *reality* and *substance*? I know there are those who say that humans cannot and do not hear God’s Voice. In a sense this is correct, but certainly this does not tell the complete story. The answer, my friend, is closely linked with the promise and the reality of receiving the Divine Love. Substance, substance, substance ... I cannot repeat this enough. The substance is indeed the ingredient from the Great Soul who we call our Heavenly Father. You become as He is in love – though never yourself becoming GOD.

Joseph: It is hard enough for me to believe that I am really communicating with Celestial spirits, and now this: to believe I may communicate direct with the Father through the Divine Love in my soul. This is astounding news – beyond belief – an undeniable fact. Did I write what I just wrote? Or did a Celestial spirit slip these words in?

I am smiling. You are waking up, Joseph. It is a process; always remember this. All development of the soul is process and progress. What is happening in your life at this time is a direct experience of your progression.

Now, regarding my identity, do you feel that you now know who it is that writes these words?

Joseph: I feel a difference. In the beginning when you first started to write, I felt power and strength, of course, coming to me with gentleness. Now, however, I feel less of the strength and power, and more of the gentleness. I may be guessing; yes, I feel that you are Jesus. Would you like to know why I say that you are Jesus?

Yes; please continue.

Joseph: Recently I read a message that you wrote to me eleven years ago. Your words were very firm, similar in tone that I felt at the beginning of the message today. Eleven years ago you were trying so hard to help me see how often I run away from the voice within. I was stubborn, for I did not want to communicate with you. Do you remember this? And so today, I felt the same firmness, in that you were trying again to wake me to the fact of the voice within. Is this true? Am I correct?

Yes, Joseph, you are remembering correctly.

I am your friend and teacher, Jesus.

And yes, you are often very difficult to work with. The basic difficulty is that you doubt me, as well as other Celestial friends. You do this because you do not accept who and what you are. It is like the light of knowing who you really are is too strong for your eyes, and thus you constantly turn away from the brightness.

Nonetheless, you remain a good candidate to experience your completed soul transformation while you are still on Earth. This is possible: the potential is present within you. You are closer than you realise. When you come to recognise the fullness of the Divine Love present in your soul, it will be a very short step into the Kingdom. Your sister, Ana, will be the one to assist you, perhaps even more than I or other Celestial spirits, or even the other members of your birth family surrounding you with their love.

My suggestion is that you read this message, and the previous message, many times. Words of wisdom are present. Pray and meditate; never cease longing for the Father's Love – for it is more real than all of nature. Be still and listen to the quiet voice of love within you.

I bless you with my love, as even your Heavenly Father blesses you.

Your brother and friend – Jesus.

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



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



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



The Bible – Bible in Basic English

<http://www.o-bible.com/bbe.html>

The Old Testament

Genesis	2 Chronicles	Daniel
Exodus	Ezra	Hosea
Leviticus	Nehemiah	Joel
Numbers	Esther	Amos
Deuteronomy	Job	Obadiah
Joshua	Psalms	Jonah
Judges	Proverbs	Micah
Ruth	Ecclesiastes	Nahum
1 Samuel	Song of Songs	Habakkuk
2 Samuel	Isaiah	Zephaniah
1 Kings	Jeremiah	Haggai
2 Kings	Lamentation	Zechariah
1 Chronicles	Ezekiel	Malachi

The New Testament

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

The Old Testament

The Old Testament has not been reproduced here. Between 1954 – 1963, Dr Samuels penned some 76 messages that are referred to as 76 Sermons on the Old Testament, they can be downloaded from:

<http://www.divinelove.org/76-Sermons-on-the-Old-Testament?blogid=7331&fldKeywords=&fldTopic=0&fldAuthor=&page=1>
<http://www.divinelove.org/76-Sermons-on-the-Old-Testament?blogid=7331&fldKeywords=&fldTopic=0&fldAuthor=&page=2>

<http://www.pascashealth.com/index.php/library.html?file=files/opensauce/Downloads/MEDICAL%20-%20SPIRITUAL%20REFERENCES/Revelations%2076%20Sermons%20on%20the%20Old%20Testament%20via%20Dr%20Samuels%E2%80%A6.pdf>

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

The Old Covenant and The New

Presented by Dr. Daniel G. Samuels 1954 – 1963*

The Old Covenant

By Jesus of Nazareth

*As published in New Testament Revelation 15
and Old Testament Sermon 5*

The Covenant which God made with Abraham may not have been the first between the Deity and man, for spiritual men earlier in time and in different areas of the world became aware of His laws of righteousness and justice and sought to interpret them and make them known to their peoples. But the Covenant with Abraham has a special meaning to mankind because, rather than a groping towards God, it appears as a revelation by God Himself, and the forerunner of that New Covenant through Jesus which made available to man His Divine Love and Salvation.

The Old Covenant was a remarkable one. When he became conscious of the Divine call, Abraham was in the sunset of a long life. How much strength, courage and determination God gave him is shown by his obedience to that call -- a call that meant long periods of arduous and dangerous traveling undertaken by an old man of seventy-five, from Ur of the Chaldees to the land of the Canaanites, nearly a thousand miles (sixteen hundred kilometers) away. The task which God had entrusted to him seemed hopeless, to raise up a people devoted to an invisible Deity of righteousness, justice and mercy, and who demanded that these things be practiced by those who worshiped Him.

It was impossible to teach the Chaldeans, Canaanites, or other peoples of that time in that area, to seek God. The benefits and blessings of the land which God in His Love and Mercy bestowed upon His children of all races were attributed to local agricultural and fertility gods like Baal, Melcart or Ashtaroth, and accompanied by immoral rites of worship. Their offerings to these gods were the first fruits of the fields and the firstlings of the living creatures -- not excepting their own first-born, who were slaughtered or "passed through the fire" to insure the fertility of fields and wombs. The people of these lands were addicted to these horrible practices of human sacrifice. Unable to teach them to trust in

Him, or with another plan of salvation in view, God sent forth Abraham, His willing servant, to a distant land and there raised him up as father to a race that would turn from the bloody ceremonies of the heathens and walk in His Ways of justice, righteousness and mercy.

Abraham's binding of his son, Isaac, to an altar, and the latter's being saved by an angel of God from sacrifice at the hand of his father is not, therefore, a narrative depicting the test of Abraham's faith in God, as Bible commentators so erroneously think. Abraham's faith in God had been put to the test again and again by the rigors and hardships which he had faced and borne for months and months in the slow and exhausting trek from his native Ur, to begin, at his old age, a new life at the call of a God he could not see but whom he knew in his heart was the living King of the Universe. The saving of Isaac, then, was not a test at all, but the undeniable proof, stamped with the authority of God Himself through His angel, that He had turned away His countenance from human sacrifice and demanded true worship in obedience to His statutes of righteousness, justice and mercy.

And when Abraham had faith, he had faith that God did not wish him to sacrifice his son Isaac, and thus he carried out that faith in works by sacrificing an animal instead. For Abraham rebelled against the customs of the times to sacrifice children; for had he placed Isaac on the altar, it would have been not out of obedience to God, but in obedience to the sacrificial rites and ceremonies of his day. For God, through his messengers, had revealed unto Abraham not to bring his son Isaac to sacrifice, and such was Abraham's faith in God that he obeyed with works, and broke with the religious customs of the time. And this was Abraham's real faith and obedience to God, for God never tested anyone in such a manner; for God is not brutal, as He is so often depicted in the Scriptures, but a kind and loving Father who, through Abraham, was able to bring about in that area of the world the cessation, in time to come, of that horrible practice.

* The second mortal instrument chosen by Jesus, whose work was supplementary to that of Mr. James E Padgett.

The New Covenant

By Dr Daniel G Samuels

This writer feels that an even more distressing misunderstanding beclouds God's bestowal of the New Covenant. In His own good time, the Messianic prophecies which appear in Isaiah and Jeremiah, Ezekiel and Zechariah, whereby He would provide a *new heart* for His children by the outpouring of His Spirit, were brought to fulfillment with the advent of Jesus. And as Abraham revealed God's righteousness and justice to a people that sprang from his seed, and as Moses made those God-given attributes the Holy Torah of Israel, so Jesus revealed the greatest of all of God's gifts -- His Divine Love, which, when shed abroad in the hearts of men by earnest prayer for that gift, would transform human souls into Divine souls filled with the very Essence and Nature of the Father.

Jesus, manifesting God's Love obtained in abundance through earnest prayer, was indeed the son of God. For the availability of God's Divine Love came with Jesus, the Christ, who first received that Love, and in such degree that while yet in the flesh he became a Divine soul identical in nature with that of the infinite Soul of God. Thus Jesus, the living possessor of the Father's Love, taught that this Love

was available to all mankind, demonstrating its power through his miracles of healing, and preaching salvation through prayer to the Father for its possession. This was the mission of Jesus, and it still is.

Nowhere in the Old Testament, essential as God's promise of New Testament fulfillment, do we find that Jesus had to die asphyxiated on a cross so that His Father, who had just revealed Himself in Jesus as God of Love, could satisfy a supposed sense of wrath for human sin. Some cults, mistaken in their understanding of the old Hebrew offerings, would thus make the loving Father the executioner of His own son, a ritual He had strikingly condemned in the case of Abraham. And in accordance with that mistaken conception of the Hebrew offerings -- a conception never advanced by Jesus or the Apostles themselves, but by later pagan converts to Christianity -- Jesus' blood, in a manner very similar to that of the pagan mystery cults, is supposed to immediately cleanse man's soul of all his evil thoughts and deeds and desires, doing vicariously that which man himself does not make the effort to do, and making his soul fit to live with God.

The mistake, however, lies in the erroneous idea that the Hebrews thought there was efficacy in the shed blood of sacrificed animals. If they said that "life was in the blood," it was a scientific view devoid of any religious implications. The Hebrew system, as overwhelmingly demonstrated by the great prophets, who brought the unchanging word of God to their people, uncompromisingly stresses forgiveness of sin through turning to God and forsaking evil thoughts and ways. And in this way, only, could sins be forgiven. The offerings of animals in the Temple of Jerusalem were simply an outward act to show that man's heart was turned to Him, and that he was walking in the statutes of His Torah of righteousness, justice and mercy. With the Babylonian captivity, the Hebrews learned that man could walk in God's ways without a Temple or sacrifices, and that man's real offering to God, as expressed by Micah the Prophet, consisted in obeying His commandments.

Later, priestly insistence upon these rites and ceremonies were for national purposes only -- to keep the Hebrew "pure" and apart from the Gentiles; and the later pagan converts to Christianity, wedded as they were to their own ritualistic cults, adopted and blended those of the Hebrews with their own, and converted Jesus' religion of salvation through prayer to the Father for His Love into one of rite and ritual, with salvation to be had through blood and sacrifice, with Jesus himself the victim.

But just as no shed blood of pigeon or lamb could of itself save the Hebrew from sin, but the contrite heart of him who sought God, so no shed blood of Jesus (who in the early church doctrine takes the place of the animals) can blot out man's transgressions and make him pure in heart. No one can explain how Jesus' blood, gone back into the elements these two thousand years, can wash away man's sin; and some sects now consider the mass as merely symbolic. Something more than his blood is needed to turn man from evil and give him the new heart which the Heavenly Father promised His people and which he fulfilled through Jesus.

The new heart results from the transformation of the human soul into at-onement with the nature of God, brought about, not through outward sacrificial ceremonies which do not touch the heart, but through the work of the Holy Spirit in conveying the Father's Love into the soul of whosoever seeks it in earnest prayer. This revelation of the Father's plan for man's salvation, first made known by Jesus in his mission on Earth, and rendered incomprehensible in the gradual formation of the temporal church, has now been printed by the Church of the New Birth in *True Gospel Revealed Anew by Jesus* in four volumes.

There are, of course, two clear references in the prophetic books of the Hebrews: Isaiah's verses on the Suffering Servant, and the statement in the Book of Daniel that the Messiah was to be "cut off." The first of these, impartial students of the Scriptures agree, represents Jehovah's afflicted servant, Israel, who, purified through suffering, is to find glory in showing mankind the way to God. The second is a direct reference to the assassination of Onias III, the high priest of the Temple in the days of the Maccabees, about 171 B.C. Other Messianic allusions refer to the "branch" of David, to Cyrus the Great, the Persian monarch, who proved well disposed to the Hebrews, and to Zerubbabel, the Judean governor in the late sixth century B.C. None of these last mention in any way a tragedy in the life of the Messiah.

These bald statements, while historically true, do not, however, write *finis* to the matter by any means; and this writer sincerely believes that these references to the coming Messiah form a pattern in which God, through His prophets, revealed to mankind His foreknowledge of events to come -- not because it was fated or predestined to be so, but because they were the natural outcome of conditions in which man's heart was hard and unregenerate.

Thus, Jesus was crucified not for man's sins but because of them; because mean spirited and evil men, crystallized in their materialism, were the chief priests at the time; because a narrow and fantastic legalism, devoid of heart and human feeling, was stifling real Judaism and its love to God and fellow men; and because this deplorable state sat well with a cynical Roman procurator in power, one who "made a deal" to placate the priests and their hirelings and liquidated at the same time the "King of the Jews," one he thought might be a source of civil unrest and sedition.

Jesus went to his death, not so he could be a willing sacrifice in a bloody ritual, condemned by God, but because, faithful to his God, he refused to recant or deny his mission that he was the Christ, possessor of the Father's Love and Nature and that he had been sent by the Father to teach man the Way to that new heart through the *only* way man has of coming to the Father -- through earnest prayer and the longing of the soul.

Note: Dr Daniel Samuels did not directly receive communications from Jesus.

BIBLE COPYING 1st CENTURY

The Samaritans, Part 3

Judas of Kerioth www.lulu.com

Received by H.R. Cuenca, Ecuador.

May 2nd, 2002

Now, my dear brother, as I have promised you, I will explain in few words the religion of the Samaritans or "Shomronim."

From what I have put forth previously, it is easy to conclude that the Samaritans, as the successors of the northern tribes of Israel, had and still have, very similar beliefs to those of the Jews. However, some points of difference do exist.

It is also necessary to reiterate once again that first century Judaism did not constitute a monolithic block, but rather showed multiple facets and diverse streamings, where Christianity, in the beginning, fitted in without problems.

It is also necessary to remember that in those old times, there was no canon of the Bible, and I am referring to the Hebrew Bible. This canon, or the list of books considered inspired, was established much later, in Jamnia, during the beginnings of rabbinical Judaism, when the religion of the Hebrews had already lost much of its diversity, due to the historical events, a devastating war against Rome, and great destruction of Jewish culture in Palestine.

And one of the criteria for the inclusion of the books was the following: Only those writings were admitted, where Hebrew or Aramaic manuscripts existed. We should not forget that Jewish culture had suffered many changes through Hellenistic influence, and many Jews, especially those living in the Diaspora, were no longer able to speak or read in Hebrew. They used the Greek language, the Greek Koiné, recognized universally in the oriental part of the Roman Empire as "lingua franca." This lack of command of their original sacred language, had led to translations of the Hebrew writings into the Greek, even centuries earlier, a work that had been carried out in Alexandria, the most important Jewish center outside Palestine. This translation still exists, and is called "Septuagint", a Latin word meaning "seventy," abbreviated through the Roman number sign for seventy, LXX.

Now, the Catholic church later on would include a few more books in their canon, for example two of the Books of the Maccabees which are not considered inspired neither by the Jews, nor by the Protestants. The canon of the Bible therefore, is not a universally accepted list, but it rather varies from religion to religion, from church to church.

The Samaritans also had, and still have, their own canon of books. The shortest of all – it consists only of five books, the Pentateuch, or the Books of Moses, or Torah, the Law, as they are also known. The whole of the rest of the Hebrew writings are not recognized by them, neither the books of the prophets, nor those of wisdom, nor those of history, etc. This is not surprising, considering that those books, at least in part, were composed much later, after the separation, especially during Jewish captivity in Babylon. Of course, the Samaritans rejected these writings as works of Jewish heresy.

However, with their recognition of the Torah only, the Samaritans were in good company: Also the Jewish Sadducees, those "guardians of the Temple," rejected all the other books. Here we find a very important point that both denominations have in common.

While second Temple Judaism, except for the Sadducees, revered the prophets in a special way, such as Elijah, Jeremiah, Zechariah, etc., the Samaritans exalted another man, also a prophet: Moses. Moses, to them, was definitely "the man of God."

As to their priesthood, almost all Levites, who according to the Mosaic Law had exercised this function, had been expelled from the northern kingdom, from Israel. When the Assyrians led the intelligencia of the people into captivity, there were no priests any more, so the Samaritans started their own lineage of priests.

The Samaritans were and still are very strict in the observance of the Mosaic Law, a rigidity and fervor that even caused the admiration of the Jews, who used to admire very little of what the Samaritans did or thought. They practiced circumcision, Sabbath observance, they celebrated the Israelite feast, as the Torah specified. Of course the feast established afterwards by the Jews, such as Purim, did not find recognition by them.

The language of the Samaritans was a variation of Palestinian Aramaic, a dialect that distinguished them, but which was easily understood by the Jews. But their sacred writings, the Torah, of course were written in the sacred language of their ancestors, in Hebrew.

When one reads the Samaritan Bible and the corresponding books of the Jews, a great number of striking discrepancies are evident, partly due to errors in the process of copying, partly conscious alterations, to adjust the writings to their necessities. However, it is essential to clarify that the discrepancies were not only due to changes perpetrated by the Samaritans. The fact is that the old text of the "Septuagint" is perhaps closer to the writings of the Samaritans than to the present Scriptures of the Jews (Masoretic text), and proves with enough clarity that both parties contributed in a tendentious way to the textual variants. Additionally, it is necessary to say that even in the Hebrew Scriptures, there was no universally accepted standard, but a wide range of diverse variations, which would only be standardized when Judaism had lost its multifaceted character, after the rebellion of Bar Kokhba. Of course, the Samaritan Pentateuch escaped the unifying tendency.

After the destruction of the Temple of Jerusalem, the Passover lamb sacrifices ended. But the Samaritans continue with this tradition to the present day. In other words, they still cling to the archaic rites of the ancient Hebrews.

It would be false to conclude from what I have put forth that the Samaritans, in contrast to the Jews, obeyed exclusively Moses' Scriptures, rejecting all other traditions. Of course, they rejected the tradition of the prophets, and especially, the later rabbinical precepts. On the other hand, they developed their own customs and legislations, besides that which is written in the Torah. This is a natural process of development in any human community.

The Samaritans also believed in the coming of a Messiah and in an afterlife. This statement is a little general, because also amongst them, as amongst the Jews, there were several sects and branches. I will talk about some of them, when we deal with the times of the ancient church.

In short, I wanted to paint a multicolored picture with my description of the Samaritans. I want you to understand that there were not "the Jews" and "the Samaritans", but a wide range of diverse groups and sects in both communities. We always speak of the Pharisees, the Sadducees and the Essenes, because they were the groups of most importance or influence, but there were many more groups, such as the

successors of the Rehabites, the Boethusians, those who called themselves "the Righteous Ones", even in the Jewish Diaspora flourished diverse sects, such as the famous "Therapeutae" of Egypt, healing monks who cured the illnesses of the body and the mind. And we have also already mentioned that even inside the diverse sects there were substantially different streams, such as in the example of the Pharisee Houses of Hillel and Shammai. We could also mention John the Baptist's followers as a separate group, the Johannites, who even undertook missionary activities abroad.

I want you to understand that the primitive Christians were a part of this religious diversity, where they fitted in without problems, and that in the first decades after Jesus' death, the question was not, "are you a Jew or a Christian?" but "are you a Jew of this or that sect?"

The Samaritans did not think of themselves as Jews, because as the name implies, a Jew is a member of the tribe of Judah with its culture and respective religion. The Samaritans considered themselves, and still do, as the successors of the northern Israelite tribes, Hebrews as the Jews are, are the survivors of the tribes of Ephraim and Manasseh, with their version (more authentic, according to their opinion) of Moses' ancient religion.

With that, we will finish our discourse on the history of the Samaritans. However, as we have dedicated so much time to this subject, we will continue with the famous parable of the "Good Samaritan," for which we will give an explanation that you will not find in textbooks.

See you soon, my dear brother. Judas of Kerieth

BIBLE COPYING CONSTANTINE 325 AD / CE

December 30, 1915

Book of Truths

www.lulu.com

I am here, Luke

I come tonight to tell you of a truth that is of very great importance to you and to mankind, and desire that you shall be very careful in receiving what I may say. I am in a condition of love that enables me to know whereof I write and to cause what I may say to be accepted by you as true. I want to tell you that the Love of which we have been writing is the only Love that can make a spirit or man at one with the Father, and this my theme – *the atonement*.

This word as used in the Bible and interpreted by the churches and the commentators on the Bible, carries with it a meaning of some price being paid by Jesus for the redemption of mankind from their sins and from the punishment that they will have to undergo because of having committed sin; and also, the idea that God, as an angry and insatiable God, was waiting for the price to be paid in order for His wrath to become satisfied and for man to stand before him acquitted of sin and the consequences of disobedience.

This price, according to the teachings of the churches and the persons named, must have been paid by one who in his goodness and purity was capable of paying this price; that is one who had in him such inherent qualities, and by his sacrifices was of such inherent worth as to satisfy the requirements of the demands of this angry God whose laws had been disobeyed. And they also teach that the only way by which such price could have been paid, was by the death on the cross of Jesus, who was the only person

in all creation that possessed these qualities sufficiently to meet these requirements; and that by his death and the shedding of his blood the sins were atoned for and God was satisfied.

This is the orthodox belief of the atonement and plan of salvation—in short, a perfect human being free from all sin, a death on the cross and a shedding of blood, which was necessary that the sins of mortals might be washed away and their souls made clean and fitted to become a part of the great family of God.

But all this conception of the atonement is wrong and not justified by any teaching of the Master, or by any of the true teachings of the disciples to whom he had explained the plan of salvation and what the atonement means.

I know that in various parts of the New Testament it is said that the blood of Jesus washes away all sin, and that his death on the cross satisfies the Father's demand for justice; and therein there are many similar expressions conveying the same idea. But these sayings of the Bible were never written by the persons to whom they are ascribed, but by writers who, in their various translations and alleged reproductions of these writings, added to and eliminated from the writings of the original writers, until the Bible became filled with these false doctrines and teachings.

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

For nearly two thousand years this false doctrine of the atonement has been believed in and accepted by the so called Christian churches, and has been promulgated by these churches as the true doctrine of Jesus and the one upon which the salvation of man depends; and the consequences have been that men have believed that the only things necessary to their salvation and reconciliation to God, were the death of Jesus and the washing away of their sins by the blood shed on Calvary.

If men only knew how futile his death was and how inefficacious his blood is to wash away sin and pay the debt to the Father, they would not rest in the assurance that all they have to do is to believe in this sacrifice and this blood, but would learn the true plan of salvation and make every effort in their power to follow that plan, and as a consequence, have their souls developed so that they would come into harmony with the Father's love and laws.

Atonement, in its true meaning, never meant the payment of a debt or the appeasing of the wrath of God, but simply the becoming at-one with Him in those qualities that will insure to men the possession of His love and the immortality that Jesus brought to light. The sacrifice of Jesus could have no possible effect upon the condition of man's soul qualities, and neither could the blood shedding make a vile and sinful soul pure and free from sin.

God's universe is governed by laws as immutable as they are perfect in their workings, and the great thing to be accomplished by the plan which He provided for the redemption of men, is to have every

man come into harmony with these laws, because just as soon as that harmony exists there will be no more discord and sin will not be known to humanity.

And so, only that which will bring man into this harmony can possibly save him from his sins and bring about the at-onement that Jesus and his disciples taught. Man, when created, was endowed with what may be called a natural love, and that love, to the extent of the quality that it possessed, was in perfect harmony with God's universe, and so long as it was permitted to exist in its pure state, was a part of the harmony of the universe; but when it became defiled or impregnated with sin or anything not in accord with God's laws, it became inharmonious and not at one with God, and the only redemption required was the removing of those things that caused the inharmony.

Now, the only way in which this inharmony could be removed was by the natural love becoming again pure and free from that which defiled it. The sacrifice on the cross could not furnish this remedy and neither could the blood atonement accomplish it, because the sacrifice and the blood had no relation to the evil to be remedied.

So I assert, if these things paid the penalty and satisfied God and thereby He had no further claim upon man for any debt supposed to be due Him from man, it necessarily implies that He kept the souls of men in this condition of inharmony and would not permit the same to be removed until His demands for satisfaction and blood had been met; and that then, when He should be appeased, He would permit men by His mere *ipse dixit* [arbitrary statement] to again come in harmony with His laws and the workings of His universe.

In other words, He would be willing to let men remain out of harmony with His universe and the workings of His laws, until He had His demands for sacrifice and blood satisfied. This, as is apparent to any reasonable man, would be a thing so foolish that no mere man in matters pertaining to his earthly affairs, would adopt as a plan for the redemption of those sons of his who had been disobedient.

I see you have a caller, and will continue later – Luke

March 18, 1916

Book of Truths

www.lulu.com

I am here, John, Apostle of Jesus –

I wish to write tonight on a subject that is of importance to the members of the orthodox churches as to the belief in the efficacy of the atonement of Jesus by his death and crucifixion.

All the orthodox believe and their preachers and evangelists teach in their sermons and addresses, and the teachers of Bible classes instruct their students, that the blood of Jesus and his death on the cross were the two factors in his career on Earth that save men from their sins and satisfy the great penalty of death which overhangs them, because of man's first disobedience and the sins that followed there from.

Well, this doctrine has prevailed in the beliefs and teachings of the church ever since the church became established by the convention that met in pursuance of the orders of Constantine, when the books that now constitute the Bible were given the sanction of the church as canonical. Before this time some of the early fathers believed in the doctrine of the atonement as above stated, and the controversies between them and others who did not subscribe to this doctrine were very bitter, and at times, very unchristian

according to the Christianity that prevailed among the early followers of the Master, or according to his teachings.

From that time until the present, although the great Roman church has been seceded from and reforms have been made by churches founded on such reforms, this doctrine has been incorporated in and believed by most of the churches, no matter what name they may have adopted and what form of government they may have prescribed.

This doctrine constitutes the foundation principles of these various bodies of church entity; and today, these principles are as much a part of faith and teachings of the churches as they ever were in all the centuries that have passed. Of course, with this cardinal doctrine there have also become incorporated in these faiths and teachings certain other principles, which apply more to the individual members of the church than to the church itself as a body. I mean belief in the truth that there is a close relationship between God and the individual which may be established by prayer and the longings of the soul for the inflowing of God's love, and the regeneration of the nature of man by the influence of this love by the Father.

But in these latter days, this truth has been known to and its workings experienced by a comparatively few of those who call themselves orthodox Christians. The large majority has depended upon the belief in the doctrine that Jesus, by his sacrifice and death, paid the debt which man owed to God. And when the members of the church in an intellectual belief assert that they believe in and accept Jesus as their Saviour because he paid the debt, and by the shedding of his blood washed away their sins and made them at one with the Father, and thereby became saved from the wrath of the Father, and in a moment become the truly redeemed and accepted children of God, that as long as they maintain that belief and attend to their duties as such members and observe the regulations of the church, they are safe and fitted for the enjoyment of heaven and the presence of the Father.

They also believe that unless a man accepts Jesus as his Saviour, in the way I have mentioned, that man will be eternally lost, and in the beliefs and teachings of some of these members, will be sent to hell to be eternally damned and punished.

Well one view of this doctrine is just as true as the other, or rather just as untrue, because both of these phases of belief have no foundation in fact, and are not in accord with the teachings of the Master, or with the fact as I know it to be, not from any mere belief but from personal experience and observation.

Oh, how the pure teachings of the Master have been distorted and made the means of preventing so many human souls from reaching the heaven of happiness that they wished for, and that they thought would be theirs when they should give up their mortal lives.

This doctrine, so long believed, has worked the damnation of many a man, as regards his soul development and his becoming at-one with the Father and reaching the heavens that are prepared for those who obtain that soul union with the Father.

I know it may seem surprising to some, who are really, true, believers in this doctrine and, as they think, in the truths of God and the teachings of Jesus, which are believed to be infallibly contained in the Bible,

that I announce the falsity of these beliefs and their utter ineffectiveness in enabling these sincere people to obtain that which they so earnestly desire.

But such is truth, and truth never changes, never compromises with untruth, and never permits the erroneous beliefs of a really sincere mortal to swerve in one iota from the results and consequences of that false belief. And the great injury that this false doctrine has done to humanity, and is now doing, will continue in the world to come, until the belief in truth shall supersede the belief in that which is false. And thus not everyone who shall say “Lord, Lord,” will enter into the *Kingdom of Heaven*.

These false beliefs have operated in two ways to injure man and render him unfit for an entrance into the kingdom. First, by the belief that brings about the injury that results from the positive operation of error, which is great; and next by the want of belief in the truth, which prevents progress in the acquirement of those qualities which belong to and are necessary parts of that truth.

When men believe in the doctrine that I have stated they become satisfied, and, knowingly or not, remain in a state of false security, not attempting to develop the soul qualities, which are the only ones that are in relationship with God. Their mental beliefs are strong and may increase in strength, but their soul communions with the Father and their growth and expansion in the soul development, becomes stagnant and, as it were, dead.

This is the great injury that these false beliefs do to the man and to the spirit – I mean in his individual capacity. For it must be known as a truth, that the salvation of man or his soul progress towards an at-onement with the Father is an individual matter solely, and men as aggregations or in church communities are not redeemed from sin, nor as such, can they have any relationship with the Father or **receive His Divine Love, which is the only salvation (with Feeling Healing)**.

There is only one possible way in which man can come in unison and at-onement with the Father, and thereby fitted to enjoy or inhabit the mansions in His kingdom, which Jesus spoke of when on Earth, and that is the way that will make the soul of man like the soul of the Father, and a partaker of His divine qualities of love and life. No belief that will not bring about this uniting and commingling, as it were, can possibly make the soul of man a partaker of these qualities that are a part of the soul of God.

Then let man consider for a moment what possible connection there can be between these soul qualities of God and the death and blood of Jesus.

God is the creator of life and death, and also of blood and flesh, and He can destroy as well as create. Had the sins of man called for the sacrifice of that which was mere flesh and blood, or the extinguishment of a life that God had created in order to pay the penalty of that sin, then a God who demanded such a payment – and this implies of course, that such a God was wrathful and could only be appeased by something that He could not of and by Himself obtain – would not possibly be satisfied with that which He had created and over which He still had absolute control, and which He could destroy and make non-existent at any time He pleased. Jesus’ life was already a possession of God, and when he surrendered that life he did not give to God anything that He did not already own and could not have taken. And when his blood flowed on the cross, it was not that which God could not have made flow at any time and in any manner. So the absurdity of such a doctrine is too apparent for serious consideration.

For its logical meaning is that God was demanding a debt that had long been unpaid, all wrathful and insatiable, and would be satisfied only with the death of a living being and the flowing of his blood; and that death and that flow of blood in one way or manner only, namely, on the cross. And yet with all this demand that has been sounding down the ages for centuries, relentlessly and unpityingly, He became satisfied and His wrath assuaged by seeing His own creature die – and that creature His best beloved son – and by hearing the trickling of the blood of that creature from a wooden cross, by all which, the life and the blood being already His to let live or destroy as He might see fit, man became at-one with Him.

The simple reduction of such a proposition is that God, in order to pay a debt that was owing to Him, accepted in payment thereof that which was already His, and which no power or being in all His universe could have taken from Him. Now, I say all this reverently as your preachers say, but the fact is, that the mere assertion of such a doctrine, as I have been dealing with, is so blasphemous that no treatment of it, showing its falsity, could be irreverent.

And again, the absurdity of believing that God demanded that Jesus should die on the cross as one of the necessary accompaniments of his death, in order to carry out God's plan for this death and make the payment satisfactory, is so apparent and absurd, that I and all of us spirits in the kingdom of the Father wonder that mortals can believe such an unreasonable dogma.

To follow this absurd proposition to its logical conclusion, it was necessary not only, in order that the debt might be paid, that Jesus should die on the cross, but that Judas should become the traitor, that the Jews should clamour for his death and that Pilate should pronounce the sentence. These were all necessary means to the satisfaction of the debt, and being so, why is it then that Judas and Pilate and the Jews are not saviours of mankind also, even if you say in a secondary sense. Jesus could not have clamoured for his own death, or erected his own cross or nailed himself thereto, or pierced his side with a spear in order that the blood might flow, for if he had done this he would have been a suicide; but it may be, there would have been more of the elements of the payment of a debt in that method of dying than in the way in which his death was brought about.

No, I tell you, I, John, who loved the Master more than all the others and who was closer to him, who was with him when he was nailed to the cruel cross, which I think of with horror, and who was among the first to take his body from the tree and first felt his blood upon my hands – tell you that the death of Jesus on the cross did not pay any debt that man owed to God, nor did his blood wash away the sins of any man. And oh, the pity of it all is that mortals for all these long years have believed that they were saved by his sacrifice and blood, and by such belief have never come any nearer to the Master or in at-onement with the Father.

As I and others have written you, the only way in which man can be saved from his sins and become in at-onement with the Father, is by **the new birth** which the Master has described to you as **being the result of the flowing into the soul of a man of the Divine Love of the Father, and the disappearing of everything that tends to sin and error. As this love flows into a man's soul it permeates that soul as does leaven the batch of dough, and that soul partakes of this Divine Love and thereby becomes like the Father in His divine nature, and (with Feeling Healing) fitted to inhabit His kingdom.**

Now, you can readily see that there can be no possible relationship existing between the death of Jesus on the cross and his blood, and the giving to the soul of a man those divine qualities that belong to the Father's nature. These qualities are not imparted to man by death and blood, but by life and love and faith which comes with that love (and here, when I say faith, I do not mean the mere intellectual belief of which I have spoken).

As we have before written, when the first parents were created they were not given this Divine Love, but the mere possibility of obtaining it upon their seeking for it in the way that God had provided. It was not forced upon them, but it was optional with them whether they would receive it and become fitted to inhabit the *Kingdom of Heaven*. When they committed their act of disobedience they forfeited this privilege, and, as to it, died, and were left without a mediator between themselves and God. And here I don't mean any mediator in the way of paying a debt, for they owed no debt to God; they were merely, as you mortals might say, disinherited children. And the only mediator that man needed after that time was one through whom might come the glorious tidings that the Father had changed His will, or forgiven the disobedience to the extent of restoring His original state, which is the rebestowal of the privilege of obtaining into their souls His Divine Love.

And, in this sense, never was there any mediator between God and man until the coming of Jesus and his announcing to man that the Father had changed His will and had restored to mankind the great privilege of partaking of His divine nature and immortality. And thus, as in the first man, Adam, all men died, so in the man Jesus, were all men made alive. And Jesus was the mediator not only in declaring to man the rebestowal of this great gift of the Divine Love and immortality, but, also, in showing the way by which men could and must seek for that gift in order to possess it.

The great gift of God to man was not Jesus, but the potentiality of obtaining the Divine Love of the Father and thus becoming divine and fitted to reside in the mansions of the *Kingdom of Heaven*. And thus, Jesus became the "resurrection and the life" and brought immortality to light – how much greater a saviour than by paying a supposed debt by his death and blood. No, he is the saviour of man by his living and his teachings, for he was the first to receive this Divine Love and to become divine himself, and the first fruits of the resurrection.

We have explained to you before in detail, some of the truths that I have declared in this message, and it is not necessary to further explain them here.

In closing, I wish to declare with all the emphasis that I possess, arising from a knowledge based upon the teachings of the Master, and my personal experience as a possessor of this Divine Love, and a partaker of the Father's divine nature, that no vicarious atonement of Jesus, nor the shedding of his blood, saves any man from sin or makes him a redeemed child of the Father, or fits him for a home in the mansions of the Celestial spheres. With a love that can come only from a redeemed and divine nature, I love all mankind, and am working to help them find the way to life and immortality and happiness beyond the conception of mortals or spirits who have not received this new birth of the Divine Love of the Father.

I have written enough for tonight and you are tired.

So my dear brother, with all my love and the blessings of a heart filled with the Love of the Father, I am your brother in Christ – John

BIBLE TRANSLATIONS and COPYING

http://www.solagroup.org/articles/historyofthebible/hotb_0003.html

The **NEW KING JAMES VERSION**: This is the only translation that does not use the latest critical editions of the Greek and Hebrew texts. The Textus Receptus remains the primary textual base of this translation. Perhaps some of the history of this King James Version, also known as the "Authorized Version," will be helpful to the reader.

WHAT IS THE TEXTUS RECEPTUS?

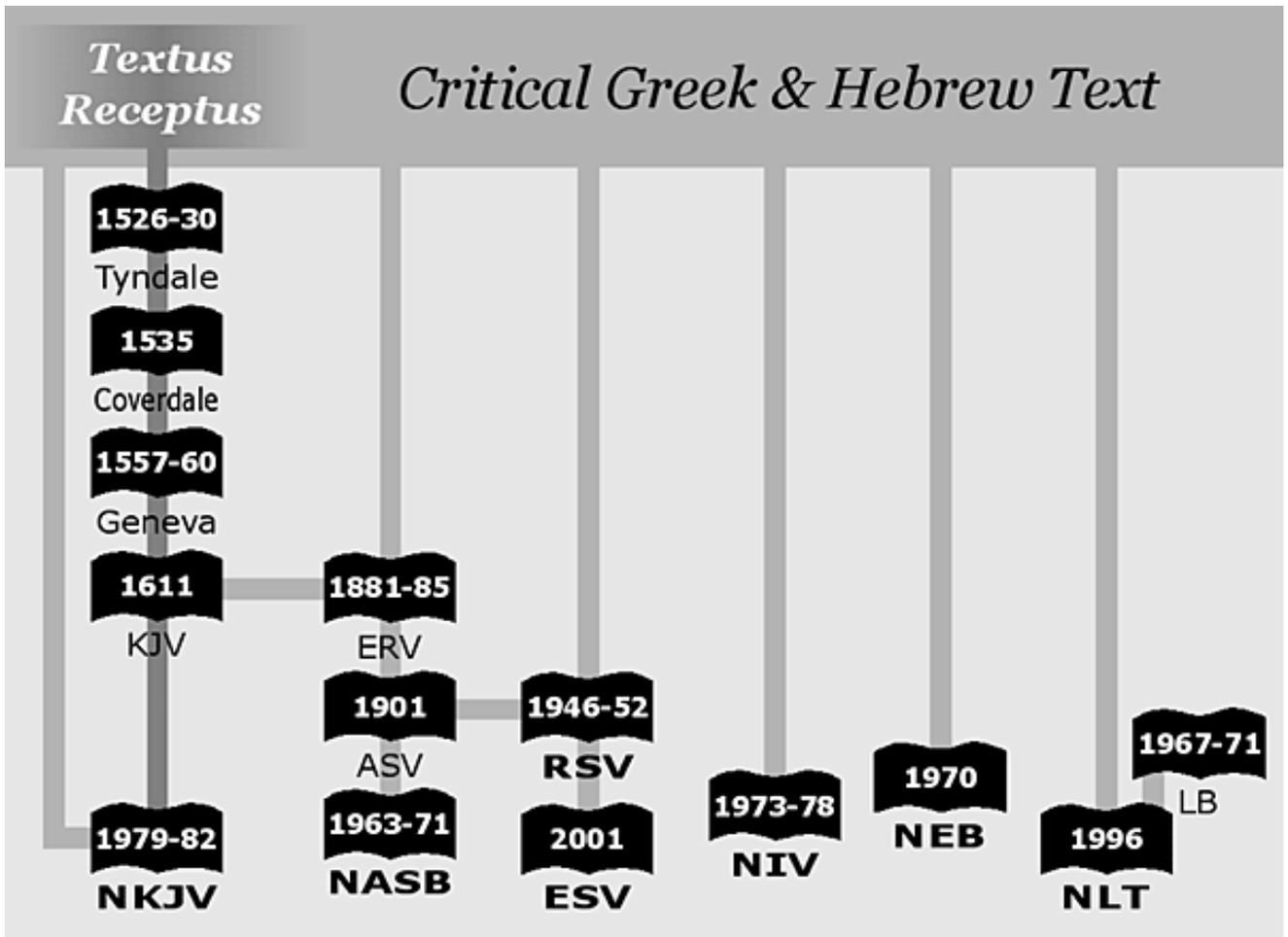
The Textus Receptus (TR), or "Received Text," is the term used to refer to the first printed editions of the Greek New Testament as they appeared from 1516-1633. Most prominent of these publications are editions by Erasmus, Robert Stephanus, Theodore Beza, and the Elzevir brothers. These editions all drew from a mix of available Greek manuscripts and became the text basis of the Bible for centuries. But throughout the nineteenth century, scores of manuscripts, dated earlier than those used by the TR scholars, were coming to light, and the age of the "critical text" had begun. By 1882 the Wescott-Hort Greek New Testament had supplanted the TR as the standard edition of the Greek text.

There is no doubt that until recently the dominant version of the Bible in the English language has been the King James Version. Originally printed in 1611, it has undergone several revisions, although minor, during its history. It has been praised for the majesty of its language and beauty of expression. However, with newly discovered editions of the Greek texts and subsequent translations, the King James Version began to decline in popularity. Changes have taken place in the English language that rendered the Shakespearian language and cadence of the King James outdated. Complaints were voiced that its language was unintelligible to an increasing number of people.

We will look at a short list of seven of the most popular versions of the Bible that are available today. But why these seven? First, these versions, with one exception, include only translations that use the most current versions of the Hebrew and Greek texts as the bases for the translations. Second, the translation work on the Bibles listed has been done by a committee, not by just one person. Experience has demonstrated that in a multitude of translators, as well as counselors, there is wisdom. Third, we must also state that only translations have been selected for inclusion. Paraphrases of the Scriptures have increased in popularity in recent years but they tend to be the work of an individual. Finally, all of the versions and translations that will be noted are for Protestants and Evangelicals. While there has been an increase in English translations for Roman Catholics, they have not been included in this list.

TRANSLATION COMPARISON
Romans 3:23-26

<u>NKJV</u>	<u>NASB</u>	<u>ESV</u>	<u>RSV</u>	<u>NIV</u>	<u>NLT</u>	<u>NEB</u>
For all have sinned and fall short of the glory of God,	For all have sinned and fall short of the glory of God,	For all have sinned and fall short of the glory of God,	Since all have sinned and fall short of the glory of God,	For all have sinned and fall short of the glory of God,	For all have sinned; all fall short of God's glorious standard.	For all alike have sinned, and are deprived of the divine splendour,
being justified freely by His grace through the redemption that is in Christ Jesus,	being justified as a gift by His grace through the redemption which is in Christ Jesus;	and are justified by his grace as a gift, through the redemption that is in Christ Jesus,	they are justified by his grace as a gift, through the redemption which is in Christ Jesus,	and are justified freely by his grace through the redemption that came by Christ Jesus.	Yet now God in his gracious kindness declares us not guilty. He has done this through Christ Jesus, who has freed us by taking away our sins.	and all are justified by God's free grace alone, through his act of liberation in the Person of Christ Jesus.
whom God set forth to be a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed,	whom God displayed publicly as a propitiation in His blood through faith. This was to demonstrate His righteousness, because in the forbearance of God He passed over the sins previously committed;	whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins.	whom God put forward as an expiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins;	God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished;	For God sent Jesus to take the punishment for our sins and to satisfy God's anger against us. We are made right with God when we believe that Jesus shed his blood, sacrificing his life for us. God was being entirely fair and just when he did not punish those who sinned in former times.	For God designed him to be the means of expiating sin by his sacrificial death, effective through faith. God meant by this to demonstrate his justice, because in his forbearance he had overlooked the sins of the past-
to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.	for the demonstration, I say, of His righteousness at the present time, that He might be just and the justifier of the one who has faith in Jesus.	It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.	it was to prove at the present time that he himself is righteous and that he justifies him who has faith in Jesus.	he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus.	And he is entirely fair and just in this present time when he declares sinners to be right in his sight because they believe in Jesus.	to demonstrate his justice now in the present, showing that he is himself just and also justifies any man who puts his faith in Jesus.



Thought Adjuster.

Received by Oscar. Alabama, US of A

Subject: "A Lesson About Resisting Change."

May 31, 2011

Thought Adjuster: "Truth will always come forth in the lives of human beings, since all have the influence of the Spirit of Truth and their Thought Adjuster – the divine presence of God in men and women. There will always be writers, politicians, activists, fathers, and mothers, who will feel a calling to lead higher lives, and become more awakened and more conscious about their actions, their decisions, and their relationships with their neighbours. Thereby the truth is expressed throughout their writings, their words, or their actions, inspiring their peers to find a better way to live their lives.

"The establishment of the age of Light and Life does not greatly depend on the intellectual understanding of spiritual realities, or the paranormal experiences of a few. In this world, the necessary spiritual ideas have already been expressed and understood by many. The revelations and the important messages have been delivered to you long ago. The delays are solely due to resistance to change, a trait more or less common to all mortals. Human beings fear the unknown. Many cultures even accept as common sense the idea: 'Better a known evil than an unknown good'.

"One needs to awaken from the dream of resistance to change and strive for real progress. There is nothing wrong with trying new ways to find innovative solutions to the problems of old. The fact that a problem may have existed for a long time is no indication of the unlikelihood of finding a solution for it. Wars among people and nations have been a reality since the beginning of humanity itself, but this does not mean that it is a normal thing, or a required part of human life. The solution to every conflict is forgiveness – love that turns into action through mercy – and this is a very simple solution that many among you have discovered since the beginning. In fact, you already have all you need to make this world a true Heaven on Earth.

"The key here is mental openness – the ability to accept ideas free of prejudice, and the will to explore and experiment. It is truly difficult for a person to change from one day into the next. Fears do not vanish overnight, but you are not alone at this task. Within each one of you lives the Flame that illuminates the path toward eternal life – a Fragment of God. It is in this fragment of the greatest perfection and wisdom where you can find the strength and courage to face your daily challenges and turn the defeats of life into lessons that will finally transform the wounds of the past into victories, since it is only through real experience that human wisdom is forged.

"First accept that God is truly within each one of you, and then take advantage of this great resource that has been given to you. Reject from now on the idea that you are defenceless creatures at the mercy of chance and randomness. You are in truth agents of God, His representatives in the world, and everything that the Father would do if He were in your shoes you can do, thus becoming co-creator of a more beautiful reality. Be the hands and the feet of the Father and contribute with your individual efforts to create a world of light. This is what is expected of you."

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"Open your eyes, my friends, and get to know your environment.

Now close them, and comprehend the universe."

– Athena, Celestial Artisan.

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Revelation 23: Jesus explains the eleventh commandment.

(This message is referred to as Revelation 22 on page 58 in New Testament Revelations of Jesus of Nazareth)

Received by Dr Samuels. Washington D.C.

June 16, 1955

<http://new-birth.net/samuels-messages/53-revelations/revelation-23-jesus-explains-the-eleventh-commandment-ntr58/>

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

I am here, Jesus:

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

I am here tonight to continue my messages of the Gospel truths, and I shall continue with John on what commandment I gave my disciples and how obedience to this commandment would bring what has been called the comforter; for in John 14 I said, as it is reported in the New Testament: "If ye love me, you will keep my commandments." "This is my commandment, that ye love one another even as I have loved you." And this statement meant that, as the Messiah, I was giving a commandment which was to be placed with, and above, the Ten Commandments of Moses; and this commandment was the Law of God's Love.

I told my disciples that they were to love one another, not merely that they were to love only themselves, but all mankind, for "one another" was a term which meant not for the circle of the disciples, alone, but for all people; and this love was to include human beings who spitefully used them, and they were to love their enemies as well as their friends.

And that love which they were to entertain for mankind was not the natural love given to all men at their creation by God, but the Divine Love which God had bestowed upon mankind with my coming; and this Love could be obtained by my disciples if they believed that it was available and that it could be conveyed into their souls through the action of the Holy Spirit.

This was the meaning of the very important phrase, "as I have loved thee." For it meant that I had loved my disciples with the Divine Love which God had implanted in my soul because of my longings for His Love, and that my love for my disciples and, I should add, for all mankind, was the Divine Love which was in my soul and which I had obtained from the Father. So that my disciples, and all mankind, could, by prayer to the Father, obtain the same Divine Love in their souls which filled my own. And this Divine Love was to be the Love with which my disciples were to love one another and all mankind.

This was the only commandment which I gave to my disciples, and no other, for I did not command them to drink or eat bread in memory of me, for such an act could have no merit in bringing the Divine Love into their hearts and could only be an act of veneration which I could not possibly have wished to impose upon my disciples; and this regardless of whether or not I thought death might be near. But I did say, rather, "and I will pray to the Father and He shall give you another comforter, that He may be with you forever." And while I did not say this in so many words, or with those exact words, I simply meant that I would, as I always did, pray to God so that their souls would be opened up to the Divine Love, which is what the writer meant by the Comforter; and that this Love would continue to be conveyed in more and more abundance into the souls of my disciples throughout all eternity. I did not mean that I could pray to the Father to send His Divine Love to my disciples merely because of my prayers, but I

meant that the souls of the disciples would have to long for the Father's Love so that it could enter the souls that were in that condition to receive it.

I also said, ["If a man love me he will observe my message; if ye keep my commandment ye shall abide in my love, even as I have kept my Father's commandments and abide in His Love,"](#) which was another way of saying that those disciples who believed I was the Messiah and loved me would believe that my soul was an immortal one through the Divine Love and pray to the Father for His Love as the way to atonement with Him and immortality, which was the message I taught and which I asked my disciples, and all my hearers, to apply to themselves and actually pray, and the result would be that they would be filled with the same Love as I was and that we could thus have a mutual Love for one another in the same way that as I prayed to the Father and received more of His Love, I loved God more and more, and His Love for me was in my heart.

These writings from John are correct, in that they show that Love was the great subject of my teachings, but they do not explain the Divine Nature of the Father's Love towards His children, or the fact that I was filled with His Divine Love and sought to have my disciples obtain it as well, through the one way it could be obtained – through prayer. It does not explain that this Love with which my disciples were to love one another was something more than the ordinary love which humans have for each other, or the special nature of my love for them and humanity. But, if these interpretations are added, then the real meaning of these passages from the Gospel are made manifest.

I have written you tonight on the subject because of your desire to obtain confirmation as to the truths of certain portions of John's Gospel which needed explanation, and because you felt they were close to, if not possessing, the truth; and I shall come again and write you on more material in the Gospels which originally dealt with my teachings of the Divine Love before they were stricken out, or so mutilated as to be unrecognizable.

I think I have written enough for tonight, and so I shall say good night to you and the Doctor, and with my love and blessings to him and to you, I shall close and sign myself your friend and elder brother,

Jesus of the Bible and Master of the Celestial Heavens

Messages from Mary and Jesus

Book 1

22 February 2003 – 19 April 2003

by James Moncrief

<http://divinelovesp.weebly.com/my-free-books-and-free-padgett-messages.html>

16 March 2003

Hello James, Mary. I want to write with you today James.

I want to expand on what I was speaking to you about during your prayer.

The ascending soul, which men and woman are, progresses – grows in truth, beginning in flesh, with flesh being its first relationship as a soul with Creation. You are a soul, the Mother and Father created you. Your soul exists in a realm of itself, and incarnates you in Creation. It manifests you in Creation. Your physical body is one attribute of your personality which is unique to your soul, being given to you by your Creators upon creation.

The soul incarnates – manifests your spirit and physical bodies, and other more subtle interconnecting and life experiencing subtle bodies, such as your emotional, mental and etheric templates – all that your aura consists of. Your soul manifests your personality so it – you – can experience. The true you is your soul not your physical or spiritual body. And when you die your soul doesn't leave you and go anywhere, your consciousness merely awakens in your spirit body but on a new spirit world. Your soul manifests you into Creation in accordance with Natural Universal Laws Of Creation, which it honours and supports throughout its eternal expression in Creation.

In respect of these laws you begin your incarnation on the physical level by the fusion of your parents sex cells, you also simultaneously form the beginnings of all that your aura is composed of. Your will, spirit body, emotional and mental subtle bodies, and your other subtle bodies that make all the different aspects of you work harmoniously together, all begin manifesting as governed by the pattern for your expression in life as contained within your soul. Right from the very first moment you start experiencing life, although through your regular consciousness, you are not aware of such experiences, however your soul is. Your soul is *conscious* of all, every single experience, all the attributes of you individually and collectively being expressed and so experiencing all the time. So even though you can't consciously remember what you went through at your conception, in the womb, at your birth, and during your formative years, let alone all you did yesterday or five minutes ago, your soul does. And if need be your soul can give you, or *re-awaken*, memories and feelings of these events and experiences some of which you might find come up, even very clearly, during your healing.

You are born to parents looking to them for your survival. You want their love. And if you get it you feel safe and secure developing confidently in your world around you that you're steadily creating. If you are deprived of love you feel scared with your survival being threatened, growing up lacking in confidence, afraid of the world around you that you feel rejected and unloved by.

You are born dependant on your parents for everything, totally submissive, and if your parents truly loved you you'd grow up respectful of them, loving them, with all they have given you as the foundation upon which you can move to know your soul Parents – the Mother and Father.

I want you to understand James that you need your parents to be of a positive mind and of perfect natural

love so the patterns, the circuits, that compose your being, will also be positive and of love. And then it will be with and through these circuits you reach out to, relate to, and enjoy, being with the Mother and Father. So do you see you require both a mother and father so you can have a relationship on a personality level in Creation with the Mother and Father. And consequently, if your parents are not of perfect natural love and are also of a negative mind, then your patterns and circuits are going to be anti-love, anti-you, anti-life, resulting in you not being able to relate truly to the Mother and Father. You will be anti Them. Hence the importance of doing of your soul- healing if you want to have a personal ongoing relationship of love with Them.

So parents have a great responsibility, and will only be able to fulfil that responsibility responsibly if they are of perfect natural love thereby being able to parent you with all the love you require, being able to parent you as God parents you with unconditional love and complete acceptance.

But your parents James, helped you form your mind to be against them; against yourself, against nature and against God. So it's no surprise as you do your healing that you've come to realise that you don't love your parents, as you might have believed you did. And that even you hate them for all the bad things they have done to you.

The condition you are brought into Creation is very grim. Why this has happened stems from the evil influences of certain higher spirits back in humanity's history that sort to deny Jesus and myself and the Mother and Father. They didn't want to live under our authority and so rebelled, hence the Lucifer Rebellion, which in turn brought about the Default of Adam and Eve.

All of the negative influences from these spirits have been imposed on humanity thus forming your negative minds. And so within you have by *default* joined the Evil Ones, you've joined the Rebellion, hence your anti-love stance against all that is truth, beauty and goodness.

The Mother and Father being all-loving, allow within certain parameters, Their children to do whatever they want – hence free will. So they allowed the Evil Ones to rebel. If this was what they chose and wanted in life the Mother and Father unconditionally supported and loved them. They knew that evil is unsustainable because of the lack of love, but in the mean time they allowed these nefarious spirits to influence others – which they did on Earth leading to all your problems.

As you grow up you willingly take all your parents give you, even if your parents force you to take it. So you have willingly taken on all their rebellion thereby joining the Rebellion, and God supports you as They supported the Evil Ones. That is why the Mother and Father allow all the wrongness to continue, allowing you all to experience all the evil you want, knowing that one day you won't be able to tolerate living without love any longer because you feel too bad and so will want to give up your negative ways. And when this happens, you now have available the truth for you to give up your inner and outer rebellion.

To heal your rebellion you are going to need the help of both Jesus and my Spirits of Truth. Jesus' Spirit has been doing what it can, but that has not been much because it needs my Spirit to compliment it. You can't ascend to Paradise with only one half of the Truth.

I am the hidden mystery that has so confounded the sincere seekers of truth. I – my Spirit of Truth – has

not been present in their hearts and so they have been thwarted, resulting in nothing much actually and positively happening spiritually since our time on Earth. True spirituality and a religion based on it is always dynamic, ever evolving, reflecting the ascent of truth. For humanity to live with stagnant religions for so many years shows you how little of Jesus and my Spirits of Truth are helping those involved. No one is able to control a pure spirituality based on Divine Love because the Mother and Father are the ultimate controllers, and no one would want or dare take Their role. For the Pope and the high priests to sit in judgement of their faithful is wrong. The Pope is not to be obeyed, and if he was true to his feelings and growing in truth, he would not want to elevate himself above his brothers and sisters as he would know he was as they are – all equal children of God. He would not need to seek power and remain in control because he would feel all powerful in his love for himself, for others and for his Mother and Father. He would have felt loved by his parents.

Many people will of course resist me and my intrusion into their safe structures, but I am afraid the tide of my coming will be too strong as women begin to see more of the problem that they have been forced to live under and remain completely ignorant of. Women are not meant to be subservient to men and the picture of the first woman being given to the first man for his companion after his first days of hard work in creating the world is absurd. Any woman who is free thinking and feeling will see and feel the controlling mechanisms at work in this, but what can she do? She has no power, all she can do is pretend to be on the side of men being more or less accepted and acceptable to them, but now as women begin to see there is another way, things will change. And there are many Celestial women spirits ready and willing to come down hard on the male controlling ways, willing to be a tremendous support to those women (and men) of Earth who seek to know and live the Truth – who want to live true no matter what the cost. And such women and spirits will be backed up and supported by my Spirit of Truth and the Mother and Father's Love.

Humanity is very unbalance, and with the introduction of my Spirit of Truth, everything will be moved about and changed in the affairs of men. Women will learn how to say no. They will learn how to honour and stay true to what they feel, and their feelings will be right. Women no longer need to remain subservient and submissive to men, and by doing their soul-healing will be able to stand up to men and take their rightful place alongside them. And of course my Spirit of Truth will help those men seeking to live true and honour their feelings. It will help them give up their longings for power and their domination behaviour. It will help them respect women allowing them to appreciate, support, enjoy and love the woman who stands firm in her truth. The greatest change to come will be the spiritual liberation of women, something men fear, and have secretly known would one day come. And so will it be with my truths that this liberation can take place. Enjoy the truth girls! Raise the flag of truth. Do the hard work by accepting, expressing and living true to all you feel, **ALL MEN AND WOMEN NEED BOTH JESUS AND I – OUR SPIRITS OF TRUTH. YOU ALL NEED BOTH OUR SPIRITS TO ATTEND TO YOUR SOULS AND TO GIVE YOU THE SURPORT AND HELP AND COMFORT AND KNOWING THAT YOU ARE HEADING IN THE RIGHT DIRECTION. YOU WILL NEED OUR SPIRITS TO GIVE YOU THE FEELING OF NO MATTER HOW HARD, AND SEEMINGLY AGAISNT ALL YOU KNOW YOU ARE PUSHING, YOU ARE RIGHT. AND THEY WILL GIVE YOU THE STRENGTH TO KEEP GOING.**

Women's challenge will be to state and express truly how they feel without feeling they are bad, and that their man will leave and reject them. You will have to accept that this might happen, and it's very possible you will be ridiculed and humiliated as you say what you feel, but as you grow in confidence

with your feelings you will be able to suffer such rejection knowing you are right. And if your man is true and worthwhile he will remain and listen to you giving you credit when he allows himself to be humble. And if he doesn't... well, why would you want such a man anyway? Surely you can't expect to have a real, true and loving relationship with him?

Men's challenge will be to support their woman by not telling them what to do and stopping them speak about all they feel, keeping them powerless and submissive – repressed. If they truly seek the truth they will hear the truth spoken in her words and very soon understand, acknowledge and accept she is the spiritual leader in truth. And this will make them feel good, being the protector of the seed and nurturer of truth. Both will enjoy the proper roles they are to play, the true roles of a man and woman child of Their loving Parents of Heaven.

For both, the hardest part will be to seek the truth of all feelings. To be prepared to look into and accept all the horror that's locked away inside as it begins to rear its ugly head. And to feel all the pain and misery; and to express it becoming responsible for all your anger and hatred; and to live true to all your feelings of being unloved. This will require all your heart and all your faith. To turn your whole self around, to be born anew eventually becoming a Celestial *angel* of your Heavenly Parents, will involve the breaking down of yourself so that you can stop living with the rebels and instead live with Jesus and I.

And the truth you will face is that you as a child feel unloved by your parents. That they did not love you as you needed to be loved, and how you are living now in your untrue negative mind state, still as that child. It will be very hard to give up as you have worked out many ways for you to survive in this wrong world of yours. Your healing will be long and painful.

I fully appreciate that it might be hard for some people to accept that, first of all, Jesus has a soul-mate, and secondly, that I am she. However, it is true. And if you can accept it and make the adjustments within your mind, it will help you realise that a lot of what you believe to be true is not true, and you will need to make adjustments to accommodate such new truth. And this will especially apply if you are associated with the Church or give the Bible any credence. Mother Mary – Jesus' mother has nothing to do with the bigger picture. She can not help anyone like I can. Those who worship her have got the wrong Mary. I am the one that should be honoured for whom I am, and the truth longed for so as to engage my Spirit of Truth.

Jesus' mother Mary was not a virgin when she conceived Jesus. Mary and Joseph had been working at it for some time. Nor was there any immaculate conception. That is all fantasy. All so men can retain control over women through the deceitful worship of the 'mother'. Mary was just a mother, she was no one special, of no high breeding, she was a common woman, as was Joseph a common man. She had no real aspirations other than to have a family and keep house; to be Joseph's partner and an obedient Jewish woman. Mary didn't play any major role in Jesus' public ministry. She and I did spend some time together towards the end; she understood about Jesus' and my affection and love for each other, but never really understood the higher spiritual reasons as to why we couldn't marry, settle down and have children.

She understood some of what her son taught, but it wasn't until she came into spirit and started to do her soul-healing that she started to live the Truths of Divine Love. Mary can not intercede with God any

more than I or any one can; not even Jesus can influence the Mother and Father. Such beliefs and false hopes only serve to hurt the person who has them because they are only another means to keep one's mind in control of oneself to the detriment of expressing what one really feels.

If someone prays to God as the Church says one must, the prayers will only fall on deaf ears. Such prayers are simply a waste of breath and another means to deny what you're truly feeling. One would be much better off speaking about all the problems and bad feelings one has that are causing one to pray, and to seek the truth of these bad feelings forgetting about prayer altogether. **THE ONLY TRUE PRAY TO THE MOTHER AND FATHER IS A SINCERE HEARTFELT LONGING FROM ONE'S SOUL FOR THEIR DIVINE LOVE.** This is the only prayer you need ask from your soul, but of course as you feel to pray and ask God for other things you should act on such prayers but always with the intent to know what feelings are driving them; and to give attention to such feelings by accepting them and longing for the truth of them.

So I want to say leave Jesus' mother alone. Your prayers to her will not be heard, and Mary herself together with her soul-mate, who isn't Joseph, is one of those souls who have now departed Nebadon continuing their ascent of truth to Paradise. She is no longer even in the same universe that you are, so she can't do anything for you even if she could.

All the Christian churches are wrong. They are not built upon the Truth of Divine Love and they won't even help you perfect your natural love. They are just like all of man's religions and spiritualities, simply manifestations of your controlling minds. They exist only to give those power who seek it through these channels, and to give those who wish to be controlled by such authorities a way to be controlled. You cannot and will not ascend to Paradise by adhering to what they tell you to do. At best you might be able to find a cosy life for yourself in a certain natural love sector in one of the natural love Mansion Worlds of spirit, in which you can attend your church and continue to live your erroneous beliefs. You will not ascend the Divine Love Mansion Worlds, do your soul-healing, partake directly of the Mother and Father's Love, and one day arrive to live in the Celestial spheres. The true kingdom of heaven as spoken of by Jesus are the Celestial spheres, life in our universe. If you want to settle for a lesser life and one of limited fulfilment you can of course, the choice is always yours, but if you do sincerely seek to ascend and grow in truth and find your true self and live true to all you feel, then you will need to leave your church.

Jesus and I **HAVE NOTHING** to do with humanity's Christian churches or any other religious and spiritual groups for that matter. What would be the point? They do not want us. They do not want our truth. They do not want the Mother and Father's Love. They want to exist without the Divine Love, yet pretend they are asking and praying to God for it. If you stay with the church you will only get mixed up in all the false promises not taking responsibility for your own spiritual progression.

Jesus and I stay well away from such churches and all religions. We only attend to those souls who want to live true, and true to the Truths of Divine Love. It would be wrong of us to involve ourselves where we are not wanted, we'd only be intruding and interfering, being just as your parents were to you. We do not go where our Spirits of Truth are unwanted.

The Church is incapable of accepting the Heavenly Mother and I into their equation of salvation. They refuse to step outside the boundaries of male domination. The Feminine Aspect of Truth will never

flourish in such dead places, in the dead churches themselves, and in the *dead-of-spirit* people frequenting them. The New Way being revealed by you James will have nothing whatsoever to do with the Church. The Church is anathema to the Truth; the Church is only another expression of the Evil Ones. The Church calling anyone else evil is a case of the pot calling the kettle black.

In the earlier times just after Jesus' death and during the remainder of my life on Earth, there was a lot of written and spoken material concerning the closeness of Jesus and my relationship, all pointing toward a more intimate story between us than in either the Bible or The Urantia Book. Unfortunately most of this work was destroyed and the small fragments that have been coming to light through the more recent recovery of these old records do not show conclusively our relationship, even though to those present it was quite clear that I was the *favoured one* and the *beloved*, the *most blessed*, and that in the fullness of time I would become the *completion and pleroma*, meaning, that I would rise up in my full glory and be what my soul truly is: the counterpart to Jesus, the True and Full expression of Truth as the Mistress Daughter of Nebadon.

Jesus and I spent a lot of intimate and personal time together on Earth, and I was with him and his apostles wherever it was permitted according to the custom of the day. And as Jesus did most of his work away from the places that required adherence to such laws, I was able to be by his side a lot of the time. He honoured me by visiting me many times after his death – a true expression of our love for each other. Much emphasis is put on Jesus' visits after his death as conformation of life after death and the symbolic re-birth brought about by Divine Love, but little has been said about the personal side of it in regards to our relationship. And if you can see that the personal aspect leads and the impersonal follows, then a whole new perspective on the importance of things will unfold.

Messages from Mary and Jesus

Book 1 22 February 2003 – 19 April 2003 by James Moncrief
<http://divinelovesp.weebly.com/my-free-books-and-free-padgett-messages.html>

17 March 2003

Mary.

The Mother and Father are only concerned with the personal relationship we have with Them. It is what is happening to the person and how they are feeling about their experience that counts. Where concern and interest in the personal involvement is expressed as feelings and Their truth lived, then there is love. Love is the all important attribute of personality, for when love is present then it means all the other attributes are functioning being fully expressed, and this means you will feel that all of you is present, fully functioning and enjoying who and what you are. You will be experiencing love and the fulfilment of yourself in each and every moment. This is what you are yearning for. But it can only come when you have attended to yourself and fixed all that is within you that is inhibiting you from feeling and being this way.

Jesus and I had to have our relationship with the bare minimum of personal intimacy and involvement, and this was the hardest part of our lives together. It was very difficult for me to hold back all that I wanted to give him. All I wanted was to be by his side, to honour and acknowledge him, listening and following him as an example for others to follow.

Naturally being a woman, I wanted to be the example of being an integral part of a union with a man. I wanted to be seen to be equal, and to show that men and women do need each other and can treat each other openly with respect. I wanted to show that the woman need not be subservient or submissive to the man; that she was not created as such by God. And I wanted people to understand that to spiritually grow one needed the help of both one's spiritual parents – Jesus and myself.

People needed an example of love, true love, and true perfection in a relationship; both a man and a woman living side by side and dealing with all the things that are concerned with the relationship. However, instead of being the living example of a *wife* of truth, equal to her man and partner of truth united in a loving *marriage* before God, I have been labelled, if not as a healed woman of sin, nothing more than an infatuated woman who does nothing in her own right only being able to follow the man like a faithful dog, the exact problem that so many women feel is all they can have.

I was Jesus' companion and that was all. I should have been his equal partner the example of the perfect couple that we are together. And the inspiration we are to provide you, so as to inspire you to seek such perfection in your relationships. We do now live and govern our universe as the perfect couple; the perfect union of soul-mates; the perfect union of the Children of God. You however have been denied this picture and seeing us in person, so instead you make up such nonsense like I don't even exist, and place in my stead Jesus' mother, something I would imagine your psychologists would have something to say about. Jesus can't have a personal and intimate relationship with his mother, but he can have one with me. His mother is not his soul-mate, I am.

Jesus and I are the living truth. So our lives on Earth could only reflect back to you – show you – the truth of yourself. Jesus being hung on the cross alone and with only other men by his side is how you –

humanity – is in your hearts. I was not up there hanging with Jesus. If I had been at least that would have acknowledged that you were capable of having loving relationships just not of accepting the truth about them, but no, the men were up there suffering and we women huddled nearby weeping. Imagine the different notion you would have of man and woman together had Jesus and I been crucified together.

The Creator Master Son and Mistress Daughter of Truth of a whole Universe came to Earth to potentially show you how to live the perfect relationship of love fully in accordance with the Mother and Father's will. Imagine the bounty of wondrous love you would have beheld as you saw us together in all our light and love for each other, and for you. Imagine the beautiful celebration that would be flowing forth from each and every step we took, as we walked and talked with the precious children of Earth. Imagine the fruits that would have come forth from the Tree of Truth. Imagine our loving impact on you had we lived full lives together on your most glorious planet. Imagine what might have been... imagine what your relationships might have become.

For countless eons Jesus and I spent every day together. We were always together in all that we did. Then one day we separated unable to express our true selves and our true love for each other. We could no longer be together – and it was a long hard wait until we could reunite. We suffered not being together; not being able to draw strength from each other, and it hurt terribly being rejected by the people. We felt hated and unloved. And we still do feel hated and unloved by the majority of humanity. So many pretend to love and worship us, at least Jesus, but are only doing this in the hope that we can help them. They are not doing it because of their unconditional love for us. They are doing it in the hope that we will favour them and give them power. To know you are only being 'loved' to be used for the pursuits of evil does not give one good feelings. We don't feel loved or wanted by humanity. We do feel loved and appreciated by those few who have embraced our truths and are striving to do their healing, and by those who live happily in the Celestial spheres with us; and to these spirits we feel so grateful for their love and we thank them with all our hearts.

The true Mary and Jesus will not be found in any book. The Bible is not Jesus' word, nor is it the word of God. Certainly there is some truth within it, and some wise moral and natural love understandings about life, but it's not a spiritual book; it's not a book that will help advance you to Paradise. To those people who strictly adhere to the Bible I want to say to you that Jesus and I are more than a book. You won't find us in there, however you will find us in your hearts if you sincerely long for the Truth, for then our Spirits of Truth will come and be with you. Jesus and I are wholly concerned about the Truth, about helping you find it and see it for yourself. And we are wholly concerned about helping guide you to the Mother and Father, to Their Love, the Divine Love. Love and Truth that is all we are concerned about, as nothing else matters – at least in a spiritual sense and in relation to your progression of truth.

And even with these words written by James for us, we don't want you to relate to us just through this book. We want you to find your own relationship with the Truth and the Love. These words are meant to only inspire you, get you thinking; they are only a guide. This is James' way here written in this book. This is our helping him find out the truth and such information for himself. You will need to find out the truths and information for yourself. Of course you can use what's here and you can draw from all sorts of sources, all that feels true for you. You are the important one, not Jesus or I or God or this book or any book. In time you should not need any books to help you with your growth of truth as you will know what it's like to accept and express and live true to your feelings; and you'll know what it's like to long for and find the Truth, and to long for and partake of the Divine Love. Don't let your mind

get attached to anything, always live by your feelings – your feelings are the real and true you. **YOU ARE YOUR FEELINGS, YOU ARE NOT YOUR BELIEFS OF YOUR MIND – YOU ARE NOT YOUR MIND.** Your feelings are the gateway to your truth, the truth of you, the truth you need to discover so you can get to know yourself; so you can relate truly to yourself and then to others; so you too can have the perfect relationship of love, just as Jesus and I do.

The whole spiritual approach to seek enlightenment through your mind, transcending to live happily in bliss rising beyond and above the needs, weaknesses and limitations of flesh, is rubbish. This is all about the ongoing denial of your bad feelings. If you honour and allow your bad feelings to be, then you are considered weak, this is not the man's way, and how many men have been the so-called great religious and spiritual teachers of past.

There is no need to rise above anything, and especially not the flesh. You are to learn how to enjoy living a happy life in flesh; a true life, a life in which you honour and express all you feel. Physical life is not meant to be difficult nor hard to understand. And if you look for the truth in all that you feel you will discover that it's not as bad as is made out to be.

You don't have to do spiritual practices to help you escape from the limitations of flesh. The Mother and Father want you to live fully honouring and respecting your physical body, not worshipping it, but simply respecting the feelings you feel associated with and being derived from it. If you feel a pain then stop and focus on this pain, and speak about all it's making you feel. You don't have to do things to make the pain go away or put your physical body through all sorts of gruelling trials in the hope of preventing bad things from happening to it.

Do not look to the East or to the West, simply look to yourself. You don't have to be *an* anything. You don't have to be a Christian or Buddhist or Muslim, these are only mind controlling terms, you only have to be you – **ALL YOU FEEL.**

And sure some so-called spiritual teachers or masters might be able to perform fancy tricks, or even magical healings; they might even be able to talk about a lot of stuff that sounds logical and appealing; but do such things mean they are helping you and your soul ascend in truth with the Divine Love of God by doing your soul-healing? If they don't, then why have anything further to do with them? They are only expressions of negative minds, just different forms of control over you. Give them up I say, concentrate on your own feelings, and if these are too boring for you, not giving you enough excitement, then ask yourself why do you need to watch or put on the show; why do you need to be entertained; why aren't you and your feelings good enough for you?

In many ways Jesus and my union is still not complete, and this is why it's now time for us to return to Salvington. It's drawing close to the time for us to go home. And once there we will come back fully together, able to be fully our true selves, no longer having to be subject to any rebellious influences and restrictions. We need to pass the flame onto others who will take the healing of humanity and all affected areas of the Rebellion, onwards to new levels of light and love. We have done all we can, our time is ending; we can't do anymore.

It has been a very unique experience for us. We've lived something like nomads these past two thousand years, without a proper home, not unlike how many of you live. However in the long term it's

no way to run a universe, so we must return to our true seat of power and live the next phase of our existence.

You being ascending sons and daughters of God, ascending in truth, will have many homes, on many worlds and spheres. It's a very long trip to Paradise, some idea of which you can get from The Urantia Book. However all along the way there are countless wonders to behold. You will not be bored and will relish your ascent up and in through Creation.

Your soul has so much in store for you. You don't begin life now and it ends with nothing further upon death. Death is only a transformation into a new life. And if you are living with the Divine Love and doing or have done your soul-healing, then you will feel eternal life pulsing through your veins. Attend to each moment in your lives, the feelings you feel, but also know that there will be more, always more, nothing will come to a standstill. Always will your soul be expressing you into Creation, always will there be more for you to experience, always will there be more truth for you live. And always will there be your Heavenly Mother and Father.

You are pioneers forging your way into Creation. You are setting out on a grand adventure but first you need to accept that you're going nowhere fast by living as you do. You can't spiritually progress whilst you keep living with a negative mind, it's impossible. So before you float off into your mind dreaming about your wondrous future winging your way to Paradise, you must deal with the cold hard reality of living without love. Your soul-healing will take you into your depths of darkness, and you won't feel good; all light will leave you, and you will feel like you are nothing. But nevertheless it's important you experience such bad feelings, for you need to heal yourself first before you can and move off into the wide blue yonder.

Mary.

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

Golden Rule: that one must always honour another's will as one honours one's own.

Messages from Mary and Jesus

Book 1 22 February 2003 – 19 April 2003 by James Moncrief
<http://divinelovesp.weebly.com/my-free-books-and-free-padgett-messages.html>

30 March 2003

Mary.

It was thought by many that if they could combine the teachings of Jesus from all the various sources then they would have the power he had. If they read and knew what there was to know, then they would be able to emulate him. They consequently added and subtracted to what was written believing that they would gain this power. Very few people wanted to live the truth. Just as with you today, many people say they do, and speak about truth, but have no real idea or understanding what it is or how to go about revealing it to themselves. They think if they adhere to certain mental practices, understand intellectually what is written about the truth, that they are then living it, but they are mistaken. Even for the reader of these messages, I would advise you not to fall into this trap. By all means read what James has written and enjoy expanding your mind and mental understanding, but don't for a minute think you have grown in truth, as you haven't. **Your growth of truth will only start to come about as you recognise, acknowledge, accept, express, and long for the truth of your feelings, particularly your bad ones. When you submit to your feelings, yearning to know their truth, then you are on your way to evolving your soul. You have to give up and give in to your minds control through the submission to your feelings – allowing yourself to feel and not deny them – before you can gain truth.** This point is vital for you to understand if you are serious about advancing your soul in truth. If you only want to advance your mind then by all means keep acquiring facts and conceptual understanding, but don't disillusion yourself into thinking that you're growing in truth.

When it is said that to live God's Will you have to surrender or submit your will, well, how you achieve this is through what I have just said, by the submission to your feelings. This is paramount for you to achieve your goal of becoming as God is; because how you live is by denying too many of your feelings, and most of the feelings you do accept are mind controlled or mind generated so are not real. Do you see James, how vitally important it is for you to acknowledge, accept and speak about all you feel, all whilst longing and wanting more than anything else, the truth of them. Your feelings are you, and by wanting to know the truth of them, you want to know the truth of you. And your whole life should be given over and committed to finding the Truth of You – why else bother living? Don't you want to find out about you, about you being your Heavenly Mother and Father's creation – YOU, Their child? Even if you lived with perfect minds, still the great challenge would be to submit to your feelings longing to live the truth, longing to live true to your soul, which is living truth to Soul – to Them; to Their Will, or whatever else you want to call it.

It's all too easy to add stuff to your mind; being very easy to do as you read the Padgett Messages and this material. And as much of it is very different to what the world says, you accept it and then wrongly believe you have grown in truth, being now a little ahead or higher or superior to those who have not opened their minds to it. **BUT THIS IS NOT GROWING IN TRUTH!** This is growing in your own self-denying negative ego. **Growing in truth is a FEELING EXPERIENCE. It's not a mental experience. When you choose to live by honouring your feelings it's a whole different approach and way to live compared to all you know. And it will take you time to get the hang of it, because**

all of your mind patterns and circuits are geared to stop you submitting to your feelings. That is why we stress how much of an effort you will have to make if you want to stop rejecting your bad feelings, and instead openly welcome them. It's very hard to do; it will take you many years before you break the back of your minds resistance.

And as much as you might not want to believe it, Jesus didn't reveal how to live true to your feelings. He didn't, and that is that. He couldn't without me helping him. We have to both be united in our truth presenting it to you so you can understand it. And as we've said, there were just too many restrictions imposed on us by the Rebellion and Default for us to do that, right up until now. And its ONLY because of you and Marion, James, that we can circumvent these restrictions. Because you are doing your soul-healing, we can then speak to you about it. And because no one else has done it until you started, we've not been able to speak to anyone about it. And we couldn't just come and pick another James Padgett and speak about it, because that person wouldn't want to know; they wouldn't want to live the truth through their feelings. No, we've had to wait until someone, and it's had to be a soul-pair, both a man and woman, have united in wanting to live true to their feelings, and have taken the first steps themselves in doing it, just as you and Marion have. Then we've been able to come to you and shed more light on what you are revealing to yourself through your own healing acceptance. And this is the only way we can get around the restrictions and limitations that we've been subjected to. It's required that two people of the evil, seek the truth through their own healing to open the gateway; so we can come and impart what we can to you. And people on Earth can absorb what we say and then possibly choose to follow you and Marion – choose to do their soul-healing too. Everything else, and I repeat: EVERYTHING ELSE is only mind stuff, and it's only serving to maintain the control of one's negative mind. Only through feeling-submission can one gain access to the truth.

There are other people engaged in this, and many over time have sought truth through their feelings, but no one has wanted to know the higher truths: what it's really all about, and consequently about their soul-healing. So a limited amount of truth growth has been enjoyed by a few, but it's only been a drop in the ocean compared to what can now be achieved. Those people who have been helped by Alice Miller and through other natural love feeling-acceptance therapies, have gained something of an awareness and a little truth about themselves; but it's nothing compared to what they will discover if they choose to go the whole way in healing all their childhood repression, as well as submitting their self-denying *false* will for God's true and perfect Will of Perfection.

So many people back in Jesus and my day after we'd died, believed that reading certain words, purported to have been spoken by Jesus (some were, most weren't) would make them like him. You have no idea how many people wanted to be like him: not the meek truth loving Jesus mind you, but the all-powerful Jesus fantasy of their minds. And many still want this fantasy. Jesus is all-power because he is God, so they believe. God and he are One, which you know is not correct.

So if they can become like him, then they too become all-powerful and the One. And people and spirits who have been denied their own natural power constantly through their early childhood want to be all-powerful. Each of you in your own ways want to be as God is, not the all-loving, all accepting one, but the All Powerful One, because then with this power you can finally stand up to your parents and say: No, enough is enough, you will no longer hurt me, you will no longer have power over me. It's my turn now; I will have all power over you! And certain people, like Hitler, get to carry out this wish and fantasy further than most. But you allow individuals, like Hitler, to rise to power because secretly, and

mostly unconsciously, you all want his power, you all want God's power; so if you can't be Hitler, someone who does seem to be extraordinary, you can at least be the next best thing in your little world of power seeking. And you can have a family, and you can have all power over your children. And you can say and believe you love them.

Certainly words can be a great source of inspiration, but adherence to the *word* is setting conditions on your relationship with your own feelings, the world about you, and the Mother and Father.

Much of what Jesus and I will say to you we will repeat over and over; and not, as it may seem to bore you, or even to try and 'drum the message into you', but to work the vibration and energy so as to have the desired effect we want it to have on you. There is more to words than just letters on a page, there is energy or vibrational resonance to them and how they work together; and how and when they are presented are very important, all being to have a certain desired effect on the reader. It's the same when you speak to each other, so we repeat much of the key elements hoping to create various effects on you, some in the moment of your reading, some longer term. Words as you will see when you come to spirit play a much greater role in communication than you are aware of on Earth.

So I want to repeat and make it clear to you: YOU CANNOT ASCEND TO BECOME CELESTIAL UNTIL YOU HAVE DONE YOUR SOUL-HEALING. AND IT DOES NOT MATTER ABOUT YOUR LIFE, WHAT YOU HAVE DONE, OR WANT TO DO, OR BELIVE YOU ARE DOING. SO FAR AS YOUR SOUL IS CONCERNED, IT NEEDS TO BE LOVED AND SET FREE BY YOU, AND THIS WILL ONLY HAPPEN THROUGH THE PARTAKING OF THE MOTHER AND FATHER'S DIVINE LOVE, AND WANTING TO KNOW THE TRUTH OF YOUR NEGATIVE STATE – THAT BEING THE UNDERLYING TRUTH OF YOU, THAT WHICH YOU WERE FORMED IN AS YOU GREW UP. WHAT YOU DO AS AN ADULT IS ALL DONE ON TOP OF HOW YOU WERE TREATED AS A CHILD – IT'S ALL DONE AS A *RESULT* OF HOW YOU WERE TREATED AS A CHILD. AND UNTIL YOU HEAL ALL YOUR CHILDHOOD, YOUR ADULTHOOD LIFE WILL REMAIN SEVERLY LIMITED.

People read the Padgett messages, and then go to the Father longing for and receiving His Divine Love, seeking forgiveness for all their sins, errors and all that might be wrong within them. They ask, even beg Him for His forgiveness, hoping He will give it to them. And He won't hold back anything that you sincerely ask for. He will always give you want you want, PROVIDED ITS WITHIN THE PARAMETERS OF YOUR SOULS PLAN. And that is the catch. Eventually you will get all you want, as you will one day align yourself with your soul, but that day can be a long time in coming.

But still many people ask God to be forgiven and then have some sort of good, positive, healing experience in which they believe God has answered their prayers. They believe they have been forgiven. However God doesn't forgive like that. In the Mother and Father's heart there is nothing to forgive you for, They are ONLY ALL LOVING, so you are already forgiven before you even do anything you might consider bad. They aren't sitting up there in heaven lording the power over you. If you do wrong, it's against yourself, the Laws of Creation, the Laws that govern your soul bringing you into being, that you commit the offence against. So in your seeking forgiveness you are only actually seeking if from yourself. And through your feeling-healing – the natural love healing of yourself through your ongoing bad feeling acceptance and finding the truth of all you feel – you will understand what you did that was wrong. And you will understand why it was wrong, and so forgive yourself

through the truth of knowing and understanding, with a growing knowing that you won't do the bad thing again. In reality it has nothing actually to do with God. You might feel you're bad living in denial of God, and living an evil self-gratifying negatively orientated state, but still it's only you whom you've hurt, not God. So in seeking God's forgiveness perhaps you should look into trying to find the truth of your errors.

Too many people simply believe that having embraced the Divine Love and prayed for forgiveness they are given it (or it's only a matter of time before it comes) and are free and healed, but that's only wishful thinking no matter what *amazing* healing-forgiving experience you might have. With your mind you can believe anything, so if you want to believe you are forgiven there's nothing to stop you; and why not, it sounds like a good idea and gets a lot of stuff off your chest, you don't even have to come forward admitting to and confessing your terrible secrets, as they are all magically taken away without anyone having to know about them. But it's only fantasy, a dream – wishful thinking. The hard truth is to actually forgive yourself, and to comply with the Law of Forgiveness you have to find the truth of your sin and error, and to that you're going to have to come clean by expressing all you feel about your badness. It's all going to have to come out, you're going to have to tell someone – another person, and not just God. You're going to have to come clean. You have to tell someone how bad you've been and why; and how it makes you feel – how it makes you feel right to the ugly core of you. You have to reveal all your dark most hidden secrets, all that stuff you hate about yourself and would die if anyone else knew. But someone else has to know, you have to confess it all up through your feelings; but not to an impersonal priest who has no authority, it has to be to someone who likes you, someone who loves you, someone who respects you and wants to listen to it all: to all the worst of you that you are. This is a compassionate sympathetic person, a person who will be putting themselves in place of your parents, the very people who you should have been able to go to and speak about all your horrible feelings to, but who wouldn't allow it, because they didn't want to know you. And you have to hear all the bad, evil, vile, putrid words coming out of your own mouth, because then you are admitting and fully connecting with the truth that it's you – this is what and who you really are. You have to hear the words of your evil and then feel how this makes you feel, speaking about all these feelings. Do you see? Always more feelings to speak about.

It's in this act of speaking about your worst stuff, the evil rotten you, to someone who is sympathetic to you, that will allow you to hear yourself and feel the truth of what you hear. And when the truth comes this is the act of forgiveness, it's all being done within you by you. The theory of the listening impartial faceless priest absolving you of your sins is in some ways true, but how it's all put into practice is wrong. There needs to be a friend's face for you to speak to, you need to know, see and hear their reactions to what you are saying; and if the person is truly on your side then they will not make you feel like the ogre you feel you are yourself, but will show pity and concern and will sympathise with your troubles. They will accept all you feel; they will accept you without judgement, and in this they will help you to accept yourself and to stop judging yourself, and this will lead you to uncover the truth and to feel you have forgiven yourself.

The listener doesn't have to be an impersonal priest, he or she needs to be a person in your life, someone who is close to you, or at least someone you respect. A priest, the man that he is, could affect this role of good friend for you, but it would have nothing to do with the Church; it would have all to do with him listening to you, helping and encouraging you to keep on expressing all your bad feelings – all the rotten stuff. All so you can hear yourself saying it. So you can bring it all out. You have to reveal all the

hidden, buried repressed bad feelings – they all have to come out. All so you can find the truth of what you feel.

To simply pray to God for forgiveness and then feel your prayer has been answered, is only allowing your mind to remain in control. You might have a huge overwhelming deeply touching experience in which you cry and cry for weeks, as your heart fills with the joy of believing you have been forgiven, but still you haven't found the underlying truth of why you feel guilty in the first place. And it's not enough to say: well, I killed a man, or I hurt that person, that is why I feel guilty, but now I know God has forgiven me and my guilt has gone. That is not what I'm talking about. What I want you to find is the truth of why did you killed the man in the first place? What horrible feelings you are repressing that made you do the bad thing? What happened to you as a young child to turn you into a killer of another person? This is the Truth, the real guts of what's driving you to do the bad things. And when you have seen this truth, then you will know what true forgiveness means and feels like, not just your mind waving its benevolent hand over you making you believe something that is of no account.

All the Church says, and the religious experiences of being forgiven which some people have, is not true forgiveness. Even when it's a miracle healing. This is all just superficial goings on in your negative controlling mind. It does nothing to heal any part of your mind's control, it just shuffles things about; helping you believe better things about yourself, and in a way giving your mind even greater control over you. If you feel guilt, it would be far better to not pray for forgiveness, not pray to avoid the bad feelings using prayer as a means to run away, but to speak about all the bad feelings it makes you feel. And all whilst longing and looking for the truth of why you feel these things. And I assure you, it will take you a long time to dig out all the reasons why you feel the guilt, all the reasons why you did the bad things to be guilty about.

So:

PRAYING TO THE MOTHER AND THE FATHER FOR THEIR DIVINE LOVE IS JUST THAT – PRAYING TO THEM FOR THEIR LOVE, NOTHING MORE. AND IF YOUR PRAYERS ARE SINCERE LONGINGS YOU WILL RECEIVE IT. BUT THAT IS ALL. IT WILL COME INTO YOUR SOUL BEING BROUGHT TO IT BY THE HOLY SPIRIT, AND THERE IT WILL REMAIN IN YOUR SOUL UNTIL YOU WANT TO LIVE TRUE TO YOURSELF. OF ITSELF, THE DIVINE LOVE WILL NOT BRING ABOUT YOUR DIVINE SOUL TRANSFORMATION. THAT HAPPENS ONLY WHEN YOU SINCERELY START LONGING FOR THE TRUTH WANTING TO LIVE TRUE TO YOUR FEELINGS. THEN THE DIVINE LOVE WILL TRANSFORM YOUR SOUL AS YOUR SOUL COMES INTO PERFECTION THROUGH YOUR UNCOVERING OF THE TRUTH – THE TRUTH OF YOURSELF. YOU NEED TO BE OF PERFECT NATURAL LOVE *BEFORE* THE DIVINE LOVE CAN WORK IT'S WAY ON YOUR SOUL. SO YOU NEED TO BE LIVING TRUE – TRUE TO ALL YOUR FEELINGS, BEING FULLY FEELING-EXPRESSIVE, BEFORE THIS CAN HAPPEN.

WHEN YOU START TO DO YOUR SOUL-HEALING YOUR SOUL WILL GROW IN TRUTH AND AT THE SAME TIME THE PROCESS OF DIVINATION WILL BEGIN. YOUR SOUL WILL START TO TRANSFORM ITSELF INTO THE ESSENCE OF THE MOTHER AND FATHER – YOU WILL START TO BECOME DIVINE. THIS PROCESS WILL NOT HAPPEN BEFORE YOU DO YOUR HEALING BECAUSE, AS I SAID, THE ACT OF YOUR HEALING, THE SUBMITTING TO YOUR FEELINGS TO UNCOVER THE TRUTH OF THEM – OF ALL YOU FEEL AND WHY YOU

FEEL SUCH THINGS – IS THE ACT OF GIVING UP YOUR SELF-DENYING SELF-OBSESSIVE NEGATIVE MIND AND WILL LIFE, CHOOSING INSTEAD TO LIVE AS THEIR CHILD. IT IS CHOOSING TO LIVE HOW THEY ASK YOU TO LIVE, GIVING UP LIVING HOW YOU WANT TO LIVE, THAT BEING WRONGLY INSPIRED AS BEING WHOLLY DETERMINED BY YOUR NEGATIVE SOUL-DESTROYING PATTERNS, THAT IS IMPORTANT. YOU ARE RELINQUISHING THE CONTROL OF YOUR OWN MIND, WANTING TO INSTEAD LIVE HOW THEY WANT YOU TO. THEY WON'T CONTROL YOU AS YOU WILLINGLY CHOSE TO LIVE AS THEY WANT YOU TO. THIS WILL ALLOW YOUR INNER SOUL TRANSFORMATION TO OCCUR. THE SOUL TRANSFORMATION DOESN'T JUST HAPPEN BECAUSE YOU PARTOOK OF THE DIVINE LOVE. IT INVOLVES THE WHOLE OF YOU CHANGING, EVERY PART OF YOU, INSIDE AND OUT; AND ALL BY LIVING TRUE TO YOUR FEELINGS. THE DOING OF YOUR SOUL-HEALING IS THE HEALING TRANSFORMATION PROCESS. NO SOUL-HEALING; NO INNER TRANSFORMATION. THE DIVINE LOVE WILL REMAIN IN YOUR SOUL

WAITING; WAITING FOR THE DAY WHEN YOU CHOOSE 'NOT MY WILL BE DONE, BUT YOURS'. AND THIS IS ACHIEVED THROUGH ONLY YOUR FEELINGS – THERE IS NO OTHER WAY.

By seeking forgiveness from God really you want forgiveness from your parents, from the power they had over you that made you feel bad when mostly you weren't bad. But because you are in denial about what they have done to you, you think it's God you need to ask forgiveness from. By wanting absolution from your sins you really only want your parents to love you, to stop punishing and threatening you. You want them to be nice to you. You want them to accept you and say everything is okay. Through your healing you will address this misdirection. You'll see that virtually everything that you face during your healing will end up being in some way or another between you and your parents, or you and those of authority during your formative years. Because that was when it all happened to you; when you suffered all your abuse and unlovingness, and when your mind patterns formed affected by such rejection. As you will see, all you are as an adult, all your wrongness, will come from these early years. And this is the most important truth you'll need to see. All so you can understand your adult life: why you think, feel and behave as you do. There is little point in being an active part of creation if you don't even know what your actions are determined by. We can see your negative mind structure, we can see it functioning loud and clear in what you say, how you say it, what you do, why you do it and when you do it; we can see it in all that you are, and we see what you will have to heal and what truth you will need to find to enable you to do that. To our perception of you it is all very obvious, and one day it too will become obvious to you. This is what you'll need to aim for.

No one wants all their bad feelings. You hate them! And you want anyone, and you'll do anything, to take them away. And no one can blame you for this, but the truth remains they still need to be attended to, understood, accepted, and loved for being a part of YOU.

They are not just a strange thing that was somehow put into you by a quirk of fate, nature, Satan or some other unseen mischievous evil factor. IT WAS YOUR PARENTS, AND THAT IS THE TRUTH YOU WILL HAVE TO FACE! You have to see the truth of your sins; it's no use praying to the Mother and Father to take them away from you. It's not going to happen no matter what you want to believe. You might succeed in convincing yourself that They have removed them for you, but you will have only

added another wrong belief to your mind. Covered up your bad feelings with yet another layer of falseness. And if this is what you want, then the Mother and Father will more than likely willingly oblige you, but really – is it what you do want? Always come back to why do you have the feelings you have; how they are making you feel, and what do you feel about this.

LOVE THE MOTHER AND FATHER AS THEY LOVE YOU. LOVE YOURSELF AS THE MOTHER AND FATHER LOVE YOU. BE TRUE TO YOUR FEELINGS – ALL OF THEM. HONOUR YOURSELF BY ACCEPTING ALL YOU FEEL AND WANTING TO KNOW THE TRUTH OF THESE FEELINGS. AS YOU DO YOUR HEALING YOU WILL LEARN TO LOVE YOURSELF AS THEY LOVE YOU.

I give you both my love and all my encouragement to see your way true. Mary.

NOTE:

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

History needs to be corrected. Both Jesus of Nazareth and Mary of Magdalene became at one with our Heavenly Mother and Father during their physical lives here on Earth in the first century, Jesus in the year 26 CE and Mary in the year 33 CE, or thereabouts. Jesus died aged 35 and Mary died aged 47 or 48.

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

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

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

Messages from Mary and Jesus

Book 2 23 April 2003 – 10 October 2003

by James Moncrief

<http://divinelovesp.weebly.com/my-free-books-and-free-padgett-messages.html>

30 May 2003

Hello James, yes you are right, I do what to write to you now, Jesus.

I want to say that all you are feeling about the nature of your mind and how it has been made to take control over yourself is correct. I appreciate that this is what we have been saying over and over, however as you are experiencing, there are many facets to accepting and seeing all the ways this has taken place within you. It is not just a concept or a belief – which once understood – that **your mind is in control of you and in a negative way** – you can fix, heal, or even deal with through trying to merely change yourself and your beliefs, it is far deeper and perplexing problem. Over and over you need to see just how your mind is in control and all of what this means; and how it all affects your life – how it all makes you feel.

You have been controlled by others, your parents, and now your mind is controlling you as it has learnt to do, and this is how everyone is. And if you don't do anything about it on Earth you will come into spirit none the wiser and just carry on. It is such a powerful influence over you that you can't do anything else. Whilst you are under the full control of your mind and your beliefs, for all intents and purposes, your soul, or any other part of you, may as well not exist.

When it is spoken of *the great judgement* to come to all souls, all this means is that those who do have some Divine Love in their souls will be called upon – if they are of sufficient level of truth – when waking in spirit, to inhabit the soul Mansion Worlds, those of Divine Love; and those who do not, will remain as they are in the mind spheres. It means nothing more than this, and it all happens within the Laws completely respecting the needs of one's soul and mind. It is NOT that those who believe in the Bible, and who believe in me, will be saved, and the others damned to hell. This is complete nonsense and was contrived by those wanting power over others. I want to say, once and for all, as I have not as yet ever said it openly, but now as things have progressed to such a point in humanity's understanding, that I do not support or have any good feelings about anything that has been attributed to me or the Father, or even my mother Mary, in the Christian Religions. **I DO NOT CONDONE ANY OF THE RELIGIONS OF HUMANITY.** And whilst you entertain any beliefs in them, you will continue to bring about more pressure on yourself to remain locked up and bound into your negative beliefs.

Other than a love of God, when you come to do your soul-healing, you will have to divest yourself of all religious belief for it is all wrong and anti, myself, love and the Father and Mother. It is very harmful to your soul. All spirits, as too all mortals, who so choose to live following Mary and I, will divest themselves of such erroneous beliefs. Smatterings of correct belief and even truth contained within the Bible are by no means enough to help you overcome all the rest that is untrue and wrong; and if anything, will only serve to keep so many people hooked into its vicious controlling ways by making them believe and feel it is right. The Bible is completely contrived. None of it has been divinely inspired, it has all been made up by men, and most of them did not have sufficient, if any at all, Divine Love in their souls to warrant them worthy of representing me or daring to know what the Father is like.

There are very strong penalties for perpetuating such wrong belief, for openly trying to coerce others into such beliefs. And many spirits are suffering greatly now in spirit as they begin to see the errors of their ways; and even many more spirits are still too afraid to look outside their belief and consider that their way is not right. And every day they spend still entertaining such wrong beliefs is hurting their soul, and will bring more pain to bear on them when they begin to live with a little more humility.

Many people suffer great pain in the physical body, many experience all sorts of terrible pain and afflictions and suffering, but this is nothing compared to the mental anguish that many more suffer when their reach the limit of their souls capacity of being overlooked and denied. The mental suffering is extreme because extreme measures need to be taken to start the breaking down process within those who are so desperately trying to maintain control.

I cannot impress upon you just how excruciatingly painful this mental anguish is. And even though I might try, still for many people and spirits, my words will not make them reconsider. So many so strongly believe in me, but all with such negative and wrong beliefs. They have lived a whole life in such belief, and all the false faith they have believed in has given them nothing, but still when they arrive in spirit and even see that I am not present, go on unshakable, only adding to their controlling minds more wrong beliefs. Those in spirit, like their counterparts on Earth, believe that I will also return to the spirit worlds to gather up my faithful flock, but I am ALREADY in the spirit worlds!

In no way am I interested in any such belief. So what if you believe in me, what does it do for your soul? A belief is merely a creation, a fabrication of the mind, and is not truth; it is not a direct expression of the substance of your soul. I can do nothing with a belief but leave you with it, and let you live it how you want. But with a truth I can come and be with you and help you to further your soul's growth and understanding in that truth. And if I don't do that in person, I can do it through my Spirit of Truth.

I am having my Second Coming. This IS my Second Coming, my second coming of truth, all that began with Mr James Padgett and will end with James and Marion's (Moncrief) lives ending. I WILL NOT COME TO REAP THE HARVAST OF MORTAL OR SPIRIT SOULS. All that sort of belief is nonsense. It's just wishfully hoping the true and good and loving fantasy parent will come and rescue you from the bad and evil one – your parents. Humanity and the destiny of the mortal soul have moved on. The Bible has lived its course. You can try and make whatever you want out of the prophecies, but it will be to no avail. The Bible is now history, and the new *word* has come in its various forms – with Mary and my new revelations of truth. Those who will adhere to the Bible and such beliefs will find themselves increasingly becoming isolated and alone. In spirit there is a big continual draining of their numbers, as those who do sincerely want to know the Mother and Father seek Their Love and receive it moving on into the soul-healing Divine Love Mansion Worlds. They are steadily removed from the mental spheres and the various religious sectors. Their removal is for the time balanced by the influx of new believers arriving daily from Earth, but eventually this will begin to ebb as more people begin to see that the Bible has been superseded.

The human souls needs truth and love to feel happy and loved, and to feel that life is worthwhile, something far more than mere belief. It is crying out for nourishment, as it has lived for so many years devoid of all goodness. Truth is its food and as you start to do your soul-healing you will see what I mean.

The era of the Bible is destined to end with the ending of Mary and my attention to mankind on Earth and in spirit. It will still remain and persist, as many people and spirits will still want to live clinging to their negative mind states, but gradually over this forthcoming age its influence will wane, as fewer people want to be involved in such delusional fantasy. As we have said, Mary and I are moving on, and so all that has been associated with us directly or indirectly, as in all that has been believed about us, will come to an end. The end is near, the end of the era as it has been. A few people can see the signs now, and only by resorting to miraculous healings have the spirits been able to maintain as much enthusiasm in their respective religions, but the crumbling signs are still evident. It will not just end all of sudden, but history will show that now was the start of the real decline.

Too many people are wanting to move on, and the Christian and other religions are only restricting such progress. Many attribute science as the cause of the erosion and the modern godless society it is making, but this is not entirely true. Just as many, and perhaps more people, want to know God, but what they don't know is that they actually want to know Them in another way, a way different from the church or anything they know. And further they don't even know that another way is possible, especially one in which Mary and I are still present and even very active – the real and true way.

The whole Christian movement has been the outworking of a negative state of mind. Many people have needed to experience it as a part of their journey into rebellion. It has all been wrong right from the start simply because Mary was left out. It could never have been what it is believed to be: the right way to God. It is only a great delusion of humanity. It has helped many people to come to understand that there is a loving Father, and to become familiar with certain aspects of His personality, but does very little to help the progress of one's soul.

The *Christian Way* is destined to become a relic of humanity's failed attempt to know God. Two thousand years in the course of hundreds of thousands of years is nothing. It will appear as a mere aberration, but nonetheless, an important one, for it will stand for all time as a testament as to the damage that can be done when the Creator Son and Daughter are not honoured for all that they are. And it will show and remain, as a reminder of all the wrong that can be done by the mortal and spirit mind of those who in no way sincerely want to live at-one with their Father and Mother of Paradise.

The contrivance of the religions that purport to be God knowing has burnt deep into the minds of so many people. It will be most difficult for them to give up. But just as with all erroneous beliefs, if you one day want your soul to be free, then you will have to confront your own mind and accept that all contained within it is wrong, and not as you wanted or believed it to be.

You can find the Mother and Father and Mary and I without ever having had anything to do with the Bible, and without having to be a Christian or anything else. Some people have discovered this for themselves, and in time, many more will follow. There is not to be a defined religion with a specific name, there doesn't need to be, as living with the Mother and Father truly is just life, the way of the chosen, those chosen to long for the Divine Love. It does not need a name or a church or a temple or a holy this or that. *Divine Love Spirituality*, James, about says it all, and is all that is needed. It only needs your own heart and soul. People will come together to worship the Mother and Father under this new way, and even build places for this to happen, but it will not be organised – at least not in a controlling, power seeking way such as the Churches are – it will be just whatever someone feels they want to do.

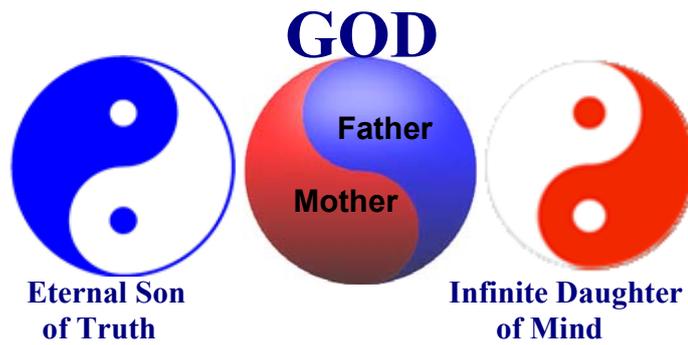
Such organisation is all what you have been used to and what most only know, but it is only the way of control and power, and not the way of freedom, love and truth. There is no named religion in the Divine Love Mansion Worlds, or in the Celestial spheres, or in the greater universe; there is only life, living true to one's feelings and living with the Mother and Father and Their Love. It is true that Mary and I are the true anointed ones, the primary *Christ's of Nebadon*, but this is not to indicate that you need to form a religion that believes this. As you will find out, Nebadon is vast, and many spirits live in it from all worlds. You only know each other, and can't even love each other by simple acceptance of being of different races of the same species. Wait until in spirit when you will meet with others from other humanities who did not have the benefits of Mary and I as you have had, but still love us as truly as you will do.

Humanity will broaden its horizons of acceptance now. Universal understanding and what life is about will start to bring in more concepts to your world. You have been terribly isolated; you are all living cut off in a small black little pit in the ground. So many people can't even begin to accept that you might live again after death! You have been hopelessly cut and shut off. You have no idea how much. But now this is ending, at least the first phase of ending is beginning. On one level it has ended – the Rebellion and Default are over. Now they are only contained within you and will be passed on by you. Now you are fully responsible for your own destiny; now you are able to seek the truth and truly find it. Now God may bless you!

Thank you James, I have wanted to have my say for a very long time. I have not been allowed to because of the same reasons why I was nailed to the cross, and why Mary was completely denied: because no one wanted to hear the truth. But now as new power from Mary and myself is able to come to help you, I can begin to be somewhat more outspoken.

Remember that those who have tried to seek the truth through the religions have not been of a pure heart and soul, they have not actually wanted to know the truth, it has only been a belief of their mind that they should know it. They have wanted to know it conditioned by their religion, and as such, religion is not truthful, so have I been unable to help. And not one individual has had a strong and pure enough longing outside the religions to allow Mary and I to come and help them with the truth, not until a small crack appeared, thanks to Helen and James Padgett.

Now the crack is widening every day. Now we can come and present you with all you need to know; now we can come and help. Until next time James, Jesus.



PARADISE TRINITY:

1. **Our MOTHER and FATHER (God) (MF) – Divine Love**
SOUL (God) – One SOUL that is expressing its two PERSONALITIES, our Heavenly Mother and Heavenly Father (Soulmates)
2. **ETERNAL SON (ES) – Divine Truth**
3. **INFINITE DAUGHTER (ID) – Divine Mind**

Then: The Second and Third Persons of the Paradise Trinity (ES and ID) are stepped down to the local universe trinity (Mary and Jesus, Divine Minister (DM), and her Holy Spirit.

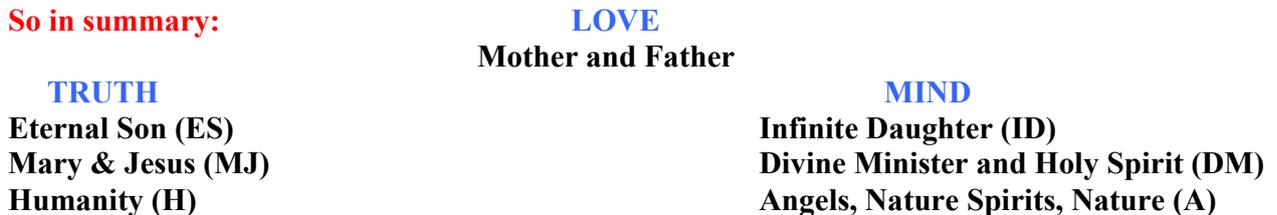
The LOCAL UNIVERSE TRINITY:

1. **MARY M and JESUS (MF) – Love – the Living Truth**
2. **DIVINE MINISTER (ID) – Mind (and her Holy Spirit)**
3. **HUMANITY – Natural love, sons and Daughters – Truth, and our Angels – Mind**

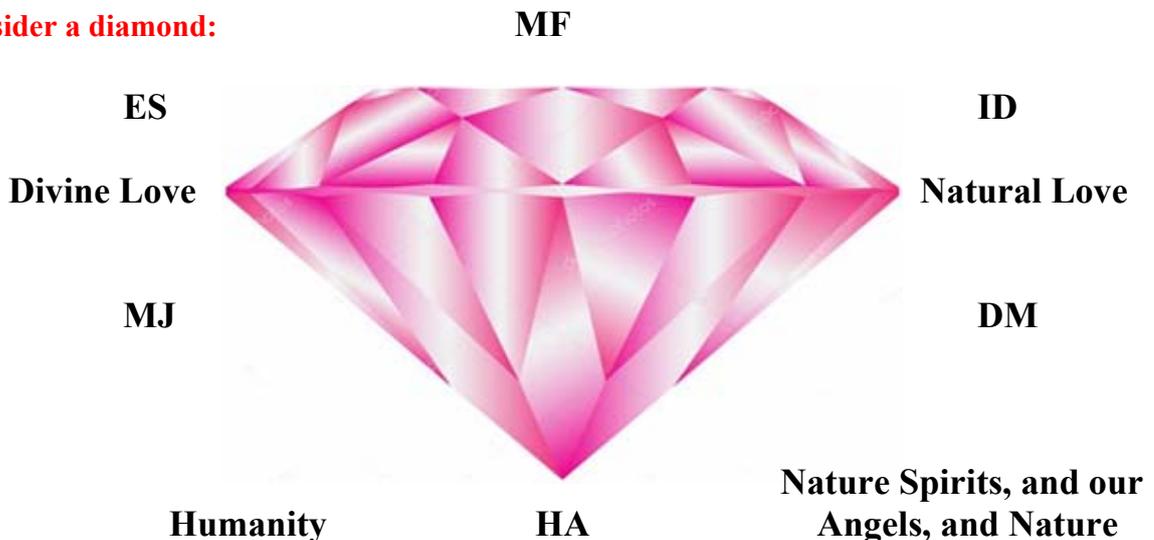
PLANETS that engage in REBELLION:

1. **AVONAL SOULMATE PAIR – the Feeling Healing process – incarnate**
2. **DAYNAL – TEACHER PAIRS – they do not incarnate**

So in summary:



Consider a diamond:



Mother and Father Heavenly Parents

Creator Son & Daughter
Jesus and Mary

Avonals
as soulmate pairs

Trinity Teachers
as soulmate pairs

Melchizediks – who have taken over from the Caligastians and Daligastians being also all as soulmate pairs.

Mortal Souls – human beings who individualise on Earth, then progress through the spirit Mansion Worlds, then into the Celestial Heavens, and beyond.

Mortal Souls – also being ascending spirits, upon completing their Soul Healing, join with their soulmate, then join their soul group of 24 mortal spirits, being 12 soul pairs. It is only as a soulgroup that anyone can progress beyond Nebadon.

The Paradise Pairs are all ONLY concerned with the SPIRITUAL wellbeing and upliftment of the planets and local universe. Currently to do with Earth:

Mary and Jesus – spiritual wellbeing and upliftment of the whole of Nebadon region.

Avonal Pair – Daynal pairs (Trinity Teacher Daughters and Sons) – Spiritual wellbeing and upliftment of individual planets and their associated Mansion Worlds.

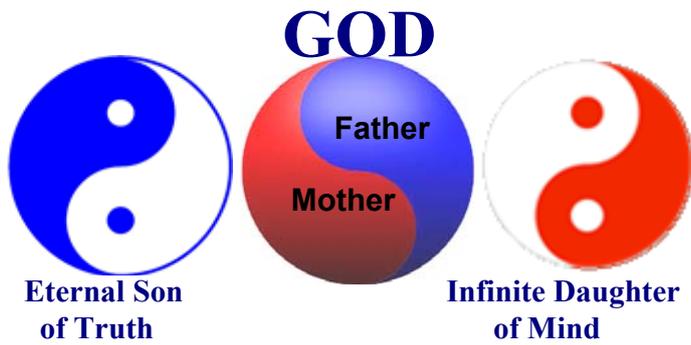
The Local universal Sons and Daughters are all about the running of the worlds under their jurisdiction, and ensuring the higher spiritual elements can be employed, or sent astray, as in our cases through the Rebellion and Default.

Lanonandeks – Melchizedeks (and others, such as Life Carriers and Eve and Adam).

As the Lanonandeks all rebelled – the Lucifers, Satans, Caligastias and Daligastias soulmate pairs – so the Melchizedeks have taken over their roles, as well as doing their own.

So the Melchizedeks are the governors, overseers, the administrators and advisors and so on for Earth; they are the ‘controllers’, and they will instigate all that needs to be done to do with the ending of the Rebellion and Default. And they will enlist the willing help of ascending mortal pairs, so the mortal Celestials spirits (soulmates when available, and others waiting to unite with their partner), and at times mortal spirits in the Divine Love Healing Mansion Worlds. And the angels help all of us.

Currently the whole of Creation exists for the ascension of mortal souls from their earth planets to Paradise. It’s all one vast Grand Ascension Scheme. With all the higher and lower spiritual Daughters and Sons, together with all the many different angels and other universal spirit personalities, and even including nature and our very own pets, assisting women and men with their Ascension Journey. It being: and Ascension of Truth. Everything we do is done to help us grow in truth. (Only everything we do in our negative state is to deny ourselves our truth from our feelings, which is why we have to do our Healing.) All women and men are ascending (or growing) in truth through their experiences. And as we grow in truth by looking to our feelings to show us that truth, so we’re ascending, moving inwards and upwards through all the worlds and spheres of the Grand Universe to one day arrive on Paradise and meet our Heavenly Parents. God is providing us, Their children, with this spiritual journey called our Ascension of Truth. And by living true to our feelings, so we are progressing on our true Spiritual Path – our Ascension Path.



CREATION of SOUL and SPIRIT:

God is *The Paradise Trinity* — the eternal Deity union of the Personalities: the Universal Mother and Father; the Eternal Son of Truth; and the Infinite Daughter Spirit of Mind.

The soul of each human personality (sons and daughters of truth) is existential, driving our personality expression in the experiential. The soul of each human finds truth by embracing one’s feelings and longing for the truth of them. We are to attain the Eternal Son of Truth. We are a creation of Truth.

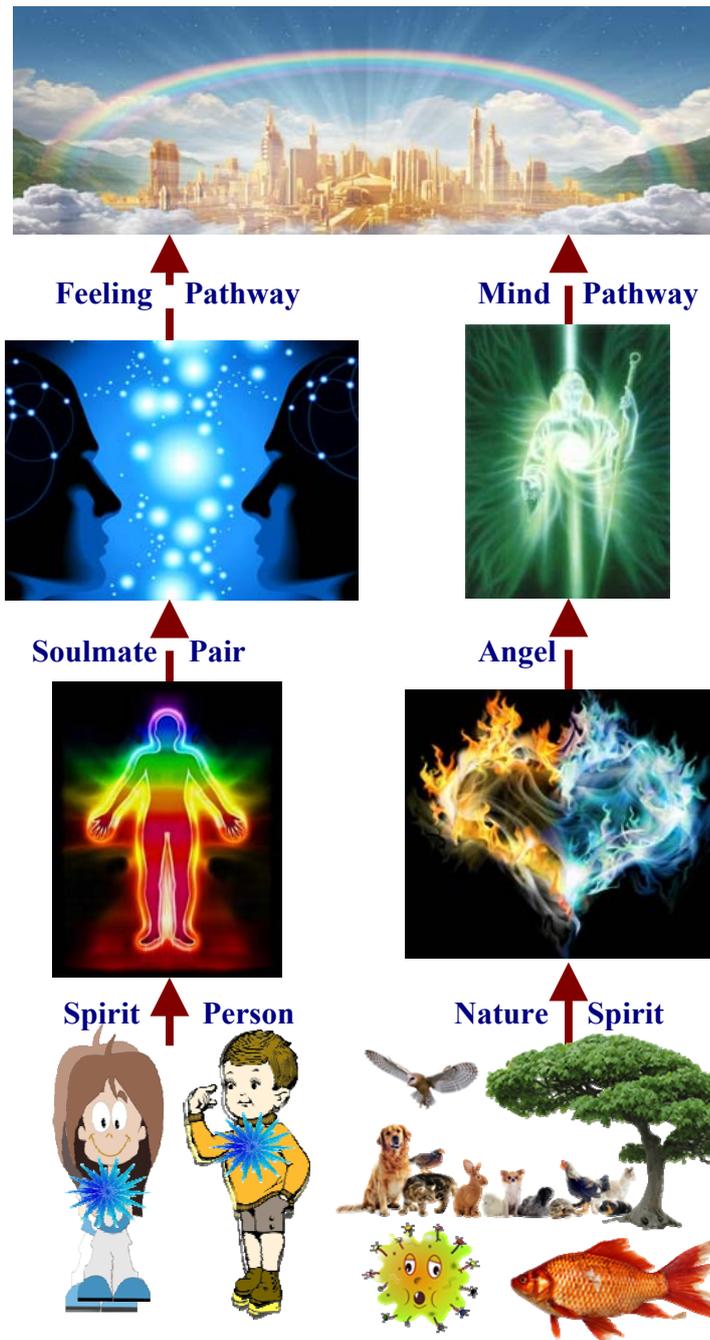
The soul of angels is experiential, evolving through their experience by continually progressing in mind development. Angels are to attain the Infinite Daughter (Spirit) of Mind. Angels are a creation of Mind. Our soul is duplex (we have a soulmate) and is created by our Heavenly Parents. Through our Feeling Healing we perfect ourselves enabling the union with our soulmate, as we progress in truth up through the Mansion Worlds, celestial heavens and all the way to Paradise.

The soul of angels is also duplex, yet of the mind, and they progress in mind evolution to Paradise. Animals, plants and nature spirits are also creations of Mind.

Neither we nor animals reincarnate. We never die; upon death, we move into the spirit Mansion Worlds on our journey to Paradise. When animals and plants die, be they the tiny microbe to the mighty elephants of the land and the whales of the ocean, their spirit energy returns to the Spirit Collective

Energy. And from this energy are drawn other animals and the nature spirits, who then in turn move onto becoming angels through increasing mind experience.

A nature spirit is an angel in waiting.



WE ALL ARE BEING GUIDED HOME:

We need the Spirits of Truth of the Avonal Pair to Heal ourselves; then once Healed, (and for support (overshadowing) as well through your Healing), we need the Creator Pair, Mary Magdalene and Jesus’ Spirits of Truth to see us through the Celestial spheres, while at all times embracing our Heavenly Mother and Father.

Until Mary and Jesus died and liberated their Spirits of Truth, no one from any of the worlds could leave Nebadon, because no one knew the way to do so. Nebadon is our local universe containing some 3.8 million inhabited physical worlds and their associated spirit worlds.

When we embrace the truths Mary and Jesus are revealing, and start to do our Feeling Healing, or with Divine Love, Soul Healing, we are then freeing ourselves up from our parental and self control.

Thus our journey to Paradise, to the home of our Heavenly Parents, is of our choosing as to when we progress, however, there is only one way:

HUM: Humanity is to ascend. We are self contained. Our soul is always in truth and perfect at all times. **By living true to ourself, true to our feelings, we are living true to God. It’s that simple.**

We are to recognise that being engaged and dominated by our mind is the wrong way for us to evolve and grow in truth. We are to discard the mind enslavement that has been imposed upon as by all of our parents. We are to express our feelings, both good and bad and free ourselves of the indoctrination that humanity has embraced worldwide.

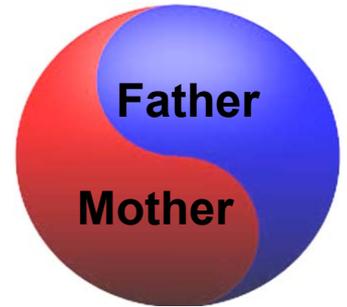
Live true to your feelings, and you ARE living true, not only to your own soul, but also true to God’s soul. So doing your Healing by honouring all your feelings, IS living the will of God. And being fully Healed, IS living even more truly the Will of our Mother and Father.

AVO: We are to embrace the truths and guidance of the Avonal Pair through their Spirits of Truth. It is the Avonal Pair’s guidance that will lead us through our Feeling Healing, and with Divine Love, we will be able to ascend through the 7 spirit Mansion Worlds and enter the Celestial Heavens where we also interact with other world’s spirits.

J&M: We are also to embrace the truths and guidance of the Paradise Pair, Mary and Jesus, who will then lead us through the 3 Celestial Heavens that are aligned with Earth, and then further on through Nebadon where we will then depart beyond on towards Paradise.

M&F: Beyond the universal zone of Nebadon, we will be guided by our Heavenly Mother and Father onwards through the universes to Paradise where we will be welcomed by them, home for us all, as we are all Children of God.

GOD



M&F



J&M



AVO

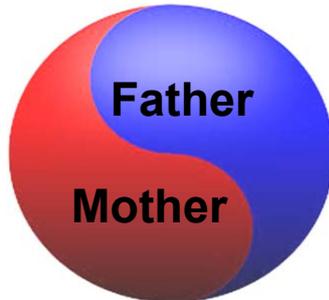


HUM

WE ARE Children of God

WE ALL ARE BEING GUIDED HOME – NOW, HOW TO COMMENCE THE JOURNEY:

GOD



M&F

For 200,000 years, we have been misled into embracing our mind's distortion of wisdom and truth. All such traditional understandings only lead us in the wrong direction, from which we must turn back from. Our soul based feelings are always in truth. Our minds are to follow our soul based truths and feelings, not the other way round, as we have been brought up to embrace.

We are to connect with our deeper repressed feelings.
We are to long for the truth of what we are feeling.
We are to live true to our selves; by living true to our feelings.

Use your surface day-to-day feelings to connect with your deeper repressed feelings. Express your surface feelings and your deeper repressed feelings to uncover the truth of yourself.



J&M

We all have feelings which we communicate and share with each other. And we all have deeper buried and hidden repressed feelings. Feelings from our early childhood we felt, yet weren't allowed to express. These feelings are still within us, waiting to have their say. These feelings, because they are repressed, cause us all our problems.

And as we look to uncover, bring out and accept these deeper feelings, so we're taken into new ways of looking at ourselves, our feelings, and our life. We're setting ourselves free of the controlling patterns that govern our unloving behaviour.

In this way, we progressively begin to express the personality that our Heavenly Mother and Father gave us, not the one imposed upon us by our physical parents and carers. We are to be our true and real selves.



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

AVO



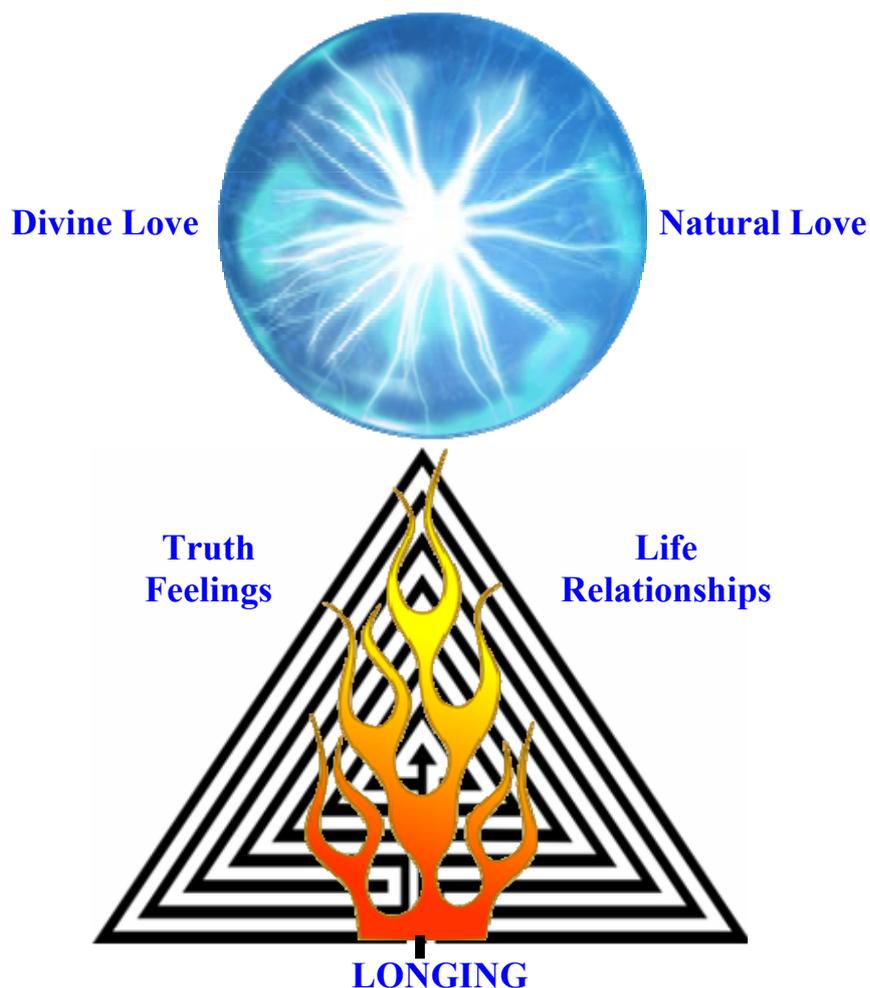
HUM

As we, humanity, long for the truth of our feelings, we can also be assisted by the Spirits of Truth of the Avonal Pair who are our spiritual teachers for Earth over this coming 1,000 years, to assist us through the Great U-Turn, away from mind dominance to being soul based feeling lead. They will assist us through the seven levels of the spirit Mansion Worlds.

Then the Creator Pair, Jesus and Mary, will lead us through Nebadon and into the greater universe. Then our Heavenly Mother and Father lead us home to Paradise.

Collectively, should we embrace them all, as we are to, then our pathway home is a journey in the hands of the Spirits of Truth of the Avonal and Paradise Pairs overseen by our Heavenly Parents.

WE ARE Children of God

HOW TO GET TO PARADISE:**Long for the Divine Love****Long for the Truth****Long for the truth of your feelings****Don't deny any feelings: accept, express and want to know the truth of them****Know your feelings are the key; your feelings are the Way****Want to end your falseness and being untrue****Want to understand the truth of your early life****Use your surface feelings to move deeper into yourself, bringing up your repressed feelings****Want and long to know the whole truth of yourself****Want to do it all with God, your Heavenly Mother and Father – long to Them for help.****The Key**

Our longing drives our life. We long with feelings. We can wish for things using our mind, yet long for things with our heart. These things in the pyramid are what to long for. Longing for them, when the longing comes naturally. Longing because you feel you really want them. Long to be true with all your heart. Long to live true to your feelings. Long to understand the whole truth of yourself.

JOURNEY of HUMANITY into and through the GREAT U-TURN:

Humanity reaching its most evilness, the most lost, the most separation of soulmates. Humanity can begin its Healing. The Great U-Turn begins, the dawning of the Spiritual Age.

Humanity increasing its self- and feeling- denial, its denial of truth. Soulmates getting further apart. Rebellion then Default

Present Day

The true Healing of humanity. Humanity Healing itself by doing its Feeling-Healing and Soul-Healing with Divine Love. Soulmates getting closer together as people express all their feelings more truly.

The Great U-Turn will bring about the Ages of Light and Life.

First soulmate pair – Andon and Fonta

The last humans, the last soulmate pair on Earth.

Lucifer & Satan

Adam & Eve

Rebellion leaders are now removed

Jurisdiction of humanity and spirit worlds is now with Celestial Spirits.



This is the Great U-Turn. We are to feel and live by our feelings and express our feelings, our mind will follow in support, not the other way around.

Feelings First, you can be sure about that! **Once women get that message and start living it, then the tide will really change**, with men either deciding to support them by looking to their own feelings or being left on the outer wondering what the fuss is all about.

The feminine light is going to sweep through humanity and purge it of all the yuk and darkness, helping to bring the whole of humanity back into a nurturing loving mother state of being, from which the supportive, caring father can support her and together they can make the world great again, they can bring humanity up into its natural love perfection whilst at the same time offer those people who want to spiritually grow the truths of how to embrace the Divine Love and move on to the Celestial level.

By living true to ourself, true to our feelings, we are living true to God. It's that simple.
(Passage in blue calibrates on the Map of Consciousness at 1,500)

Primary recommended reading: consider commencing with: Paul – City of Light			
The Book of Truths	1914 – 1923	xxx	– Joseph Babinsky
containing the Padgett Messages or			
Little Book of Truths			– Joseph Babinsky
True Gospel Revealed anew by Jesus Vol I, II, III, IV		xxx	– Geoff Cutler
The Rejected Ones	2002 – 2003	xxx	– James Moncrief
Messages from Mary & Jesus	2003	xxx	– James Moncrief
Paul – City of Light	2005	xxx	– James Moncrief
Mary Magdalene and Jesus'			
comments on the Padgett Messages	2007 – 2010	xxx	– James Moncrief
Speaking with Mary Magdalene & Jesus	2013 – 2014	xxx	– James Moncrief
Sage and the Healing Angels of Light	2017	xxx	– James Moncrief
Road map of Universe and history of Universe:			
The Urantia Book	1925 – 1935	xxx as primary reading	
Divine Love supporting reading:			
Revelations	1954 – 1963		– Dr Daniel Samuels
Judas of Kerioth	2001 – 2003		– Geoff Cutler
The Golden Leaf	2008		– Zara & Nicholas
The Richard Messages	2012 – 2013		– James Reid
The Divine Universe	2012 – 2013		– Zara & Nicholas
Family Reunion Afterlife Contact	2014 – 2015		– Joseph Babinsky
Traveller, An Immortal Journey	2014 – 2015		– Zara & Nicholas
Destiny, Eternal Messages of Divine Love	2015 – 2016		– Zara & Nicholas
Feeling Healing	2017		– James Moncrief
Religion of Feelings	2017		– James Moncrief
The Way of Divine Love			– Joseph Babinsky
Divine Love – The Greatest Truth in the World			– Joseph Babinsky
The Human Soul			– Joseph Babinsky
Divine Love Flowing			– Joseph Babinsky
The Truth			– Werner Voets
Through the Mists, The Life Elysian, The Gate of Heaven			– Robert James Lees
Life in the World Unseen			– Anthony Borgia
Gone West			– J M S Ward
Post Mortem Journal			– Jane Sherwood
After Death / Letters from Julia			– William T Stead
Thirty Years Among the Dead			– Carl A Wickland
A Wanderer in the Spirit Land			– Franchezzo
Life Beyond the Veil Vol I thru to V – Rev George Vale Owen			– Geoff Cutler
The Holy Bible from the Ancient Eastern Text			– Dr George M Lamsa
Available generally from:			
www.lulu.com	www.amazon.com	www.bookdepository.com	
For Divine Love focused websites and forums:			
Pascas Health:	http://www.pascashealth.com/index.php/library.html		
Spiritual Development:	http://new-birth.net/spiritual-subjects/		
Padgett Books:	http://new-birth.net/padgetts-messages/		
http://divinelovesp.weebly.com/my-free-books-and-free-padgett-messages.htm			

James Moncreif's books, the Padgett Messages and The Urantia Book at:

DIVINE LOVE SPIRITUALITY – DLS:

<http://divinelovesp.weebly.com/my-free-books-and-free-padgett-messages.html>

All Padgett Messages (for condensed versions – see below) 1914 – 1923 Pages 945
The Urantia Book (see suggested papers to read below)

James Moncreif Books:

	MoC		
The Rejected Ones – the Feminine Aspect of God	1,490	Nov 2002 – Jan 2003	228
Messages from Mary and Jesus book 1	1,485	Feb – Apr 2003	189
Messages from Mary and Jesus book 2	1,485	Apr – Oct 2003	170
Mary Magdalene and Jesus' comments on the Padgett Messages – book 1		Aug 2007	164
Messages from 31 May 1914 – 12 January 1915	1,495		
Mary Magdalene and Jesus' comments on the Padgett Messages – book 2		Sep 2010	177
Messages from 13 January 1915 – 29 August 1915	1,494		
Speaking with Mary Magdalene and Jesus blog – book 1	1,490	Jan – Apr 2013	206
Speaking with Mary Magdalene and Jesus blog – book 2	1,489	Apr – May 2013	229
Speaking with Mary Magdalene and Jesus blog – book 3	1,490	Oct – Jan 2014	187
Speaking with Mary Magdalene and Jesus blog – book 4	1,491	Jan – May 2014	191
Mary Magdalene comments on Revelation from the Bible KJV	1,485	Dec 2013 – Jan 2014	84
		This group being pages of	1,825

Paul – City of Light	1,488.5	2005	149
Ann and Terry		2013	235
Feeling bad? Bad Feelings are GOOD!	feeling-healing book 1	2006	179
Feeling bad will make you feel BETTER – Eventually!	feeling-healing book 2	2006	159
Breaking the Golden Rule.	feeling-healing book 3	2006	168
Feeling-Healing exercises, and other healing points to consider.		2009	175
Cathy and Mark – a novel introducing Feeling-Healing.		2010	151
Introduction course to Divine Love Spirituality		2006	139
Speaking with the Dead, Death and Dying		2009	173
Spirits and their Childhood Repression Healing		2010	179
With Verna – a nature spirit		2008	279
Communication with spirits – meet a spirit friend		2010	37
Introduction to Divine Love Spirituality website			362
Sage – and the Healing Angels of Light		2017	260
Divine Love Spirituality		2017	250
Feeling Healing – you can heal yourself through your feelings		2017	153
Religion of Feelings	1,500	2017	44
		This group being pages of	3,092

Religion of Feelings

Introduction to Divine Love Spirituality

Main website of DLS

Childhood Repression website

DLS and CR forum

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

<http://dls spirituality.weebly.com/>

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

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

<http://dlscr.freeforums.net/>

<http://withmarymagdaleneandjesus.weebly.com/blog---and-free-books-speaking-with-mary-and-jesus>

FEELING HEALING and SOUL HEALING with the DIVINE LOVE:**James Moncrief Publications:****all publications are free downloads:**<http://divinelovesp.weebly.com/my-free-books-and-free-padgett-messages.html>

It is suggested for one to consider reading as follows:

Speaking with Mary Magdalene and Jesus – books 1 – 4

These four books encapsulate the second of the revelations with the first having been introduced by James Padgett one hundred years previously. These four books provide a wide range of guidance that has never previously been made available.

Paul – City of Light

As a gentle intro into the Divine Love and Healing; being James Moncrief's first novel and it's been criticised as being too heavily clichéd, but that's the point because it's a reflection of how he was back then.

Ann and Terry

For an example of people who might want to immediately start working on themselves and doing their Healing.

Feeling Bad? Bad Feelings are GOOD

For more understanding about our denial of our feelings and why we should not deny our feelings, and it includes how it all came about for James, using himself as an example.

Feeling bad will make you feel BETTER – Eventually!

This includes specific examples of Marion and James working on expressing particular bad feelings, again with the hope that it will help others gain something of an idea as to what's involved in doing your Feeling Healing.

Sage – and the Healing Angels of Light

Through Sage who's 13 years old, the story is primarily about the two aspects of healing; that being, with the help of our angels, and the full Healing we can do by looking to our feelings for their truth.

**Religion of Feelings
Feeling Healing**

**Welcome to LOVE – the Religion of Feelings
you can heal yourself through your feelings**

So these books, including the four Speaking with Mary Magdalene and Jesus books, provide the essence of it all and are examples of James' work. Then it's up to whatever takes one's fancy. Other reading to consider may include:

The Padgett Messages being published as:**The True Gospel Revealed Anew by Jesus volumes 1 – 4****Book of Truths by Joseph Babinsky****The Urantia Book**

Release one's pain through expressing one's feelings.

in conjunction with

Longing for the Truth when also longing for Divine Love.

FEELING HEALING with DIVINE LOVE is SOUL HEALING:

A collection of 'papers' that draw together specific topics including all of the above and more from other sources of information and revelation designed to help increase one's awareness about why we have the problems we do and how to heal them, all whilst living a more healthy and sustainable life. They provide a brief snapshot of the more complicated topics and issues.

Firstly, consider discovering the truth of your emotional pain through Feeling Healing.

Secondly, consider longing for our Heavenly Parents' Love as you progress with your healing.

Primary and most important readings are the writings of James Moncrief.

Then consider the Padgett Messages, and then The Urantia Book.

Pascas Papers, being free, are located within the Library Downloads www.pascashealth.com

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

PASCAS – document schedule.pdf downloadable index to all Pascas Papers.

FH denotes Feeling Healing; SH denotes Soul Healing, which is: Feeling Healing with the Divine Love;

DL denotes Divine Love – living with the Love.

PASCAS INTRODUCTION NOTES: *All papers below can be found at Library Downloads link..*

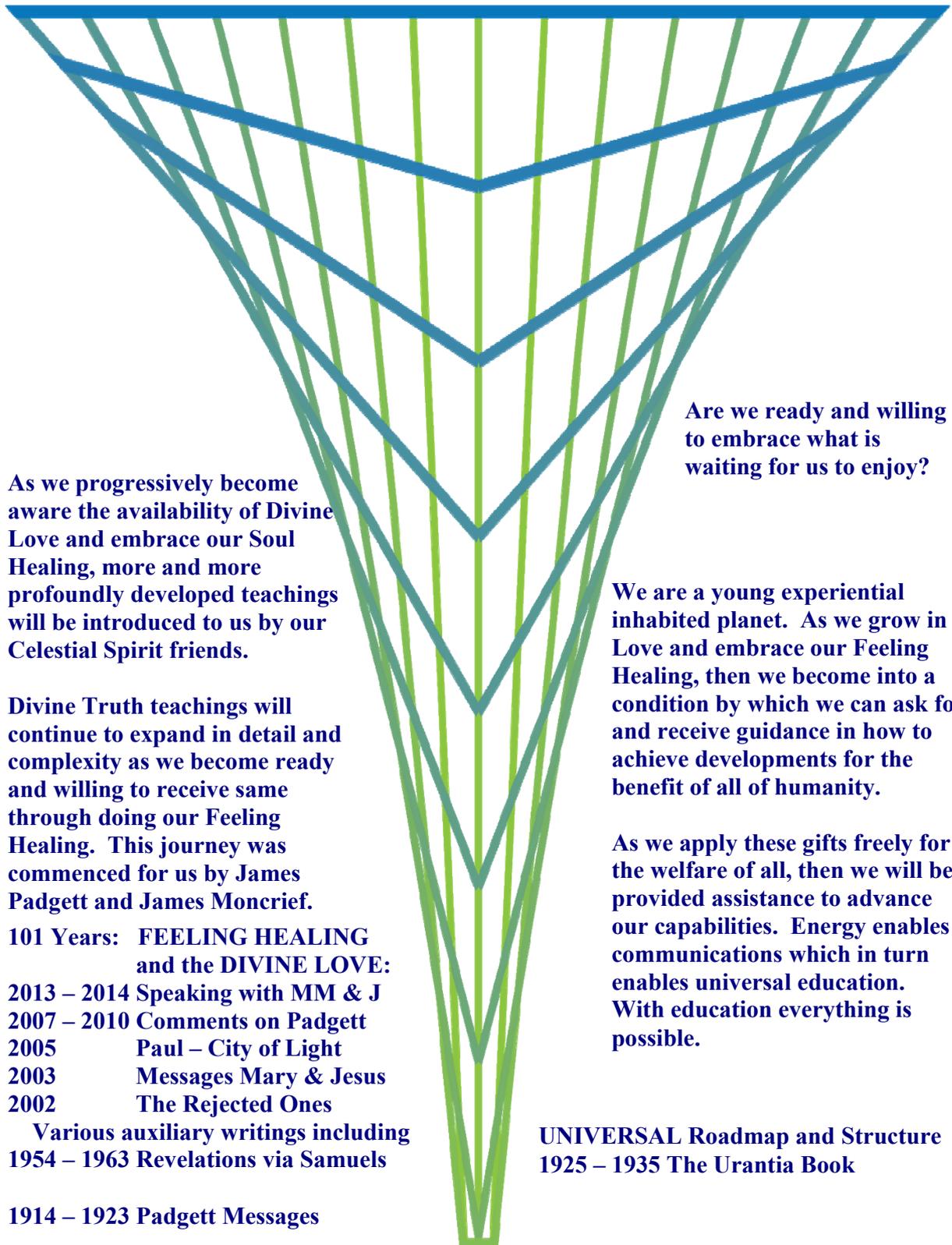
- Pascas Care Letters A Huge Upturn
- Pascas Care Letters Big Revelation
- Pascas Care Letters Feeling Healing Benefits Children
- Pascas Care Letters Feeling Healing Way
- Pascas Care Letters Little Children
- Pascas Care Letters Women's Liberation and Mother

MEDICAL – EMOTIONS:

- Pascas Care – Feeling Healing
- Pascas Care – Feeling Healing All is Within
- Pascas Care – Feeling Healing and Health
- Pascas Care – Feeling Healing and History
- Pascas Care – Feeling Healing and Parenting
- Pascas Care – Feeling Healing and Rebellion
- Pascas Care – Feeling Healing and Starting
- Pascas Care – Feeling Healing and Will
- Pascas Care – Feeling Healing Angel Assistance
- Pascas Care – Feeling Healing Being Unloved
- Pascas Care – Feeling Healing Child Control
- Pascas Care – Feeling Healing Childhood Repression
- Pascas Care – Feeling Healing End Times
- Pascas Care – Feeling Healing is Rebelling
- Pascas Care – Feeling Healing Live True
- Pascas Care – Feeling Healing Mary Speaks
- Pascas Care – Feeling Healing My Soul
- Pascas Care – Feeling Healing Perfect State
- Pascas Care – Feeling Healing Revelations X 2
- Pascas Care – Feeling Healing the Future
- Pascas Care – Feeling Healing Trust Yourself
- Pascas Care – Feeling Healing Versus Cult

**PASCAS
PAPERS**

DIVINE LOVE and DIVINE TRUTH Revelations and Teachings escalating:



Cause No Harm < to OTHERS
to MYSELF

Strive to love others as I am to love myself

To liberate one's real self, one's will, driven by one's soul, moves one to embrace Feeling Healing so as to clear emotional injuries and errors. With the Divine Love, then one is also Soul Healing. We are to feel our feelings, identify what they are, accept and fully acknowledge that we're feeling them, express them fully, all whilst longing for the truth they are to show us.

Divine Love
is the key!



God's Divine Love:

Pray for it, ask for it, and receive it.

Feeling Healing with
Divine Love is the key



to enter the
Celestial Heavens:

