

Would you like to read the Gospel of Jesus Christ as you would enjoy a gripping novel or a child's story? Here is the message of Jesus as you've never read it before. Become informed!

The Gospel Recovered

*Suppressed, Buried,
now Retrieved and laid bare*

*What I can do, all men can do.
What I am, all men shall be.*

Dave C Strickland

WHY RESTORE THE GOSPEL OF JESUS ?

DOES IT REALLY NEED IT ?

★ *Would you be happy to receive a book with the INTRODUCTION missed out, vitally important sections omitted, and the chapters OUT OF ORDER so you cannot follow the plot?*

No? But this is exactly the case with all 4 Gospel accounts of Jesus Christ. In vain will you find the opening words of John the Baptist and Jesus which set the tone for their whole outlook and purpose. Moreover, much of what is omitted is vital for the world of today with its demand for proofs of spiritual realities.

*This state of affairs is no accident. History is written by the winners. The ancient winners of Christendom claim the New Testament with the Gospels is perfect and complete, but they have made Truth a bendable commodity. Today, too many people no longer believe it, and in one way it is **far from being fit for purpose** for today's world. For it fails to answer adequately the aching questions in people's minds about their important concerns:*

Injustice Suffering Inequality

Would it surprise you to learn that Jesus Himself expressed this very dilemma? You will not find these words of His in any standard Gospel you have ever read:

"The sense of justice cries out: this is a travesty on right. When men see no further than one small span of life, it is no wonder that they say, 'There is no God; or if there is a God, he is a tyrant and should die.' If you would judge correctly concerning human life, you must....."

What He said next is exactly the sort of response we in today's world need to hear. The Gospels do not need discarding; they need a thorough overhaul. This volume provides it.

Restored, it gives a glorious hope for us all, with not one atheist left out. Jesus promised that

"What I can do, all men can do. What I am, all men shall be."



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All the places mentioned in the Gospels.
 Based on a relief map of the Holy Land © Israel Science and Technology Directory.



THE GOSPEL RECOVERED

SUPPRESSED, BURIED,
NOW RETRIEVED AND LAID BARE

*“What I can do, all men can do.
What I am, all men shall be.”*

Including a rewording of the Gospels and of the Aquarian Gospel

Dave C Strickland B.Ed. (Hons.) 2019

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www.autumnsunshineandgabrielleangel.wordpress.com (2012)*

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Dedication

This work is dedicated to one living person, and to the memory of three former living persons who are nevertheless (unless they have been reincarnated) alive in spirit. These are the four most significant people that God has used in my own path through life. Two of them have been gifted by Him with the ability to see into the world of spirit from this side of the veil; the third and fourth gifted with unusual sensitivity to things spiritual, this writer being a beneficiary of each. In different ways all have gathered jewels which they have laid at the feet of the world, there to be discerned and sought out by those whose quest is to learn how human life on earth fits into the grand spiritual scheme of things. But it is not sufficient to seek; you need an open and receptive mind – not credulous or gullible; receptive. Too many people who seek God are handicapped by narrow-mindedness and a slave mentality to traditional beliefs, and they dismiss visionaries such as these dedicatees. The path of such to the light is harder going.

Marilynn Hughes, an American lady with whom I have been in personal contact, is gifted with the ability to enter and exit consciously the multi-faceted realm of spirit, in both its light and dark regions. She can do routinely what a soul can normally only achieve at final death. She has committed her experiences to print (an ongoing work for the service of others) and made available an Aladdin's cave of detailed information, with its attendant wisdom and knowledge about everything God and spirit, heaven and hell. To quote from the introduction to her massive "*The Mysteries of the Redemption*":

"For those who will never see during their lifetime what I have seen, may I provide you with a window? For those who will, may I give you a map? For those who seek comfort in the world beyond, may I hand you a warm blanket? For those who just want to know, may I ask you to come with me . . .?"

For me, the discoveries have been dazzling. I am usually too restrained in my praise for another person in life to bestow so lavish a compliment, but I have to do so here. My life principles, modes of thinking, and body of knowledge have never been enhanced to a greater degree by a single individual than by Marilyn Hughes, and for those who would look her up, her website is www.outofbodytravel.org.

Rudolf Steiner (1861-1925) is the person I would be more proud of than anyone to stand next to. He was an Austrian who had similar gifts to Marilyn Hughes', and he worked assiduously to bring to people what he had learned about the nature of God and man. He founded Anthroposophy (meaning, in essence, the discipline of the search for wisdom by man), based on his direct knowledge and perception of spiritual dimensions. His work of the science of spirit, *An Outline of Occult Science* (nothing to do with the usual understanding of 'occult'; the word merely means 'hidden') is the best single work I have yet had the fortune to study, because it single-handedly makes total sense of blending science with faith in the beyond. There was no one in this field who possessed more objectivity, balance, common sense, and a clearer brain than Steiner, and his private life lived up to the principles he taught, making him a man of the utmost integrity. When I myself pass over I will look him up and thank him. Readers can look him up in the here and now on the internet.

Helen Keller (1880-1968) is perhaps the world's most well-known blind and deaf person. The work of Jesus was to open the eyes and ears of blind and deaf people, and those who received such a sacred blessing from Him were set on their feet in gratitude and praise, their chains of darkness snapped asunder like the tearing apart of paper streamers. In contrast, God visited Helen Keller under the opposite circumstance. The light kindled in her was entirely inward. To study her life is one of the most deeply touching experiences someone can have who values both eyes to see and ears to hear. The Gospel of John provides a counterpart to Ms Keller: the man born blind in Chapter 9. God showed His glory by opening his eyes; with Ms Keller He showed His glory to the world whilst allowing her to remain without seeing eyes or hearing ears: it was in these precise circumstances that she had found Him. Bereft she remained, but she did not languish; her life was a triumph. Her situation provided the paradox of many people's inward eyes being opened through encountering her. The most vivid lesson brought home to me by the life of Helen Keller is the realisation that God can be a recompense for any loss we may experience, however terrible that loss may be.

Ernest L Martin (1932-2002). I owe the health of my brain to this gentleman, who was my spiritual mentor from the 1970s after I had been freed from slavery to a well-known Christian religious sect, the shackles of its regimented thinking dissolving after nightmare years in that organisation. Leaving a sect is like the painful pulling apart of Velcro, but where one side is torn in the process. No one had a greater impact on me in aiding my healing than ELM, and I had the honour of meeting him in person. He had been a part of the same organisation but broke away in 1974, setting up an academic biblical research foundation of his own. His objective common-sense approach to, and knowledge of, biblical matters was second-to-none, and he always activated his brain as well as his heart. I am a beneficiary of his work, which continues today under David Sielaff as the Associates for Scriptural Knowledge. Look it up on www.askelm.com.

For the record, all four of my dedicatees regard(ed) the person of Jesus Christ as their Saviour, despite what others might conclude about them. None of them would have been accepted unhesitatingly into orthodox Christian circles. Orthodoxy and human tradition are forms of religion. But an encounter with one's God is something else, and God knows His own.

David Strickland (2019)

THE GOSPEL RECOVERED:

SUPPRESSED, BURIED, RETRIEVED, LAID BARE

Dedicated to Marilynn Hughes
and to the memory of Rudolf Steiner and two others

“What I can do, all men can do. What I am, all men shall be.”

This volume is the result of asking a question:

What would the Bible Gospels – the records of the actual words and deeds of Jesus the Christ – look like if all four were blended into one account? and further, if all the worthy material which was banned centuries ago was added to it? and still further, if the whole were arranged in time order in accordance with the template of a whole unique Gospel account infused with it: an account which was given to the world just over a hundred years ago; one, unlike the familiar Gospels, in a perfect and unbroken time sequence?

In fact, this volume would not be the first to exhibit a synthesised amalgam of the four Gospels Mark, Matthew, Luke, and John, as one unified and harmonious account. As early as around the middle of the 2nd Century one Tatian, a Assyrian Christian apologist had compiled his Diatessaron, a single coherent account of the Life of Christ. For various reasons its use gradually died out, and the most important reason may well be that believers were desirous of hearing what the individual Gospel writers had to say about Christ, since they each wrote from different perspectives, emphasising certain aspects of Jesus’ life over others, a circumstance which accounts for material which appears in one Gospel but not in another. Naturally, combining four separate perceptions into one erases these individual nuances, and the reason for this writer asking his initial question above is prompted by other concerns, ones which did not exist in those ancient times, but which are vital today, harbouring the basic aim of maximising for the reader the full content of the Gospels.

But the Diatessaron does not incorporate any material in addition to the four familiar Gospels, which, in contrast, has this writer’s work breaking entirely new ground. Today, times are far different from the ancient centuries when accounts of the Life and Work of Christ were being set down. People today have different questions, as the most pressing issue is the integrity of the Gospel account itself. These are questions fully addressed below.

Preliminary: the vital importance of a recovered Gospel

Just how important is it to pay renewed attention to the New Testament Gospels? In answer to this, it cannot be overstated that the message of the restored Gospel of Jesus Christ which is provided in this work has extreme import for the human race at this present stage in our history. We have now entered the death throes of our present Age: the Age of Pisces which Christ’s Presence two thousand years ago inaugurated. The onset of its decay began with the rise of scientific and technological thought around the late 18th Century. This radical shift in human

thought has had the effect of accelerating an irrecoverable decline in the reliance of human beings on faith in the reality of spirit; faith is now increasingly viewed as a hazardous and reckless disposition of soul. Men now demand a calibre of proof they were quite content to leave dormant in former times. The traditional Gospels are no longer sufficient to impact the world as they once were. To state this admittedly harshly in modern English vernacular: they are no longer fit for purpose as they once were. Placed in the balances of contemporary life, they have been found wanting. As Aquarian Chapter 14:21 in this work says: “**in the course of many years men have now become needful of a greater light.**” Yet it cannot be overemphasised: the Truth which the four Gospels contain has not disappeared, and God has not departed from them. This is not a paradox; what has disappeared is not Light and Truth but the disposition of man to hear, the closing up of his ears and eyes.

What is happening today is a stark example of history repeating itself. The curtain being drawn down over this Age is the same as the sunset of the previous cosmic Ages of humanity: an irresistible decay and corruption of the belief systems of human societies. This process is no surprise to God or to the wise masters of the race: human belief systems and religious expression have always borne deep in themselves the seeds of their own eventual demise. Man as God’s pinnacle of creation was never meant to dwell in materiality*, and redemption of Man’s soul back into spirit is the thrust of the whole of the work of Christ.

This state of affairs, as noted by the Aquarian Gospel, is brought into relief by Rudolf Steiner’s record of the lamenting of Jesus Himself in the time before He commenced His ministry. Here is an example of His words of mourning over the collapse into redundancy of the Hebrew and Mosaic religion of His own people:

“If Elijah himself were to come today, and were he to proclaim to our humanity the greatest of his experiences in the realms of heaven, there are no men who would listen...In olden days men would have listened...Men have ceased to be able to hear what was once heard and accepted.”

[*The Fifth Gospel* p85, Rudolf Steiner Press 1968, tr. A R Meuss.]

History is once again repeating itself : simply replace ‘Elijah’ with ‘Jesus Christ’, and ‘no men’ with ‘too few’, and the same applies today. To be candid with those of the devout who express excessive adulation towards the four Gospels as they stand at present, the ability of these ancient documents to persuade modern man has worn ever more thin in the face of his adverse stance towards anything pre-scientific, provoked further by both the sophistication of our present materialism and the potency of modern forms of evil. Jesus wept; and still He weeps. The Gospels need a thorough overhaul, and this is exactly what this book is about. Note it once more: it is not Truth and Light which need overhauling; it is their presentation.

There is no way of telling if this book will succeed in traversing the vacuum caused by the evaporation of faith and trust in God and spirit, but it certainly has the huge potential of doing so – *if only men dispose themselves to hearing the message*. The work of both Levi Dowling (in his Aquarian Gospel) and Rudolf Steiner (in his Fifth Gospel), both from around the start of the 20th century, certainly provides a remedy to reverse this flight from the spirit: both of these spiritual pioneers understood that God had brought them specifically to their tasks of setting down their insights for the benefit of mankind – us today. You and me.

**In aeons long before the appearance of Adam on this material earth, Man had set his heart and eyes on entering this realm as an experience to be savoured to the full. But it involved a descent from his station in spirit, and God his Creator warned Man of the consequences of taking such a step, one which would involve limitation, loss, suffering, and pain. But like a headstrong child, Man was not to be denied, and since God did not withdraw from him the facility of Free*

Will which He had bestowed on him, Genesis Chapter One was the result. What the appeal of descending into the material world was for Man remains a deep mystery, but in a very real sense the Fall of Man had already come to pass when Adam was fashioned out of the dust of the ground. The succumbing to the temptation of the Adversary at the Tree of the Knowledge of Good and Evil was only a matter of time. These insights into the Descent of Man have been gleaned by Rudolf Steiner himself and committed to writing as a legacy for the benefit of people everywhere. They are also attested by Aquarian Chapter 58:24-28.

Prologue

If you, the reader, are one of the innumerable company of believers who regard the familiar New Testament (along with the Old) as the inerrant Word of God, a divine document which cannot be added to, subtracted from, or improved in any way, your conviction is about to be subjected to a thorough overhaul. But be assured at the outset: it will be confirmed to you that Christ remains the only ultimate path to God, and it will also be confirmed to you that the sacrifice of Jesus Christ in dying for your sins on the cross remains the necessary key. And without this key, all men, including you and me, would be separated forever from our God.

The reader is about to witness the divine record undergoing just such a thorough overhaul, but this is one inspired by an utter desire to root out and correct what has caused the record to be reduced down in many ways to little more than bare bones. In these days of higher academic criticism, the temptation has increased to regard the Bible as unreliable as a source of truth and inspiration, and its God is accordingly no longer to be regarded as the Supreme Being to be understood and accepted trustingly on face value as He was by believers in the long bygone years of Christendom. In short, since the record is found to be defective in a number of ways, it has been jettisoned, or at least looked on askance, by too many thoughtful people.

In truth this is a crying shame, because what people today have done is to focus on the dirty water in the bathtub of this critical process and deciding the baby is too grimy to clean up. This allegory is a vital one, because it shows that something happened from the time of Christ which caused the baby to become soiled and contaminated. For a stark example of soiling, why do the Roman Catholic and various Protestant creeds state: "We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son." ? How many realise that this happens to be the same as saying that one's mother is the offspring of her son? !

The problem with too many people, both academics and those who rely on their pronouncements, is that they have immediately drawn the conclusion that the agency responsible is God Himself, who is now blamed for its condition on being derelict in His duty to set down and preserve the record in perfect condition, or who was never there in the first place; or if He was, He has been out playing golf somewhere.

The answer this writer regularly gives to those who take him to task for highlighting the deficiencies in the Bible is that the assorted weaknesses, anomalies, even straight contradictions in the record (yes, they're there), does not change anything essential: God is always there to be apprehended, and His ways understood. The limitations attendant on the path to this discovery are to be set at the feet, not of God, but at those of the limited human beings entrusted with the task of bequeathing the record to future generations. Sometimes, this writer expresses the matter more brutally by saying that he wasn't born yesterday: there are too many souls who are determined to find any excuse they can to avoid discovering God and His Son Jesus Christ. Thus do the devout who insist on a polished-to-100%-perfection Gospel account shoot themselves in the

foot, because this denies reality and obscures the fact that God has always worked *with* imperfect men, not separately from them. God does not need His servants to be perfect to show He is real. And there are no perfect men: even angels are not without fault. In the ultimate Day of Judgment, men will not be able to argue that they had no option but to disbelieve, just because their Bibles had shortcomings in their pages.

When the available material – the four Gospels with the additional material that has become available in recent times and integrated into one account, many new things rise to the surface, and this provokes a host of questions:

Why, for the following examples, doesn't the standard account mention, or make clear:

1. That there were two occasions when Jesus drove out the merchants and money changers from the Temple, not one: at the start of His ministry and also near the end of it?

(not made clear)

2. That priests have no power to bind people in marriage by saying: "Whom God hath joined, let not man put asunder", but Jesus instead teaching that: "Whom God hath joined, man is unable to separate"?

(obscured)

3. That Jesus committed a capital offence at the Last Supper when He refused to sacrifice a lamb in accordance with Jewish law, and Judas Iscariot informed the authorities about it?

(not mentioned)

4. That Jesus was bound with chains in the garden of Gethsemane, and snapped them asunder in front of His captors to demonstrate that He had the power to escape from them, but chose instead to submit to His arrest and rough treatment? *

(not mentioned)

5. That Mary Magdalene was not the first person, a woman, Jesus revealed Himself to after He rose from the tomb? The Mary so favoured was the mother who bore Him.

(not made clear, and wrongly denied by the words of Mark 16:9. Why the suppression?)

6. That the complete account of the parable of the Prodigal Son has him returning home to be greeted first by his mother and not his father?

(his mother is not mentioned. Why the suppression?)

7. That Jesus never rejected the good bound up in the religions of the world, and was amenable to converse in spirit with the Buddha and other spiritual masters?

(not mentioned)

8. That Jesus knew that men are incarnated into the earth multiple times, and that the punishment for sin is in one of many hell realms, but is not for an eternity?

(the first is actually shown in John 9:2-3, but overlooked; the second obscured by translation)

9. That Jesus used the occasion of the Sermon on the Mount to give a systematic exposition on the spiritual meanings behind every one of the Ten Commandments in order? And that, for example, one broke the law against murder whether he succeeded in the act, or failed when attempting it?

(not made clear)

10. That at the outset of His ministry, Jesus made it as clear as a bell that He upheld the institution of the Roman Empire without demanding that it give up its pantheistic worship, and that this principle applies to all nations today?

(not mentioned. And why are the first public words of Jesus, as well as John the Baptist, absent from the accepted account?)

* *This was the same in the life of Rudolf Steiner, which illustrates one reason why I dedicate a memory to him. Steiner had the spiritual power to disappear at will, as Jesus did during His ministry, to escape being apprehended; but he deliberately declined to take advantage of it when threatened with danger: he was mindful not to use his gift to service personal needs, but only to serve others.*

Here, then, we are going to behold the Gospel (the good news) of the Life of Christ restored – one reconstructed and reclothed in proper attire, one which modern man can pay attention to. It also achieves what the familiar Gospels fail to do: in a straightforward and overt way it answers a major problem vitally important to people today, one which is much more the case now than in former times:

“Why are there injustice, suffering, and inequality in this world?”

He who reads *The Gospel Recovered* will learn clearly what that answer is.

The Valley of Dry Bones

The first thing that this writer noticed when he stood back and looked at the result of assembling all the texts about the life of Jesus and blending them into one account – keeping the familiar Gospel material in black and setting everything else in different colours – was that it looked like he had taken a skeleton, reassembled the bones, and dressed it in bright clothes so that it looked like a proper man on his feet. Immediately the vision of the Valley of Dry Bones came vividly to mind...

Ezekiel 37: The Lord set me down in the middle of the valley: it was full of bones, and He led me around them. They were very many and they were very dry. He said to me, “Son of man, can these bones live?” I answered, “O Lord God, thou knowest.” He then said to me, “Prophesy to these bones, and say to them, ‘O dry bones, hear the Word of the Lord. Thus saith the Lord God to these bones: “Behold, I will cause spirit to enter thee, and thou shalt live. I will lay upon thee sinews, and will cause flesh to come upon thee, and cover thee with skin, and put breath in thee, and thou shalt live. And thou shalt know that I am the Lord.” ’ ”

So I prophesied as I was commanded, and as I prophesied there was a noise, and behold, a rattling: and the bones came together, bone to its bone. And as I looked, there were sinews upon them, and flesh came upon them, and skin covered them; but there was no breath in them. Then He said to me, “Prophesy to the spirit, and say to the spirit, ‘Thus saith the Lord God, “Come from the four winds, O spirit, and breathe upon these who were slain, that they live.” ’ ”

So I prophesied as He commanded me, and breath came into them, and they lived and stood upon their feet, an exceedingly great host.

This is an allegory: the bones can be taken as the four familiar Gospels. But when they become a man on his feet, it is the result of putting back and decorating him with what should never have been removed - centuries ago. This is the flesh and the raiment of all the supplementary information which has been restored to it: the familiar Gospels in this work in Black, and the retrieved material in different colours.

Ezekiel's dry bones are not a perfect picture of the familiar Gospels, since what we have received from the pens of the Bible writers has been used to bring men and women everywhere in this world down the centuries to a knowledge of God, and shown them the path to encounter Him and find their salvation and forgiveness for their sins. Ezekiel's bones were indeed fully dead; the

Gospel has never been dead. But the allegory is nevertheless apposite: consider our reclothed Gospel man in reverse: until now he has been running around skeletal, gaunt, and naked for many centuries: men have become tired of being told by his handlers that he has anything worthwhile to give anyone. The record of the life of Christ, His works and His words, has indeed become dead to most people today. But once fatten up the skeleton with flesh and sinews, and restore it into the proper clothed figure which once enclosed it, then we have a far different story.

The Gospel has been recovered for the modern man and woman of today.

INTRODUCTION

First, an Essay, Part 1:

Major reasons for the need to pay attention to a restored account of the Life of Christ

It has become apparent in recent times that the world needs an enticement, a better way of looking at the historical record of the Saviour of mankind, Jesus the Christ, or Yeshua the Messiah, the Son of God. We badly need a new narrative for the Life of Christ which is not only meaningful for the times we live in, but one that also looks the part. People generally are now jaded towards biblical matters. No surprise: aside from the distractions and concerns of our technological age, there has been an increasing and gnawing awareness of deficiencies in the popular account of Jesus' Life, the 4-part Gospel record which has served the world for centuries. The story of Christ hasn't magically made this world into a paradise. Instead, millions of people down these centuries have been persecuted and killed for what they believe in. Things are as bad as ever in many ways, and it must be faced that many people dismissively reject the claims of ecclesiastics concerning Christ as hollow, or at best redundant religion. But the only thing that a lack of belief in spiritual things has done is to rip the rudder from under the boat.

It is time to overhaul the record, because what has been discovered in recent times is now at our disposal to effect a vastly improved account, therefore an excellent chance to change things. Yes, Jesus lived a long time ago, and much of the world sees Him as a distant irrelevance. Even His historical existence is disputed, a concept which would have been dismissed by most people as a ridiculous notion only two hundred years ago. It is time to change things; the world does itself no favours with its present stance: it has slid irresistibly into a trough filled with the desolating concrete of materialism, and this can only end in its eventual death.

A number of overriding reasons can be given for extricating the world from this trough, or rather to help it extricate itself. One is the discovery in recent decades of a copious amount of material concerning Jesus which serves to supplement the record of His Life on this earth 2,000 years ago, not the least of which comes in the shape of the Nag Hammadi library and Dead Sea scrolls, which in both cases were discovered soon after the Second World War, and which have caused no small stir in the academic religious world. And with the Aquarian Gospel of Levi Dowling, the impact of all these finds can truly be likened to a dam bursting: what might have been conjecture and rumour about the thoughts and words of Jesus, and about the times He lived in – the water behind the dam – has now been precipitated into the consciousness of all those who care to dive into and drink of the fountain which has gushed out of the breach. The yield of these finds is a much more detailed body of information about what Jesus and His followers are recorded as having done and said in the times covered by the familiar four Gospels.

A portion of this body of literature is allegorical instead of authentic history, yet also of immense

significance; other material is fanciful and can be readily consigned to the foibles of ancient imagination (sometimes delirious and outrageous when it comes to descriptions of the tortures in hell inflicted on its unfortunate denizens). But is it not true that much of what Jesus Himself said to people in His parables was pure allegory? The impartation of Truth is not confined to straightforward literalism.

Overall, the new material is of inestimable value, parts of which may yet be established as wholly or at least partially true to fact (this writer's favourite account being the "Acts of Pilate", or Pilatus as it is spelled in this volume). If the Christian world did but know it, it can now have in its hands the means of getting the rest of the world to sit up and take notice.

Bursting dams and bursting convictions

The hurdles to overcome are admittedly high. There is an ever more widespread negative perception on the part of many towards the dogmatism of orthodox belief. And this is justified to a degree, especially when thinking people muse on the fact that many theologians who write about Christian matters themselves tend towards unbelief in who Jesus is, even towards doubting God's very existence. Bart Ehrman and Robert Price (mentioned in Appendix 3) are examples.

This is incongruous in the sense of comparing it with the counterpart idea of an existential evolutionist writing negatively about Charles Darwin. People would never expect this latter case, but they are certainly inured to the former: why? because the first is repeatedly encountered. They go away, muttering, "If all these religious brains aren't passionate about the truth of the Bible and Jesus, then why should we invest any more belief in Him ourselves?" Accordingly, they increasingly view those who do adhere to the received biblical texts as wide-eyed and naïve, displaying an uncritical willingness to accept anything that consolidates fundamentalist belief, a persuasion they view as untested in the cold light of objective enquiry. In other words, amid a world of lies and deception in many quarters, blind faith is seen as unsafe, hazardous.

Unfortunately, the result of this defensive posture is a constriction of spiritual knowledge and understanding, not an expansion and deepening of it. Expressed in another way, those clerics and biblical academics who continue to approve of the spiritual themes they devote their attention to, are often regarded as maintaining shaky concepts of the world of spirit in order to venerate tradition, more than they are to embracing new understandings which serve to broaden apprehension of the spiritual world beyond this one.

Out of body and out of brain? Two documented reports which are true

Here is a good example, and the bursting of another dam. I refer to the witness testimony regarding near-death and out-of-body experiences, a topic hardly known about until the twentieth century, finally cascading forth into popular consciousness from the mid-1970s. Instead of significant value being placed on such material by the people who should be the first guardians of such knowledge and who should veritably leap to embrace it, that is the theologians, since the issues involve the existence of spirit, the testimony is dismissed out of hand, pontificated about negatively and derisively. Try applying for admission to an orthodox seminary and in an interview advertise your willingness to place credence on such testimony, and see how far your application will get. Now, it is well understood that most medical doctors automatically dismiss the evidence for out-of-body consciousness, since they are trained to maintain science and religion as mutual enemies which must be forced apart, religion being the catch-all epithet which impugns any recognition of spiritual realities outside the material. But Christian believers dismissing it?

No apologies for including the following two real-life documented cases. The first: how would you evaluate the case of a young woman who in her spirit came out of her body from the operating table when her ECG flat-lined, floated up outside the hospital building (yes, through the walls, a more direct method than through the door) and spotted a sandshoe (for the right foot) on the sloping hospital roof, lodged behind a chimney stack, then revived after having been drawn back into her body, to the utter astonishment of the medical personnel attending her who had written her off and about to disconnect her body from the machines keeping her alive. Would you side with the doctors and disbelieve her story about the sandshoe, which – and this is the crux – *was impossible to see* unless someone ascended a long ladder? Or would you maintain an open mind and procure such a ladder for the purpose of checking out her story? The actual reaction of the hospital staff? The majority, as expected, dismissed her story as the product of an overactive imagination – until a ladder was got from the store building. On this occasion their pooh-poohing of the reality of spirit had been insufficient to restrain them from checking it out.

The second example is, again, a real-life documented case on medical record: a man in his fifties who had been totally blind since the age of seven when his eyes were damaged beyond repair in an accident, was in a similar predicament on the operating table in the hospital ward. The interesting thing is that when he found himself outside his flesh body, he found he could see again. Fascinated by his situation he began to wander around the hospital in his spirit, and out of curiosity followed one of his doctors who had left the ward and gone into another room. There he saw the doctor accidentally drop a pen from his breast pocket without being aware of it. The pen rolled under a table, then, when he reached for it, found it was not where he thought it was. Later, when the patient dumbfounded the medical staff by reviving in his body, he tried to explain his ongoing conscious experiences, especially that he could see while out of his body. These were assertions considered out of the question in view of what both the machines and the condition of his body were telling the orderlies, aside from his blindness itself. In frustration the man, who was now blind again, said he could prove the truth of what he was saying, and put the doctor on the spot: “You were looking for your pen in your breast pocket, doctor, and it wasn’t there, was it?” The astonished doctor blurted out, “How could you know that?” “But it’s true, isn’t it? I saw it drop out of your pocket.” “That’s impossible: you are totally blind and your eyes too damaged for you ever to be able to see again.” “But outside my body I could see perfectly, and to convince you I can tell you where your pen is. It’s under the table in the next-but-one ward down from here. I followed you there outside my body. Go and have a look.” ...and there it was when the doctor went to check. True events? Inventions? Your own answers to these two cases on a postcard please, and note in passing that each subject mentioned nothing about God or Jesus.

Most orthodox Christians follow a particular biblical prescription to justify dismissing such stories: they explain them away as imagination or satanic deceptions, and refuse to examine all the evidence. They resort to the injunctions not to add (or subtract) anything from the contents of the scriptures, as 1Cor.4:6 says: “Do not go beyond what is written.” So since the Bible is reticent about the details of the process of dying and what happens to the soul, their mentality is that anyone who claims such experiences must be shunned as disseminating falsehood, a lethal threat to the integrity of the scriptures. It is not as though those who report experiences from beyond the veil are usually at all concerned about the contents of the Bible; most often, if not all the time, they happen not to be. Aside from the inherent logical fallacies bound up with following the injunction against adding or embellishing biblical instructions, what is overlooked is that just because a reported experience involves spiritual realities, it does not follow that for it to be true necessitates its inclusion in holy writ; such knowledge *supplements* holy writ; it does not replace or necessarily

militate against it. The Bible is not an encyclopaedia of every last piece of knowledge about everything there is to know; there exists a multitude of honest sources of knowledge outside its purview. It is the recognition of this which this writer argues constitutes basic common sense.

In reality, dismissals with an often contemptuous wave of the hand are to the loss of the theologian hand-wavers and their scientist counterparts, but the tragedy is that in too many cases their stance filters down into the general consciousness of ordinary people, who are often more inclined to the mindless and uncritical imitation with which, in a mind-set of dependence, they happily adopt the attitudes of their perceived experts. The orthodox fear new “strange” knowledge; thinkers who are free from doctrinal and dogmatic fetters welcome it: the astral and spirit worlds are as real as this one, in fact they are more real, and can be explored. Fortunately, the building of momentum to an awakening can be detected among many people at large, who are increasingly more reluctant to submit meekly to what authority says, either scientific or religious.

There are of course those of a very different persuasion regarding orthodox religious belief, whose own mind-set is that anyone who doubts or questions God’s unerring hand in the production of the received New Testament, is one of two things – either someone who lacks faith to believe that God kept in perfect line those old clerics who wrote it, or is a conspiracy theorist. Such people are slaves in buying into the claims of fundamentalist and ultra-orthodox biblical scholars who insist that the New Testament is 100% divinely inspired with no blemishes.

Fortunately, effective remedies are available. This writer would strongly protest if he himself were accused of being a conspiracy theorist; if anything, much rather a conspiracy factist. In his own case the first antidote he administered to himself at the start of his own awakening was studying Bruce Metzger’s *The Text of the New Testament - Its Transmission, Corruption, and Restoration*. Two of the five nouns in the title of that book are loaded: anyone interested in how the New Testament was put together needs his mind loading with the knowledge inside this and many other books. Appendix 3 in this volume provides the reader with ready means to follow up such a quest, including Metzger’s.

Putting trust in theologians whose lives we know next to nothing about

Another reason for revisiting the Life of Christ arises from a new phenomenon of the present age – electronic media. Owing to the easy accessibility and the comprehensive quality of knowledge now present and covering every sphere of life, what is now being energised in the public mind towards biblical issues is a lively enquiry into how the textual material which forms the foundation for our familiar Bible was canonised centuries ago. Ever more persistent questions are being asked which were previously only hesitatingly, even apologetically or timidly, voiced: can we trust those who have gone before who were responsible for the Bibles we have in our seminaries, churches, and homes? Yes: even the question of putting faith in venerable doctors of divinity is a new phenomenon itself, at least in its pervasive extent.

It is good to be reminded of Paul’s words in Acts 20:29: “I know that after my departure grievous wolves will come in among you, not sparing the flock.” Antagonists who would deceive and sidetrack the faithful were not disposed to wait for the age of higher criticism to roll around centuries later; they got busy as soon as the initial Gospel protagonists were out of the way.

Electronic media has been instrumental in spilling these issues out into the open. Many such academics down the ages have no doubt been sincere and honest, but has their grappling with the complexities of editing the writings which left the hands of the original Bible authors been a competently executed task, totally devoid of any modicum of prejudice and impurity which would tarnish their labours? We are now much better placed to fine-tune our assessment as to what

extent this is true of the champion of any given persuasion before being prepared to draw any conclusions. The mood of the time we live in (and rightly so) is that it is no longer to be taken for granted that the documentation settled on by the canonisers for treating the life of Jesus Christ has been bequeathed as a faultless and complete record. In fact it hasn't, not by a long shot, and probing the historical process of canonisation is now a much more incisive matter. For the canonisation of the scriptures to have reflected a thorough and honest treatment of the material at hand would have demanded perfect submission to the Will of God through the influence of the Holy Spirit, unalloyed by the vagaries of human nature (list them: ulterior motives, prejudice, vested interests, spiritual myopia, hide-bound tradition, ...) and this has simply not been the case.

We have to ask: why then are the Gospels in the condition we have them?

A heightened suspicion has begun to spill out into public awareness, and is a symptom of it: fuelled by the enhanced access to historical knowledge, it now seems clear that the progress of the various ecumenical Councils of the early centuries in their efforts at establishing the "correct" Christian beliefs and creeds was indeed shot through with manifold human failings. It is easy to stumble across many instances which show that these assemblies were often a cauldron of vested interests, reflecting the overweening personal prejudices and traditions of the ecclesiastics and academics involved – or is this too bitter an assessment? Hardly: not all such luminaries had spotless and entirely honest motives. Research is in the process of showing that the origins of the four Gospels as we have them in our English Bibles are shrouded in a contorted and sadly tainted developmental past. Those charged with the sacred task of transcribing the documents for the common man are liable to have been found to have yielded to inordinate external pressures from outside and above their stations, culminating in the edicts of Constantine the Great in the 4th Century. In play were elements of bribery, political agendas, interference, and expediency, and a host of other factors. All these coalesced to push at the elbows of the clerics charged with the task of transcribing the sacred scriptures for the world, making them a tool in the hands of the ruling powers to cement in place their authority. It was not just Maxentius whom Constantine conquered in 312AD at the Milvian Bridge; it was the continuation, no less, of freedom of religious thought and worship, and not an unfettered flowering of Gospel light.

Admittedly, this is a bleak assessment of the situation, if only because moving among the clerics and scholars engaged in these tasks were undoubtedly many honest and sincere men. But it is right that people are now beginning to ask, "What exactly went on in the shades of the hallowed halls and cloisters where the religious divines and other dignitaries and potentates walked together to thrash out what should have become the definitive Bible, under a particular remit imposed upon them from outside and above?" These doctors of divinity had what we, a long way up the line, have lacked for many centuries: ready access to the documents, and these were far more numerous a cornucopia of ancient writings than what ended up whittled down to the holy writ of the received Bible. Why was so much of it jettisoned or sat on?

It is as though everything about interpreting the past is now up for grabs. In particular, what material banned by the canonisers should be rehabilitated into the record for the common man? Much of the work of these Councils was effectively a campaign to ban whole books and manuscripts because of what was deemed to be heresy, particularly the deeper Gnostic works. Few experts in the field can agree on what *should* have been done in discharging the responsibility of providing the world with the best possible account of the life of Christ, using the material at their disposal. In the immediate decades after Christ, the whole course of the evolution of the record

itself was following along any number of disparate streams, rendering the attempt to identify what was authentic and what was spurious, an acutely unwieldy exercise. It is clear that the outcome was not only the banning of “heretical” texts, but the outlawing of “heretical” beliefs. The Nicæan Creed was the aftermath and natural result of laying an axe to these Gnostic and other disavowed beliefs, and engendered, as it was meant to, a notion of what constituted orthodoxy, but a construct which was unavoidably artificial. It was not specific in what actual books were to be accepted as an official Christian canon, but those that survived the various Councils’ machinations (the 27 New Testament books) naturally ended up being regarded as such before many decades had passed (acceptance of the Book of Revelation came later). The question of what books should go in a canon (with the stark implication that those which were rejected were undeserving of being described as divinely inspired), was largely given impetus by the scholar, Eusebius, who later even altered his own list of “authentic” books! Arguments about what books should be accepted as worthy inclusions into the postulated canon of the Word of God persisted for centuries.

Major examples of beliefs which the Councils labelled anathema were reincarnation; concepts of God outside the Trinity of “Father, Son, and Holy Ghost”; different opinions about the nature of the paschal tokens of the bread and the wine (this being the source of serious conflict between Catholics and non-Catholics in succeeding centuries); and probably for most, the nature of Jesus: was He both fully God and fully man? Was He a man who subordinated the power of the flesh, thereby allowing the Christ to dwell in Him? Was He *the Son* of God – unique and never to be added to by any other human being? or *a son* of God, the precursor of any human being who might also rise completely into his higher self by conquering the flesh?

Even today, there is not even agreement on who the true authors of the Gospels themselves were: many scholars are convinced that the names of the Books of the Bible are no more than that: convenient labels to the texts and no more. Many submit reasoned arguments that each of the four Gospel texts is not even the work of a single author, but is the result of the collaborative efforts of multiple contributors, or judicious editing from more than one source.

It is easy to discern some of the stronger motivations of those involved in handling the texts: they were faced with an extensive body of sacred literature which advocated stripping priests of their authority, elevating the rank of women to that of men, and, with the persistence of belief in reincarnation, neutralising the dire threats of a permanent fiery hereafter for the disobedient. Today, people are either jaundiced over hellish prospects for sinners, or they simply see through the shallowness of church authority with the cynicism associated with knowing better. But at the time, combatting these “subversive” ideas provided a sure means of keeping the peasants in line and served to neuter the threats which would deprive the priests of much of their power.

Skulduggery afoot?

As touched on above, reincarnation was one cogent example of a dangerous concept which had to be quashed; as was the question of the status of women. In the latter case, apart from expunging awkward material, the opposite is also suspected to have been resorted to: the tampering of the texts of the authors’ original writings by *adding* to the material. This is not hard to show: shining a cold light on certain of the scriptures in Paul’s Epistles, the main targets of this surreptitious device, reveals how he (or the true author, if not he) was made to insist on the need to preserve the status quo of keeping women firmly in their place (e.g. inserting 1Tim.2:11-15). The authenticity of such passages is now called more boldly – and justifiably – into question on both textual and moral grounds. One has only to remove the suspected passages which subordinate women, and read what remains which precedes and then follows the excised portions, and it will be seen how

an unbroken and logical flow of ideas, not formerly apparent, has been restored.

Who was, in truth, to say what documents were to be retained and which were to be discarded? One big clue to the motivations of the those responsible is found in this very work, because much of what has now been restored to the Gospels – and which should never have been omitted – are spiritual ideas and revelations direct from the lips of Jesus which aim to benefit mankind at the cost of emasculating the authoritarian nature of church ruling bodies. Because such sentiments have been sat on, depriving people of this knowledge has ensured that the world has stayed in a backward state of enlightenment. Thus we have had centuries of priests “in the gaudy garb of peacocks” seeing to it that the masses were kept ignorant by having the scriptures read in Latin, which next to none of the peasants could read or understand – and that is, if they were allowed access to them. It is eminently useful at this point to read Aquarian Chapter 35.

Few today realise that many of the early church fathers and religious sects embraced reincarnation and the full gender identity of the Godhead (God is not merely male), and it is now time for these truths to be spread abroad into the Christian world, thus bringing it into line with much of the rest of this planet which already embraces these ideas anyway. Jesus Himself was quite clear about these things, as seen in this work, which thus validates the beliefs of many of the primitive movements and sects who left literature in monasteries, tombs, and in earthenware pots in caves in the Middle East.

A lesser example is money. If people knew the totality of what Jesus said about the subject, it is very unlikely the western Christian world would have been plagued by the “Word of Faith” prosperity preachers of today, who demand tithes (10%) from their followers’ wages as a means of keeping them in the good books of the Almighty and avoiding the charge of robbing Him. This travesty is purely and simply an abuse of the Old Testament scripture in Malachi 3:8-10 which has nothing to do with money. Jesus in the Aquarian Gospel throws a whole new light on the subject, which would enable aware people to run these false preachers out of town within a week. Many of these deeper concepts (money is but one example) were flung out through early-century stained-glass windows precisely because they challenged the power and authority of the church, and these matters are now becoming widely known among those who care to investigate. The priests of yesteryear were the politicians of today, and the latter are largely known for allowing power and largesse to devolve to the masses only when they are dead or out of office, and no longer there to deny them any enjoyment of it.

The area where academics are needed – the problem is, can they be trusted?

Another reason for improving our understanding and spiritual grasp of sacred scripture is the academic treatment of the textual material itself. What we find in the light of what Jesus taught in the rejected material which is absent from the receive accounts, points up deficiencies in how the translations of the texts in our possession have conveyed His teachings. The question which needs satisfying is the fidelity with which translators convey what Jesus wanted people to understand.

Arguably the most telling example, worth analysing here, is the meaning of the Hebrew and Greek words (with their cognates) which have been translated “for ever” and the like, as applied to the hereafter. The English words chosen to translate them impart the definite idea of eternity without end, but the truth is that this connotation is often not present in the original Greek or Hebrew language, let alone in the minds of Jesus and the Bible authors: the words in question (principally ‘*aion*’ in Greek; ‘*olam*’ in Hebrew) often refer to spans of time which eventually end, and in point of fact in some scriptures cannot possibly refer to an unending span of time. The root concept in the minds of the Greeks and Hebrews was that of a span of time 1. whose duration is

indeterminate, to be conditioned on the thing or situation it is describing; and 2. whose quality of permanence was subject to any later termination interrupting that state.

Those who are slaves to orthodoxy will automatically dismiss the idea that hell fire is assigned an expiry date, but such is the case. They are slaves because they see no option other than to accept poor translations of these words which unerringly insist on describing literal unremitting torments for the wicked into eternity without end – their preachers and doctors of divinity have drummed into us for centuries that the Gospels and Epistles have said this for 1,700 years and cannot be altered because they are the Holy Writ of God. Were these literary specialists not paragons of expertise in their analysis and translation of the texts? Besides, the prospect of unending torture on a roasting spit fuels the spirit of vengeance in men towards what they relish as the deserved fate of their enemies – those who are infidels in the minds of faithful believers.

It has not helped that many of the critics of the Bible are, and were, less motivated by a search for truth, and more prompted by an unwillingness to discover it, because their aim is to seize on and disprove an inconvenient proposition, rather than to prove it*. But at the opposite end, many fundamentalist theologians and ordinary believers place blind faith in the pronouncements of biblical academics, and will have none of any argument that the Gospel texts and their translations have defects, omissions, anomalies, and even straight contradictions lurking in their pages. For again, is not every word in the English Holy Bible, every jot and tittle, holy writ and inerrant? What about German or French Bibles, or Swahili? Would God ever allow error to creep in to a translation, whatever the language, allowing men to ride roughshod over the manuscripts in their laps? Unfortunately, yes.

**A good example is the allusion to the reality of reincarnation in John 9:2-3, which such critics cannot abide admitting is a natural corollary of the conversation between Jesus and His disciples. It is not hard to imagine the Nicaean editors simply missing this one, which would explain why they failed to expunge it. (See the comment on p211-2.)*

Ordinary zealous Christian themselves suffer from extremes in their convictions: some are emphatic that God Himself personally supervised and vetted every last word that left the pens of the Gospel writers, and also the plethora of Bible translations from those manuscripts, extolling the King James Bible in particular. The inescapable axiom to this is that it would have to be true that the collectors, examiners, and transcribers of the material bent their wills in perfect submission to the divine will. If only. If these zealous believers are forced to look upon any error that is found therein (shock, horror), then for them it cannot be an inspired work of God. The truth is, close examination of the texts reveals numerous inconsistencies and even flat contradictions in the record (see p626), and this work lays those found in the Gospels bare and unvarnished. What does that say about the level of reliability of those who set down their accounts on their rolls of parchment, let alone those who copied the texts laboriously when their originals wore out?

A small vignette of a curiosity in the English translation of the Gospels is the name of Pontius Pilatus, which invariably has Pilate in place of Pilatus. Below are the image of a stone discovered in 1961 in Caesarea with his name recorded correctly; and a sculptured depiction of the man himself. The English of the inscription can be read as:

“[To] Tiberius
Pontius Pilatus
Prefect of Judaea
has made dedication.”



[...AVGVSTI FILII?] TIBERIEVM
[...PO]NTIVS PILATVS
[...PRAEF]ECTVS IVDA[EA]E
[...FECIT D]E[DICAVIT]

In this volume, the name Pilatus is used in place of Pilate. The reader is promised he will get used to it and be weaned off thoughts that Pontius was sat in an aircraft cockpit.

Human progress down the centuries

Yet another reason for overhauling the record of the life of Jesus Christ is the growing awareness in thinking people that the Son of God gave both open teachings to the common man, and closed teachings to those whose understanding was ready to receive deeper knowledge. The traditional Gospels are largely confined to the former and avoid the latter, and in many ways they have served their purpose well. And it is easy to concede that the canonisers of the Bible might have sincerely regarded many of the works they discarded as too deep for the common man to digest. But it must also be appreciated that over the span of 2,000 years since Christ, mankind's discernment cannot fail to have been enhanced by the aggregated experience of its prolonged journey through what is a reciprocal relationship in life between the material and the spiritual.

Some of the ideas held by the devout in the time of Christ and the ensuing first centuries are now viewed as in need of a deeper understanding of the concepts involved. It is a cause, even of astonishment, that, for example, Jesus' own disciples were not above resorting to disputes among themselves for top positions (e.g. Matthew 20:20ff), a character trait which today would attract little more than derision in the minds of many. The common man in early times often failed to grasp what the common man today is wiser to. Equally, the learned of the past were overly rigid and unquestioning in ways which betrayed a lack of the understanding which can only be imparted by the march of time across the centuries which followed, and their concomitant broadening of experience. It is the German mystic Rudolf Steiner who has pointed up the fact that reincarnation – a concept which was accepted knowledge in many societies from antiquity – has had a lid clamped down firmly on it since the time of Christ in the Western religious tradition, but that it is now time to restore its place in the common milieu of received knowledge. Steiner saw that men today have become ready for knowledge which in past ages they were ill-prepared for, which suggests that, after all, those who aimed to banish the teaching from the canon may well have been acting in good conscience. In the span of centuries from Christ until now, the priority given to men has been to focus on how best to live out their current lives without the distraction of how their lives fit into the wider esoteric framework. But with new and deeper understanding the priority has now begun to shift, and a broadened account of the life of Christ is called for in establishing the truth about reincarnation and other realities of spirit. For if indeed men live only one material earthly life (quoting from the typical Christian evangelist: "Give your heart to the Lord, for *now* is the day of salvation, and if you refuse, an eternity in hell fire awaits you"), the

problems concerning the justice and fairness of God become insurmountable and explain why so many turn their backs on traditional Christianity.

It is some of the Gnostics of various persuasions in particular, whose writings are now freely available, who have offered the help which advances the progress of mankind into the deeper and truer things of God. The biblical canonisers were zealous in rendering these people heretics and outcasts. But with the discernment of the Holy Spirit one can now distinguish between the good and the bad in Gnostic literature, and it will be found that there is much that is worth welcoming into the body of Christian understanding of the life of Jesus, the Son of God.

Part 2 of this Essay:

Has the world been defrauded with defective goods in the four Gospels? Are we a case of hungry dogs thrown gruel for a gourmet dish?

Read again the passage from Ezekiel Chapter 37, particularly viewing the bones as, in some respects, a metaphor for the familiar four Gospels of the New Testament. The world in general, if it did but know it, has been dwelling in just such an Ezekielian valley for many centuries since their endorsement at Nicaea in 325AD as the authoritative true account of Jesus. In reality the Christian world has been in a stupor, thinking it is the inheritor of an infallible and complete 4-part written record of His life, albeit not identical accounts. Imagining that he has in his hands a spiritual work of perfection, the Christian supposes God Himself personally autographed it.

Being in a stupor means being unaware of things which are plain to see when one comes out of it. The Christian world has been unaware that for its spiritual sustenance it has been given bare bones for its written record of the life of Christ, as traced in the four Gospels of Matthew, Mark, Luke, and John. Bones? The main thing about bones is that they speak of something missing which used to hang onto them: sinews, flesh, and clothes which adorn the whole.

Can this really be true of the four Gospels of our Holy Bible? Are they missing something vital? The answer is a decided Yes, exactly as if you first beheld a portrait of a beautiful lady, then someone whisked away that painting and replaced it with an image of a gaunt skeleton, yet you regard this figure as a more accurate picture of the Gospels than the woman. In contrast to these orthodox accounts of the life of Christ, *The Gospel Recovered* is nothing less than a restoration of the portrait of the woman, one built up from the skeleton.

Again, this is not to criticise the intrinsic value of the Gospels we have: divine truths are transmitted in various different vehicles, not merely verifiable eye-witness accounts of the life of Jesus. This writer himself readily accepts that a given spiritual truth can be couched in allegory and the insightful or inspired writings of authors who resort to non-factual mediums to bring the truths and messages home to their readers. These alternative forms of spiritual information are often worthy substitutes for the records of direct eye-witness experience. And allegories, such as the parables, were in any case a prominent part of Jesus' own teaching.

Nonetheless, it is to be decried that those who in the first centuries after Christ were in position to compile a canon of scripture, a worthy successor to the Hebrew scriptures (they which became the Old Testament), a canon which would serve the needs of the world for the foreseeable future, have sold us a much inferior product. They fell short badly, a fraught state of affairs already touched on above, and on which the spotlight needs to be shone more intensely.

Did things have to be like this, with the Gospels being little more than a collection of bones, and ones largely mismatched? To adopt a computer expression, the result has been a largely

disjointed cut-and-paste job and often out of a proper time sequence. Yet these are the documents which are paraded in front of the world as the true intended sacred record of the time when Christ the Son of God lived on earth. So just what *is* the relationship between God and those charged with writing in His Name? Does God settle for a mediocre presentation, and one, further, whose contents have evidently been tampered with and scrambled? How much of the jumbled nature of the manuscripts is the actual purposed expression of the original authors who each wrote in his own personal way to reflect the profile of Christ he wanted to set down, and how much the result of judicious or injudicious editing by those into whose hands the early manuscripts landed? It is easy to allow and accept that the Gospel writers were unconcerned with presenting a strict chronological sequence of events in their individual accounts, but today's expectations are different. Further, the originals no longer exist, because they could never survive the ravages of constant handling; what we have, even in the earliest exemplars, are copies of copies of copies, as manuscripts were laboriously replicated by hand and were proliferated, with who knows what regulatory conditions attending this process.

So do we have a God who has passively allowed adulterated accounts of the life of His Son, so that the message rapidly became hopelessly garbled or even lost, or are we to say that if the Gospel accounts which exist are defective it proves that God has nothing to do with them? It is only in the last few decades that many have woken out of the stupor of indiscriminating acceptance of the Gospels and discovered that they ought to be viewed by their own advocates in a critical light, but *not* as a platform to throw out the whole baby. Things aren't quite as they have seemed with the way the record of the life of Christ has come down to us, and which has been taken for granted for the past 1,700 or so years. And the common man has been short-changed by many of the theologians and experts charged with the responsibility of assembling and transmitting to the world a true and comprehensive account of the life of Christ.

Dogs love bones: at least the Gospels have fed us this much

We must acknowledge the power of God to use even a much reduced Gospel as a vehicle to bring life, through the Holy Spirit, to all those souls who have studied and picked over it as a dog over a bone, and found their way to invest their belief and trust in Christ down the centuries. God has not disappeared: neither has He suffered a heart attack over sloppy handling of the Gospel records. He is well aware that people will always find excuses to doubt even the existence of Himself and Jesus when they find that the Gospels and the rest of the Bible contain numerous anomalies. The truth is, the message of God through the Life of the Son of God has not been obscured because of the defects of its human messengers.

To repeat again, like many metaphors, Ezekiel's vision of fully dead bones is not an exact illustration for the condition of the Gospel accounts. These have never been mere dead words, impotent to speak to the hearts of men. It has to be acknowledged and emphasised: those who have heard and accepted the divine message latent within their pages have been rewarded with the assurance of eternal life through the forgiveness of sins, and the result is transformed lives. This could not be so if the Holy Spirit were unable to anoint those accounts, endowing them with the ability to speak to the human soul and bring about conviction of its truths.

That said, Ezekiel's skeletons needed flesh, and the flesh needed clothes, before the whole could fulfil his command that they stand on their feet as living men. And that is exactly true of the received Gospels. People love to behold an Adonis: if such a figure opens his mouth to speak, people will readily incline to listen much more than if he were a gaunt skeleton. Using this analogy, if souls can be reached with the disjointed bones of the Gospels, what possibilities can be

imagined if what had left the erudite halls of the learned canonisers of the scriptures had been fashioned from the skeletons of Mark, Matthew, Luke, and John, with much of the additional material in scholars' hands incorporated into one erect human being, as it were, one clad in the glorious attire one might expect to encounter having the appearance of an angel from heaven?

Scattered bones no longer

That vision of a restored account of the life of Christ is what this work presents. It has taken the bones and built them into a full human figure with the attire of Spirit. Again, might not the world have become a very different and far better place if it had possessed such a work from the 4th Century? This volume is exactly that: an account which might attract even the most hardened of sinners today, a rehabilitated Gospel to replace the spartan and denuded account of the life of Christ which has been flung at the feet of the masses: bones akin to those which dogs chew on, the same bones repeatedly picked over minutely in countless home and church Bible study groups.

This is a good place to provide an example:

The dry bones of Mark 3:28-29 (*in the King James translation for those who swear by it*):

“Verify I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.”

Is this scripture from Mark's Gospel a full spiritual message from the Son of the God of Love? This verse has single-handedly set the teeth of many people on edge over the years, pitching them into a state of tormented perplexity, causing them to wonder if they are numbered amongst the souls who are guilty of this final sin. And how many souls have been able to answer for themselves whether their blasphemies have been directed to The Holy Ghost?

Now add the parallel passage from the Aquarian Gospel in the words of Jesus and compare:

The clothed flesh of Aquarian 105:32-38: “If you sin against a son of man, you may be pardoned and your guilt cleansed by acts of love. But if you sin against the Holy Spirit, by disregarding Her when She would open up for you the doors of life, by closing shut the windows of your soul when She would pour the light of love into your hearts and cleanse them with the fires of God, your guilt shall not be blotted out in this life, nor in your life in the Age to come. An opportunity has vanished, to return no more, and you must wait until the Ages roll round again. Then will the Holy Spirit breathe once more on the fires of your life, and fan them into a living flame. Then She will open the doors again, and you will have a further opportunity to invite Her in to partake with you for evermore; or you may slight Her once again, and yet again.”

The angel of God said to Daniel that in the last days knowledge would be increased. If this is where the world is now, *The Gospel Recovered* is one way of increasing it. And time is certainly now ripe for men to learn and accept the truths which have been kept from them for these many centuries since the time of Christ. The problem is that people today pay less and less heed to the things of spirit: they are enamoured and infatuated by the attractions and the possibilities of our technological world and its entertainments. People are lions in material knowledge; minnows in spiritual understanding and wisdom. But can 21st Century men and women be encouraged to pay serious attention to a recovered narrative of the Life of Christ, one clad in the fine raiment of

spiritual power and purity, one which can penetrate their hearts in ways which make utter sense to them? If they become aware of it, this may be the first time that they may feel brave enough to receive and respond to it.

No surprise that the world could care less about the Jesus of 2,000 years ago, though He is the Son of God, and He will return. Just how dire is our spiritual condition?

Humanly, getting material 21st Century man to pay attention to spiritual matters is an overwhelmingly daunting task. How else would one describe this jaundiced world, the blood of whose veins is awash with doubt and cynicism towards, if not outright dismissal of, the custodians of its spiritual food? How can this world be weaned away from its trance-like preoccupation with the material promises dangled in front of its eyes, the tantalising but false prospect of enjoying a great life without God, a being they regard as unnecessary and irrelevant to them?

This world might not know it, but it is about to make a cosmic transition out of one Age and into another: the Piscean Age is drawing inexorably to a close, and the dawning of the Age to follow, the Aquarian Age, is drawing ever nearer. If there is any one stand-alone truth which will characterise the coming Age, it is that there will then be no atheists, and no doubts about the reality of God and the things of Spirit. But at this juncture in human history the opposite is the case: the present time is the end run of an Age which prides itself on its advanced and sophisticated modes of thought and scientific and technological endeavour, dispositions of human thought which have conspired to dispense with the need to factor in the existence of God. We convince ourselves that we are now enlightened, free from the fetters of worshipping an invisible deity. Sorry to be an inconvenience, but our enlightenment is necessarily confined to the material world and its preoccupations, and does not reach to the unseen world of spirit. The quality of invisibility to the senses is the argument which the vast bulk of people employ to shrink away from it: they live, move, and have their being squarely concentrated on this little isolated round ball floating in space, like ants scurrying about on a golf ball lost in a field of long grass.

Certainly the unrestored skeletons of the Gospels have an ever-harder task in getting people today to listen seriously to their message. The problem with a skeleton is that no one can visualise what the person containing those bones looks like, any more than one can picture the magnificence of a finished building merely from its framework of joists and girders. The world badly needs what such bones increasingly lack the power to do. Hence this work, because the world might just begin to sit up and pay attention if it became aware of it. Can a work like this really convince people today that the life of Jesus is as vital, necessary, and relevant as it was in the first centuries after He lived on earth, regardless of the persuasions they adhere to like limpets on a rock: atheism, materialism, agnosticism, and all the other isms which make up the concepts we hold today?

No, it is no easy task to persuade men, and there are two basic ways in which the world has entrenched itself in its sins and in hedonism over the needs of its collective soul. One is by being carried away by its manifold urges, impulses, and ambitions. The other is through deep disillusionment with the promises of priest and theologian, who have become a byword for hypocrisy or empty forms of piety and spiritual authority and power. While such dignitaries have threatened unending hell fire upon everyone disinclined to accept their narrow prescriptions of salvation, the joyous masses have had fun thumbing their noses at them, while dancing and rushing headlong into their collective unknown fate. The allurements of this world are far too close at hand, and hell too far distant and nebulous, to induce in people a sober reflection on the dark direction they are headed in. We might not be inclined to think about these things now,

while we are young and vibrant and enjoying life, but wait until we're on our deathbeds and thinking over the dissipation of our past years; and not only our misspent youth, but our misspent adulthood and old age, which have become fixed in the mindsets we developed in our earlier years...

Trapped in our collective destiny, but we stop our ears and cover our eyes

No man can escape his destiny: this is probably the most inconvenient truth in the life of a man who has definite plans of his own for that life. The fate of the religiously devout nun, rich business tycoon, famous celebrity, career criminal, politician, drug lord, dictator, even a lawyer, is one and the same: we all lie down in the grave together, along with the beasts of Ecclesiastes 3:19. As the saying goes, "When the game is over, the king and the pawn go back into the box."

Today, at least in the repeated experience of this writer, there is a singular vignette of the way the western world at least, like the head of an ostrich in sand, refuses even to entertain its destiny, one observed with ever more grave concern: that is the disposition of many of the attendees at funerals for departed loved ones. Young girls enter (or flounce into) the church hall or crematorium for the memorial service in skimpy and colourful attire. The music impregnating the ambience of the occasion is more at home in a neighbourhood party. And the presiding minister is too often viewed – along with the congregants themselves – as just going through the motions. Is the death of a family member or friend of no sufficient import to arraign their sober attention? Nay, their mood is to numb their senses and recoil from facing what they themselves must face one day. A mere hour later, the solemnity of the occasion has evaporated from the consciousness of the people there, and after having gorged themselves with cake and tea, they have left to return to the pursuits which are far more important to them than paying attention to the messages about a man who lived in the Middle East a long time ago. Have the congregants not been reassured by the funeral chaplain? Has this representative of God not promised prizes for all when he said that Jesus is the resurrection and the life for all and sundry, and that He has gone to reserve a place for them all in heaven – a big mansion no less – none being reminded that there is a possibility he or she may well be currently disqualified from that serendipitous destiny? Oh no; no such thing as hell is considered for any of them, and certainly not a fate involving being impaled on a roasting spit! Everyone is an ultimate winner. And isn't hell on earth in the here and now? This writer has often mused on being up in the pulpit at a funeral service and having a free hand in steering its content: he wouldn't have lasted long.

But again, no man can escape his destiny: might we not as well find out what it can be? This volume informs us on these matters where the Gospels we already have say little about it. If the world increasingly refuses to listen to the words of the familiar Gospels, maybe they will listen to the words presented in a work such as this one.

We now have something which was lost in the mists of ancient times, but which has been retrieved and restored. And it can change the world for the better

This is one intended purpose of *The Gospel Recovered*: to arrest the short attention span of this generation long enough for people to sit up and realise it now has something it can both receive and accept because it makes good sense for them. It can cut through their natural apathy and command their attention because it has a ready appeal and relevance to modern people's personal lives, which are missing from the familiar Gospels. In short, *The Gospel Recovered* is hopefully worthy of commanding the attention and the awe of this modern world. The ancient canonisers

have done the world a disservice and short-changed it. But is there reason to hope that things can turn around?

End of essay

RECONSTRUCTING THE RECORD OF THE LIFE OF CHRIST

New material for a new narrative

The foregoing paints with a stiff brush the materialistic state of affairs of mankind in these times. What this work does is to provide a remedy by treading new ground, in two basic strides.

1. One is to take the four separate New Testament Gospels of the life of Jesus, reorder them in accordance with a particular external source serving as a template to arrange their contents in chronological order, and then blend them into one unified and harmonised account. As a complete aggregation of the material, the original Gospel text in this volume is set out in **Black**, and nothing from any of the four individual accounts is omitted. Standing alone, the Gospels of Matthew and Luke are accounts which are seen by various scholars to follow Mark, John being a later addition much different from the other three (this trio are called the Synoptic Gospels), although it does cover some of the same ground. (To view how John relates to the Synoptics, see Appendix 1). Hence the traditional order of Matthew, Mark, Luke, and John has been amended to Mark, Matthew, Luke, and John. This writer has no particular concern over the validity of this order, adopting it only as a convenient base for setting out the whole narrative.

The text in **Black** is thus the “skeleton” of this work, its bones reassembled. In addition, to help the reader gain enhanced insights, numerous comments and references are provided in italics. Among the help these notes give are a near complete explanation of place names, weights and measures, and numerous Greek references for important words.

A response from many will be, “But has this not been done countless times before? Have not various schemes for harmonising the Gospels already been published over the centuries?” The answer of course is yes, commencing with Tatian’s Diatessaron. One express reason why none has served to deepen the understanding of the Gospel is that there are as many different harmonies as those who have compiled them. The fact is that the arrangements underpinning the order of all Gospel harmonies so far constructed have been the result of unavoidable guess-work, a circumstance which this work makes very clear.

Harmonising the four Gospels in the right order is only the preliminary step in this work. Practically considered, integration of the texts is only a partial achievement, since (apart from the Diatessaron) those who have prepared Gospel harmonies have laid out the four individual accounts side by side in separate columns, and left things at that. In contrast, this work is a full integration, enabling the creation of one flowing account, one which can be read in relaxed fashion as a straight narrative in simple story-form. It is in this way that we can be apprised of a more holistic view of Christ and His work.

As already observed, the task of harmonising the four familiar accounts which contain many conflicting elements has defied the wit of many who have attempted it, a coherent narrative proving an elusive goal because of deficient knowledge. This deficiency can be given a form: it is

the absence of an external template serving as a guide to order into a proper sequence all the individual elements of the accounts, often haphazardly arranged in the individual accounts. If different scholars suggest different schemes, this advertises a large degree of guess-work as to the placement of many of the episodes of the life of Christ. Without knowing how ancient editors set to work to rearrange the Gospel accounts – which lack of certainty is now plain to see – scholars today are blind to that extent. The necessary external template which is available for scholars who will accept it is made full use of in *The Gospel Recovered*, and is described below.

2. This work has also performed a second stride forward: this is the breaking of entirely new ground. It absorbs into its framework much of the extra-canonical material from the past which also contains the words and deeds of Jesus. To this writer's knowledge, this is a step that has never been purposely taken (Dewey & Miller's *The Complete Gospel Parallels* in Appendix 3, sec. B ponders faintly on this possibility). In one way this is no surprise, considering the veneration extended to the traditional Gospels as they have stood for centuries, and the deep sentiment of caution towards adding to or subtracting from sacred Bible texts.

There are two major outside sources for this new material, and these are mapped onto and integrated into the single harmonised account, creating a much more expansive narrative. This is the "flesh" added to the **Black** skeleton, and the beauty and power of its contents form its clothes. The use of colour readily distinguishes the new material from the existing skeletal Gospel account: words, phrases, and passages in **Blue** are the new material from the **Aquarian Gospel**, whilst those in **Red-Brown** are what has been added from the **Nazarene Gospel** (or **Gospel of the Holy Twelve**: abbreviated **GHT**). Besides these two there are further additions to the text from some twenty other sources, and these are all in **Green**. These last are largely of questionable historical authenticity, though whose veracity is not always to be discounted, and may very well prove to be genuine in certain cases. However, as pointed out earlier, historical veracity is only one method of conveying spiritual truth, and historicity is of no particular concern to the authors of most of these works. Certainly, a work should be rejected if it is found to contain false history, but even here, are the four-part Gospels themselves exempt from all criticism in this regard? The material from the works shown in **Green** is included precisely because of its intrinsic value and importance in its own right, and which can be related directly to the main account. These twenty-odd sources with at least one extract made use of are listed below on p40, and a complete summary of virtually all extant non-canonical texts is given in Appendix 3, sec. A.

If nothing else, the existence of these other works shows to what extent people were prone to writing about Jesus in those times. Integrating certain of this additional material into the traditional narrative can truly effect a dramatic enhancement of the story of Jesus Christ's life on earth, comparable to the view obtained when a misted window is opened or wiped clean. It is like the blind man in Mark 8:24 who, when first healed by Jesus, could at first see only "men as trees walking", until Jesus again put His hands on his eyes, upon which he then saw with perfect clarity. The material extracted from these non-canonical texts and used in this work are not only references which cover the same ground as the 4-part Gospels, but ones which endorse and echo their message, expanding and clarifying it.

A small random example showing the effect of additional material: Luke 17:17-19:
"Jesus said, "Were there not ten lepers cleansed? The other nine, where are they? Has no one except this stranger been found to return and give glory to God?" He said to him, "Rise and go your way: your faith [and your actions: GHT 42] has healed you." [you have shown your heart, and that you are worthy of the power which has healed you. But note it well: the other nine will find themselves leprous once more in their hands and feet." Then Jesus went His way: Aqu.133.]

Thus the result of embedding the additional material into the familiar texts is to create a single comprehensive account of the Presence of Jesus Christ while on this earth, what He said and what He taught, portraying, in a way the existing Gospels cannot achieve as much on their own, the intimate humanity of the One who came to bring the Life of God to this world. But its main contribution is to explain why men suffer and why inequality and injustice are often their lot: the familiar Gospels hardly effect that. How *The Gospel Recovered* achieves this will be seen as we proceed.

Thus it is to be hoped that the Christian world, along with other people, can feel brave enough to face down their apprehensions and study such a rehabilitated and authentic record of the life of Christ which they have been deprived of for 1,700 some years.

The choice behind the inclusion of the two major extra-canonical texts isn't arbitrary; and the [Aquarian Gospel](#) is not even from Nag Hammadi or the Dead Sea or similar depository; neither for that matter are intact manuscripts of the [Nazarene Gospel](#). The reason for their inclusion is that they are the two major documents lying outside the received canon which are full counterpart Gospels to Mark, Matthew, Luke, and John. Other material, though of great importance, is much more piecemeal and fragmentary, and for this reason does not lend itself to direct wholesale incorporation into any harmonisation of the New Testament Gospels, more than shown by the intermittent extracts included in [Green](#).

The two major documents are certainly controversial in some quarters, and this is an issue fully addressed below. It must be emphasised that this in no way bars them from consideration as worthy of inclusion in the existing canon. These documents must be received on their own terms. But the seeker who is mature in spirit can be assured that, by contemplating their message, he will realise his interest has been more than repaid, and he will know he has encountered a vast treasure-house of spiritual knowledge and understanding. The adage that the proof of the pudding is in the eating applies well here.

Surveys of these two major sources for the Life of Christ now follow.

[THE AQUARIAN GOSPEL OF JESUS THE CHRIST](#)

Restoring incomplete and defective goods: the Aquarian Gospel is key

A certain amount of extra-canonical material on the life of Christ has always been available to scholars who have known where to look, much of it surviving from ancient purges by being hidden away, and since kept in obscurity under the custodianship of the libraries, museums, monasteries, even tombs of academics, ecclesiastics, monks, and other such guardians; and there seems to be no one who has attempted to integrate any of it into the existing Bible accounts.

This writer has found, however, that all documentary sources for the life of Christ pale in comparison to a particular and unique text: the [Aquarian Gospel of Jesus the Christ](#). The existence of this work is the whole reason this writer has been able to prepare *The Gospel Recovered*. It is the template for the whole restored Gospel, a stand-alone narrative which can be placed in its own right alongside the existing four Gospels as a counterpart to it. It will soon be apparent to the reader that the [Aquarian Gospel](#) possesses such power that it is more accurate to say that it is the 4-part Gospels which are to be integrated into the Aquarian, and not the other way round.

Until 1870 there was no comprehensive account available of the life of Christ on the same

level as the Gospels. This was the year when the claimed Essenean MSS in Aramaic, one more or less contemporary with them, surfaced in an English edition with the title “*The Gospel of the Holy Twelve*”, later variants also known as the *Nazarene Gospel* (see below and in Appendix 3). It can be mentioned at this point, though, that whatever its provenance, the was immediately seen to possess two basic characteristics: a heavy reliance on the King James Bible in many of the verses which it shares with that version; and it is by far the most disarranged narrative of the life of Christ. The appearance of the *GHT* itself was controversial, generating a lively pro-and-con debate over: (a) whether it was derived from various of the four-part Gospels, or whether it was actually the source for them; and (b) the authenticity of some of its teachings which departed markedly from orthodoxy. Whatever the merits or demerits of the *GHT* (indeed, both adjectives apply to it), and its contribution to the panoply of ancient texts, in 1907 a very different work, the *Aquarian Gospel of Jesus the Christ*, appeared in America; different, yet at a first cursory glance, in exactly the same genre and format as the traditional Gospels.

It is when one takes a second look at this work that the propriety for paying serious attention to it reveals itself. It is named after the coming Age of Aquarius which is soon to follow our present Age of Pisces (but having nothing to do with the popular “New Age” teachings of many). Jesus used the fish as a potent symbol of an angler (“I will make you fishers of men”) who reels in individual fish from the shoal in the river in order to consecrate them to the service of God, the rest of the shoal being left to its own devices. In the Aquarian Age, the Holy Spirit is to be poured out on this world wholesale, and Pisces is the preparation for it.

The *Aquarian Gospel’s* main strength is that **it is in complete chronological time sequence**, and hand-in-glove with the strict sequential order of events is an unbroken record of the itinerary of Jesus from start to finish. The singular fact is that in both respects this is not something which is true of any of the existing Gospel accounts of the life of Christ: none either follows a strict chronology or traces the journeyings of the Lord in any fully coherent sequence.

The question of the origin of the *Aquarian Gospel* apart (discussed below), the overriding considerations when starting out with the task of integrating it with the other four Gospels were how the four would end up when re-ordered in line with the Aquarian’s time sequence, and how the result would indicate how much of the Aquarian would be shown to be brand new material; and conversely, how much material in the other Gospels would be found to be absent from the Aquarian.

The results have been astounding. This work achieves what men have striven for centuries to attain, simply by utilising the *Aquarian Gospel* as a key to the others. Ample justification for doing this is that the *Aquarian Gospel* is found to occupy closely the same ground as the other four, thus being readily amenable to integration with the others. This combined harmony of Mark, Matthew, Luke, John, with the Aquarian yields up or confirms a number of vitally important things. By mapping the four Gospels onto the Aquarian, it becomes immediately apparent that each of these four accounts is actually heavily dependent on it for an unscrambling of its own text. The disjointed nature of the Gospels is in truth now seen in relief: their authors (and especially subsequent editors) were evidently unconcerned about setting down a strict chronological sequence of events. It is the evidence of ancient editing which exhibits many clumsy attempts to link up what are actually unrelated sections within each account, textual “sticky-tape” being added to splice together the gaps in order to enable a superficial continuity.

An example? Look at Matt.14:13. He says: “Now when Jesus heard this, He withdrew from there in a boat to a lonely place apart.” The first five words are the “sticky-tape”, added in order to connect the verse to the previous passage. But it is an artificial construct (either by the author himself or a later editor), to convey an idea of continuity which does not actually exist. How do

we know this? Simply by looking at the context, and what the parallel accounts in Mark (6:30) and Luke (9:10) say. The reason Jesus withdrew to a lonely place with His disciples was nothing to do with the reason Matthew gives, which is something Jesus had heard; it was instead the beheading of John the Baptist by Herod. The true sequence of events in Matthew dictates that it is his 15:31 which should precede his 14:13, not 14:1-12 (and yes, this part of Ch.15 *precedes* Ch.14 in this place). The actual context is Jesus ministering to the multitude, and when He has gone to the “lonely place apart”, He proceeds to feed the five thousand and more who have followed Him there. Mark, it is true, also places the beheading of John the Baptist before his 6:31, but also makes it clear that this episode is an incursion into his narrative, breaking the flow of events after 6:13, and picking the story up again at 6:30. Luke is the same: his 9:6 continues with 9:10. No false splicing there.

Is it a reflection of genius on the part of this writer to have spotted this textual device at Matthew 14:13? Not at all; it is the result of using the *Aquarian Gospel* as a template on which to map the other Gospels: by doing this these things simply drop out, and manifold gaps, holes, and other omissions are precipitated into full view. The example described is one of many. To use modern computer terminology, the four separate Gospel accounts are suddenly seen to have been subjected to subsequent cut-and-paste jobs.

This ancient editing and reordering of Gospel events has confounded the attempts of many who have exercised themselves into a sweat to try to unravel the resultant jumbling of the sequence of events. With the *Aquarian Gospel* to hand, they would save themselves much of the trouble, and we might already have been enjoying a single robust Gospel harmony, one which has everything in the correct order – with, to boot, the itinerary of Jesus unbroken and traceable. Thus failure in this regard is due to scholars being bereft of such an external yardstick governing the chronology of the life of Christ.

To use an illustration, employing the *Aquarian Gospel* as our external template is like succeeding at a difficult jig-saw puzzle by first studying the finished picture on the box cover. Being bereft of the box cover, the puzzle has proved exceedingly difficult to finish, and this could probably have only been attained by a genius. That this is true can be demonstrated vividly in Appendix 1 of this work, a table showing the harmony of the Gospels with the Aquarian (and Nazarene: see below) added, and which is in chronological sequence governed by the Aquarian account. Look at this table and ask yourself if you could have arranged Mark, Matthew, Luke, and John ALONE into the proper sequence, without the *Aquarian Gospel* being factored in. While you are surveying the table, note also how the *Nazarene (Holy Twelve) Gospel* is so scrambled vis-à-vis the temporal sequence, that its own assemblage of material is so random it is headache inducing. In passing, also notice how in the rightmost column a trace of the itinerary of Jesus is virtually complete, showing how He commuted between Galilee and Jerusalem, and this itself confirms the chronology and coherence of the Aquarian account. In this way the Aquarian commends itself to serious consideration as an authentic narrative. The whole composite Gospel account is a drawing together of all its parts into an unbroken thread which describes in a flowing sequence what Jesus did and said, and where He was at the time.

So again, what we really have is not a mapping of the *Aquarian Gospel* onto the four separate Gospels, but the reverse: a mounting of the four Gospels onto the spine of the Aquarian. The four Gospels need it: they do not even agree satisfactorily amongst themselves as to what the correct detailed sequence of events might be. Without overstating the matter, Mark, Matthew, and Luke (and John in parts), are all prone to having Jesus jump about through the land in haphazard fashion, and there are some episodes where one is never sure where they took place. But with the chronological key Jesus’ travels are traceable in an unbroken sequence, with respect both to the

place He had just left, and to the place He went to next in the course of His life and His ministry, finishing at Jerusalem. This is a confirmation of the rightness of using the Aquarian account as a proper template on which to align the disparate portions of the four Gospels – it checks itself: the chronology of the *Aquarian Gospel* and its tracing of Jesus' itinerary are symbiotic, each supporting the other.

All the material in the *Aquarian Gospel* which can be added to the orthodox Gospels in this work is coloured **Blue**. So immediately, we have a vivid image of the **Black** skeleton of the Gospels covered with flesh and clothing by adding material marked in another colour. This colour contrast immediately reveals numerous gaps in the existing accounts. The first thing to be noted about the familiar Gospels which accounts for the gaps is that different Gospels include their own unique material which the others lack. For example, there is no record of the Life of Christ which is treated by all four Gospels until the Feeding of the Five Thousand, since John's Gospel is very different from the other three, and this occasion did not take place until shortly after the start of the third year of Jesus' ministry (see Appendix 1). John being different means that nothing of the content of his chapters 2, 3, 5, 8 to 11, 14 to 17, and 21 in that Book is found in any of the other three Gospels. That is, twelve full chapters of John's Gospel are unique to his account.

An important reason for the gaps in the accounts of the four Gospels isn't just that the different Gospel writers had different things they wanted to write about, but also the controversial nature of much of what Jesus said which is revealed by the *Aquarian Gospel*. It is when one beholds the nature of much of what is in a colour *other than* Black, that one has to wonder why this previously hidden information does not show up in the received Gospels.

Good examples of this, which the reader is heartily referred to, are the occasions when Jesus was standing in front of Caiaphas at His trial (*Aqu.Ch.165*), or when He was throwing out the money-changers and merchants from the Temple (*Aqu.Ch.72*), or when He was speaking to the Samaritan woman at the well (*Aqu.Ch.81-82*). First read the accounts from the received Gospels alone (the material in **Black**), then again with the material in **Blue** added.

There are some satisfying discoveries in the Aquarian account in this regard. Examples are: a record of both Jesus' and John the Baptist's first public words at the start of their respective ministries (*Aqu.Ch.61* and *67*), and the last farewell Jesus gave to the people in Galilee where He had spent so much of His time (*Aqu.Ch.156*). These are important additions to our knowledge, for they immediately show that the received Gospels are incomplete, lacking important material.

Then we have the Sermon on the Mount: here, the Aquarian material (*Chapters 94 to 101*) is in a structured order and covers each of the Ten Commandments in order (Levi actually placed the 10th Commandment before the 9th, corrected in this volume). None of the received Gospels does that. Then we also have a radical reordering of the predictions about the future which Jesus gave on the Mount of Olives (the Olivet prophecy). The Aquarian shows how Jesus treated this subject in two separate locations, first in Capernaum (*Ch.145*) and then on the Mount of Olives just before His crucifixion (*Ch.157*). Study of the material points up some of the worst jumbling of what Jesus said, and because of this, many people who avidly wish to learn what will happen "at the end of the world" might now be in a much better position to benefit by having the restored account to hand, and not just the familiar four Gospels.

In contrast with the pervasive incidence of gaps in the narratives of the received Gospels, there is very little indeed which is omitted from the Aquarian account itself but which the other Gospels record. It is therefore interesting to encounter three singular omissions in the Aquarian, so we can be thankful for Matthew and Luke who have recorded these precious passages. They are:

Forgiving one's brother seventy times seven times (Matt.18:15-22); The wicked servant who was forgiven but who refused to forgive (Matt.18:23-35); and the dishonest steward (Luke 16:1-15).

So why should we entertain the Aquarian Gospel of Jesus the Christ?

This Gospel did not exist until the year 1907, yet it has existed since time immemorial. It is an account of the life of Christ 2,000 years ago, in a similar format to the other four, and can be purchased in various editions. Some readers may already be familiar with it; a few will have even read it. Many have rejected it because of its origin, which we look at now. It is the work of one Levi Dowling, a man who, we are told, was a devout ascetic immersed in prolonged meditation and fasting, and who stated that his work was the result of God permitting him to view the Life of Christ in the Akashic Record (which Rudolf Steiner calls the Akashic Chronicle). The "Akasha" is a Sanskrit term for what Levi himself called God's Book of Remembrance, a reference to Malachi 3:16. This of course resides firmly in the spirit realm, and not in an earthly museum or publishing house. When one is on the way to drowning in the sea and sees his past life flashing before him, or when people have near-death experiences and enter a place where a spirit being shows them a review of their lives, it is the Akasha which is being viewed. Closer to home, it is the Akasha which every soul is confronted with as part of his life review after death. No doubt but that this Record serves directly in the judgment of every soul who stands before God to give an accounting for his or her life.

If Levi Dowling was in reality invited by God to consult the record of history by viewing it directly, then it is not at all amiss to regard the resulting *Aquarian Gospel* which he wrote down as an eye-witness, or at least a first-hand, account. The salient quality about the Akashic Record is that it is a *complete* and ever-expanding depository of every word, thought, and deed associated with the people whose lives are viewed, enveloping the whole of mankind and its history from the beginning – nothing can be omitted or deleted. You are in it, and so am I. A more succinct way of describing the Akasha is that it is the preserver of the whole of reality. This means that nothing which occurs and begins to recede into the past evaporates into oblivion beyond one's memory, but everything that has ever happened remains as real and as concrete as each moment of present time is real. The Akasha is inscribed indelibly on the ethers, overarching the march of time, immutable and intact, and available to be witnessed by those who are permitted and who are worthy. This facility of a complete record is the means by which Levi was able to bring back much of the life of Christ which the four fragmentary Gospels omit.

It is in this way that Levi compiled a comprehensive Life of Christ, one from a unique standpoint, yet also one which, to a degree, reflected his own reverence for the things of God. There is undoubtedly a subjective and human element to the experience of anyone who views the Akasha, as the viewer may have a choice of what to pay attention to: his own life experience and perceptions will condition to a degree how he reacts to what he sees, and how he perceives it. This is therefore the optimum point at which to mention that Rudolf Steiner's *The Fifth Gospel* is a parallel to the *Aquarian Gospel*, in that the writer of each extracted his material directly from the Akasha. Comparing their different approaches illustrates precisely why one person will have a unique experience different from anyone else, and become the recipient of knowledge peculiar to his own search. The product of Steiner's own experience of the Chronicle yielded his own unique insights, and these provide a wonderful illumination of the working of God in this world and in this Age of human history. A synopsis of *The Fifth Gospel* is found in Appendix 2.

It must be understood that viewing the Akasha does not transform one into a perfect depository of knowledge, one harbouring a photographic memory, or a genius at writing a perfect

report of what he has seen when he commits his experience to paper. Mistakes can be made through misunderstanding and for other reasons, and Levi has his own quota. For the new knowledge brought back from the Akasha to be valid and worthwhile, with enough memory of the experience to be recalled, demands the utmost holiness of spirit in the one who extracts it. In fact holiness is a prerequisite to be eligible to receive a divine invitation into this hall of knowledge. For an unholy man to usurp or circumvent an invitation from spirit would be dangerous in the extreme: at the very least he would become prey to utter deception as his lack of integrity instantly rebounded on him with a vengeance.

With Levi Dowling, it is tempting to contemplate that God indeed wanted him to bring back to the material plane of this earth a record of what he had seen: he certainly makes that claim, going so far as to identify himself as the messenger in Aqu.7:26. This might come across to most people as a reckless utterance from someone suffering from a sense of self-importance, and that was this writer's initial reaction. However, the possibility has always been that his claim is true, and in this vein this writer decided to weigh up the material on its own merits: he has not regretted it.

This writer seriously suggests that in any case **it is the same heavenly Akashic Record which must have been read by the Gospel authors themselves in order to prepare much of their own accounts.** For there are descriptions within their pages of events and utterances which cannot have been witnessed by people externally, forcing the enquiry as to where the information came from. For example, Matthew Chapter 4 which treats the temptations in the wilderness (which Rudolf Steiner points out was not at root a desolate earthly region, but a state of isolation in spirit): in such an isolated situation, where Christ was purposely apart from all other people, who was there to witness His conflict with Satan (and Lucifer: see Appendix 2)? Did Jesus return from there and set it all down on parchment so that an account of it would appear in future Bibles? Naturally, in the minds of believers the explanation is that the Holy Spirit inspired the Gospel writers to record their contents. But this begs the same question: what is the receipt of information from the Holy Ghost if not being favoured with direct contact with a source in spirit?

What Levi Dowling experienced he wrote down in 182 chapters. The errors in his account are few, minor in nature, and far between, and can be put down to such things as difficulty in finding the right word to describe, inattention to, misunderstanding of, or misinterpretation of what was in front of him. Antagonists to the idea that the *Aquarian Gospel* is in any way a valid document seize, of course, on these imperfections in order to condemn the whole of it, but the immediate riposte to this is that the same treatment can also be meted out to the four familiar Gospels, whose defects are often of a graver quality. In reality the shortcomings of the *Aquarian Gospel* can be taken as simple blemishes in the testimony of a human witness: in this work the scant examples which have surfaced are commented on appropriately, and because this writer will not let him off the hook. For example, Levi uses a comparatively modern word to refer to a musical instrument in Jesus' time which was not invented for centuries into the future – the harpsichord. In this work the writer has used common sense and substituted the words 'stringed instrument'. However, it is no matter, since this writer has in any case seen fit to correct and improve the English wording of the *Aquarian Gospel* in numerous places, also freeing it from its fetter of a peculiar form of prose which Levi chose to adopt.

As alluded to, critics of the *Aquarian Gospel* on the basis of its errors ought to be careful when this work is placed alongside the four Gospels – again, these have numerous errors and discrepancies of their own, including straight contradictions. Happily, God isn't mocked or over-trusting of His creatures to write down His message properly; His message to mankind through all His sacred Books has never lost its power to address the human soul, and all that the errors do is point up the perfection of God in dealing with imperfect man.

For those who are able to accommodate human imperfection into their expectations of people who write about the things of God, the main contribution of the *Aquarian Gospel* is what it presents which is outside and beyond the accepted Gospels. This makes it a new revelation for mankind today. And for those who will hear, the revelation is now spoken by, what was a misshapen skeleton awaiting rehabilitation, now a man stood on his feet in the clothing of holiness, with new life breathed into him: the Life of Jesus Christ for modern men and women as it progresses step by step in proper sequence, from before His birth through to His return to heaven and His promise for the future Age.

These are five major revelations which the *Aquarian Gospel* imparts, spiritual principles which it treats as truisms, but which are virtually absent from orthodox belief:

1. God is not limited to male but is Father-Mother, and the Holy Spirit is primarily a manifestation of God's feminine aspect.* Jesus Himself also has a feminine side to Him;
2. The Gospel includes a detailed account of the "missing" years of Jesus in faraway lands between his early teenage years and His return to Palestine to commence His ministry;
3. Men and women live out a succession of earthly lives in order to achieve spiritual maturity and perfection. Their lives on earth are not limited to a single material life;
4. The sacrifice of animals is regarded as spiritually wanting, even though the practice is mentioned with Abel in the Book of Genesis: see also below in the **Nazarene** section.
5. Evil is punished in a temporal hell realm, not a permanent one. This is because God's forgiveness is greater than the rebellion of His creatures. Even Judas Iscariot is eligible to be extricated from his punishment, albeit in the distant future (see below). Yet God is not mocked: the longer an evil being holds out against the holiness of his Creator, the longer he remains in the place he has been consigned to. The usual orthodox Christian sentiment that nothing less than a hell of infinite duration can satisfy a God whose infinite holiness has been affronted is nothing more than the sententious musing of a heart in which resides an inordinate spirit of vengeance devoid of the spirit of mercy.

**Therefore the true balanced Trinity. The human family of Father-Mother-Child shows the principle: "As above – so below." The human family reflects the divine.*

All of these categories cover controversial ground, but this writer suggests strongly that the Aquarian (and **Nazarene**, below) furnish the enquirer with strong reasons to accept that it is now time at this present stage of human history to look seriously at each of them, and not dismiss them out of hand. To use both the fourth and fifth items as examples, does not God say, even in the Old Testament, that He requires mercy and not sacrifice? Both the Aquarian and the **Nazarene** Gospels have Jesus impassioned over the issue of animal sacrifices, in a way which invokes a sense of shame over the very idea of killing a thinking and feeling creature which has a face and which rears its young. It confuses that perpetrative act with some sort of magical transformation where the slaying of the animal erases sin – the sin of the man, not the innocent animal. In fact, the *Aquarian Gospel* mentions Jesus' early strong conviction over the issue in the time before His ministry: see the example of the start of Aqu.Ch.35 below, p363 when Jesus was in Nepal.

In truth, sacrificing animals effects nothing but a diminution of one's herd of livestock, and it could never do anything else. If Abel sacrificed an animal in Genesis, and Cain brought the fruit of the ground, and God accepted the former and not the latter, then we have to re-evaluate just what it is that God wills for man. The clue Jesus gives to this end is a familiar phrase; "In the beginning it was not so." Marcion, however, went one better for himself: he rejected the whole of the Old Testament.

So the question of accepting this Gospel as a word of Truth lies entirely within the seeker. The fact that this writer has proved to himself that it is deeply impregnated by the Holy Spirit within its pages has no effect on any other person. The Truth is One and does not need anyone or anything to support it, much less arm-twisting by its devotees; the only thing which such an approach achieves is advertising a *want* of truth and integrity. But if you the reader do little else except absorb the contents of the *Aquarian Gospel* in no more than a casual manner with no intention either to accept or reject, this writer can assure you that you might well be in for a surprise, one which is sufficient to persuade you as to its Truth. Your position is to test it and see. You will not be disappointed when you behold how the new knowledge from this Gospel is infused into what you are already familiar with. You will find a treasure trove for your heart and spirit, and that it lifts up the Name of God and Christ no less than do the New Testament Gospels. This writer says again: let the reader judge. Whatever any given individual might think of this work, there are certain to be many who will benefit by it.

The reader has only to turn to the first 19 verses of the 177th Chapter of this Gospel to behold and marvel at the height of spirituality now depicted to be reflected upon. Here we have, at least in this writer's estimation, the summit of God's glory in His dealings with man: Jesus in His glorious resurrected body contending with the very adversaries who had just had Him stoned and crucified, now the divine Son of God and no longer the humble servant in base flesh. He is able to visit retribution and wreak vengeance upon these abject and terrified malefactors and miscreants, yet instead pronounces peace and good will to each and every individual of their company. If any passage in the *Aquarian Gospel* is pregnant with the Holy Spirit and takes first place in demonstrating that this Gospel is indeed the work of God, it is this one.

Further comments about the Aquarian Gospel:

This writer begs the reader's indulgence in reinforcing this message, by including an example given a public airing in the forum of the internet, a medium guaranteeing wide attention. An anonymous author has said in that forum: "**Since anyone can claim to have transcribed a document from mystic archives [the Akasha], how can one be sure the Aquarian Gospel is authentic and genuine, and not just a sham and a cruel hoax?**" The questioner then gives himself an immediate answer: "Just read, and you will know." As the saying goes, the proof of the pudding is in the eating. Again, this is the approach to adopt, i.e. paying attention to the value of its message, irrespective of the historical reality of the events it treats, in the same way that Jesus gave parables devoid of any reference to any particular time. But is this simple question-and-answer couplet too convenient a formula to address the concerns of doubters? Well, it should remind us of a scripture in the Book of John describing the way that the Holy Spirit might give in answer to such a basic question:

John 7:17: "If the will of any man is to do His Will, he shall know whether the teaching is from God, or whether I am speaking on my own authority."

That is the crux of many a question about spiritual matters. But do not ask the question idly with no real desire for an answer, as so many do; or ask it in order to dismiss the answer which might be returned, which so many more might do? Seek in the spirit of finding: then you have the secret of apprehending the path to Truth. The received Gospels themselves advise the same in a mere five words; "Seek and thou shalt find." The one who genuinely aspires to know more about God and

do His Will, and who stumbles upon the *Aquarian Gospel*, will find himself applauding it heartedly, because it is the heart which is being addressed. But if people approach this Gospel with the design of tearing it down, the loss will be theirs and not this Gospel's: they will simply miss these glorious truths. That is the way it is: be prepared to accept without the human proof of it being apparent at the outset; what you will then prove is the value of your faith. Whether we like it or not, God will never come down from heaven in this present age in grandiose displays of signs which convince the mind of the reality of spirit. The element of man which needs convincing is the heart, not the mind. In this regard read Jesus' answer to the scribes and Pharisees in Aqu.107:6-8.

The *Aquarian Gospel* itself, and even the familiar Gospels, show over and over how the Jews in Jesus' day experienced miracles first hand, yet those whose hearts were against the things of God were not reached. Perhaps the best example is that of the Jews who were witness to the raising of Lazarus from the dead (John 11:45-46): of those present to witness this singular miracle there were those who were indeed astonished by what they saw. But more astonishingly there were others who were not at all impressed, and further, who sought to stifle the news of it, even to the slaying of Lazarus himself. Another example, from the *Aquarian* account, is the reaction in Gethsemane of the hardness of the hearts among those who had come to arrest Jesus (Aqu.164:7-10): Jesus flooded the Garden with supernatural light, reminding everyone of the power resident in Him, and the hearts of hardness were unfazed. The carnality of the heart can and does blind people from the reality of what is before their material eyes. Never be tempted to think that if only God came down in a spectacular display of proofs of His existence, everybody would become an instant believer. Those whose hearts resist God eventually find a way to rationalise away their experience: their memory of the divine spectacle loses its meaning, or it is reinterpreted, and it finally fades, even from their memory.

Jesus Himself said that it was precisely because of people's unbelief that prevented Him from performing signs for their benefit (Mark 6:5). This was undoubtedly in His mind at the very end of His time in Jerusalem. To repeat what is written below in Aqu. Ch.156:

"And then He said, 'Jerusalem! With all your glory and with all your crimes, Farewell!'

[Aqu.156: 53] When Jesus had said these things He departed and hid Himself from them.

Though He had performed so many signs before them, yet they did not believe in Him [John 12:36-37]."

It brooked no argument with the sentiment of Jesus when He pointed out to the crowd in Aqu.107:10-11 that it was in one way of no consequence to Him if a person believed in Him or disbelieved in Him; the loss is to the disbeliever, not to the person sowing the seed. It is this writer's preoccupation also to spread seeds, and these will land in all manner of places. At one end this work will be received as a gripping saga, with the reader pulled forward in anticipation of what will happen next; at the other end it will be dismissed. Between these extremes will be many who will simply yawn as their minds drift away and back to their familiar preoccupations. Accepting the *Aquarian Gospel* boils down to a matter of faith and trust: but it is to be repeated once more that if you argue that it is less trustworthy because of the nature of its origin, similar arguments also apply to the orthodox Gospels themselves. Exposing the problems in the above essay should well prepare the reader to apprehend it. If there is frail humanity in the *Aquarian Gospel* and in Levi, the humble exponent of the Akashic Record, it is also true of the received Gospel writers. This writer seriously suggests that the Spirit residing in and emanating from the *Aquarian Gospel* is the same as the sacred Spirit anointing the fourfold Gospels.

What to do with Judas Iscariot, the one who betrayed Jesus?

There is no better illustration of the value of the *Aquarian Gospel* to restore the message of Jesus than the case of Judas Iscariot. Ask any orthodox believer – the more thorough his knowledge of scripture the better – what his view is of the Great Betrayer of the Son of God. In his fullest reply, the sum total of the life of Judas will be something along these lines: here we have a man who, in a best case scenario, was singled out by God to shoulder the ghastly burden of betraying his Lord and Master, the most righteous and compassionate of men, who was also the Christ of God; that he was so chosen unilaterally by God (à la the predestination of John Calvin) because he was a reprobate who was prepared enough to execute the task God assigned him to perform, and for his pains was subsequently filled with remorse over contemplating what he had done, so much so that he went out and hung himself. His abandoned carcass was left to corrupt on his improvised gibbet until it burst apart in its putrefaction, and fell to the ground where it rotted away in the open, which is a cipher for an angry God's judgment on him.

What about the fate of Judas' soul? The same orthodox believer, when asked to surmise the nature of his post-death fate, will invariably reply that no destiny short of permanent eternal torment in the Lake of Fire could ever satisfy the Justice of the affronted divine Father of the One he betrayed. Judas Iscariot is the cipher for the most deserving of evil men to suffer in the flames, never to get out. But is that the case?

The record of Judas Iscariot's life and thoughts is circumscribed by the incomplete and fragmentary nature of the traditional Gospel material. But expand the narrative, and a different light is thrown on the soul of this man: see the following passages: Aqu.159:28-29; **GHT 75:6-7** (see after Aqu.160:26); **GHT 76:27-30** (see after Aqu.160:34); Aqu.164:14-18; Aqu.169:1-3. What the reader will derive from the additional material is that this man was chosen to play out his nefarious role of betrayer, not because God the Father followed the predestinational mindset of a John Calvin, but because the spirit of Judas had developed, over one or more previous lifetimes, the abject character streak of the traitor, to an extreme which rendered him an excellent choice as candidate for the infernal role of betraying the Christ. Judas was certainly not the only such soul: there have been innumerable people in history, and many such living today, who would, if placed in the position of Judas, act in exactly the same way and sell out their Lord, along with their sons and grandmothers.

So what can we say about the fate of Judas' soul? There can be no doubt he was destined for – and sent himself to by suicide – a particularly dark and evil realm of hell. But the question of its duration, when addressed, leads to a very different outcome from that insisted on by the rank-and-file believer. This outcome is one which few will entertain: the ultimate restoration, no less, of the soul of this Great Betrayer. Most people would immediately conclude that God's holiness would be cheated if hell fire burnt out: their argument is, if God's infinite holiness has been flouted, justice demands that the punishment be likewise infinite. But this writer for one can give a riposte to the charge that God is in any way cheated. If the termination of anyone's punishment in a hell realm *were premature*, it is that which would be a defrauding of divine holiness and justice. What is outflanked by bringing punishment to an end is not God's perfect vengeance upon sin, but man's own vengeful and implacable determination to administer the maximum penalty on sinners, satisfaction in human terms demanding that the maximum penalty is unending and permanent. In the same way that this world is filled with people who torture, rob, cheat, and murder others, many human beings have no qualms about destroying the sinner to the point of his very annihilation and the erasure of even his memory, at the same time being aware with smug satisfaction that the culprit nonetheless continues to exist somewhere in perpetual conscious

perdition. This spirit in men towards sinners is perfectly understandable when the crimes of the worst of men are examined. But in the end it is pure vengeance: Justice without Mercy.

We can be thankful that God's ways are higher, and provision is indeed made for the eventual recovery of a soul. However, it is a rehabilitation contingent on the thorough and complete satisfying of both the Justice and the Mercy of God (and not one to the exclusion of the other). It is a process which can never circumvent the truth that the Creator of the Universe is never ultimately mocked and defied. If, for example, you torture and kill a defenceless child, the equivalent will be done to you at a future time in a subsequent human lifetime here on this same material earth, and Jesus clearly warns us of such in the *Aquarian Gospel*. Judas (like all famous criminals in history) must remain subject to the rigours of his personal hell until sufficient time and appropriate experience have elapsed, made necessary for the full and thorough cleansing of his soul. It is true that many souls will long persist in harbouring evil and rebellion in their hearts. So be it; but if that is their choice, then they have chosen a hell over a paradise, and such reprobates could neither tolerate nor be able to dwell in the light of the latter. The monumental reward to be bestowed on those who grasp these truths? The realisation that the Love of God is stronger than the hatred of his creature: man.

Notice carefully what Jesus Himself prayed to His Father in heaven during the Last Supper concerning Judas Iscariot: it was to forgive the man! (Aqu.162:30, **GHT 76:13**) You will search in vain for a record of that portion of Jesus' prayer in any of the orthodox Gospels. And take careful note that both the Aquarian and Nazarene accounts mention Jesus' prayer for Judas' forgiveness: where did the latter get it from? There can be fewer scriptures more sacred and pregnant with meaning than this one: can anyone seriously conceive a response from God the Father which would decline such a plea from His Son? God's Love is infinite, as is His Holiness. Further, can any soul sustain rebellion indefinitely, when the fruit of his sin has called to collect its debt in some painful hell realm? Again, those who would consign all the world's sinners who die unsaved and unforgiven to the permanent and unremitting tortures of a literal combustible fire in hell (on bespoke rotating roasting spits), are in reality proclaiming their own vindictive and unforgiving nature, rather than confessing the Love, Justice, and Mercy of their God.

THE NAZARENE GOSPEL, or the GOSPEL OF THE HOLY TWELVE

This is the second document, in 96 chapters, which contributes a sizable body of material directly to the life of Christ in the orthodox Gospels. However, it has two major drawbacks, which have already been mentioned: one, as shown graphically in Appendix 1, is that it is arranged much more haphazardly much more than even the 4-part Gospels; the other is that its English translations incorporate a significant amount of the same wording of the King James Bible, thus being prone to carrying over inadvertently some of the linguistic shortcomings of that version*. The *Nazarene Gospel* is a convenient title for what began as the *Gospel of the Holy Twelve*, an 1870 translation of a manuscript found in a monastery which matched much of what ancient church fathers and ecclesiastical writers (for example Origen and Eusebius) referred to frequently, under different titles, in relation to the text or texts used by the Essenes (pronounced "Ess-ee-nies"), Ebionites, and Hebrews, devout groups in Judea around the time of Christ.

* e.g. the King James of Luke 10:42: "But one things is needful: and Mary hath chosen that good part." This is an awkward English rendition of the Greek, in which the first words are: 'oligon de estin chreia e henos', transliterated as "but of few things there is need or of one", admittedly a difficult phrase. The *Nazarene* translation does not attempt a better rendition, simply copying the KJV. The curious will seek out how other Bible versions render it.

There are some hazy and confusing circumstances surrounding the discovery of this document, but regardless of its provenance it is a substantial "full" Gospel of its own (in contrast with the fragments of other MSS) with much of value within its account of the life of Christ*. However, though this is true for much of the contents of the GHT, certain parts of it, though included in this work, are nevertheless hard, and sometimes impossible, to accept. The GHT has at least one major version, the *Nazarene (or Nazirene) Gospel*, with enough drastic alterations to suggest disagreement among their proponents. In this volume, both titles Nazarene and GHT are used arbitrarily, purely for the sake of convenience, and in one or two places, the alterations between the original Holy Twelve account and its revision(s) are noted.

**One of this writer's favourite episodes in this Gospel is the cursing of the fig tree in Mark 11:12-14 and Matt.21:18-19. This is because the GHT in its chapter 70 says it was the disciple Peter, not Jesus, who cursed the tree, which this writer personally suspects is correct (despite the *Aquarian* account aligns with Mark and Matthew: who knows which is correct?)*

As with the *Aquarian Gospel*, the Nazarene presents teachings which have fallen by the wayside of the orthodox path, or which constitute beliefs deliberately ignored, but ones which should never have been rejected or neglected (except perhaps 4.):

1. God is the All Parent, both Father and Mother;
2. Men and women live out a succession of separate earthly lives;
3. The killing and consuming of animals and birds (particularly in sacrifice to God), or caging them, is a grievous offence to God, despite the practice of Moses. Even the killing of fish was eschewed by the Nazarenes, unlike Jesus who accepted fish as a source of food, and who at the same time made the fish a cipher for this Age of Grace;
4. The goal of the salvation of man is to discover and align with the divine through a higher law which elevates the Mosaic Ten Commandments to a supposed more sacred level, rather than through direct personal contact with God.

The first two in this list, and partly so for the third, are shared in common with the *Aquarian Gospel*. As to the fourth, the *Nazarene Gospel* is relentless in pushing what it sees as the importance of upholding sacred law, to the extent that it seemingly subordinates the personal knowledge of God's Son on its own altar. Its set of new commandments, either ten or twelve depending on the version consulted, were supposedly announced by the Lord on the occasion of His transfiguration in front of three of His disciples (GHT 46:7-19, located in this volume after *Aqu.129:29*). The reader must make his own judgment about the validity of the Nazarene record in passages such as this one. This writer does not personally accept its veracity.

Nonetheless, as said, there is much of great value in this Gospel to take into account, and it is integrated into this work (as far as this can be achieved) simply because it is, with the *Aquarian Gospel*, a significant counterpart record of the life of Christ. An interesting aspect of this Gospel is the large number of passages showing Jesus' encounter with animals and the way other men treated them: His love for all creatures is portrayed vividly in these episodes, but there are many and it is impossible to ascertain where all of them might fit into the overall narrative. Those which cannot be so placed are found after the end of Section One. The profuse nature of the occasions when Jesus was paying attention to animals may suggest to the reader that many of these episodes did not really happen; nevertheless, they are charming stories pregnant with sacred meaning and ought to be received at the least as important parables.

However, Jesus' teaching on animal sacrifices in both the *Aquarian* and *Nazarene Gospels*

presents its own challenge to orthodox belief. In these accounts He displays an unmistakable repugnance towards such sacrifices. His utterances, to the extent of rending His heart over it, appear to negate the Old Testament record, which commences its mention of animal sacrifices as early as that of Abel in Genesis 4:4 and of Noah in Gen.8:20. The question is thus elicited: has the true Law of Moses been excised from the Old Testament record? (see GHT 28:3 and GHT 33:1-10 after the end of Section One). Whatever the explanation, Jesus' teaching and personal reaction to what He saw as gross abuse of the welfare of animals surely present us with a much higher way of worshipping God, and the principle is in any case already present in both the Old and New Testaments, driven home in Hos.6:6, Matt.9:13, Matt.12:7, and Heb.10:4-6.

As with the *Aquarian Gospel*, the *Nazarene Gospel* passages which add something new are inserted into the main body of the text in the appropriate places, being coloured **Red-Brown**. Where both these Gospels contribute the information to the same verse, phrase, or passage, the *Aquarian* is inserted first, and the *Nazarene* added secondarily.

THE OTHER SOURCES

In addition to the above two major texts, there is a collection of other gospel material and similar preserved records available which add to the account of the life and teachings of Jesus, including eye-witness testimony. Such extra-canonical texts are variously termed apocryphal (signifying secret or arcane) or pseudepigraphical (works ascribed to authors other than those suggested by their titles). These terms can be regarded as convenient labels connoting texts which theological authorities have deemed as unworthy of inclusion in the canon of holy writ: these are, of course, verdicts which are more and more being subject to challenge. Ironically, the strict sense of these terms might provoke contemplation that the beloved Gospels of Matthew, Mark, Luke, and John, should themselves be included in the number of pseudepigraphical works, seeing that the debate as to their own true authorship is not settled, with no unanimity on this question.

Among these extra-canonical sources are some twenty texts which contain material amenable to integration into *The Gospel Recovered*, because, like the *Aquarian* and *Nazarene Gospels*, they amplify the traditional account and (apart from the last) quote Jesus verbatim. These are:

2 Clement;	<i>Gospel of Peter</i> ;
The Ante-Nicene Fathers;	<i>Gospel According to Philip</i> ;
Apocryphal New Testament;	<i>Gospel of the Saviour</i> ;
Book of Thomas the Contender;	<i>Gospel of Thomas</i> ;
Epistle of the Apostles;	<i>Infancy Gospel of James</i> ;
<i>Gospel According to the Hebrews</i> ;	<i>Infancy Gospel of Pseudo-Matthew</i> ;
<i>Gospel of the Birth of Mary</i> ;	<i>Latin Infancy Gospel</i> ;
<i>Gospel of the Egyptians</i> ;	<i>Secret Book (Apocryphon) of James</i> ;
<i>Gospel of Gamaliel</i> ;	<i>Sophia of Jesus Christ</i> ;
<i>Gospel of Mary (Magdalene)</i> ;	and <i>Wars of the Jews (Josephus)</i> ,
<i>Gospel of Nicodemus</i> ;	

and these appear in **Green** in this volume. For details of all these texts, see Appendix 3.

One other effect of integrating this material into the existing Gospels is to accentuate further the incidence of numerous gaps in the accepted accounts of the life and teachings of Christ. Not to be disparaging to the condition of the accepted Gospels, but the received accounts contain numerous

gaps, many of which the [Aquarian](#) and other accounts serve to plug, some of which do not surface until compared with new material which has been grafted in. It is an open question as to what extent the incidence of gaps in the record (aside from each Gospel writer opting to focus on certain aspects of the life of Christ to the exclusion of others; and not referring to the wholesale omission of passages containing controversial teachings) is due to ancient religious authorities' over-zealous or unwarranted excision or redaction of the autographs. But plugging these holes is instructive: here is a stark example:

Luke 14:26 has Jesus saying this: "He who comes to me and does not hate his father and mother ... cannot be my disciple." Note carefully that Jesus uses the strong word "hate" (Gk. 'miseo'), not an alternative word such as "despise", which would be the Greek 'exoutheneo' or 'kataphroneo'. Jesus' choice of word produces an obvious conundrum. Believers, in their struggle with it, are loth to impute harshness of spirit to Jesus, and try hard to tone down the word, altering "hate" to renditions along the lines of "love less by comparison". But Jesus specifically said to hate one's parents, not just despise them, even though the Fifth Commandment says to honour one's parents. What is the explanation for Jesus' choice of word? The reality is, Luke left a gap which shouldn't be there. His Gospel is not inerrant. In truth we do not need to resort to the desperate toning-down of the meanings of Greek words; in this example it is the [Gospel of Thomas](#) which comes to our rescue, and provides the solution to the riddle:

Saying 101 (or 99 depending on the edition): "[Jesus said], *whoever does not hate his father and his mother as I do cannot become my disciple. And whoever does not love his father and his mother as I do cannot become my disciple.*" The import of Jesus' words suddenly becomes clear: He really did resort to the word "hate", but was using it hyperbolically in order to drive home the true meaning of discipleship, a linguistic device certainly not apparent without the missing part of the couplet.

Late additional entry: This belongs against Luke 12:4-5, Matt.10:28 on pp147, 467.

The Lord says: "You shall be as lambs in the midst of wolves." But Peter answered, "Then what if the wolves should tear the lambs?" Jesus replied to Peter, "Let not the lambs fear the wolves after they are dead. And you also, fear not those who kill you but are unable to do anything (else) to you. But fear Him who, after you are dead, has power over (both) your soul and body, to cast them into the Gehenna of fire." [2Clem.5:2-4]

How this work has been put together

There are two main Sections which form the core of *The Gospel Recovered*. Section One is the one to study; Section Two is the one to read at leisure, the resulting flowing account after the editing has been stripped out. The following explains the preliminary preparation work.

1. A fresh translation and one in improved English

Besides being a harmonising of the four Gospels into a single narrative of the life of Christ, which in turn is amplified extensively by the infusion of the Aquarian and other material, this work also possesses two other characteristics:

One of these is a fresh translation made of the original Greek of Mark, Matthew, Luke, and John. As mentioned already, this writer is cognisant of the fact that each of the four Gospels was written by authors with different things to say, and they each had different ways of saying them. This is seen most clearly when comparing the variety of ways a given verse is expressed by the two, three, or four authors concerned. A simple example: the centurion at the cross when Jesus died says in Mark 15:39 and Matt.27:54: "Truly, this man was the Son of God", whereas Luke 23:47 has: "Truly, this man was righteous." Critics of the Bible will say, "Aha! a contradiction." But seeing that the centurion will have uttered more words than the handful recorded, it makes sense to regard both accounts as true, albeit partial, and both can be combined into a single fuller report. This principle has been followed throughout this work, enhancing the free-flowing result in **Section Two**. Of course, there are many instances where the words of one author simply cannot be integrated into the narrative flow. In these cases, in order not to lose the material, they are juxtaposed in square brackets as extra alternative renditions alongside what they refer to.

The other characteristic is a rewording, rephrasing, and freeing up where desirable of the language of the English of the New Testament Gospels, while maintaining a close eye on the original Greek. The same has also been done with the English of the Aquarian, Nazarene, and other material. The improvement has effected a more balanced rhythm in expressing the events of the text, in current no-frills modern English; and frequently a clarification of the meanings intended by the original writers. The *Aquarian Gospel* which left the pen of Levi particularly lends itself to these adjustments, since he was prone to writing in a form of poetic prose, and the strain generated by this style of writing is avoided by resorting to a straight narrative.

Any relaxation of the literal Greek has been kept to a minimum. It would have been easier in many places to settle for a paraphrase in order to preserve the intended sense, but a translation better serves the purpose of preserving to the closest degree the meanings of the original words the Gospel writers chose to use. The temptation to replace a literal rendition by a paraphrased alternative was often present when this work was being undertaken, for it soon became apparent to this writer that the Gospel authors could themselves have often chosen better forms of expressing themselves in what they wanted to say. Linguistic eloquence was not their forte.

2. This work is in the time order of events

In this account, the aim of setting down the events of the unified narrative of the Gospels in a chronological sequence of events is fully achieved for all practical purposes. The *Aquarian Gospel* provides the key. It is that Gospel whose strict chronological order is one legacy left by Levi, and the sequence of its chapters is thus in numerical order and serves as an index to the whole of **Sections One and Two**. The Gospel harmony in Appendix 1 shows the sequence in graphical form, and the contrast between the Aquarian and the jumbled arrangement of events in the other

four Gospels. This demonstrates the propriety of reordering the numerous different sections of Mark, Matthew, Luke, and John (and the *Nazarene Gospel*) in order to oblige them to follow a consistent chronological sequence themselves.

The table of Appendix 1 also serves as a ready reckoner for locating Gospel scripture passages, and also for tracing the itinerary of Jesus throughout the time of His Presence on earth.

Section One is the detailed integration of the received Gospels with all the extra-canonical material, complete with all the available alternative readings from the different sources used. As mentioned above, the 4-part Gospel material is in **Black**, the Aquarian Gospel in **Blue**, the Nazarene Gospel in **Red-Brown**, and the rest in **Green**. The order of the received Gospels set down is usually Mark, Matthew, Luke, and John, except towards the end, where John's is made the first cited Gospel. For each occasion where an episode is mentioned by more than one Gospel in parallel, the relevant verses are grouped together. Square brackets are used to differentiate the unique or additional material from particular traditional Gospels, and material from other sources is inserted as appropriate. All passages and comments which are not part of the text itself are set in *Italics*, and this is of necessity strictly adhered to. Liberal use is made of the opportunity to insert comments, and these are of course to enhance the reader's understanding of what he is reading, and to show him things he might always have wanted to know.

Section Two is the free-flowing counterpart of Section One, with all the preparatory analytical elements stripped away. This renders it the optimum form of the Gospel of the Life of Christ which can be presented to people, as it is a continuous account divested of the constant interruptions of verse numbers, as well as most reference marks, source notes, and cross-references which form the bricks and mortar of Section One.* It is the desired stand-alone end result story of Christ, the whole of the textual material formed into one uninterrupted narrative, as seamlessly as this can be achieved. **since made into an Abridged Edition in its own right.*

As in Section One, in various places there are portions of the text which simply cannot be absorbed into the flow of the story, or which are alternative renditions of the same material. So in order not to lose the material, these are again fully included but inside square brackets. To a circumscribed degree the comments in Section One are also carried over into Section Two, in order to help the reader understand what he is reading. Those who wish to check what they read in Section Two can simply refer to the corresponding location in Section One for any greater commentary present. The colour differentiation of different sources is retained in Section Two: this shows starkly how the black Gospel skeleton has been built up and re clothed.

To ease navigation of Section Two in the absence of the verse numeration, there is a repeated marker inserted: this is the identification of the start of each *Aquarian Gospel* chapter picked out in bold, made possible by its Chapters being in chronological, and therefore, numerical order.

Hopefully, the reader will benefit from the huge effect which the *Aquarian Gospel* alone makes on the story of the Life of Christ. Most of the Aquarian account contains material which has been added to the whole narrative, simply because it is absent in the received Gospels. By comparison the out-of-sequence Nazarene contribution is much less, but nonetheless offers important spiritual insights, therefore it is worthy despite its defects.

The forty **Chapters 21 to 60** of the *Aquarian Gospel* which cover the life of Jesus in other lands from His twelfth year until He returned to His homeland at the age of 30 appear after the end of the main narrative in Section One. The same applies to the isolated *Nazarene Gospel* passages which cannot be integrated into the main account: these follow the Aquarian Chapters 21-60.

3. The Greek manuscripts underpinning the received Gospels

The writer has accepted for reference the majority Received Greek Text (Textus Receptus) which underpins the King James translation (without ignoring the other Greek texts available, e.g. Codex Sinaiticus), simply because the vast bulk of the differences in these alternative manuscripts, those which underlie the modern versions, are simple omissions which should really have been retained in translation and do no violence to the passages when reinserted. It is not relevant for this work, but the choice of which original manuscripts to accept for the Gospels is a fraught issue, and the occasion of much argument among academics; but for this writer a fruitless exercise. For those who wish to arm themselves with tools to defend the Textus Receptus, they can do no better than study Dean Burgon's "The Revision Revised" (see Appendix 3, sec. B). Acquaintance with the different manuscripts vying for acceptance has encouraged this writer to opt for the Receptus Greek text, because of being made plainly aware that retaining the omitted material enhances the reader's link with the Spirit of God, and therefore encourages respect for that Spirit.

Other Guidance notes:

As pointed out already, since the *Aquarian Gospel* provides a robust and near complete sequence of events in the life of Christ, this whole work is arranged in the order of that Gospel in its Chapters 1 to 182. Studying the Gospel harmony in Appendix 1 which shows graphically how the contents of the traditional four Gospels are often out of chronological order, provokes the question of how the four Gospels started out in life in this regard, but this is a subject for another volume, one treated by some of the writers whose works are cited in Appendix 3.

Dispensing with verse numbers

In the Bible, it is evident that partitioning scripture by verse numbering is sometimes an exercise in illogicality; much more importantly, its effect is often little more than to generate a constant interruption of the flow of the narrative, which has a distracting effect on the reader's thought processes. The reasons behind versification are sometimes not readily apparent in the text itself, and it was probably necessary in its time. One reason for its continued presence is the lingering vestige of old forms of setting down text in rhythmical prose and other such literary peculiarities. The *Aquarian Gospel* itself happens to be steeped in this "iambic metering" of the material, an arcane style opted for by its author Levi. But how could one's enjoyment of a familiar child's story be possibly enhanced if it was divided up by verse numbers injected every few words, with its associated formatting? The beauty of **Section Two** of this work is the absence of versification, and we may even imagine the narrative commencing with the words, "Once upon a time..."

Superfluous Conjunctions

This work has dispensed as is practicably desirable with the overabundance of conjunctions, mostly "and", "but", and "for", as they surface in traditional English Bibles, a peculiarity of the translations of biblical passages which have carried this over from the original languages to the point of overkill. In this particular the Greek of the New Testament doesn't in fact facilitate the translation process, since the meanings of these conjunctions often imply the opposite logical idea, an imponderable quirk of the ancient language. Preserving these quirks in translation might make for a good accurate literal result, but the form of the Greek text in the Gospels is an idiosyncrasy of its time. Like any ancient language, it is often not too amenable to being carried over without

constant adjustments into contemporary forms of written and spoken English. Hence some minor judicious surgery has been found necessary. Simply omitting, without altering the meaning of the text, many of the conjunctions employed is found to aid the flow of ideas, smoothing out one's visualisation of the event being studied, especially applicable to the conversations recorded among the people involved. Nonetheless, many occurrences of conjunctions have been retained, especially at the start of sentences, though itself disapproved of by pedants of the English language.

Old English forms: You or Thou

It has seemed preferable to this writer to free up the use of the ancient forms of personal pronouns. This writer's choice of whether to use 'Thou' or 'You' and their cognates is made with less stricture than others might prefer, but is intended to enable the occasions in which the ancient forms of the words occur seem more appropriate for contemporary readers. But as the choice of which form of pronoun to adopt is not followed strictly, it sometimes appears in both ancient and modern forms in the same passage, or even in the same sentence. The rule is adopted to retain the older forms particularly when it is a matter of addressing God, or God addressing Jesus, or an angel addressing men, so as to enhance the measure of respect with which one should approach deity.

Greek characters

There are many interesting instances where the original Greek word(s) to the text are given in brackets. There are in this language a long 'e' (η *eta*) and a long 'o' (ω *omega*), but in this work they are undifferentiated from their shorter equivalents (ε *epsilon* and ο *omicron*). This is because the English characters employed for the longer vowels lack the horizontal mark (often found in other works) placed above 'e' and 'o' in these instances, owing to their absence as specialised characters in the computer fonts used in this work. However, comparing the corresponding Greek characters with their English equivalents is enabled in the list in the Index of Greek words.

The translation of the tenses of verbs

In the English translation as revised by this writer directly from the Greek, it is found that numerous examples of verbs, particularly in the past tense, are better rendered by an alternative mood: e.g. 'did' is often changed in this work to 'was doing' or 'has done'; or 'do' to 'am doing'. This is to portray the occasion as more realistic and natural, often bringing an action or issue which began in the past up to the present where it continues to apply. It also brings the reader closer to the event in question. Which, for example, does the reader prefer as a rendition of Aqu.162:30? "O God, forgive this man, because he knows not what he **does**" (Levi's own words) or "O God, forgive this man, because he does not know what he **is doing**"? Or John 18:37: "For this cause **came I** into the world" (KJV) vs. "For this cause **I have come** into this world".

Place names, Coins, etc.

Virtually all places names in the Gospels are explained with comments in brackets, frequently stating their locations and the present-day versions of their names. Among other things this helps the reader to picture in his mind how and where Jesus travelled from place to place. As for coinage, the original names of the coins mentioned in the Gospels are strictly given, not their modern equivalents such as 'penny'. But a guide as to the value of a coin is given the reader on each occasion. Appendix 1 provides complete tabulated summaries of this Gospel data.

Dating the Gospel events. This work has the authority of history behind it

The dates of important events in this work are often explained or supplemented with useful information. Of necessity dates should be anchored to secular history if they are to possess validity. It has been noted how many scholars resort to guesswork and speculation when dealing with these matters (for example, dating the crucifixion to anywhere from 30AD to 34AD), and it is usually because they ignore (if they are aware) the historical yardsticks which are available.

An in-depth treatment of this subject is outside the scope of this work, but the basics are useful to know. Happily, there is historical confirmation of the chronology of the *Aquarian Gospel*, despite that it never identifies any secular year when any of the events in the Life of Christ took place. Years before this writer had ever heard of this Gospel, the discipline of academic research had led him to the points in history which are critical for imparting some semblance of certitude as to when in history the more critical Gospel events occurred. The dates for the birth of Christ, including the actual day and hour; the actual years of His ministry (which confirm that it lasted around three and a half years); and also the dates of His crucifixion and resurrection, with circumstantial evidence of even the time in the small hours when the latter occurred. This writer gives only major items of data in this work, as in any case dating it is of only secondary importance for most people.

But to give a measure of background for more interested readers, the chronology of the Gospels is built up from a number of mutually supportive disciplines, including astronomy and today's computing power, which together enable the reading of the heavens at any time in the past few thousand years. Other disciplines include archaeology with its artefacts such as coins, and history. It is knowledge of ancient calendars which lends particular credence to the events in the Gospels which can be related directly to it. Mention is made of these instances in this work, hence the attentive reader will not escape being informed that the benchmark 15th year of Tiberius Caesar (Luke 3:1) spanned the years 27AD to 28AD, using the Jewish method of inclusive counting, the only method which fits. This fixed the start of the ministry of John the Baptist. Then we find that Herod died in 1BC and not 4BC, thus removing the historical impediment which wrongly pushes the birth of Jesus back in time to as early as 7BC. The true year of Jesus' birth was in fact 3BC, and His crucifixion and resurrection occurred in 32AD. (This writer's *The Crystal of God* examines these matters in depth.) The main elements of dating underpinning the calendar which aid in fixing Gospel events are the historically recorded points at which the Sabbatic (every seventh) and Jubilee (every 49th) years fell, and also those of the annual Festival days in the calendar used by the Jews. Other elements of historical calendar data are the 4-yearly Olympiads of the Greek calendar, the dates of the accessions of the emperors in the Roman calendar, and other items. All this information is readily available to the scholar today, supplemented by the help given by the references provided by early historians and church fathers, but too many Bible scholars simply do not make use of this information. Nonetheless, the dates when things happened is not a prominent aspect of this work. But at least mention of critical dates hopefully enables this work to be seen to possess authority.

Following, then, is the recovered and restored Gospel of the Life and Teachings of Jesus the Christ, a work which one hopefully can be proud to present to 21st Century people.

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THE GOSPEL RECOVERED

“What I can do, all men can do. What I am, all men shall be.”

SECTION ONE: INTEGRATING THE MATERIAL

A fresh translation from the original Greek, and a rewording of its English rendition

The familiar Gospel material is in **Black**. The *Aquarian Gospel* is in **Blue**. The *Nazarene Gospel* contributions are in **Red-Brown**. Minor source contributions are in **Green**. Everything in *italics* is commentary. None of the text itself is in italics.

JOHN: HIS PROLOGUE (*John 1:1-5*)

In the beginning was the Word, and the Word was with God, and the Word was God. (2) This same was in the beginning with God; (3) all things came into being through Him, and not one thing which has being has become so without Him. (4) In Him was life, and the life was the Light of men; (5) and the Light shines in the darkness, and the darkness has not been able to dissolve it into itself.

THE BACKGROUND OF MARY (*Aquarian Chapter 1*)

Augustus Caesar was ruler of Rome, and Herod Antipas (*more correctly Antipater: the same as Herod the Great. He was the son of Antipater II who died in 43BC*) was ruler of Jerusalem. (2) The land of Palestine was comprised of three provinces: Judea, Samaria, and Galilee. (3) Joachim was a master of Jewish law, a man of wealth. He lived in Nazareth in Galilee, and Anna, of the tribe of Judah, was his wife. (4) A child was born to them, a heavenly female child, and they were glad. And Mary [*i.e. Mariam*] was the name they gave the child. (5) Joachim prepared a feast in honour of the child. But he did not invite the rich, the honoured, or the great; instead he called the poor, those who limped, the lame, the blind. To each person he gave a gift of clothes, food, or other needful gift. (6) He said, “The Lord has given me this wealth: I am His steward by His Grace, and if I do not give to His children when they are in need, then He will turn this wealth into a curse.”

(7) Now when the child was three years old her parents took her to Jerusalem, and in the Temple she received the blessings of the priests. (8) The high priest was a prophet and a seer, and when he saw the child he said, “Behold, this child will be the mother of an honoured prophet and master of the law: she shall abide within this holy Temple of the Lord.” (9) And thus did Mary abide within the Temple of the Lord. Hillel, chief of the Sanhedrin (*the Jewish Council*), taught her all the precepts of the Jews. And she delighted in the Law of God.

(11) When Mary reached the age of womanhood she was betrothed to Joseph, son of Jacob,

and a carpenter in Nazareth. (12) And Joseph was an upright man, and a devoted Essene (these were a Jewish group, small in number and largely ascetic in their practices, which flourished from the 2nd century BC. Rudolf Steiner throws a huge light on Jesus' relationship with this group: see Appendix 2).

According to the *Gospel of the Birth of Mary (GBM)* and *Infancy Gospel of James (IGJ)*, the birth of Joachim's and Anna's child Mary is described as after the miraculous manner of Abraham and Sarah, who gave birth to Isaac in advanced years, Anna being feared to die childless. Mary was betrothed to Joseph, a widower of advanced years, when she was fourteen (GBM) or twelve (IGJ): he was the one chosen by the priests to receive Mary on account of a dove supernaturally alighting on his head from a rod he held in his hand. The *GBM* describes this as the fulfilment of Isa.11:1-3: "There shall come forth a shoot from the stem of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon Him..." (Jesse was the father of King David).

In contrast to the *Aquarian* account, the *IGJ* mentions that Joachim invited the high priest and other priests, scribes, and council elders among his guests at his feast in honour of Mary's birth.

JOHN THE HARBINGER AND JESUS THE MESSIAH (John 1:6-14)

(6) There was a man sent from God, whose name was John. (7) He came to bear testimony, to be a witness of the Light, that all might believe through him. (8) He was not that Light, but was sent to bear witness of the Light. (9) It was the true Light about to come into the world that enlightens every man. (10) He was in the world, and the world came into being through Him, and the world knew Him not. (11) He came to His own, and His own received Him not. (12) But to those who received Him, who believed in His Name, He gave power to become children of God; (13) who were regenerated, not of blood, nor by the will of the flesh, nor by the will of man, but by God. (14) And the Word became flesh and dwelt among us; and we beheld His Glory, glory as of the only begotten from the Father, full of Grace and Truth.

ANNOUNCEMENT OF THE BIRTH OF JOHN THE BAPTIST (Luke 1:1-25)

In so far as there are many who have undertaken to compile a narrative of the things which have been accomplished among us, (2) as they were delivered to us by those who from the beginning were eyewitnesses and custodians of the Word, (3) it seemed good to me also, having closely investigated all things from their source, to write an orderly account for you, most excellent Theophilus (*the identity of Theophilus and his relationship to Luke is not given*), (4) that you may know the certainty of the things you have been apprised of.

(5) In the days of Herod, king of Judea, there was a priest named Zachariah (*alternatively Zechariah: the Hebrew, non-Greek spelling of these names is consistently adopted in this work*) of the division of Abia (Abijah: *see 1Chron.24:10 & 2Chron.31:2. The division cited was the 8th of the 24 divisions, or courses, each course lasting one week from Sabbath to Sabbath, which the priests were separated into for the purpose of carrying out the duties of the Temple*); and he had a wife from the daughters of Aaron, and her name was Elisabeth. [*They dwelt near Hebron in the hills of Judah: Aqu.2:1*]. (6) And they were both righteous before God, walking blamelessly in all the commandments and ordinances of the Lord. [*Every day they read the Law, the Prophets, and the Psalms, which told of One to come, strong to redeem: and they were waiting for the King: Aqu.2:2*]. (7) But they had no child, because Elisabeth was barren, and both were advanced in years.

(8) Now while he was serving as priest before God when his division was on duty, (9) according to the custom of the priesthood, it fell to him by lot to enter the Temple of the Lord and burn incense. (10) And the whole multitude of the people were praying outside [in the outer courts: GHT 1:3] at the hour of incense. (11) And there appeared to him [Gabriel: Aqu.2:4] an angel of the Lord standing on the right side of the altar of incense. (12) And Zachariah was greatly troubled when he saw him, and fear overcame him [imagining that some great evil was about to come upon the Jews: Aqu.2:5]. (13) But the angel said to him, "Do not be afraid, Zachariah, for thy prayer has been heard, [I bring to you and all the world a message of goodwill, and peace on earth. Behold, the Prince of Peace, the King you seek, will come quickly: Aqu.2:6-7] and thy wife Elisabeth will bear a son to thee, and thou shalt call his name John [Yohannes]. [Behold, I am sending Elijah to you again, before the coming of the Lord: and he will level the hills and fill the valleys, and pave the way for Him who shall redeem. From the beginning of the Age your son has borne the name of John, the Mercy of the Lord: Aqu.2:9-10]. (14) Thou shalt have joy and gladness, and many will rejoice at his birth; (15) for he will be great before the Lord, and he shall drink neither wine [eat flesh meat: GHT 1:5] nor strong drink (cf. Numb.6:3), and he will be filled with the Holy Spirit, even from his mother's womb. (16) He will turn many of the sons of Israel to the Lord their God, (17) and he will go before Him in the spirit and power of Elijah, to turn the hearts of fathers to their children, and the disobedient to the understanding of those who are just, to make ready for the Lord a prepared people" [quoting Mal.4:5].

(18) Zachariah said to the angel, "How shall I know this? for I am an old man, and my wife is advanced in years." (19) The Angel answered him, "I am Gabriel, who stand in the Presence of God; I was sent to speak to thee, and to announce these things [glad tidings: GHT 1:7] to thee. (20) And behold, thou wilt be silent and unable to speak until the day that these things come to pass, because thou didst not believe my words, which will be fulfilled in their time. [Then shall thy tongue be loosed that thou might believe my words which shall be fulfilled in their due time: GHT 1:8]." [And Gabriel stood before Elisabeth in the silence of her home, and announced to her all the words he had said to Zachariah in Jerusalem: Aqu.2:12]. (21) The people were waiting for Zachariah, and they wondered over his delay in the Temple. (22) When he came out he could not speak to them, and they perceived that he had seen a vision in the Temple; and being dumb he made signs to them. (23) And when his time of service was ended he went to his home [rejoicing with Elisabeth: Aqu.2:13].

(24) After these days his wife Elisabeth conceived (*this was in the Summer of 4BC*), and for five months she hid herself, saying, (25) "Thus has the Lord performed for me in the days when He looked on me, to take away my reproach among men." [cf. Gen.30:23]

ANNOUNCEMENT OF THE MESSIAH (Luke 1:26-38)

(26) In the sixth month [five months after his visit to Zachariah and Elisabeth: Aqu.2:14] the angel Gabriel was sent from God to a town in Galilee named Nazareth, (27) to a virgin betrothed to a man whose name was Joseph, of the house of David; and the name of the virgin was Mary [Mariam]. Now Joseph was of a just and sound mind, and he was skilled in all manner of work in wood and stone. And Mary was a tender and discerning soul, and she fashioned veils for the Temple. And they were both pure in heart before the Lord. [GHT 2:2] (28) The angel came to her and said, "Hail, Mary, O favoured one, the Lord is with thee: blessed art thou among women [and blessed be the fruit of thy womb: GHT 2:3]." "Once blessed in the Name of God, twice blessed in the Name of the Holy Spirit, thrice blessed in the Name of Christ: for thou art worthy."

[Aqu.2:15] (29) But she was greatly troubled at the saying, and turned over in her mind what manner of greeting this might be. (30) But the angel said to her, “Do not be afraid, Mary, for thou hast found favour with God. (31) Behold, thou wilt conceive in thy womb and bring forth a son, [who shall be called Emmanuel: Aqu.2:15] and thou shalt call His Name Jesus (Heb. ישוע *Yeshua*; Gk. Ἰησους: *Iesous* – *Saviour*) [for He will save His people from their sins: Aqu.2:16]. (32) He will be great, and will be called Son of the Most High; and the Lord God will give to Him the throne of His father David, (33) and He will reign over the house of Jacob for ever [unto the ages]; and of His Kingdom there shall be no end” (see Dan.2:44).

(34) Mary said to the angel, “How shall this be, since I do not know a man?” (35) The angel answered her, “The Holy Spirit will come upon thee [upon Joseph thy spouse: GHT 2:6], and the power of the Most High will overshadow thee; therefore the child to be born holy in thee shall be called Son of God [shall be called the Christ, the Child of God, and His Name on earth shall be called Iesu-Maria*, for He will save the people from their sins, whoever repents and follows the way of the Law. Therefore thou shalt eat no flesh, nor drink strong drink, for this child shall be consecrated to the Lord from His mother’s womb: neither flesh nor strong drink shall He take, nor shall a razor touch His head: GHT 2:6-7]. (36) And behold, Elisabeth thy kinswoman [cousin] has also conceived a son in her old age; and this is now the sixth month with her who is called barren. (37) For with God no word is impossible to fulfil.” (38) Mary said, “Behold, I am the handmaid of the Lord; let it be to me according to thy word.” And the angel departed from her.

(The above Nazarene verses defy easy reconciliation with the universally received account; and not at all with its vv9-12, which are at total variance with the accepted situation of Joseph on finding Mary pregnant, his betrothed whom he had not touched: see Matt.1:18-25 below (p54): for the Nazarene account has Gabriel announcing to Joseph that Jesus would be born from the union of himself and Mary.)

Notice below that the account opts for ‘maiden’ as a translation of the Hebrew “almah” in Isa.7:14. In the Old Testament, “bethulah” is a word used specifically for the virginal state, whereas “almah” is usually content to signify ‘maiden’. However, using it to refer to a virgin is not excluded, and indeed, the LXX translates the word in Isa.7:14 as “parthenos”, the Greek word for a virgin, the same word used for the wise and foolish virgins in Matt.25:1-13. Matt.1:23 which quotes Isa.7:14 also has “parthenos”. So the choice of either ‘maiden’ or ‘virgin’ for Isa.7:14 is liable to reflect one’s bias towards the condition of Mary when conceiving Jesus. As Gabriel says, there is nothing to prevent God from having His Son conceived in a woman without disturbing her state of virginity: those who press the issue of the meaning of “almah” in order to negate or downgrade this purpose are those who can be expected to be hostile to Christian belief.

On the above basis the following part of Naz.2 is excluded from Section Two in this volume:
 That same day the angel Gabriel appeared to Joseph in a dream and said to him, “Hail Joseph, thou who art highly favoured, for the Lord is with thee. Blessed art thou among men, and blessed be the fruit of thy loins.” As Joseph thought over these words he was troubled, but Gabriel said to him, “Do not fear, Joseph, thou son of David, for thou hast found favour with thy Creator, and behold, thou shalt beget a child and thou shalt call His name Iesu-Maria*, for He will save His people from their sins.” Now this was done in order to fulfil what was written by the prophets, saying, “Behold, a maiden (Heb. *almah*: the English meaning of the word opted for instead of ‘virgin’) shall conceive and be with child, and shall bring forth a son, and His title shall be Emmanuel, which means “The Lord within us.” [Isa.7:14] Then Joseph was aroused from sleep and he did what the angel had bidden him and went into Mary his betrothed, and she conceived in her womb the Holy One. [GHT 2:9-12]

**an attempt to profile Jesus as both male and female?*

*As if to clamp a permanent frosty cap firmly down on any argument that Jesus was not born of a virgin, the **Gospel of the Birth of Mary** says this: (Gabriel) "Think not, Mary, that thou wilt conceive in the manner given to man. For, without lying with a man, while thou art a virgin thou shalt conceive; while a virgin thou shalt bring forth; and while a virgin shalt thou give suck. For the Holy Ghost shalt come upon thee, and the power of the Most High shalt overshadow thee, without any of the heats of lust. So that which shall be born of thee shall be altogether holy, because it is conceived wholly without sin, and being born, shall be called the Son of God." Then Mary, stretching forth her hands, and lifting her eyes to heaven, said, "Behold, the handmaid of the Lord! Let it be unto me according to thy word." [VII: 17-21]*

And the angel of the Lord to Joseph: "Joseph, son of David, fear not: do not incline thyself to consider that this virgin is guilty of fornication, or to think anything amiss of her, neither be afraid to take her as thy wife. For that which is begotten in her and which now distresses thy mind, is not the work of man, but of the Holy Ghost." [VIII: 8-10]

*The **Infancy Gospel of James** (the similar **Gospel of the Birth of Mary** covers, in the same detail, the same ground up to the address of the archangel Gabriel to Mary) gives an absorbing account (one which is in contrast to the **Nazarene**) of the background to Mary's conception, which occurred at age sixteen (a few versions have a figure from 12 to 17), when Joseph was away. Mary had been dedicated to the Jerusalem Temple from her childhood, and Joseph had been chosen with a divine sign to become her husband. His discovery upon returning home and finding her pregnant threw him into turmoil, being naturally persuaded she had been defiled: Mary could not explain the matter to him, merely pleading in tears that no man had approached her. The circumstance of Joseph's ignorance of events does not sit well with **Aqu.2:17** below, where Mary had been pleased to tell her husband of the promises of the angel who had visited her (Luke 1:28ff). (But compare **Aqu.2:17** below with Matt.1:20.) Whether or not he already knew, his dilemma over what to do with Mary in front of the priests and the rest of the people would have been real and acutely painful, and the **IGJ** portrays a stressful ordeal for both Joseph and Mary, who had to demonstrate somehow to the priests that they were innocent of wrongdoing. This they were able to do with divine help, and the priests accepted their protestations of innocence, Joseph not therefore having to hand Mary back to them.*

When Joseph's daily work was finished he came home and Mary told him about the promises of Gabriel, and together they rejoiced: for they believed that he, the angel of God, had spoken words of truth. [Aqu.2:17]

MARY'S VISIT TO ELISABETH (Luke 1:39-56)

(39) A short while later Mary arose and hastily went into the hill country, to a city in Judah, (40) and she entered the house of Zachariah and greeted Elisabeth [to tell Elisabeth about the promises of Gabriel: and they rejoiced together: **Aqu.2:18**]. (This was soon after the start of 3BC.) (41) When Elisabeth heard the greeting of Mary, the baby leaped in her womb; and Elisabeth was filled with the Holy Spirit, (42) and she exclaimed with a loud cry, "Blessed art thou among women, and blessed is the fruit of thy womb! (43) And why is this granted me, that the mother of my Lord should come to me? (44) For behold, when the voice of thy greeting came to my ears, the baby in my womb leaped for joy. (45) Blessed is she who believed, for there shall be a fulfilment of what was spoken to her [by Gabriel: **GHT 2:15**] from the Lord."

(46) Mary said, "My soul doth magnify the Lord [Thee, the Eternal: **GHT 2:16**], (47) and

my spirit exulteth in God my Saviour, (48) for He hath [Thou hast] regarded the low status of His [Thy] handmaiden: for behold, henceforth all generations will call me blessed; (49) for He who is [Thou who art: GHT 2:17] mighty hath done great things to me, and Holy is His [Thy] Name. (50) His [Thy] Mercy is to those who fear Him [Thee] from generation to generation, (51) He hath [Thou hast: GHT 2:18] shown strength with His [Thine] Arm, He hath [Thou hast] scattered the proud in the imagination of their hearts, (52) He hath [Thou hast: GHT 2:19] put down the mighty from their thrones, and exalted those of low degree [the humble and the meek], (53) He hath [Thou hast] filled the hungry with good things, and the rich He hath [Thou hast] sent away empty. (54) He hath [Thou hast: GHT 2:20] helped His [Thy] servant Israel in remembrance of His [Thy] Mercy, (55) as He [Thou] spoke to our fathers, to Abraham and to his posterity for ever [unto the age: Gen.17:7-8].” (56) Mary stayed with her about three months [ninety days: Aqu.2:19], then returned to her home. (*The Nazarene passage 2:21 to 2:25 is a counterpart prayer of Joseph, but one which is at variance with his situation of unawareness of Mary’s pregnancy; neither is Joseph stated to be present with Mary when she visited Elisabeth. For this reason these Nazarene verses are omitted in this volume.*)

THE BIRTH OF JOHN THE BAPTIST (Luke 1:57-80) – in the Spring of 3BC

(57) Now the time came for Elisabeth to be delivered, and she gave birth to a son. (58) Her neighbours and kinsfolk heard that the Lord had shown mercy to her who magnified His Name, and they rejoiced with her. (59) On the eighth day they came to circumcise the child (*Lev.12:3*); preparing to name him Zachariah after his father, (60) but his mother answered, “Not so; he shall be called John [meaning the Grace and Mercy of the Lord: GHT 3:2].” (61) They said to her, “None of your kindred is called by this name.” (62) And to his father they made signs inquiring what he would have him called. (63) Asking for a writing tablet he wrote ‘His name is John’. And they all marvelled. (64) Immediately his mouth was opened and his tongue loosed, and he spoke, praising God. (65) Fear [awe: GHT 3:4] came upon all those living around him. Throughout all the hill country of Judea all these things were talked about; (66) and all who heard them laid them up in their hearts, saying, “What manner of child will he be?” for the hand of the Lord was indeed with him.

(67) His father Zachariah was filled with the Holy Spirit, and prophesied, saying, (68) “Blessed be the Lord God of Israel, for He hath [Thou hast: GHT 3:5] visited [opened up a fountain of blessings: Aqu.2:21] and redeemed His [Thy] people, (69) and hath raised up a horn of salvation for us in the house of His [Thy] servant David, (70) as He [Thou] spoke by the mouth of His [Thy] holy prophets from of old, (71) that we should be saved from our enemies, and from the hand of all who hate us; (72) to perform the mercy promised to our fathers, and to remember His [Thy] holy Covenant, (73) the oath which He [Thou] swore to our father Abraham, (74) to grant us that, being delivered from the hand of our enemies, we serve Him [Thee] without fear, (75) in holiness and righteousness before Him [Thee] all of our days. His promises are established: for He has brought to pass the words which holy prophets spoke of old. [Aqu.2:22] (76) And you, child, [this child: GHT 3:8] shall be called Prophet of the Most High [Holy One: Aqu.2:24]; for you [he] shall go before the Lord [Thy face, O Lord] to prepare His [Thy] ways, (77) to give knowledge of salvation to His [Thy] people [Israel; and you will preach the gospel of repentance: Aqu.2:25] by the forgiveness [blotting out: Aqu.2:25] of their sins, (78) through the bowels of mercy of our God, whereby the rising of the sun shall dawn upon us from on high [the Day Star from on high will visit us: Aqu.2:26; GHT 3:9], (79) to give light to those who sit in darkness and in the shadow of death, to guide our feet into the way of Peace.” (80)

And the child grew and became strong in spirit, and he dwelt in desert places [his mission was hidden: GHT 3:10] until the day of his manifestation to Israel.

THE GENEALOGY OF JESUS

(Matthew 1:1-17): The book of the generation of Jesus Christ, son of David, son of Abraham. (2) Abraham was the father of Isaac, Isaac father of Jacob [*Israel*], Jacob father of Judah and his brothers, (3) and Judah the father of Phares [*Perez*] and Zara by Thamar, Phares father of Hesrom [*Hezron*], Hesrom father of Aram [*Ram*], (4) Aram father of Aminadab [*Amminadab*], Aminadab father of Naasson [*Nahshon*], Naasson father of Salmon [*Salma*], (5) Salmon father of Boaz by Rachab, and Boaz father of Jobed [*Obed*] by Ruth, Jobed father of Jesse, (6) and Jesse father of David the king.

Variant spellings in brackets: the above section of the genealogy is found in Ruth 4:17-22 and 1Chron.1:34-2:15 of the Old Testament.

And David was the father of Solomon by the wife of Uriah, (7) Solomon father of Rehoboam, Rehoboam father of Abia, [*Abijah*], Abia father of Asaph [*Asa*], (8) Asaph father of Jehoshaphat, Jehoshaphat father of Joram [*Jehoram*], Joram father of Uziah [*Azariah*], (9) Uziah father of Joatham [*Jotham*], Joatham father of Achaz [*Ahaz*], Achaz father of Hezekiah, (10) Hezekiah father of Manasseh, Manasseh father of Amon, Amon father of Josiah, (11) and Josiah the father of Jechoniah [*Jeconiah*] and his brothers, at the time of the deportation to Babylon.

Again, variant spellings in brackets: this section of the genealogy is found in 1Chron.3:1-17.

Matthew omits the following three generations in his list after Joram: "Joram was the father of Ahaziah, who was the father of Joash, who was the father of Amaziah, who then was the father of Uziah (Azariah)".

(12) And after the deportation to Babylon: Jechoniah [*Jeconiah*] the father of Salathiel [*Shealtiel*], Salathiel father of Zerub'babel, (13) Zerub'babel father of Abiud [*Abihud*], Abiud father of Eliakim, Eliakim father of Azor, (14) Azor father of Sadok, Sadok father of Achim, Achim father of Eliud, (15) Eliud father of Eleazar, Eleazar father of Matthan, Matthan father of Jacob, (16) and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

Only the first two here, Jechoniah and Salathiel, are mentioned in Old Testament genealogies, in 1Chron.3:17-19. Among the rest of the names, there is an Abihud stated in 1Chron.8:1-3 to be the son of Bela, the son of Benjamin, but not Abihud the son of Zerub'babel.

(17) So all the generations from Abraham to David were fourteen in number, and from David to the deportation to Babylon fourteen in number, and from the deportation to Babylon to the Christ fourteen in number.

The arithmetic is incorrect: from the foregoing it is seen that the numbers are 14+17+13. The observations above indicate that Matthew's genealogical scheme is somewhat contrived.

(Luke 3:23-38): When He began His ministry, Jesus was about thirty years of age, being the son, as was supposed [indeed: GHT 8:8], of Joseph, son of Eli, (24) son of Matthat, son of Levi, son of Melchi, son of Jannai, son of Joseph, (25) son of Mattathias, son of Amos, son of Naum, son of Hesli, son of Naggai, (26) son of Maath, son of Mattathias, son of Semein, son of Josech, son of Joda, (27) son of Joanan, son of Rhesa, son of Zerub'babel, son of Salathiel, son of Neri, (28) son of Melchi, son of Addi, the son of Kosam, son of Elmadam, son of Er, (29) son of Joshua, son of Eliezer, son of Jorim, son of Matthat, son of Levi, (30) son of Simeon, son of Judah, son of Joseph, son of Jonam, son of Eliakim, (31) son of Melea, son of Menna, son of Mattatha, son of Nathan, son of David, (32) son of Jesse, son of Jobed, son of Boaz, son of Salmon, son of Naasson, (33) son

of Aminadab, son of Admin, son of Arni (*cf. Matt.1:3-4 – one son Aram, not Admin and Arni*), son of Hesrom, son of Phares, son of Judah, (34) son of Jacob, son of Isaac, son of Abraham, son of Terafi, son of Nahor, (35) son of Serug, son of Reu, son of Peleg, son of Eber, son of Shelaifi, (36) son of Cainan*, son of Arphaxad, son of Shem, son of Noah, son of Lamech, (37) son of Methuselah, son of Enoch, son of Jared, son of Mahalaleel, the son of Kenan, (38) the son of Enos, the son of Seth, the son of Adam, the son of God. (*Some of the names have variant spellings: see the notes to Matthew's genealogy.*)

**Cainan is absent from the Heb. of Gen.11:12: Luke is quoting the Gk. LXX, in error here.*

The dichotomy between the genealogies of Matthew and Luke is apparent for all to see, terminating in Joseph the father of Jesus having a different descent in each genealogy and therefore a different father himself. To recap, these two Gospels share a common pedigree from Abraham only as far as King David, from which point they diverge. Matthew's line continues through David's son Solomon, whereas Luke's line continues through David's son Nathan. These two independent strands do not meet in a resolution, even when they arrive at Joseph the father of Jesus, simply because there appear to be two different fathers owning that name. Of the two Gospel writers, it is obvious Luke is aware of some sort of issue with Joseph, as he remarks that it was only supposed that Eli was Joseph's father, and Matthew's Joseph having Jacob in place of Eli.

The Fifth Gospel of Rudolf Steiner demonstrates that Jesus' siblings, those mentioned in the standard account, were actually His step-brothers and sisters, which served to set Him apart even more as a unique human being. Steiner offers a unique explanation which provides a solution to the riddle of the divergent genealogies. However, this is outside the scope of this volume, as it involves an exceptionally deep esoteric approach to the subject.

The Infancy Gospel of James is a source which mentions that Joseph already had children when Jesus was born: see the note under Luke 2:4-5 below (p55).

(Nazarene 8:8-9) ... the son of Joseph and Mary; but after the Spirit, the Christ, the Son of God, the Father and Mother Eternal. (9) And Joseph was the son of Jacob and Elisheba, and Mary was the daughter of Eli called Joachim, and Anna, who were the children of David and Bathsheba, of Judah and Shela (should be Shua: Gen.38:2), of Jacob and Leah, of Isaac and Rebekah, of Abraham and Sarah, of Seth and Maat (a name not in the Old Testament), of Adam and Eve, who were the children of God (or Adonai Elohim).

THE ADDRESS OF THE ANGEL TO JOSEPH (Matt.1:18-25)

(18) Now the birth of Jesus Christ took place in this manner: when His mother Mary was betrothed to Joseph, before they came together she was found to be carrying a child by the act of the Holy Spirit. (19) Her husband Joseph, being a just man and unwilling to put her to open shame, resolved to divorce her secretly. (20) But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary as thy wife, for that which is begotten in her is of the Holy Spirit. (21) She will bear a son, and thou shalt call His name Jesus, for He will save His people from their sins." (22) All this took place to fulfil what the Lord had spoken by the prophet: (23) "Behold, a virgin shall conceive and bear a son, and they shall call His name Emmanuel", which means God with us [Isa.7:14]. (24) Then being aroused from sleep Joseph did as the angel of the Lord had bidden him, and took his wife, (25) but he knew her not until she had borne her firstborn son; and he called His name Jesus.

THE BIRTH OF JESUS IN BETHLEHEM (Luke 2:1-39)

– on the Feast of Trumpets (Rosh Ha-Shanah, 1st Tishri), on 8th September in 3BC

Now in those days a decree was issued from Caesar Augustus, that the whole of the inhabited world should be enrolled. (2) This was the first census, when Cyrenius [Latin: *Quirinius*] was Governor of Syria (*during his first Governorship, from 4BC to 2BC, jointly with Sentius Saturninus. He had a second (sole) Governorship in 6-7AD*). (3) All [the people of Syria: GHT 4:1] went to be enrolled, each to his own town. (4) So Joseph [with Mary: GHT 4:2] also went up from Galilee, from the town of Nazareth*, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, (5) to be enrolled with Mary his betrothed, who was with child. *from Matt.2:23 (below, p66) he must have left Nazareth, then returned to it.

[Joseph said, "I will enrol my sons*, but this child: what shall I do with her? Shall I enrol her as my wife? I am ashamed to do this. As my daughter? The children of Israel know she is not my daughter. This day of the Lord will need to turn out as He wills it." IGJ]

**He was a widower, and this has special significance in light of Rudolf Steiner's deeply esoteric explanation of Joseph's family relationship which he set down in The Fifth Gospel.*

Mary greatly desired to see Elisabeth, and she and Joseph turned towards the Judean hills. The day was spent when they arrived in Bethlehem, and they looked for a place to stay the night. But Bethlehem was thronged with people going to Jerusalem (*this was the time of the Jewish Fall feasts*), and the inns and homes were filled with guests, so Joseph and his wife could find no place to rest. [Aqu.3:1-3] (6) It was while they were there that the time came for her to give birth. (7) And she brought forth her first-born son [in a cave: GHT 4:3] and wrapped him in swathing clothes, and [having found no place to shelter except in a cave where animals were kept: Aqu.3:3] laid him in a manger, because there was no place for them in the inn.

At midnight there was a cry: "A child is born in yonder cave among the animals. Behold, the promised Son of Man has been born!" And strangers took up the little one and wrapped Him in the dainty robes which Mary had prepared and laid him in a trough from which the beasts of burden fed. Three persons clad in garments white as snow came in and stood before the child, and said, "All strength, all Wisdom, and all Love be thine, O Emmanuel." [Aqu.3:4-7]

And behold, the cave was filled with lights, twelve on each side, bright as the sun in its glory. And there in the cave were an ox, a horse, an ass, and a sheep, and beneath the manger a cat with her little ones, and there were also doves overhead, and each had its mate after its kind, the male with the female. Thus was He born in the midst of animals which, through the redemption of man from ignorance and selfishness, He came to redeem from their sufferings by the manifestation of the sons and daughters of the Most High. [GHT 4:3-5]

They stood in the cave, and a cloud overshadowed it. The midwife said, "My soul is magnified today, for my eyes have beheld a mystery: a Saviour has been born to Israel. Then the cloud dissipated from the cave, and a great light appeared inside it, so that their eyes could not bear it. After a time this light withdrew, and a baby became visible. It came towards its mother Mary and suckled on her breast. [Infancy Gospel of James]

(The midwife proceeds to verify physically that Mary's virginity has been unaffected, since she had been apprised of the promise of the angel. Finding her investigation answered in the affirmative, Salome fell into a state of anguish at the thought she had displayed a lack of belief in the divine promise, but she was comforted by the appearance of an angel.)

The following passage from the *Latin Infancy Gospel* gives a further description of Jesus' birth, and is included solely for the exquisite nature of the scene before the midwife:

“When I entered to the maiden (Mary) I found her face looking upward: she was inclined toward Heaven and speaking to herself. When I had come to her I said to her, ‘Daughter, tell me, do you not feel some pain...?’ She, however, as if she heard nothing, remained immobile like solid rock, intent on Heaven...When the light had come forth, Mary worshipped Him to whom she saw she had given birth. The child Himself, like the sun, shone bright, beautiful, and was most delightful to see, because He alone appeared as peace, soothing the whole world...The cave was filled by the bright light, together with a most sweet odour...I stood stupefied and amazed. Awe grasped me. I was gazing intently at the fantastically bright light which had been born. The light, however, shrank, imitated the shape of an infant, then immediately became outwardly an infant in the usual manner of born infants. I became bold and leaned over to touch Him. I lifted Him in my hands with great awe, and I was terrified because He had no weight like other babies who are born. I looked at Him closely: there was no blemish on Him, but He was in His body totally shining, just as the dew of the most high God. He was light to carry, splendid to see. For a while I was amazed at Him because he did not cry as new-born children are supposed to. While I held Him, looking into His face, He laughed at me with a most joyful laugh, and opening His eyes, He looked intently at me. Suddenly, a great light came forth from His eyes like a great flash of lightning.” [LIG, tr. M R James]

(8) In that region of the country [hills of Bethlehem: Aqu.3:8] were flocks of sheep in the fields, with shepherds keeping watch over them during the night. The shepherds were devout, they were men of prayer, and they were waiting for a strong deliverer to come. [Aqu.3:9] (9) And an angel of the Lord descended to them [a man clad in garments white as snow: Aqu.3:10], and the Glory of the Lord shone around them, and they were filled with great fear. (10) The angel said to them, “Do not be afraid; for behold, I am announcing to thee a great joy which will visit all the people; (11) for to thee is born this day a Saviour who is Christ the Lord, in the city of David. At midnight in a cave in Bethlehem has been born the prophet and the King that you have long been waiting for. [Aqu.3:11] (12) And this is a sign for thee: thou wilt find the baby wrapped in swathing clothes and lying in a manger.” (13) Suddenly there with the angel appeared a multitude of the heavenly host praising God and saying, (14) “Glory to God in the highest, and on earth peace among men of goodwill (or: on earth peace; among men goodwill).”

(15) When the angels departed from them into heaven the shepherds said to one another, “Let us go over to Bethlehem [to the cave: Aqu.3:14] and see this thing that has come to pass [and honour Him whom men called Emmanuel: Aqu.3:14], which the Lord has made known to us.” (16) They came with haste, and found Mary and Joseph [in the cave: GHT 4:10], and the baby lying in a manger.* (17) When they saw this they spread the news which had been told them concerning this child; (18) and all who heard it wondered at what the shepherds told them. (19) But Mary kept all these things, meditating over them in her heart. (20) The shepherds returned [to their fields: GHT 4:11], glorifying and praising God for all they had heard and seen, as had been told them. When the morning arrived, a shepherdess whose home was near prepared a room for Mary, Joseph, and the child; and here they stayed for many days. Joseph sent a messenger in haste to Zachariah and Elisabeth to tell them their child had been born in Bethlehem. Zachariah and Elisabeth took John with them and came to Bethlehem with words of cheer. And Mary and Elisabeth recounted all the wondrous things that had transpired, and the people joined with them in praising God. [Aqu.3:15-18]

(21) At the end of eight days, when He was circumcised, He was called Jesus, the name given by the angel before He was conceived in the womb. When He was forty days old Mary took her son up to the Temple in Jerusalem, and He was consecrated by the priest. [Aqu.4:1] (22) And when the days were completed of their [her: GHT 4:12] purification according to the law of

Moses, they brought Him to Jerusalem [the Temple] to present Him to the Lord, (23) as it is written in the law of the Lord, "Every male that opens the womb shall be called holy to the Lord" [Exod.13:2], (24) and for Mary to offer for herself a sacrifice according to what is said in the law of the Lord, "A pair of turtledoves, or two young pigeons." [Levit.12:1-8]

(Reference to Luke 2:24 in the Nazarene Gospel is omitted in accordance with the important teaching of Jesus in this Gospel that, as with divorce which Moses allowed only because of the hardness in men's hearts, the killing and sacrificing of animals and birds is an abomination to God, and had no part in the inception of true worship of the Most High. Given that this is indeed long-abandoned truth which Jesus retrieved during His ministry, it renders suspect the report of the nature of Mary's sacrifice in Luke 2:24.)

* The *Infancy Gospel of Pseudo-Matthew* says that Mary was in the cave three days, and then went out of it into a stable, where she placed Jesus in a manger (feeding trough), staying there for a further three days. It also says that an ox and a donkey worshipped the baby, thus fulfilling prophecies in Isaiah and Habakkuk.

(25) Now there was a man in Jerusalem, whose name was Simeon, and this man was just and devout, looking for the consolation [comfort, solace] of Israel, and the Holy Spirit was upon him. (26) It had been revealed to him by the Holy Spirit that he would not see death before he should see the Christ of the Lord [since his early youth he had been looking for Emmanuel to come, and had prayed this way: Aqu.4:4].* (27) Inspired by the Spirit he came into the Temple; and when the parents brought in the child Jesus, to act for Him according to the custom of the law, (28) [he beheld the child clothed in light, and: GHT 4:14] he took Him up in his arms, and praised God and said, (29) "Lord, release now Thy servant to depart in peace, according to Thy word; (30) for mine eyes have seen Thy Salvation (31) which Thou hast prepared before the face of all peoples, (32) a Light for revelation to the nations, and Glory to Thy people Israel." (33) Joseph His father and His mother marvelled at what was spoken of Him. (34) And Simeon blessed them and said to Mary His mother, "Behold, this child is set for the fall and rising again of many in Israel, and for a sign that will be spoken against [this child will bring a sword upon my people Israel, and all the world; but He will break the sword and then the nations will learn war no more: Aqu.4:6]. (35) A sword will pierce through your own soul also, that thoughts of many hearts may be revealed." The cross of the Master I see upon the forehead of this child, and He will conquer by this sign." [Aqu.4:7]

*Technically, Jesus of Nazareth did not become Jesus Christ until His baptism by John.

(36) There was a prophetess, Anna, daughter of Phanuel, of the tribe of Asher; she was of a great age, having lived with a husband seven years from her virginity, (37) and she was now a widow of about eighty-four. She did not depart from the Temple, serving with fasting and prayer night and day. (38) And being there in that place at the same moment she [likewise: GHT 4:18] gave thanks to God, and spoke of Him to all who were looking for redemption in [Judea and] Jerusalem. When she saw the infant Jesus she exclaimed, "Behold Emmanuel! Behold the signet cross of the Messiah on his brow. Then the woman knelt to worship Him, to say 'God with us, Emmanuel'. But one, a master clothed in white, appeared and said, "Good woman, refrain: take heed to what you are doing. You may not worship man: this is idolatry.* This child is man, the Son of Man, and worthy of all praise. But it is God you shall adore and worship; Him only shall you serve." The woman rose and bowed her head in thankfulness and worshipped God. [Aqu.4:9-13] *Yet the wise men from the east worshipped Him: see Matt.2:11 below.

(39) When they had performed everything according to the law of the Lord, Mary, Joseph, and the child returned [for one more night to the place of His birth, (then): GHT 4:18] to Galilee, to

their own city, Nazareth. (*This makes sense if their journey back to Nazareth was not immediately after v38 but from Bethlehem where they already were, and after some delay {attested by Aqu.12:25 {p66}: Joseph did not settle in Nazareth until Matt.2:23 {also p66}.}*)

VISIT OF THE MAGI, AND THE MASSACRE OF THE INFANTS (Matt.2:1-18)

Beyond the river Euphrates lived the Magians: these were wise men, they could read the language of the stars, and they divined that one, a master soul, had been born: they saw His star above Jerusalem. There were three among the Magian priests who longed to see the master of the coming Age. They took costly gifts and hastened westwards in search of Him, the new-born King, that they might honour Him. One took gold, the symbol of nobility; another myrrh, the symbol of dominion and of power; the third took frankincense, the symbol of the wisdom of the sage. When the Magians reached Jerusalem the people were amazed, and wondered who they were and why they had come. [Aqu.5:1-4] (*v3 also after v15 in Matt.2:11 below.*)

Now when Jesus had been born in Bethlehem in Judea in the days of Herod the king (*in September of 3BC*), behold, wise men from the east came to Jerusalem, [*who had purified themselves and tasted neither flesh nor strong drink, that they might find the Christ* whom they sought: GHT 5:1*] saying, (2) "Where is He who has been born King of the Jews? For we have seen His star in the east [*we in the east have seen His star: GHT 5:1*], and have come to worship Him." (*They arrived in late December in 2BC.*) (3) When Herod the king heard this, he was vexed, and all Jerusalem with him [*the very throne of Herod seemed to shake: Aqu.5:5*]. (4) And having assembled all the chief priests and scribes of the people, he enquired of them where the Christ was to be born. (5) They told him, "In Bethlehem of Judea; for this is what is written by the prophet: (6) 'And thou, O Bethlehem, in the land of Judah, art by no means least among the rulers of Judah; for from thee shall come a ruler who will govern my people Israel.' [*Mic.5:2*]"

**see the note above at Luke 2:26, p57.*

(7) Then Herod [*sent a courtier to: Aqu.5:6*] summoned the wise men secretly [*to bring the Magian priests to his court. When they were there they again asked, "Where is the new-born King? While beyond the river Euphrates we saw His star rise, and we have come to honour Him." And Herod turned white with fear: Aqu.5:6-8a*], and questioned them closely what time the star appeared.

"*What sign did you see concerning the king who has been born?" The wise men said, "We saw a magnificent star shining among the stars and overshadowing them, so that the other stars disappeared. Thus we knew that a king had been born in Israel, and we have come to worship Him." [IGJ]*

(A few months prior to the visit of the Magi, in the summer of 2BC, and verified by astronomical data, there was a very rare conjunction of the two brightest planets in the sky, Venus and Jupiter, and they were so close that through a telescope the disc of Venus would have been seen partially occulting that of Jupiter, presenting as one veritable shining jewel in the heavens. Further, prior to that, just before Jesus' birth in the Fall of 3BC, the same planets were in the same conjunction, close enough for them to perform the same phenomenon. These planetary movements that the Magi saw are surely linked to the star. For this to occur once was an extremely rare event; yet it happened not once, but twice in the space of a few months.)

[Herod was in dread that the priests might be plotting to restore the kingdom of the Jews, so he was resolved to know more about this child that he had been told was born to be a king. Accordingly he told the Magian priests to stay in the city for a while, and he would then tell them all about the king. He summoned the Jewish masters of the law to council and asked them, "What

have the prophets of the Jews said about such a one?" The Jewish masters answered him: "The prophets long ago foretold that One would come to rule the tribes of Israel, and that this Messiah would be born in Bethlehem." They added: "The prophet Micah wrote, 'O Bethlehem of Judea, though an insignificant place in the hills, out of you will come forth One to rule my people, Israel; yea, a prophet who lived in olden times.' [Mic.5:2]" Then Herod called the Magian priests again: Aqu.5:8b-13a].

(8) He sent them to Bethlehem, saying, "Go and search carefully for the child, and when you have found him bring me word, that I too may come and worship him." (9) When they had heard the king they went their way; and lo, the star which they had seen in the east [which the Magi of the east had seen: GHT 5:5] went before them, till it came to rest [came and shone] over where the child was [it stood over the entrance to the cave*: IGJ] [and the star had the appearance of six rays] (compare GHT 8:2 inserted in the passage describing Jesus' baptism in Aqu. Ch.64 below, p82; and GHT 46:5,6 inserted in the passage describing the Transfiguration of Jesus in Aqu. Ch.129 below, p191). (10) When they saw the star, they rejoiced exceedingly with great joy.

*Cave? See the note below.

And as they went on their way with their camels and asses laden with gifts, their eyes fixed on the heavens seeking the child by the star, they became unmindful of their weary beasts which had borne the burden and heat of the day, and were thirsty and fainting. And the star became hidden from their sight. They stood and gazed in vain, then at each other perplexed. Then the plight of their camels and asses came to their minds and they hastened to remove their heavy loads in order to give them rest. Now not far from Bethlehem there was a well by the way. And as they bent down to draw water for their beasts, lo, the star which they had lost sight of reappeared, reflected in the stillness of the water. When they saw it they rejoiced exceedingly, and they praised the Lord, who had shown His mercy to them as they showed mercy to their thirsty beasts. [GHT 5:6-8]

Now while they were nearing Bethlehem, they attracted a considerable company of people. As they approached where... [GHT 5:9]

The following passage is from the *Gospel According to the Hebrews*, and this is also incorporated into some versions of the GHT, with 5:9 added above to provide a connection in the narrative:

...Joseph abode, he looked out and saw a crowd of pilgrims coming towards him in the cave*, and he said, "I will go out to meet them." He said to Simeon, "These people appear to be soothsayers, for I see them looking up to the heavens and conferring among each other. They must be strangers from afar, for their appearance is unfamiliar to us; their apparel is very rich, and their complexion is dark. Their heads are covered with caps, their garments are silken, and they have breeches covering their legs. They have halted and are gazing in our direction. Now they are moving again and are coming towards us." When they were face to face with him, the three leading the whole group of people introduced themselves as Melchus, Caspar, and Phadizarda (cf. Melchior, Gaspar, Balthazar) [GAH 2:11-14, GHT 5:9-10].

*Cave? This is contrary to both Matthew and the *Aquarian* account below stating they were now in the home of a shepherdess.

(Aqu.Ch.38 patently offers a correction here. It gives the names of the Magi who visited Jesus as Hor, Lun, and Mer, and these hailed from Persepolis; but it also cites three others, distinct from but associated with them, 'wise men' north of Persepolis, giving their names as Kaspar, Zara, and Melzone. Perhaps all six made the journey to Bethlehem.)

(11) [Finding the shepherdess's home and: Aqu.5:15] entering the house they saw the child with Mary His mother, and they fell down and worshipped Him. Then, opening their treasures,

they offered him gifts, one gold [the symbol of nobility: Aqu.5:3], one frankincense [a sweet-smelling resin incense, the symbol of the wisdom of the sage], and the other myrrh [an aromatic oil, the symbol of dominion and power].

These Magian priests could read the hearts of men: they read the wickedness of the heart of Herod, and knew that he had sworn to kill the new-born King. So they told the secret to the parents of the child, and pressed them to flee beyond reach of harm. [Aqu.5:17-18] (12) And being warned in a dream (presumably to confirm the urging of the Magi, or vice versa) not to return to Herod, they departed to their country by another way [not through Jerusalem: Aqu.5:19]. *And they kindled a fire according to their custom and worshipped the Creator in the flame.* [GHT 5:12]

(13) Now when they had departed, behold, [Gabriel: GHT 5:13], an angel of the Lord appeared to Joseph in a dream and said, "Rise, take the child and His mother, and flee into Egypt, and stay there until I tell thee; for Herod is about to search for the child, to destroy Him." (14) So he arose and took the child and His mother by night, and departed for Egypt, (15) and stayed [in ancient Zoan with Elihu and Salome: Aqu.5:20] (Zoan {today call Tanis} is located in the east of the Nile delta. It is mentioned 7 times in the Old Testament.) until the death of Herod (he died in 1BC, not in 4BC).^{*} This was to fulfil what the Lord had spoken by the prophet, "Out of Egypt have I called my Son." [Hos.11:1]

^{*}the GHT at 5:14 says "for about seven years", but this conflicts with the available time sequence. The Apocryphal N.T. says they were in Egypt three years [VIII:12]. See Matt.2:19-21 below, p66: perhaps Joseph took his family back after a space of some months after the angel's instruction. The A.N.T. says (IX:1,8) he went to Bethlehem first: compare Matt.2:21-23, and the note regarding moving north to Nazareth at a later point.

(16) Then Herod, when he saw that he had been tricked by the wise men, was in a furious rage. [And then his courtiers told him of a second child in Bethlehem, one born to go before and to prepare the people to receive the King. This intensified Herod's anger further and he called his guards: Aqu.6:1-3], and he sent them to slay [the infant John as well as Jesus who was born to be a king. He instructed them: "Make no mistake: ensure you slay these claimants to my throne." He told them to slay: Aqu.6:3] all the male children in Bethlehem and in the surrounding area who were two years old or under, according to the time which he had ascertained from the wise men. The guards went forth and did what Herod had ordered them to do. [Aqu.6:5] (17) Then was fulfilled what was spoken by the prophet Jeremiah: (18) "A voice was heard in Ramah (a town of Benjamin nearby)^{*}, referencing the captivity and exile of Jeremiah and the Jews: Jer.40:1), wailing and great lamentation, Rachel weeping for her children: she refused to be comforted, because they were no more." [Jer.31:15] ^{*}now Er-Ram, a few miles north of Jerusalem.

THE DEATH OF ZACHARIAH (Aquarian 6:6-23)

(6) Elisabeth, who was still in Jerusalem with her son John, was unaware that Herod sought to slay her son (who was around 21 months old), but as soon as she knew she took the infant John and hastened into the hills. (7) The murderous guards were near, and pressed hard upon where she was; but knowing the secret caves in the hills, she was able to hide herself and John in one of them until the guards had gone. (8) Their cruel task completed, the guards returned and reported back to the king. (9) They told him, "We know we have slain the infant king; but we could not find John his harbinger." (10) The king was angry with his guards for failing to slay the infant John, and he sent them to the tower in chains. (11) Other guards were sent to Zachariah, father of the harbinger, while he was serving in the Holy Place of the Temple, and told to say to him,

“The king demands that you tell him where your son is.” (12) But Zachariah did not know, replying, “I am a minister of God, a servant in the Holy Place [continually: GHT 5:15]; how can I know where he has been taken to?” (13) When the guards returned and repeated Zachariah’s reply, the king was enraged, and said, (14) “Go back, and tell that wily priest that he is in my power; that if he fails to tell the truth and does not reveal the hiding place of John his son, then he shall die.” (15) The guards returned and informed the priest what the king had warned him. (16) Zachariah replied: “I can but give my life for truth: and if the king does shed my blood the Lord will receive my soul [for you will have shed the blood of the innocent: GHT 5:16].” (17) The guards again went back and told the king what Zachariah said. (18) Now Zachariah was standing before the altar in the Holy Place engaged in prayer. (19) A guard approached and thrust him through with a dagger. He fell and died before the curtain of the sanctuary of the Lord. (20) And when the hour of salutation arrived, for Zachariah blessed the priests daily, he did not come. (21) After waiting a long time [everyone grew afraid. But one of the priests took courage and entered the sanctuary, and he saw blood at the side of the altar: IGJ], and there they found the body of Zachariah. [Then a voice was heard: “Zachariah is slain, and his blood shall not be washed away until his avenger shall come.” IGJ] (22) In all the land there was profound grief. [After a time the priests cast lots, and the lot fell upon Simeon, and he took his place: GHT 5:17, IGJ] (23) It then transpired shortly after, that Herod was found sat on his throne motionless: he was dead (in 1BC, not 4BC). His sons reigned in his stead.

MARY AND ELISABETH TAUGHT BY ELIHU AND SALOME (Aquarian Chapters 7 to 12)

(Agu. 7): The son of Herod, Archelaus, now reigned in Jerusalem (from 1BC). He was a selfish and cruel king: he put to death all who did not honour him. (2) He called in council all the wisest men and asked them about infant claimants to his throne. (3) The council replied that both John and Jesus were dead, and this satisfied him. (4) Joseph, Mary, and their Son were in Egypt in Zoan, and John was with his mother in the hills of Judea. (5) Elihu and Salome (see Aqu.5:20 above) sent messengers in haste to find Elisabeth and John, and they brought them to Zoan. (6) Now Mary and Elisabeth greatly marvelled at how they had found themselves protected from harm. (7) Elihu said, “It is no strange thing; there are no random happenstances: law governs everything that happens. (8) It was ordained from distant ages that you should be with us, and that you should be taught in this sacred school.” (9) Elihu and Salome led out Mary and Elisabeth to the sacred grove where they were accustomed to teach. (10) Elihu said to them, “You may esteem yourselves three times blessed, for you have been chosen as mothers of sons promised long ago, (11) who are ordained to lay in solid rock a sure foundation stone on which the Temple of the perfect Man shall rest – a Temple that shall never be destroyed. (12) We measure time by cyclical Ages, and we regard the gate to every Age a milestone in the journey of the race. (13) An Age has passed; the gate to another Age flies open at the touch of time. This Age is the preparation Age of Soul, the Kingdom of Emmanuel, of God in man. (14) These your sons will be the first to spread the news, and to preach the gospel of good will to men, and peace on earth. (15) A mighty work is theirs; for carnal men refuse the Light; they love the dark, and when the Light shines in the dark they do not comprehend it. (16) We call these sons Revelators of the Light. But they first must receive the Light before they can reveal it. (17) You must teach your sons, and set their souls on fire with love and holy zeal, and cause them to become conscious of their missions to the sons of men. (18) Teach them that (in the beginning) God and man were one, but that on account of carnal thoughts, words, and deeds, man tore himself away from God and

debased himself. (19) Teach them that the Holy Spirit seeks to restore oneness, recreating harmony and peace: (20) that nothing except Love can make them one; that God so loved the world that He has clothed His Son in flesh so that man may comprehend it. (21) The only Saviour of the world is Love, and Jesus, the son of Mary (*note: Levi has Elifu addressing Mary in the third person, instead of "Jesus, your own son, Mary"*), has appeared to manifest that Love to men. (22) Now Love cannot be manifest until its way has been prepared, and nothing but Purity can rend the rocks, level lofty hills, and fill up the valleys. (23) But men do not comprehend Purity: therefore it must also appear in the form of flesh. (24) And you, Elisabeth, are blessed because your son is Purity made in flesh, and he shall open the way for Love. (25) This Age will comprehend little of the works of Purity and Love. But not one word is lost, for in the Book of God's Remembrance (*Levi's term for the Akashic Record*) is indelibly inscribed every thought, word, and deed. (26) When the world is ready to receive it, God will send a messenger to open the Book and transmit from its sacred pages all the messages of Purity and Love. (27) Then every man on earth will read the words of Life in his own language; and men will see the Light, they will walk in the Light, and they will be the Light. (28) And man will again be one with God."

(Agu.8): Elifu again met his pupils in the sacred grove. He said to them: (2) "No man lives solely unto himself: for every living thing is bound by cords to every other living thing. (3) Blessed are the pure in heart, for they will love without demanding love in return. (4) They will not do to other men what they would not have other men do to them. (5) There are two selves in every man: the higher self and the lower self. (6) The higher self is the human spirit clothed with the soul, fashioned in the form of God. (7) The lower self is the carnal self, the body of desires. It is a distortion of the higher self, warped by the murky ethers of the flesh. (8) The lower self is an illusion, and it will pass away. The higher self is God in man, and this does not pass away. (9) The higher self embodies Truth; but the lower self reverses Truth and thus manifests falsehood. (10) The higher self is Justice, Mercy, Love, and the upholding of Right; the lower self is everything the higher self is not. (11) The lower self breeds hatred, slander, lewdness, murder, theft, and everything that harms. The higher self is mother of the virtues and harmonies of life. (12) The lower self is rich in promises, but poor in true blessedness and peace: it offers pleasure, joy, and the satisfaction of gain, but it actually gives unrest, misery, and death. (13) It gives men apples that are lovely to the eye and of a pleasant aroma, but inside their cores are full of bitterness and gall. (14) If you asked me what things to study, I would reply, 'Yourselves'. And when you had studied yourselves well and asked me what to study next, I would reply, 'Yourselves'. (15) He who knows intimately his lower self, understands the illusions of the world, recognises what things are ephemeral and pass away, and he who also knows his higher self, this man knows God, and he has learned what things do not pass away. (16) Three times blessed is the man who has made Purity and Love his own: such a man has been ransomed from the perils of the lower self, and he has become his higher self. (17) Men seek salvation from evils that they regard as living terrors from the world below; and they have gods that are nothing but demons in disguise: gods that are all powerful, yet filled with jealousy, hate, and lust: (18) whose approval and favour must be purchased with costly sacrifices of fruits; nay, of the lives of birds and animals, even the lives of men. (19) Yet these gods have no ears to hear, no eyes to see, no heart to sympathise, no power to save. (20) Such evil is a myth; these gods are made out of air, clothed merely with the shadows of human thought. (21) The only devil man is to be redeemed from is his lower self. If man would find where his devil springs from, he must look within; his devil's name is his lower self. (22) If man would find his saviour, he must again look within. And when his demon self has been dethroned, the saviour, who is Love, will be exalted to the throne of

power. (23) The David of the Light is Purity, who slays the strong Goliath of the dark, and sets the saviour Love upon the throne.”

(Agu.9): Salome taught the lesson of the day. She said, “No times are alike. Today the words of a man may have the greatest power; tomorrow a woman will teach best. (2) In all areas of life, a man and a woman should walk hand in hand; the one without the other is but a half – each has a work to perform. (3) But teach others all things: and everything has its own time and season. The sun and the moon have lessons of their own for men; but each one teaches at the appointed time. (4) The lessons of the sun will fall down on human hearts like withered leaves upon a stream if given in the season of the moon: and the same with the lessons of the moon and the stars. (5) Today one walks in gloom, downhearted and oppressed; tomorrow the same person finds himself full of joy. (6) Today the heavens seem full of blessedness and hope; tomorrow hope has fled, and every plan and purpose has come to nothing. (7) Today one wants to curse the very ground he is stood on; tomorrow he is full of love and praise. (8) Today one hates and scorns and envies, and is jealous of the child he loves; tomorrow he has risen above his carnal self and breathes forth gladness and good will. (9) Men wonder a thousand times why both their heights and depths, their light hearts and heavy hearts, are their common lot. (10) They do not know that everywhere are teachers, each busy with a God-appointed task, driving home Truth to human hearts. (11) The Truth is the Truth, and every man receives the lessons that he needs.” (12) Mary said, “Today I am visited with great exaltation: my thoughts, and the whole of my life, seem lifted on high. Why am I inspired this way?” (13) Salome replied, “This is a day of exaltation for you: a day of worship and of praise: a day when we may in a measure comprehend our Father-God. (14) Let us study God: the One, the Three, the Seven. (15) Before the worlds came into being, all things were One: Spirit, universal Breath. (16) Spirit breathed, and that which was not manifest became the Fire and Thought of heaven, the Father-God and the Mother-God. (17) And when the Fire and Thought of heaven breathed in union, their Son, their only Son, came into being. This Son is Love, whom men have called the Christ. (18) Men called the Thought of heaven the Holy Spirit. (19) And when the triune God breathed forth, behold, seven spirits stood before the throne. These are the Elohim, the creative spirits of the universe. (20) And these are they who said, ‘Let us make man’: and in their image was made Man. (21) In early Ages of the world those who dwelt in the farther East said, ‘Tao is the name of the universal Spirit.’ And in the ancient books we read: (22) ‘No manifesting form has Tao Great, yet he made and keeps the heavens and the earth. (23) Tao Great has no passion, yet he causes the sun and moon and stars to rise and set. (24) Tao Great has no name, yet he causes all things to grow: he brings in season both seed-time and harvest. (25) Tao Great was One: One became the Two: the Two became the Three: the Three unfolded the Seven, which filled the universe with manifests. (26) And Tao Great bestows unto all, the evil and the good, the rain, the dew, the sunshine, and the flowers: from his rich store he feeds them all.’ (27) And in the same book we read of Man: ‘He has a spirit knit to Tao Great: a soul which lives within the seven spirits of Tao Great; and a body of desires that springs up from the soil of flesh. (28) Now spirit loves the pure, the good, the true; the body of desires extols the selfish self. The soul thus becomes the battle ground between the two. (29) Blessed is the man whose spirit is triumphant, whose lower self is purified; whose soul is cleansed, becoming fit to be the council chamber of the manifests of Tao Great.’ ” (30) Thus closed the lesson of Salome.

(Aqu.10): Elifu taught: he said, "In ancient times a people in the East were worshippers of God, the One, whom they called Brahm. (2) Their laws were just; they lived in peace; they perceived the Light within; they walked in the way of Wisdom. (3) But priests with carnal aims arose, who changed the laws to suit the carnal mind. They bound heavy burdens on the poor, and scorned the rules which stood for right. In this way the Brahmins became corrupt. (4) But in the darkness of that Age there were a few great masters who stood unmoved. They loved the name of Brahm: they were great beacon lights before the world. (5) They preserved inviolate the wisdom of their holy Brahm, and you may read this wisdom in their sacred books. (6) Brahm was known in Chaldea: a pious worshipper of Brahm named Terah lived in Ur. His son was so devoted to the Brahmic faith that his name was A-Brahm (*Gen.11:26*). (*The traditional biblical understanding of the name of Abraham focuses on its Hebrew meanings "exalted father" (Abram) and "father of a multitude" (Abraham). Archaeological and other research reveals grounds for discerning a connection back to the Hindu Brahm.*) He was set apart to be the father of the Hebrew race. (7) Now Terah took his wife and sons and all his flocks and herds to Haran in the West: and in this place he died (*Gen.11:32*). (8) And Abram took the flocks and herds, and journeyed further west with his kindred. (9) When he reached the Oaks of Morah [*Moreh: Gen.12:6*] in the land of Canaan, he pitched his tent, and there abode. (10) A famine swept through the land, and Abram took his kindred and his flocks and herds, and went into Egypt. And in these fertile plains of Zoan he pitched his tent where he lived. (11) Men still mark the place where Abram lived – across the plain. (12) You ask why Abram went into Egypt. This is the cradle land of the initiate: all secret things belong to Egypt. And this is why the masters come. (13) In Zoan Abram taught the science of the stars, and in the sacred temple there he learned the wisdom of the wise. (14) When all his lessons were learned he took his kindred and his flocks and herds and journeyed back to Canaan, and in the plains of Mamre pitched his tent, where he settled, and where he died (*Gen.25:9*). (15) Records of his life and works, and those of his sons and of the tribes of Israel, are well preserved in sacred books of the Jews. (16) In Persia Brahm was known, and feared. Men regarded him as the One, the causeless Cause of all that is: he was sacred to them, as Tao is to those who dwell in the farther East. (17) The people lived in peace, and justice ruled. (18) But also in Persia, as in other lands, priests arose who were imbued with self regard and selfish desires, who were an affront to Force, Intelligence, and Love. (19) Religion grew corrupt, and birds, beasts, and creeping things were lifted up as gods. (20) In the course of time a man of stature appeared in flesh, whom men called Zarathustra. (21) He beheld the causeless Spirit, high and exalted: he saw the weakness of all gods which were set up by man. (22) He spoke and all Persia listened: and when he pronounced, "One God, one people, and one shrine, the altars of their idols fell, and Persia was redeemed. (23) But men must comprehend their God with human eyes, and Zarathustra declared, (24) 'The greatest of the spirits standing near the throne is the Ahura Mazda, who manifests in the brightness of the sun.' (25) And all the people beheld Ahura Mazda in the sun, and they fell down and worshipped him in temples dedicated to the sun. (26) And Persia is the land of the Magi where the priests live who observed the star arise to mark the place where the Son of Mary was born (*note that Elifu again addresses Mary in the third person, as he did in Aqu.7:21*), and who were the first to greet Him as the Prince of Peace. (27) The precepts and laws of Zarathustra are preserved in the Avesta, which you can read and make your own. (28) But you must know that words are nothing until they are given life: until the lessons they contain become a part of head and heart. (29) Truth is One; but no one knows the Truth until he becomes the Truth. It is recorded in an ancient book: (30) 'Truth is the leavening power of God: it can transmute the whole of life into itself. Thus when the whole of life becomes Truth, then man becomes Truth.'

(Agu.11): Again **Elifhu** taught. He said, "The priests of India became corrupt: Brahmin was forgotten in the streets: the rights of men were trampled in the dust. (2) A mighty master then appeared, a Buddha of enlightenment. This Buddha turned away from wealth and the honours of this world, and found Silence in quiet groves and caves. And he was blessed. (3) He preached a gospel of a life which was higher, and he taught man how to honour man. (4) He possessed no doctrines of gods to teach; he knew man and so his creed was justice, love, and righteousness. (5) I repeat for you some of the helpful words which the Buddha uttered:

(6) 'Hate is a cruel word. If men hate you, give it no regard. You can turn the hatred of men to love and mercy and good will: and mercy is as all-encompassing as the whole of the heavens. (7) There is good available for all men. With good destroy the bad; with deeds of generosity, render avarice ashamed. With truth make the crooked lines straight which are drawn by falsehood; error is but truth distorted and gone astray. (8) Pain will follow the one who speaks or acts with evil thoughts, in the same way as the wheel follows the foot of him who draws a cart. (9) He who conquers himself is a greater man than he who slays a thousand men in war. (10) He is a noble man who is himself what he believes other men should be. (11) Return your purest love to him who has done you wrong, and he will cease from his abuse. For love purifies the heart of him who is beloved as truly as it purifies the heart of the one who loves.'

(12) The words of Buddha are recorded in the sacred books of India: pay heed to them, for they are part of the instruction of the Holy Spirit. (13) The land of Egypt is the land of secret things. (14) The mysteries of the Ages lie under lock and key in its temples and shrines. (15) The masters of all times and climes visit here to learn. And when your sons have grown to manhood they will complete all their studies in schools in Egypt. (16) But I have spoken enough. Tomorrow at the rising of the sun we meet again."

(Agu.12): Now when the morning sun arose the masters and all their pupils were in the sacred grove. (2) **Salome** was the first to speak. She said: "Behold the sun. It manifests the Power of God, who speaks to us through the sun and moon and stars: (3) through mountain, hill, and valley: through flowers and plant and tree. (4) God sings for us through bird, and stringed instrument (*Levi chose the word 'harpsichord'*), and human voice. He speaks to us through wind and rain and thunder roll. Wherefore, should we not do other than prostrate ourselves and worship at His feet? (5) God speaks to hearts aside; and hearts apart must speak to Him. And this is Prayer. (6) It is not prayer to strain your lungs to Him – or to stand, sit, or kneel and expound to Him upon the sins of people. (7) It is not prayer to tell the Holy One how great He is, how boundless He is in goodness, strength, and compassion. (8) God is not a man to be influenced and won over by the praises of man. (9) Nay, prayer is the ardent desire that every manner of life be Light; that every act be crowned with Good; that every living thing be prospered by our ministry. (10) A noble deed, a helpful word: this is Prayer – a fervent Prayer, one that is effectual. (11) The fountain of Prayer springs from the heart. It is by one's thoughts, not one's words, that the heart is lifted up to God, where it is blessed. So let us pray." (12) They prayed, but not a word was uttered. But in that holy silence every heart was blessed.

(13) Then **Elifhu** spoke. He said to Mary and Elisabeth, "Our teaching is done: you need not remain here. The call has come and the way is clear: you may return to your native land. (14) A mighty work has been given to you to perform. You shall direct the minds of those who will direct the world. (15) Your sons have been set apart to lift men up to righteous thoughts, words, and deeds; (16) to cause them to know the sinfulness of sin; to lead them away from adoration of the lower self, and all things of illusion, and cause them to become conscious of the self that lives

with Christ (*In Greek, 'christos' means 'anointed', the counterpart of the Heb. 'mashiach'*) in God. (17) In preparation for their work your sons must walk in many thorny paths. (18) They will encounter fierce trials and temptations, like other men: their loads will not be light, and they will be weary and faint. (19) They will know the pangs of hunger and thirst. (*We find that Jesus was able to turn the ethers themselves into bread whenever He chose. But given that He sought to understand the sufferings of the ordinary man, it must be that He made sparing use of this power and instead chose to be subject to hunger and thirst and weariness.*) They will be mocked, and imprisoned, and scourged, without cause. (20) They will visit many countries, and they will sit at the feet of many masters; for they must learn, as other men. (21) But we have spoken enough. The blessings of the Three and of the Seven who stand before the throne, will surely rest on you evermore." (22) Thus closed the lessons of Elihu and Salome. Three years (*sic*) they taught their pupils in the sacred grove, and if all their lessons were written in a book, it would be a mighty book: of what they taught we have the sum. (23) Mary, Joseph, and Elisabeth, with Jesus and His harbinger, set out to return to their homes. They did not go by Jerusalem because Archelaus was ruler. (24) They journeyed by the Bitter Sea (*the Dead Sea, or perhaps the Bitter Lakes east of the Nile delta*), and when they reached En-gedi hills (*30 miles south-east of Jerusalem on the western shore of the Dead Sea*) they rested in the home of Joshua, a near kin: and here Elisabeth and John settled. (25) But Joseph and Mary and their son journeyed via the Jordan, and after a time reached their home in Nazareth.

JOSEPH'S RETURN TO GALILEE (Matt.2:19-23)

(19) But when Herod died (*in 1BC, not in 4BC*), behold, [Gabriel: GHT 5:20] an angel of the Lord appeared in a dream to Joseph in Egypt, saying, (20) "Rise, take the child and His mother, and return into the land of Israel, for those who sought the child's life are dead." (21) So he arose and took the child and His mother, and went into the land of Israel. (22) But when he heard that Archelaus reigned over Judea in place of his father Herod, he feared to go there, and being warned in a dream he withdrew into the district of Galilee, (23) and arrived and dwelt in a city called Nazareth*, that what was spoken by the prophets might be fulfilled: "He shall be called a Nazarene." (*not a quotation, but referencing Num.6:2, Isa.11:1, Isa.53:2, Isa.60:21, Zech.6:12. The appellation was an epithet for one despised. 'Nazareth' in Heb. is 'netzer' (shoot, or branch). Jesus was born in the lowest of earthly conditions, but would 'sprout' to become the Saviour of mankind.*) *see the note to Luke 2:4 above, p55.

In the second year of Jesus' life a second son was born to Joseph and Mary. His name was called James, meaning one who is just and righteous before the Lord, one who is of the true Israel. As with Jesus and John, James was consecrated to the Lord a Nazarite from his mother's womb (*sic*), according to the Way. In later years were born three more sons: Judah, Justis, and Simeon; and two daughters: Assia and Lydia. [GHT 5:22-23] (*N.B. these two verses are missing from some GHT manuscripts.*)

JOHN THE HARBINGER TAUGHT BY MATHENO (Aquarian Chapters 13 to 15)

(Agu.13): Elisabeth was blessed: she devoted her time to John, and taught him the lessons that Elihu and Salome had given her. (2) And John delighted in the wildness of his home and in the lessons he learned. (3) In the hills were many caves. The cave of David (*1Sam.22:1ff*) was nearby, in which the hermit of En-gedi lived. (4) This hermit was Matheno, a priest of Egypt, and a master from the temple at Sakara (*Saqqara*). (5) When John was seven years of age

Matheno took him into the wilderness and they abode in the cave of David. (6) Matheno taught him, and John was thrilled with what the master said: day by day Matheno revealed to him the mysteries of life. (7) John loved the wilderness: he loved his master and his simple fare. Their food was fruits, nuts, wild honey, and carob bread (*the carob tree is also called the locust bean*). (8) Matheno was an Israelite, and he attended all the Jewish feasts.

(9) When John reached nine years of age (*in 7AD*) Matheno took him to a great feast in Jerusalem. (10) The wicked Archelaus had been deposed and exiled to a distant land because of his selfishness and cruelty, and John was not afraid. (*Archelaus was ethnarch of Samaria until his ninth year (6AD): Josephus, Wars of the Jews, Book 2 Ch.7 Sec.3. He was not a king, and it was the illegal arrogation of such power to himself which was central to his banishment by Caesar Augustus. His ethnarchy commenced in 4BC while Herod his father was still alive. The termination of his rule coincided with the second Governorship in Syria of Quirinius: see Luke 2:2 above, p55.*) (11) John was delighted with his visit to Jerusalem. Matheno described to him everything about the service of the Jews, the meaning of their sacrifices and their rites. (12) John was unable to understand how sin could be forgiven by killing animals and birds, and burning them before the Lord. (*The practice of killing living creatures for sacrifice is traced in the Old Testament right back to the time of Abel, the son of Adam, predating Moses. The Aquarian and Nazarene Gospels in unison decry the practice, which provokes a readdressing of the question of what God desires of man.*) (13) Matheno said, "The God of heaven and earth does not require sacrifice. This custom with its cruel rites was taken from the worshippers of idols in other lands. (14) No sin was ever blotted out by the sacrifice of an animal or a bird or a man. (15) Sin is the rushing of man headlong into the sloughs of wickedness. If a man would escape from sin he must retrace his steps, and find his own way out of the sloughs of wickedness. (16) 'Return and purify your hearts by Love and Righteousness, and you shall be forgiven.' (17) This is the burden of the message that the harbinger shall bring to men."

(18) John enquired: "What is forgiveness?" (19) Matheno replied: "It is the payment of debts. He who wrongs another man can never be forgiven until he rights the wrong. (20) The Vedas say that none can right a wrong except the one who commits the wrong." (21) John said, "If this is true, where is the power to forgive except that which resides in a man himself? Can a man forgive himself?" (22) Matheno said, "The door is wide open: you can see clearly the way of man's return to Right, and the forgiveness of his sins."

(Agu.14): Matheno and his pupil John were talking of the sacred books of olden times, and of the golden precepts contained within them. John remarked, (2) "These golden precepts are sublime: what need do we have of any further sacred books?"

(3) Matheno gave reply: "The Spirits of the Holy One cause every occurrence to arise and fade in its appointed time. (4) The sun has its own time to set, the moon to rise, for it to wax and wane, the stars to come and go, the rain to fall, the winds to blow, (5) future seed times and harvest: man to be born and man to die. (6) These mighty Spirits are the cause of the birth of nations: they rock them in their cradles, nurture them to their greatest times of power, and when their tasks are done they wrap them in their grave shrouds and lay them in their tombs. (7) The events of the life of a nation, which are manifold, and the same in the life of a man, are for a time unpleasant. But in the end the truth appears: whatever occurs is for the ultimate best. (8) Man was created for a noble purpose; but it could not be that in his creation he possess both freedom and also for him to be filled with wisdom, truth, and might. (9) If he were hedged about and confined in straits beyond which he could not pass, he would be a mere toy, a machine. (10) Man's creative spirits gave him a will, so that he has the power to make choices. (11) Man may

attain the greatest heights, or he may sink to the lowest depths: for what he wills to gain for himself, he has the power to gain. (12) If he desires strength he has the power to gather that strength. But he must overcome resistances to reach that goal; no strength is ever attained in idleness. (13) Therefore, in the turbulence of many-sided conflicts, man is placed where he must strive to extricate himself. (14) In every conflict man gains strength; with every conquest he attains greater height. And with every new day he discovers new tasks, duties, and cares. (15) Man is not conveyed safely over dangerous pits, nor aided in overcoming his foes. He is himself his army, his sword, his shield, and the captain of his hosts. (16) But the Holy Ones light his way; man has never been devoid of a beacon light to guide him. (17) The lamp which has ever been lighted in his hand has always served to illumine the dangerous rocks, the turbid streams, and the treacherous pits.

(18) Thus have the Holy Ones judged that when men have needed added light, a master soul has been sent to earth to impart that Light. (19) Even before the days of the Vedas the world possessed many sacred books to light its way. When man needed greater light, the Vedas, the Avesta, and the books of Tao Great were manifest to show the way to these greater heights. (20) And in its own appointed place the Hebrew Scripture, with its Law, its Prophets, and its Psalms, appeared for the enlightenment of man. (21) But in the course of many years men have now become needful of a greater light. (22) And now the Day Star from on high has begun to shine: and Jesus is the Messenger in the flesh to bring that Light to men. (23) You, O John, my pupil, you have been ordained to be the harbinger of the coming day. (24) You must keep that purity of heart that you now possess. You must light your lamp directly from the coals that burn on the altar of the Holy Ones. (25) Thus will your lamp be changed to a boundless flame: you will be a living torch whose light will shine wherever man dwells. (26) But in ages yet to come, man will attain to greater heights, and lights yet more resplendent will come. (27) Then at last a mighty master soul will descend to earth to light the way up to the throne of perfect man.”

(Agu.15): When John was twelve years of age his mother died, and her body was laid by her neighbours in a tomb among her kin in the burial ground in Hebron, near to the tomb of Zachariah. (2) John was deeply grieved and he wept. But Matheno addressed him: “It is not meet to weep on account of death. (3) Death is no enemy of man (*compare 1Cor.15:26,54*); it is a friend who, when life’s work is done, merely cuts the cord that binds the human boat to earth, that it may sail on smoother seas. (4) There are no words which can describe the worth of a mother, and your mother was tried and true. But she was not called there until her tasks were fulfilled. (5) The call of death is always for the best, for our lives consist of solving problems, there as well as here: and one is sure to find himself in the place where he can solve his problems in the best way. (6) It is, in truth, selfishness to wish to desire to call a departed soul back to earth. (7) Let your mother rest in peace; let her noble life be your own strength and inspiration.

(8) A crisis in your life has arrived, and you must maintain a clear conception of the work you are called to perform. (9) The sages of past ages knew of you and call you Harbinger. The prophets behold you and proclaim, ‘He is Elijah who has come again.’ * (10) Your mission here is that of harbinger, for you will go before the face of the Master to prepare His way, and make ready the people to receive their King. (11) This readiness is purity of heart; none but the pure in heart can recognise the King. (12) To teach men to be pure in heart, you must be pure yourself, in heart, in word, and in deed. (13) In infancy the vow for you was made, and you became a Nazarite. The razor shall not touch your face nor your head, and you shall taste neither wine nor strong drink.

** On whether John the Baptist was Elijah reincarnated, or simply following in Elijah’s spirit,*

compare John 1:21 and Aqu.64:2, below (p81), and subsequent scriptures, especially the confirmation by Jesus Himself in Aqu.103:23-24 (p135).

(14) Men need a pattern for their lives: they love to follow, but not to lead. (15) The man who stands on the corner of the path and points the way, but does not go himself, is no more than a pointer; a block of wood could do the same. (16) The true teacher does not stand, but treads the way: on every span of ground his footprints are clearly cut, and all who see can be assured that their master travelled that path. (17) Men comprehend the inner life by what they see with their eyes and do with their hands. They approach God through ritual ceremonies and tangible forms. (18) Therefore in order to cause men to know that their sins are washed away by lives of purity, a rite of symbolic purity may be presented to them. (19) In this way you shall wash the bodies of the people who would turn away from sin and strive for purity in their lives. (20) This rite of cleansing serves as a preparation rite, and they who are cleansed this way comprise the Congregation of Purity. (21) You shall say, 'You men of Israel, hear. Reform yourselves and wash; become the sons of purity and you shall be forgiven.' (22) This rite of cleansing and this congregation are but the symbol of the cleansing of the soul by purity of life, and symbol of the kingdom of the soul, which does not consist in any outward show, but is the congregation which lies within. (23) Take heed, and take care never to point the way and tell the multitudes what they must do, unless you have done the same yourself. You must go before and show the way, your own life as an evidence. (24) You are to teach that men must wash; so lead the way: your own body must be washed, symbolic of the cleansing of the soul."

(25) John said, "Why do I need to wait? May I not go straightaway and wash?" (26) Matheno answered, "That is a good thing", and they went down to the ford in the river Jordan, east of Jericho, which was the place where the hosts of Israel first crossed into Canaan, and there they stayed for a time. (27) Matheno continued to teach the harbinger, and he explained to him the inner meaning of the rite of cleansing, and how to wash himself and then the multitude. (28) And so in the river Jordan John the harbinger was washed. Then they returned to the wilderness. (29) Now in the hills of En-gedi the work of Matheno was done, and he and John journeyed into Egypt. They did not rest until they reached the temple at Sakara in the Nile valley. (30) Matheno was for many years a master of the Brotherhood in this temple. When he related to them about the life of John and of his mission to the sons of men, the hierophant of the Brotherhood (*a hierophant is a custodian of mysteries*) received the harbinger with joy, and he was called the Brother Nazarite. (31) For eighteen years (*which was until 28AD*) John lived and wrought within these temple gates. And in this place he conquered his lower self and achieved the mind of a master: and he learned the duties of a harbinger.

THE EARLY CHILDHOOD OF JESUS (Aquarian Chapters 16 to 19)

(Aqu.16): The home of Joseph was on Marmion Way in Nazareth (*there is no Marmion Way in present-day Nazareth, and any biblical or demographic origin of its name is difficult, if not impossible, to discover*): here Mary taught her Son the lessons of Elihu and Salome. (2) Jesus greatly loved the Vedic hymns and the Avesta; but more than all these He loved the read the Psalms of David and the incisive words of Solomon. (3) The Jewish books of prophecy were His delight, and when He reached His seventh year He no longer needed to read the books He had absorbed, for He had fixed in memory every word.

(4) Joachim and his wife, the grandparents of the child Jesus, prepared a feast in honour of the child, and all their near of kin were guests. (5) Jesus stood before the guests and said, "I had a dream, and in my dream I stood before the sea, on a sandy beach. (6) The waves of the sea were

high, and a storm was raging all the way from the deep. (7) I was given a wand from one above. I took the wand and touched the sand, and every grain of the sand became a living being: the whole beach was a mass of beauty and song. (8) I touched the water at my feet, and it was changed to trees, to flowers, and to singing birds, and every being was praising God. (9) And a voice spoke. I did not see the one who spoke but I heard, and the voice proclaimed, 'There is no death.' (10) Anna, His grandmother, loved the child: she laid her hand on Jesus' head and said, "I myself saw you stand beside the sea. I saw you touch the sand and the waves: I saw them change into living things, and then I learned the meaning of the dream. (11) The sea of life rolls high; the storms are great. The multitudes of men are idle, listless, waiting, like the dead grains of sand on the beach. (12) Your wand is Truth. With this you touch the multitude, and every man becomes a messenger of holy light and life. (13) You touch the waves upon the sea of life; their turmoil subsides: the very wind becomes a song of praise. (14) There is no death, because the wand of Truth can change the driest bones into things alive, and bring out the loveliest flowers from stagnant ponds, and transform the most discordant notes into harmony and praise."

(15) Joachim said, "My son, today you pass the seventh milestone on the way of your life, your seventh year of age. We will give you, as a remembrance of this day, whatever you desire: choose the thing that will give you the most delight." (16) Jesus replied, "I do not wish for a gift, for I am filled. But if I could bring gladness to many children on this day I would be greatly pleased. (17) Now there are many hungry boys and girls in Nazareth who would be most glad to eat with us in this feast, and share in the pleasures of this day. (18) The richest gift you can give me is your permission to go out and look for these children who are in need and bring them here that they may feast with us." (19) Joachim said, "That is an excellent thing: go out and find what boys and girls are poor and in need and bring them here: we will prepare enough for them all." (20) Jesus did not wait: He ran, and He entered every dingy hut and cabin in the town. He did not waste His words: He declared His message everywhere. (21) And before long one hundred sixty happy and ragged boys and girls were following Him up Marmion Way. (22) The guests made way: the banquet hall was filled with Jesus' guests, and Jesus and His mother helped in serving. (23) There was enough food for all, and all were glad. And so the birthday gift of Jesus was a crown of righteousness.

(Agu.17): Now Rabbi Barachia of the synagogue in Nazareth was an aid to Mary in teaching her Son. (2) One morning after the service in the synagogue the rabbi asked Jesus a question as He sat in silent thought, "Which is the greatest of the Ten Commandments?" (3) Jesus answered, "I do not see any greatest among the Ten Commandments. I see a golden cord which runs through all the Ten Commandments which binds them fast and makes them one. (4) This cord is Love, and it belongs to every word of the whole of the Ten Commandments. (5) If one is filled with Love he can do nothing else but worship God, for God is Love. (6) If one is filled with Love he cannot kill; he cannot testify falsely; he cannot covet; he can do nothing but honour God and man. (7) If one is filled with Love he has no need of commandments of any kind."

(8) Barachia said, "Your words are seasoned with the salt of Wisdom that is from above. Who is the teacher who has opened up this truth to you?" (9) Jesus replied, "I am unaware that any teacher has opened up this truth to me. It appears to me that Truth has never been shut; that it has always been open – for Truth is One and it is everywhere. (10) If we open up the windows of our minds the Truth will enter in and make herself at home. For Truth can find her way through any crevice, any window, any open door." (11) The rabbi asked, "What hand is strong enough to open up the windows and the doors of the mind so that Truth can enter in?" (12) And Jesus said, "It appears to me that Love, the golden cord that binds the Ten Commandments in one,

is strong enough to open any human door so that the Truth can enter in and cause the heart to understand.”

(13) Now in the evening Jesus and His mother were sitting alone, and Jesus expressed His thought: (14) “The rabbi appears to think that God is partial in His treatment of the sons of men; that Jews are favoured and are blest above all other men. (15) I do not see how God can have His favourites and be just. (16) Are not the Samaritans and the Greeks and the Romans just as much the children of the Holy One as are the Jews? (17) I consider that the Jews have surrounded themselves with a wall which they have built, and they see nothing on the other side of it. (18) Do they not know that flowers are blooming there; that sowing times and reaping times belong to anyone, not only the Jews? (19) It would surely be well if we could break down these barriers so that the Jews might see that God has other children who are just as greatly blessed. (20) I wish to go from the land of Jewry and meet my kin in other countries of my Fatherland.”

(Agu.18): The child Jesus was now ten years of age. The great feast of the Jews (*Passover*) was in progress, and Joseph, Mary, and their Son, and many of their kin, went to Jerusalem. (2) Jesus watched the butchers kill the lambs and birds, and then burn them on the altar in the Name of God. (3) His heart was tender and it was shocked at this display of cruelty. He inquired of the serving priest, “What is the purpose of this slaughter of these animals and birds? Why are you burning their flesh before the Lord?” (4) The priest replied, “This is our sacrifice for sin. God has commanded us to do these things, and He said that all our sins are blotted out by these sacrifices.” (5) Jesus required an answer from him: “Will you be kind enough to tell us when God proclaimed that sins are blotted out by any kind of sacrifice? (6) Did not David say that God indeed does not require a sacrifice for sin? That it is itself sin to thrust before His Face burnt offerings as propitiation for sin? (*Psalms 40:6, 51:16*) Did not Isaiah say the same?” (*Isa.1:11: and Jesus might have added Hosea 6:6*) (7) The priest replied, “My child, you are beside yourself. Do you know more about the laws of God than all the priests of Israel? This place is not one for boys to demonstrate wit.”

(8) But Jesus did not acknowledge these taunts: He went to Hillel, the chief of the Sanhedrin, and He said to him: (9) “Rabboni, I would like to talk with you. I am disturbed about the service of the paschal feast. I considered that the Temple was the house of God where love and kindness dwell. (10) Do you not hear the bleating of those lambs and the pleading of those doves that men are killing over there? Can you not smell that awful stench which is coming from that burning flesh? (11) Can a man be kind and just, and continue to be filled with cruelty? (12) A god that takes delight in sacrifice, in blood, and in burning flesh, this god cannot be my Father-God. (13) I long to find a God of Love. You, my master, you are wise: surely you can tell me where to find this God of Love.” (14) But Hillel was unable to give answer to the child. His heart was stirred with sympathy: he called the child to him: he laid his hand upon His head and wept. (15) He said, “There is a God of Love, and you shall come with me: hand in hand we will go forth to find this God of Love.” (16) But Jesus said, “Why do we need to go forth? Is not God everywhere? Can we not purify our hearts and drive out cruelty and every wicked thought – and create within ourselves a Temple which is fit for the God of Love?” (17) The master of the great Sanhedrin felt deeply as though it was he who was the child, and that before him stood the true Rabboni, master of the higher law. (18) He said within himself, “This child is surely a prophet sent from God.” (19) Then Hillel sought out the parents of the child, and besought them that Jesus might abide with him, to learn the precepts of the law, and all the lessons from the Temple priests. (20) His parents gave their consent, and Jesus stayed within the holy Temple in Jerusalem, and Hillel taught Him day after day. (21) And every day the master learned from Jesus many lessons of the

higher life. (22) The child remained with Hillel in the Temple for a year, and then returned to His home in Nazareth. And there He laboured with His father Joseph as a carpenter.

JESUS AT 12 YEARS OLD IN THE TEMPLE

(Agu.19): The great feast in Jerusalem was being observed once more, and Joseph, Mary, and their Son were present. The child was now twelve years of age. (2) In Jerusalem were Jews and proselytes (*converts to Judaism*) from many countries. (3) Jesus sat among the priests and doctors in the Temple hall.

(4) And Jesus opened a book of prophecy and read (*this was Isaiah 29*): (5) “Woe, woe to Ariel, the city where David dwelt! I will press upon Ariel, and she shall groan and lament. (6) I will encamp around her with siege towers. (7) I will bring her low, so that she speaks from beneath the ground with the faint voice of a ghost – yea, her speech shall be no more than a whisper from the dust. (8) And a multitude of foes, innumerable as grains of dust, shall visit her suddenly. (9) The Lord of Hosts will visit her with thunder, tempest, and storm; with earthquake and devouring flame. (*These are verses 1 to 6 of that prophecy: Jesus resumes next at verse 13.*) (10) Lo, all the people have deserted me. They draw near to me with their words, and with their lips they honour me; but their hearts are far removed from me, and their fear of me is inspired by men’s ordinances. (11) I will breathe upon my people Israel, so that the wisdom of their wise men shall evaporate, and the understanding of their men of discernment shall not be found. (12) My people seek to hide their counsel away from the Lord, so that their works may be unseen. They strive to cover up their works with the darkness of the night, and they say, ‘Who can see us now? Who can know our secrets now?’ (13) Poor foolish men! Shall the thing that has been made say of the one who made it, ‘He can do nothing – I made myself.’? (14) Or shall the pot assert to the one that made it, ‘You have no skill – you do not know how to make pots.’? (15) But this shall not always be so: the time shall come when Lebanon is a fruitful field, and a fruitful field that is a veritable forest of groves. (16) In that day the deaf shall hear the words of God, and the blind shall read the Book of God’s Remembrance (*the Akashic Record: Isa.29:18 merely has ‘a book’.*) (17) Those who suffer will find relief, and they will have abundant joy. Everyone’s needs will be supplied. And it will come to pass that all those who are foolish will become wise. (18) The people shall return and sanctify the Holy One, and lo, they will reverence Him in their heart of hearts.” (*These are verses 13 to 19 of the prophecy.*)

(19) When Jesus had finished reciting the prophecy He put the book down and addressed His hearers: “You masters of the law, will you make plain for us the words of this prophet?” (20) Now Hillel was among the masters of the law, and he stood up and made counsel: “Perhaps our young Rabboni who has read this word will also be our interpreter.” (21) So Jesus made testimony: “The Ariel of the prophet is our own Jerusalem. (22) By selfishness and cruelty this people have become a stench in the nostrils of the Elohim. (23) From a remote time the prophet saw these days, and set in writing what he saw. (24) Our doctors, our lawyers, our priests, and our scribes, they all oppress the poor, while they themselves live in luxury. (25) The sacrifices and the offerings made by Israel are nothing if not an abomination to God. The only sacrifice that God requires is the self. (26) Because of this injustice, and the cruelty of man to his fellow man, the Holy One has spoken of the community of Israel (*Levi uses the word ‘commonwealth’*): (27) ‘Lo, I will overturn it: yea, I will overturn it: it shall assuredly be overturned. And it shall be no more until He comes whose right it is, and to Him I will give it.’ [*Ezek.21:27*] (*It can be contemplated that this scripture applies well to the Temple of Israel itself – that three temples of stone and mortar will have been built and destroyed before the people turn to their God. Two*

such have already passed into dust.) (28) In all the world there is one law of Right, and he who breaks that law will suffer grief. For God is just. (29) Israel has gone far astray: it has disregarded justice, and the rights of man, and God demands that Israel reform, and turn again to the ways of holiness. (30) If our people will not hear the voice of God, lo, nations from far away will come and sack Jerusalem, and tear down our Temple, and they will take our people captive into foreign lands. (31) But this will not always be so: though they are scattered far and wide, and wander here and there among the nations of the earth, like sheep without a guiding shepherd, (32) the time will come when God will bring back once more the hosts who are captive: for Israel shall return and dwell in peace. (33) And after many years our Temple shall be built again, a Temple which God will honour. One in whom the pure in heart delights will come and glorify the House of God, and He will reign in righteousness.” (34) When Jesus had thus spoken He stepped aside. All the people were amazed and said, “Surely He is the Christ.”

Luke 2:40-52: (40) The child grew, and waxed strong in spirit, filled with wisdom: and the Grace of God was upon Him. (41) Now His parents went to Jerusalem every year at the feast of the Passover. (42) Having reached twelve years old, and from their going up to Jerusalem, following the custom of the feast, *[after the practice of their kin, abstaining from bloodshed and the eating of flesh, and from strong drink: GHT 6:1]* (43) and after observing the days returning, the boy Jesus stayed behind in Jerusalem; but Joseph and His mother were unaware of it. (44) Supposing Him to have been in the company, and after journeying for a day, *[in Samaria Mary said, “Where is my son?” – no one had seen the lad: Aqu.20:2]* they sought Him among their kinsfolk and acquaintances *[who were on their way to Galilee, but no one had seen Him: Aqu.20:3]*. (45) When they did not find Him, they *[Joseph, Mary, and a son of Zebediah: Aqu.20:4]* returned to Jerusalem seeking Him *[but they could not find Him]*. (46) And it happened that after three days they *[went up to the Temple courts and asked the guards, “Have you seen Jesus about these courts? He is a fair-haired boy with deep blue eyes, twelve years of age.” (Levi’s report: but these are atypical features for a normal Hebrew child.)]* The guards replied, “Yes, he is in the Temple now, debating with the doctors of the law.” They went in, and: *[Aqu.20:5-6]* found Him in the Temple *[as the guards had said: Aqu.20:7]*, sitting among the teachers, both listening to them and asking them questions. (47) All who heard Him were astounded at His understanding and answers. (48) When they saw Him they were astonished; and His mother said to Him, “Son *[“Jesus: Aqu.20:8]*, why have you treated us *[your parents]* in this manner? See, your father and I have been in great distress *[for two days]* looking for you. *[We feared that you had come to some great harm].”* (49) He said to them, “How is it that you were looking for me? Did you not know that I must be about the things of my Father?” (50) But they did not understand what He was saying to them. *And a certain prophet said to Him, “Behold, the Love and the Wisdom of the Most High are one in Thee, therefore in the age to come thou shalt be called Iesu-Maria, for by the Messiah will the Lord save mankind, which has become a sea of bitterness. But it shall yet be changed into sweetness. But to this generation the Bride is not to be manifest, nor yet in the age to come.” [GHT 6:5]* He went round and pressed the hand of every doctor of the law, and said, “I trust that we may meet again.” *[Aqu.20:10]* (51) And He went down with them and came to Nazareth, and was subject to them. He laboured as a carpenter with his father Joseph. *[Aqu.20:11]* He made wheels, and yokes, and tables, with great skill. *[GHT 6:6]* His mother kept all these things in her heart carefully.

(52) And Jesus increased in wisdom and stature and favour with God and man.

JESUS AT WORK IN HIS HOME (Aqu.20:12-21)

(12) One day, as He was preparing His tools for His work, He said, (13) “These tools recall for me the ones we handle in the workshop of the mind, where things are created by thought, and where we build up character. (14) We use the square to measure our lines, to straighten out the crooked places, and render square the corners of our walk through life. (15) We use the compass to draw circles around our passions and desires, to imprison them in the bounds of righteousness. (16) We use the axe to cut away the knotted, useless, and ungainly parts, and mould the character into a thing of symmetry. (17) We use the hammer to drive home the truth, pounding it until it becomes a part of every part. (18) We use the plane to smooth what is rough, the uneven surfaces at the joints and blocks, and the boards that go to build the temple for the Truth. (19) The chisel, the line, the plummet, and the saw, each of them has its use in the workshop of the mind. (20) And then this ladder, with its trinity of steps: Faith, Hope, and Love. On it we climb up to the peak of purity in life. (21) And on the twelve-step ladder we ascend until we reach the pinnacle of that which life is spent to build – the temple of perfected man.”

JESUS IN HIS EARLY YOUTH (GHT 6:7-27)

(7) On a certain day the child Jesus came to a place where a trap was set for birds, and a number of boys were around. Jesus said to them, “Who set this trap for the innocent creatures of the earth? Behold, those who have set it shall be caught in a trap of their own in the same way.” And he saw twelve sparrows which were inanimate. (8) He swept His hands over them and said, “Go, fly away, and remember me while you have life.” They rose up and flew away chirping. The people who beheld this were astonished and related it to the priests. (9) The child performed other wonders: flowers were observed springing up under His feet, where the ground had been altogether barren. And His companions were in awe of Him.

The following vv10-27 appear in more than one published form, and vary somewhat in content, order of events, and verse numbering:

(10) On another day after this the child Jesus was playing with His companions, who were younger than He, and they gathered round Him and decided to make Him their king. As He was sat down they twined an olive branch with flowers and made it into a crown, placing it on His head and also putting a reed staff into His hand for a sceptre. (11) They bowed to Him and opened their mouths saying, “Hail, king of Israel!” He admonished them: “Hold your peace; you do not know what you are saying. On no account must you say such a thing to anyone. Such a thing is not for you to proclaim, but only for those to whom it will be given.” (12) And they marvelled, and at the same time one who was passing by heard it, and he affirmed, “Yes, in truth you have chosen wisely, for He is a comely child, and one of great nobility.”

(13) In the thirteenth year of Jesus, when a son of Israel should take a wife, the house of His parents became a place for those who hoped to gain Him in marriage. Jesus was already known throughout Israel and beyond for His clarity in the Word of the Lord. He came to the Temple to fulfil His place among them and to grow strong in matters of the Law. Those who taught in the Temple witnessed His grace and wisdom, and sought counsel with His parents to propose that He travel afar with a certain one who was noble: one who, upon visiting the Temple, had heard Jesus speak with the authority of one who knows (*see Ravanna in Aqu.Ch.21*).

(14) So it was that for several years Jesus journeyed through India and other holy places. He was loved as He taught the holy scriptures. And He entered desert places, meditating, fasting, and praying, and obtaining the power invested in the Holy Name, by which He wrought many

miraculous deeds. (See *Aquarian Chapters 21-43*.)

(15) In the eighteenth year of His age, Jesus returned to His homeland and was betrothed to Miriam, a virgin of the tribe of Judah. After several years, when He had finished his study of the law, Jesus journeyed with His brother James into Egypt, that they might learn the wisdom of the Egyptians, as did Moses. (See *Aqu.Ch.47*: His visit to Greece in *Ch.44* is not mentioned in the Nazarene account, and James is not mentioned in the *Aquarian* account as accompanying Jesus. His departure from His homeland was either here or at v18 below, the latter a less plausible chronological fit. The *Aquarian* account has only the one temporary return to Nazareth, in *Ch.43*.) Going into the desert, He meditated and fasted and prayed, and obtained the power of the Holy Name, by which He wrought many miracles. (16) They entered the holy regions and for seven years conversed face to face with the Most High; as they travelled onwards they learned the languages of birds and animals; the healing powers of trees, herbs, and flowers; and the hidden secrets of precious stones. They learned the motions of the sun, the moon, and the stars; the powers of the letters; and the mysteries of the square and the circle; and the transmutation of things, of forms and numbers and signs.

(17) Then, their learning fulfilled, they returned to Nazareth to visit their parents. (*This is at variance with Aqu.Ch.30, where He was in India when He received the news that His father had passed away. To place the news after v18 below is conceivably possible, but seems to put an intolerable strain on the overall chronology of Jesus' travels in foreign lands.*) For a time Jesus taught there and in Jerusalem as an accepted Rabbi, even in the Temple, none hindering Him.

Then one came to Jesus and addressed Him: "Miriam, your betrothed, is gravely ill." As He approached her home, she departed from among the living. Jesus was greatly distressed, grieving over His inability to seek her further: it was not yet His time to return a soul who had departed, back into the body. This experience served Jesus in His quest to reach yet higher in the things that He was assigned to do.

(18) Jesus at once departed and returned to India and Tibet: He went throughout Persia, Assyria, Chaldea, Greece, and Egypt. (*The reconciliation of the two narratives of this part of Jesus' life, those of the Aquarian and the Nazarene, is not easy and may prove a futile task. Verse 14 above surely contains the prolonged passage of time which embraced His travels through the same countries cited here in v18. It does not seem viable from a deep study of the whole of Aquarian Chapters 21-60 that His journeys in v14 were repeated in order to give sense to v18.*) He visited their temples and conversed with their priests and their wise men for many years, performing many wonderful works, healing the sick as He passed through their countries. (19) The animals in the fields showed respect to Him, and the birds of the air had no fear of Him, for He rendered them not afraid. Even the wild beasts of the desert perceived the Power of the Almighty in Him and became servants to Him, bearing Him from place to place. (20) For the Spirit of divine humanity filled Him, thereby filling all things around Him, and rendered all to be subject to Him. In the same way the words of the prophets shall be fulfilled: "The lion shall lie down with the calf, and the leopard with the kid, and the wolf with the lamb, and the bear with the ass, and the owl with the dove. And a child shall lead them." [*Isa.11:6*] (21) "None shall hurt or destroy in my holy mountain, for the earth shall be full of the knowledge of the Most High, as the waters cover the bed of the sea." [*Isa.11:9*] "In that day I will again make a covenant with the beasts of the earth, and the fowl of the air, and the fish of the sea, and with all created beings. I will break the bow and the sword, and I will banish all instruments of warfare from the earth: I will cause them to lie down in safety, and to live without fear. (22) I will join thee to me forever in righteousness and in peace and in loving kindness, and thou shalt know thy Creator." [*Hos.2:18-20*] "The

earth shall bring forth the corn and the wine and the oil. And I will say to those who were not my people, 'Thou art my people'; and they shall say to me, 'You are our Deliverer.' [Hos.2:23]

(23) On a certain day as Jesus was passing by the side of a mountain near the desert, He encountered a lion, and many men were pursuing it with stones and javelins to slay it. (24) But Jesus rebuked them, saying, "Why are you hunting creatures which are more noble than you? It is only by the cruelties of many generations that they were made the enemies of man, who should have been their friends. (25) If the power of the Almighty is evident in them, so is also His long suffering and compassion. Cease your persecution of this creature which does not desire to harm you: see how it is fleeing from you, terrified by your violence." (26) And the lion came and lay down at the feet of Jesus, and showed love to Him. The people were astonished and said, "This man loves all creatures and He even has the power to command these beasts from the desert, and they obey Him."

(27) All the time that Jesus was away, His brother James and His cousin John were setting themselves to gather together a growing number of followers, and teaching them the Way, each on his own: James in and around Jerusalem, and John all around the district of Judea.

INTRODUCTION TO THE MINISTRY OF JOHN THE HARBINGER

Mark 1:1-3: The beginning of the gospel of Jesus Christ, the Son of God. (2) As it has been written in Isaiah the prophet, "Behold, I send my messenger before Thy face, who shall prepare Thy way [*paraphrase of Mal.3:1 – not Isaiah!*]. (3) The voice of one crying in the wilderness: 'Prepare the way of the Lord: make His paths straight.'" [Isa.40:3]

Matt.3:1-3: In those days came John the Baptist, preaching in the wilderness of Judea: (2) "Repent! The Kingdom of heaven is at hand." (3) For this is He who was spoken of by Isaiah the prophet, saying, "The voice of one crying in the wilderness: 'Prepare the way of the Lord: make His paths straight.'"

Luke 3:1-6: In the fifteenth year of Tiberius Caesar (*which spanned from the fall of 27AD to that of 28AD: John turned 30 in the Spring of 28AD*), Pontius Pilatus being Governor of Judea, and Herod being Tetrarch of Galilee (*Herod Antipas: he was the younger (full) brother of Archelaus, and son of Herod the Great*), and his brother Philip being Tetrarch of Iturea and Trachonitis (*north-east of the Jordan. This was Herod Philip, half-brother of Herod Antipas by Cleopatra*), and Lysanias being Tetrarch of Abilene (*north-west of Damascus in Syria. Lysanias is only mentioned once in the Bible, and was not the same as the son of Ptolemy who had lived several decades before*): (2) in the time of the high priesthood of Annas [*chief of the Sanhedrin: GHT 7:1*] and Caiaphas, the word of God came to John the son of Zachariah in the wilderness. (3) He went into all the country around the Jordan preaching a baptism of repentance for the forgiveness of sins: (4) as it is written in the book of the words of Isaiah the prophet: "[*Behold, I send my messenger before Thy face, who shall prepare the way before Thee: GHT 7:2, paraphrasing Mal.3:1*]. The voice of one crying in the wilderness: 'Prepare the way of the Lord: make His paths straight [*for the Anointed*]: (5) every valley shall be filled, and every mountain and hill shall be laid low; and the crooked places shall be made straight, and the rough places made smooth; and all who are in the flesh shall see the salvation of God.'" [Isa.40:3-5]

JOHN THE HARBINGER ENTERS JERUSALEM, THEN LEAVES

(Aquarian Chapter 61): When John, the son of Zachariah and Elisabeth, had completed all his studies in the schools he attended in Egypt, he returned to Hebron (*south of Jerusalem*) and stayed there for a number of days. (2) After this he set his face towards the wilderness, and he made a home for himself in the cave of David where he had been instructed by the Egyptian sage many years before (*Matheno: see Aquarian Chapters 13 and 14*). (3) There were some who called John the hermit of En-gedi (*this was also Matheno's title*); others called him the wild man of the hills. (4) His clothing was the skins of animals, and his food was carob bread, honey, nuts, and fruits (*see Aqu.13:7*).

(5) When John was thirty years of age he went into Jerusalem, and sat in silence for seven days in the market place. (*This was now 28AD, after the Spring, in the course of the seven-yearly Jewish Sabbatic year commencing 27AD. In a Sabbatic year people had more leisure time. Moreover, the following year of 28-29AD was a 49-yearly Jubilee. The 15th year of Tiberius Caesar (Luke 3:1) commenced in late summer or fall of 27AD, as he had assumed the purple on either the 19th August or 18th of September of 14AD: inclusive counting.*) (6) Both the common people, and the priests, scribes, and Pharisees, came in great numbers to see this silent hermit of the hills. But none could bring it upon himself to open his mouth and ask him who he was. (7) But when his silent fast was done he stood forth in the midst of the people and spoke: (8) "Behold! The King has appeared: He is the One the prophets told of; and He is the One whom wise men have sought through countless years. (9) O Israel, prepare to meet this One, your King!" (10) He said no more. He vanished from their sight, and no one knew where he had gone. (11) On account of this there was great unrest through the whole of Jerusalem. The report of the hermit of the hills reached the rulers of the city. (12) They sent out couriers to try to find him and talk with him about the King who was to appear. But they could not find him.

(13) But after a number of days he came again to the market place, and the whole city came out to hear him speak. He said to them, (14) "You who rule the state, do not be disturbed by what I say. The King who is to appear is no threat to you. He does not seek to install Himself on any throne on earth. (15) Nay; He is coming as the Prince of Peace, the king of righteousness and love. The Kingdom He will be ruler of is that which resides within the soul of each person. (16) It is not a kingdom visible to the eyes of men, and none can enter this Kingdom unless he is pure. (17) O Israel, prepare to meet your King!" (18) And once more the hermit of the hills vanished from their sight in front of their eyes.

(19) A Jewish Feast day arrived: Jerusalem was filled with Jews and proselytes from every part of Palestine (*not the official designation of the land until some two centuries into the future. The Jews at this time inhabited the regions of Judea, Samaria, Galilee, and Syria, which were west and north-west of the Jordan; and Peraea, Decapolis, Bashan, and Abilene, which were east and north-east of the Jordan*), and John appeared and stood up in the court of the Temple, saying: (20) "O Israel! Prepare to meet your King! (21) Lo! And heed! Give ear and eye. You the people have been living your lives in grievous sin. You live for yourselves and pay no regard to the poor whom you hear groaning and crying out in your streets. (22) Do you consider yourselves a community of neighbours? Instead of supporting each other, do not neighbours exploit and defraud each other, both friends and foes alike? These are the neighbours that you have become. (23) With your voices and your lips you display utter devotion in your worship of God – but where are your hearts? This is where they are: far removed from God, because you are set on pampering yourselves with gold and what other worldly wealth you can lay your hands on. (24) On the necks of the common people among you, your priests have bound burdens which are far too great

to bear. They themselves live in ease, riding upon the wages of you ordinary people which you have earned by the sweat of your brow. (25) Your lawyers, doctors, and scribes are useless dead weights sucking up the good from the ground. They are little more than tumours festering on the body of the state. (26) They toil not, neither do they spin (*the same words used by Jesus in Mat.6:28 and Luke 12:27 in reference to lilies*), but like leeches they consume the profits of your own trading. (27) And your rulers: they are adulterers, extortioners, and thieves, and they have little or no regard for the rights of other men. (28) If this were not sufficient, men who are robbers and swindlers conduct their contemptible business – their own unholy calling – in sacred halls: yes, you have even allowed the courts and precincts of the holy Temple to be given over to these thieves for a sum, turning sacred places for prayer into dens of iniquity. (29) Hear, and hear again, you people of Jerusalem! It is time for you to reform. Reform and turn from your evil ways; if not, God will turn from you, and heathen people from afar will come, and what is left of your honour and fame will be torn from you in one short hour. (*This was no idle warning: both the city and the Temple were utterly destroyed by the Romans a little over forty years later.*) (30) Prepare, Jerusalem: prepare to meet your King!”

(31) John spoke no more. He left the Temple court, without anyone seeing him go. (32) The priests, the doctors, and the scribes, were consumed with rage. They sought to apprehend him, intent on doing him harm. But their intentions bore no fruit. (33) In contrast, the common people stood in his defence: they conceded that this hermit spoke the truth. (34) The priests, the doctors, and the scribes reacted in fear. They desisted from expressing their hostility and withdrew from public view.

(Aquarian Chapter 62): On the following day John went again to the Temple and entered the courts. Again he spoke: (2) “O Israel! Prepare to meet your King!” (3) The chief priests and the scribes wanted to know the meaning of his words, so they challenged him: (4) “You are a bold man. What is the import of this message which you have brought to our nation of Israel? If you are a seer and a prophet, tell us plainly who has sent you here.”

(5) John replied, “I am the voice of one who cries out in the wilderness, ‘Prepare the way, make straight the paths’ [*Isa.40:3*], for lo, the Prince of Peace is to come, and He is to rule in love. (6) Your prophet Malachi wrote down the words of God: (7) ‘And I will send Elijah to you before the day of retribution comes, to turn the hearts of men back to God, and if they will not, lo, I will smite them with a curse’ [*paraphrase of Mal.4:5*]. (8) You men of Israel, you are not ignorant of the depth of sin you harbour inside yourselves. Even as I passed by on the way here I saw a wounded bird lying prone in the street, and a host of men – of every status – were beating it with clubs. This bird has a name, and its name is Justice. (9) I looked again and saw that this bird had a companion which they had killed: it also had a name, which is Righteousness. The pure white wings of its body had been ground into the dust. (10) I pronounce a verdict over you men: the foulness of your guilt has created a cesspool of iniquity which has sent a fearful stench up to heaven. (11) Reform, O Israel, reform! Prepare to meet your King!” (12) John then turned away, but as he was going, he added, (13) “In seven days’ time I will be in Gilgal (*near Jericho, to the east*), and I will stand by the ford of the Jordan river, where Israel first crossed over into the land promised to them.”

(14) He left the court of the Temple to enter it no more. But many people followed him as far as Bethany (*on the east side of Jerusalem*), where he went into the home of Lazarus, his kin. (15) The people were agitated and gathered about the home, refusing to depart. John emerged and addressed them, repeating what he had said to the chief priests and the scribes: (16) “Reform, O Israel, reform! Prepare to meet your King!” then continuing, (17) “The sins of Israel do not lie

totally at the doors of priests and scribes. Do not think for one moment that the sinners of Judea are only to be found among the rulers and people who have wealth. (18) Because you live in want it does not make you good and pure. (19) The unmotivated and aimless vagabonds and drifters of the earth are also poor and beg for bread. (20) I have seen many poor men, those who were cheering me when I charged the priests and scribes with their injustice to men, joining in to throw stones and to beat poor Justice in your streets. (21) I have seen the poor also trample on the poor dead bird of Righteousness. (22) You who have followed me here, you who are the poor ordinary people, do not presume you are one whit behind the scribes and priests in crimes and sins. (23) Reform, you men of Israel: the King has come: He is your King: prepare to meet Him!"

(24) John stayed with Lazarus and his sisters for some days. (25) In honour of the Nazarite a feast was prepared, and the people thronged around. (26) When the chief men of the town poured out sparkling wine and offered some to John, he took it, held the cup high in the air, and said, (27) "Wine makes the carnal heart glad, but the soul of man it makes sad. It plunges the deathless spirit of man deep in bitterness and gall. (28) I took the vow of the Nazarite when I was a child, and not a drop of strong drink has touched my lips since then. (29) If you would make glad your King who is coming, then shun strong drink as you would shun anything else that is deadly." (30) And he poured out the sparkling wine onto the ground.

JOHN AT THE RIVER JORDAN, NOW THE BAPTIST

John went down to Jericho, and he lodged with Alphaeus (*in Mark, Matthew, Luke, and Acts, either the father of the disciples James (the 'Less') and Jude; or, according to Mk.2:14, father of the disciple Matthew*). (2) When the people heard he was there, they came in throngs, expecting to hear him speak. (3) But he did not speak to them. However, when the time had come he went down to the ford at the Jordan river, and addressed the multitudes who were there: (4) "Reform yourselves, and in the fountain of purity wash away all your sins: the Kingdom is at hand. (5) Come up to me and be washed in the water of this stream. It is a symbol for you of the inner cleansing of your souls." (6) And the multitudes came down to the Jordan to be washed, and every man confessed his sins. (7) For many months, in all the country round about, John pleaded with the people to dedicate their hearts to purity and righteousness. At last he returned to Bethany, and there he taught. [Aqu.63:1-7]

Mark 1:4: John the baptiser appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins.

Mark 1:5 (with Matt.3:5-6): All the people in Judea and in Jerusalem went out to him and were baptised by him in the Jordan river, confessing their sins.

Mark 1:6 (with Matt.3: 4): John was clothed in camel hair and a leather band around his waist: he ate locusts and wild honey (*'locust' in the Gk. here ('akris') refers to the insect, but this appears to be a scribal error for the carob fruit (Gk. charoupi) of the locust bean tree: see note to Aqu.13:7 above, p67.*) [He ate the fruit of the locust tree and wild honey: GHT 7:4].

JOHN THE BAPTIST CONTENDS WITH THE PEOPLE

At first there were few who came, and these few were honest seekers; but as time went by, the selfish and even the vicious came, devoid of contrite hearts: these came simply because they were among many. [Aqu.63:8]

Matt.3: 7-10 (with Luke 3:7-9): (7) When he saw many of the [unrepentant: Aqu.63:9] Pharisees and Sadducees coming for baptism (*Luke 3:7 merely has 'crowds'*), he said to them,

“You brood of vipers (*the phrase also used by Jesus in Matt.12:34 and 23:33, and the same word used for the snake in Acts 28:3*): who warned you to flee from the coming wrath? [*are you disturbed by news of coming wrath? Aqu.63:10*] (8) Produce fruit befitting repentance, (9) and do not think [*begin: Luke 3:8*] to tell yourselves, ‘We have Abraham as our father’; for I tell you, even from these stones God is able to raise children to Abraham. *The heirs of Abraham are just as wicked in the sight of God when they do wrong as any heathen man. [Aqu.63:13]* (10) Already, the axe is laid to the root of the trees. Therefore every tree not producing good fruit is cut down and thrown into the fire.”

Luke 3: 10-15: (10) And the multitudes [*wealthier people: GHT 7:7*] asked him, “What then shall we do?” (11) He answered them, “[*Embrace the ministry of service to all of mankind: do not spend all you have on your selfish selves: Aqu.63:16*] He who has two coats, let him share with him who has none, and he who has food do the same.” (12) Tax collectors also came to be baptised, and they said to him, “Teacher, what should we do?” (13) He said to them, “[*Be honest in your work: Aqu.63:19*]. Collect no more [*for selfish gain*] than what you have been instructed [*and be merciful with your power: GHT 7:8*].” (14) Men in military service also asked him, “What should we also do?” He told them, “Let none of you intimidate others nor accuse falsely, *Do violence to no living creature, exact no wrongful thing [Aqu.63:21, GHT 7:9]*, and be satisfied with your pay.” *And to them all he spoke: “Abstain from blood and things strangled, and from the dead bodies of birds and animals, and disown any cruel deed and wrongful gain. Do you think that the blood of animals and birds will wash away your sins? I tell you, nay! Speak the truth, be just, be merciful to one another and to all creatures, and walk humbly with your Creator.” [GHT 7:10]*

(15) As the people were in expectation [*had been waiting for the Christ to appear: Aqu.63:22*], and all were debating in their hearts over John, whether he might be the Christ [*and they regarded John as Christ*], (16) John answered them all, “I baptise you...”

Mark 1: 7-8 (with Matt.3:11, Luke 3:16): (7) (John) preached, saying [to them all: Luke], “There is one coming after me who is mightier than I, the straps of whose sandals I am not worthy even [to carry: Matt.] to stoop down to untie. [*This is the Christ. Behold, He is coming! He will walk with you, and you will not know Him. He is the King: Aqu.63:24-26*]. (8) I have baptised you in water [I indeed baptise you in water for repentance: Matt.] [*symbolic of the cleansing of the soul: Aqu.63:23*], but He will baptise you in the Holy Spirit [*and with {purify you in: Aqu.63:23} fire: Matt., Luke*].”

Matt.3: 12 (with Luke 3:17): His winnowing fork (*Gk. ‘ptuon’: if a fork, one with bent prongs; alternatively a shovel – in either case, a tool for separating the grain from the chaff*) is in His hand, and He will clear the threshing-floor [*separate the wheat from the chaff: Aqu.63:24*] and gather His wheat into the granary. But He will burn up the chaff with unquenchable fire.

Luke 3:18: In this way he evangelised the people with many different exhortations.

And John left Bethany and returned to the Jordan river. [Aqu.63:27]

(Luke 3:19-20: *see below, p105 after Aqu.85:18.*)

THE APOSTLE JOHN’S SUMMARY (John 1:15-28)

(15) John bears witness concerning Him [*Jesus*]: he has cried out, “This is the man about whom I said, ‘He who is coming after me is esteemed above me, for He was before I was. (16) We have all received from His fullness, grace upon grace; (17) for the law was [*in part: GHT 8:3*] given through Moses, but grace and truth came [*in fullness*] through Jesus Christ. (18) No man has ever seen God; (but) the only [*first: GHT 8:4*] begotten (Son of) God, who is in the breast of the Father

[the Eternal], He has declared (Him).”

(19) This is the testimony of John, when the Jews sent priests and Levites to him from Jerusalem, to ask him, “Who are you?” (20) He acknowledged, not denying but acknowledging, “I am not the Christ.” (21) They asked him, “What then? Are you Elijah?” and he said, “I am not.” (on his denial that he was Elijah, see Mark 1:9 below, Aqu.15:9 above p.68; also Aqu.64:2 below and 103:23-24 p135.) “Are you the prophet [Moses spoke of: GHT 8:5]?” and he answered, “No.” (22) Therefore they said to him, “Who are you? so we can give an answer to those who sent us. What do you say about yourself?” (23) He said, “I am the voice of one crying in the wilderness: ‘Make straight the way of the Lord’, as Isaiah the prophet said.” [Isa.40:3]

(24) Now they had been sent by the Pharisees. (25) And they asked him, “Then why do you baptise, if you are not the Christ, nor Elijah, nor the prophet [Moses spoke about: GHT 8:6]?” (26) John answered them saying: “I baptise with water, (but) among you stands One whom you do not know [who shall baptise with water and fire: GHT 8:7]. (27) He is the One who is coming after me and who is esteemed above me, the strap of whose sandal I am unworthy to untie.” (28) These things transpired in Bethabara beyond the Jordan, where John was baptising.

(Bethabara, or Beth-Barah, was a ford on the east side of the river Jordan, either a few miles south of the Sea of Galilee, or just north of the Dead Sea. Some Gk. MSS have Bethany in place of Bethabara, possibly seeing a corruption of spelling, but which is patently an error. John had certainly been in Bethany, but that is remote from the Jordan, and was not there at this time.)

JOHN BAPTISES JESUS

This was the point at which the Being of Christ descended and entered into Jesus of Nazareth.

The news of John’s presence at the Jordan river reached Galilee, and Jesus went there with the multitude. [Aqu.64:1]

Luke 3:21a: Now when all the people were baptised [in the midst of the summer, the tenth month: GHT 8:1]. *(The tenth month of the Jewish (civil) calendar was Tammuz, which fluctuated around June: this would be late in the 15th year of Tiberius Caesar in the summer of that year of 28AD.)*

Mark 1: 9 (with Matt.3:13): Then Jesus came from Nazareth in Galilee, and was [to be: Matt.] baptised by John in the Jordan river.

When Jesus saw the harbinger He said, “Behold the man of God! Behold the greatest of seers! Behold, Elijah has returned! * Behold the messenger whom God has sent to open up the way! The Kingdom is at hand.” When John saw Jesus standing amongst the throng, he said, “Behold the King, who has come in the Name of God!” And Jesus said to John, “It is necessary that I be washed in water as a symbol of the cleansing of the soul.” [Aqu.64:2-5]

**compare Aqu.15:9 above p68, John 1:21 above, and Aqu.103:23-24 below p135.*

Matt.3: 14-15: (14) John forbade Him, saying, “I am the one who needs to be baptised by you, and you come to me?” You do not need to wash, for you are pure in thought, word, and deed. And how can I be worthy to perform the rite?” [Aqu.64:6] (15) But Jesus answered him, “Let it be this way now, for it is fitting in this way to fulfil all righteousness.”

“I have come to be a pattern for the sons of men, and I must do what I bid them to do: all men must be washed, symbolic of the cleansing of the soul. We are establishing this washing as a rite, which we shall call the rite of baptism. Your work, O harbinger, is to prepare the way, and to reveal what is hidden. The multitudes are now ready for the words of life, and by you I have come to be made known to the whole world, as prophet of the Triune God, as the chosen one to manifest the Christ to men.” [Aqu.64:7-10] Then he consented [Matt.3:15].

Matt.3: 16-17 (with Mark 1: 10-11, Luke 3: 21b-22): (16) When Jesus was baptised [in the sacred Name of Him who sent Him forth to manifest the Christ to men: Aqu.64:11], He rose up immediately from the water, and lo [as He was praying: Lk.3:21b], the heavens were opened above Him, [and a bright cloud hovered over Him, and from behind the cloud twelve rays of light: GHT 8:2] and He saw the Spirit of God descending [in a bodily form: Lk.3:22] like a dove and alighting on Him [on His head: Aqu.64:12] [and then entered into Him]. (17) And lo, a voice sounded from heaven saying, "This is [Thou art: Mark, Luke] my beloved Son, [the love of God made manifest: Aqu.64:13] in whom I am well pleased. [This day I have begotten Thee: Luke]."

John heard the voice and understood its message. Jesus departed, and John preached to the multitude. The harbinger baptised all those who confessed their sins and turned from evil to what is good, symbolic of the blotting out of sins by righteousness. [Aqu.64:14-16]

JESUS IS TEMPTED BY SATAN

(It is essential also to read what is said in Appendix 2)

The harbinger had paved the way: the Logos had been introduced to men as Love made manifest, and it was now almost time for Him to commence His ministry. [Aqu.65:1]

(Jesus reached the age of 30 in September of 28AD, around the end of the 15th year of Tiberius Caesar: see Luke 3:1 and 3:23 (p76, p53). His ministry was to begin in Nazareth at the start of the Jubilee commencing around October of that year: see Luke 4:19 below, p105-6. The chronology of the whole narrative obliges the placement of His baptism earlier in 28AD.)

Matt. 4:1 (with Mark 1:12, Luke 4:1): Jesus, being full of the Holy Spirit, [returned from the Jordan: Luke] and was led [driven immediately: Mark] by the Spirit into the wilderness to be tempted by the devil.

(Rudolf Steiner in see Appendix 2 says that the wilderness Jesus withdrew into was not so much a remote physical region, as it was a spiritual state of isolation.)

He went into the wilderness to be alone with God, that He might examine His inner heart, and gauge its strength and worthiness. He said to Himself, "My lower self is strong: I am shackled to carnal life by many strong cords. Have I the strength to overcome and to give my life as a willing sacrifice for men? When I stand before men's faces, and they demand proof of my Messiahship, what shall I say to them?" [Aqu.65:2-5]

Mark 1:13 (with Matt. 4: 2, Luke 4:2b): (13) He was there in the wilderness forty days [and forty nights: Matt.4:2], tempted by Satan. [During those days He ate nothing, and afterwards He was hungry: Matt.4:2, Luke 4:2b]. *The wild beasts of the wilderness were around Him, and were docile. [GHT 9:1]*

Matt. 4:3-11 (with Luke 4:3-13): (3) When the tempter came to Him, he said, "If you are the Son of God, command that these stones [this stone: Luke 4:3] become bread [for it is written, 'I will feed Thee with the finest wheat and with honey: out of the rock I will satisfy Thee.': GHT 9:2 (quoting Psalm 81:16)]." (4) But He answered and said, "It is written, 'Man shall not live on bread alone, but by every word that proceeds out of the mouth of God.' [Deut.8:3]"

Then the tempter placed before Him a woman of exceeding beauty and loveliness, one moreover with an astute wit and ready understanding. He said to Him, "Take her as you will, for her desire is for you, and you shall have love and happiness and comfort all your life, and you will see your children's children. Is it not written, 'It is not good for man to be alone' [Gen.2:18]?" Jesus answered, "Get behind me, Satan, for it is also written, 'Do not be led away by the beauty of woman. Yea, all flesh is as grass and as the flower of the field: the grass withers and the flower fades away, but the Word of the Eternal endures forever.' [Isa.40:6-8: the quotation in fact starts

with 'Yea'; the first sentence is not present in Isaiah.] My work is to teach and to heal the children of men, and he who is reborn of God keeps his seed within him." [GHT 9:4-5] (compare Aqu. Chapter 53 below regarding Jesus being tempted by the love of a woman. This additional temptation in GHT 9 is patently improbable, also cutting across and finding no place in Steiner's testimony of his own sum of three temptations: see Appendix 2.)

(5) Then the devil took Him into the holy city [to Jerusalem: Luke 4:9], and set Him on the top point of the Temple, (6) and said to Him, "If you are the Son of God, throw yourself down [from this spot: Luke 4:9] ["If you go into Jerusalem and throw yourself down to the ground from the top point of the Temple, the people will believe you are the Messiah sent from God. You can surely do this: Aqu.65:10-11], for it is written, 'He shall command His angels concerning you [to preserve you: Luke 4:10], and they will bear you up in their hands lest you strike your foot against a stone.' [Psalm 91:11-12]" (7) Jesus said to him, "It is also written, 'Thou shalt not put the Lord thy God to the test [Deut.6:16: Appendix 2 explains what Jesus meant by testing God in this way]'" Jesus replied, "Who is it who is demanding a test? (He finally focuses on the tempter himself.) Miracles are not a sign that the one performing them is Son of God; devils can do the same impressive things. Did not the black magicians do such great things in front of the Pharaohs? My words and deeds in all areas of my life shall be the proof of my Messiahship." [Aqu.65:7-9]

(8) Again, the devil took Him to a very high mountain [in the middle of a great plain: GHT 9:8], and showed Him all the kingdoms of the world [in a moment of time: Luke 4:5] and their glory, and said to Him, "[Behold all these things that are in the world, and the honour and fame that goes with them: behold the all pleasures of the world and its wealth! Aqu.65:13] I will give you all these things [all this power, and their glory: for it has been delivered unto me, and I give it to whomever I wish: Luke 4:6] [for it is written, 'Thou shalt have dominion from sea to sea, for you to judge your people with righteousness and your poor with mercy, and bring oppression to a full end' (extracting from Psalm 72:8-14): GHT 9:8]: if you will fall down and worship me [(it) shall all be yours: Luke 4:6]." (9) Then Jesus said to him, "Away with thee [Get behind me: Luke 4:8], Satan, for it is written, 'Thou shalt worship the Lord thy God, and Him only shalt thou serve'. [Deut.6:13] [Without the power of God, the end of evil cannot take place: GHT 9:9]." "Away from me, all you tempting thoughts! My heart is fixed: I spurn this carnal self with its vain ambition and pride." For forty days did Jesus wrestle with His carnal self: His higher self prevailed. Then He was hungry, but his friends found Him and they ministered to Him. [Aqu.65:15-16]

(11) When the devil [ended every temptation: Luke 4:13] he left Him [for a season: Luke 4:13], and lo, angels came and ministered to Him. Then Jesus left the wilderness and in the fullness of the Holy Spirit He came to the place where John was, and taught the people. [Aqu.65:17]

(Note: Luke places the last of the others' list of temptations of Satan straight after the first. The Nazarene account is unique in adding its doubtful fourth temptation, that of a woman.)

JESUS GATHERS HIS FIRST DISCIPLES (John 1:29-51)

When Jesus had returned from the wilderness, His parents* prepared a feast for Him the same day, and they presented to Him the gifts which the Magi had given Him when He was an infant. His mother said, "We have kept these gifts for you until today," and she gave Him the gold, the frankincense, and the myrrh. He took of the frankincense**, but gave of the gold to His parents to give to the poor, and of the myrrh to Mary, called Magdalene. Now this Mary was from the city

of Magdala in Galilee (north of Tiberias, now Al-Majdal), and she had been a great sinner, seducing many men by her beauty and charm. This same woman came to Jesus during the night and confessed her sins, and He reached out His hand and healed her, casting out of her seven demons. He said to her, "Go in peace: your sins have been forgiven you." And she rose up, and straightaway prepared herself to leave everything and follow Him, ministering to Him out of what she had during the days of His ministry in Israel. The next day, John saw Jesus coming to him... [GHT 10:1-3]

* One would surmise from this that they had accompanied their Son from Nazareth. But it must be noted further that according to *Aquarian Chapter 30* (below, p358) His father Joseph had already passed from this earth while Jesus was in India.

** Jesus made the frankincense part of the bread and wine ceremony at the last supper: see below in *GHT 76:8* (p281).

(29) The next day John (*the Baptist*) saw Jesus coming towards him, and he exclaimed, "Behold the Lamb of God, who [by righteousness: GHT 10:3] takes away the sin of the world!

(*Going by the Apostle John's narrative alone, this was after the events in his 1:19-28 above, p81, but the Nazarene account here, which includes the words "The next day", relocates it to the time after Jesus' return from the wilderness. That this bears credence is seen from noting that John's Gospel does not include the account of the temptations of Jesus: this by itself induces the feeling that a record of the temptations might well have left the pen of John.*)

(30) "This is He about whom I have said (*in verses 15, 27*), 'After me is coming a man who is esteemed above me, for He was before me.' (31) I did not know Him, but so that He be made manifest to Israel, therefore have I come baptising in water." (32) And John bore witness, saying, "I saw the Spirit coming down from heaven in the form of a dove, and it alighted on Him. (33) I did not know Him, but He who sent me to baptise in water is the One who said to me, 'On whomever you see the Spirit descending and alighting on Him, this is He baptising in [water and fire, and: GHT 10:4] the Holy Spirit.' (34) And I have seen and witnessed that this person is the Son of God."

Among the followers of John were many men from Galilee. The most devout were Andrew, Simon, James, and John, with Philip and his brother from Bethsaida. [Aqu.66:1] (35) The day following, John was standing [by the Jordan: GHT 10:5] with two of his disciples [as Andrew, Philip, and a son of Zebediah were talking with the harbinger: Aqu.66:2], (36) and he was looking at Jesus as He was walking [approaching]. He exclaimed, "Behold the Lamb of God [the Christ]!" (37) The two [three: Aqu.66:3] disciples heard him, and they followed after Jesus. (38) Jesus turned, and seeing them following, said, "What are you seeking?" They said to Him, "Rabbi (meaning Teacher), where do you live?" (39) He said to them, "Come and you will see." So they went and saw where he was living, and they stayed with him that day, for it was about the tenth hour (*4pm in the Jewish day*).

(40) Andrew the brother of Simon Peter was one of the two following Him who had heard John. (41) He first went to find his brother Simon and told him, "[Come with me, for I have...: Aqu.66:5] We have found the Messiah (*meaning Christ*)." (42) He brought him to Jesus. Looking at him [into his face: Aqu.66:6], Jesus said, "[Behold! a rock] You are Simon, the son of Jona [*Simon or Simeon Bar-Jonah in Heb*]: you shall be called Kephias (*meaning Stone, which is the Gk. Petros*')." (43) The next day Jesus had a desire to go into Galilee, and there He found Philip, and said to him, "Follow me." (44) Philip was from Bethsaida (*on the coast of the Sea of Galilee around its north side, near Capernaum*), the same city as Andrew and Peter. (45) Philip found Nathanael [who is called Bar Tholmai (*son of Tolmai*): GHT 10:8] [sitting next to a tree: Aqu.66:7] and

said to him, “[My brother, come with me]. We have found the One written about by Moses in the law and the prophets: Jesus, the son of Joseph from Nazareth [the son of Joseph and Mary: GHT] [where He is living].” (46) Nathanael said to him, “Can anything good come out of Nazareth? Philip replied, “Come and see.” (47) Jesus saw Nathanael approaching Him and said of him, “Behold, truly an Israelite in whom there is no guile.” (48) Nathanael said to Him, “From where do you know me? [How are you able to describe me this way? Aqu.66:10]” Jesus answered him, “Before Philip called you I saw you under the fig tree [over there, before your brother came up to you: Aqu.66:11].” (49) Nathanael [lifted up his hands and: Aqu.66:12] responded to Him, “You are the Son of God [surely the Christ]! You are the King of Israel [of whom the harbinger has been testifying].” (50) Jesus answered him, “[Nathanael Bar Tholmai: GHT 10:10] Are you believing this because I told you that I saw you underneath the fig tree? You shall see greater things than these.” (51) He said to him, “Truly, truly, I say to you, you shall see heaven opened, and the angels of God ascending and descending upon the Son of Man.”

(Nathanael is identified as the brother of Philip from Bethsaida in the Aquarian account. Whether they were actual siblings is moot, since ‘brother’ can mean either consanguinity or a close affectionate relationship. The Nazarene account identifies him as Bar Tholmai {but Philip’s father is never cited anywhere}, and Bartholomew is one of the twelve disciples in Mark, Matthew, and Luke, plus Acts 1:13 (p345). As John never mentions Bartholomew, it seems that the Nathanael of John and the Bartholomew of the others are one and the same disciple. The Nathanael in John 21:1 (p338) is the only other place where the name is mentioned, and this one is a disciple stated to be from Cana. Cana was remote from Bethsaida, being a few miles west of the Sea of Galilee.)

John (not the harbinger) went to find his brother James, and brought him to Jesus. The six disciples (in verse 1 above) went with Jesus to the place where He was living. Peter said, “We have been seeking for the Christ a long time. We went from Galilee to John (the harbinger), and we thought that he was the Christ. But he confessed to us that he was not the Christ, but is the harbinger who has been sent to clear the way for the Christ, to make the pathway easier for the King who is to come. When you appeared he exclaimed, ‘Behold! Here is the Christ!’ We would gladly follow you wherever you go. Lord, tell us what to do.” Jesus replied, “The foxes of the earth have holes, and the birds have nests, but I have no place to lay my head. He who would follow me must give up all the cravings of self and lose his life in the saving of life. I have come to save the lost, and man is saved when he is rescued from himself. But men are slow to comprehend the principle of the Christ.” Peter said, “I cannot speak for any of the others here, but I will leave everything behind and follow where you lead.” Then the others spoke up and said, “You have the words of Truth. You have come from God, and if we follow in your footsteps we cannot go astray and lose our way.” Then Jesus and the six disciples sat in silent thought for many hours. [Aqu.66:13-23]

(Thus the six disciples were: Andrew and Simon Peter (brothers), James and John {brothers, from above in v13, and evidenced in later parts of the Gospels}, Philip and Nathanael {understood to be brothers}, the last mentioned apparently one and the same person as Bartholomew.)

JESUS VISITS JOHN THE BAPTIST AND ADDRESSES THE MULTITUDE FOR THE FIRST TIME

(Aquarian Chapter 67) On the following day Jesus came to John once more and stood with him beside the ford. John pressed on Him to speak to the people, and consenting He stood and addressed them: (2) “You men of Israel, hear! The Kingdom of God is now at hand. (3) Lo, the great holder of the key of the Age stands in your midst: and he has come with the spirit of Elijah.

(4) Lo, he has turned the key: the mighty gates fly wide open and everyone who will may greet the King. (5) See the multitude of women, children, and men. They throng the avenues; they teem and jostle in the outer courts. Everyone seems intent on being the first to meet the King. (6) Lo, the scrutiniser is here and calls, 'Whoever will may come'; but he who decides to come must also resolve to prune himself of every evil thought. (7) He must overcome the desire to gratify his lower self; he must give his life to save those who are lost. (8) The nearer to the Kingdom gate you approach, the more spacious you will find the room around you – the multitudes have fallen back. (9) If men could come to the Kingdom with their carnal thoughts, their passions, and their desires, there would scarce be room for everyone. (10) But when they find they cannot pull these carnal things through the narrow gate they turn away, leaving the few who are ready to enter in and greet the King.

(11) "Behold, John is a mighty fisher: he fishes for the souls of men. He is throwing his great net out into the sea filled with human life. When he draws it back in, behold, it is full. (12) But what a varied catch! Crabs, lobsters, sharks, creeping things, and now and then a more desirable fish. (13) Behold, thousands have come to hear this wild man of the hills. They have been coming in great throngs to be washed by him in the crystal flood, and the confession of their sins flows so effortlessly from their lips. (14) But only the next day we find them back in their haunts reviling John, cursing God, and heaping insults on the king. (15) But blessed are the pure in heart, for they shall see the King. (16) And blessed are the strong in heart, for such shall not be tossed around by every wind that blows. (17) While the fickle and the thoughtless have returned to Egypt for leeks and carnal herbs to satisfy their appetites, the pure in heart have found their King. (18) But those whose faith is weak, who do little better than to brandish and flaunt their carnality, even these will be awakened in their spirit some day, and enter in with joy to greet the King. (19) O men of Israel, take heed to what this prophet has to say to you! Be strong in your minds; be pure in your hearts; be fervent in service to others. The Kingdom is at hand."

(20) When Jesus had finished speaking He departed, and with His six disciples went to Bethany, and there they stayed for many days. *(The language of parts of the verses {i.e. 5, 11 to 14} of this Chapter seems to suggest that Jesus was talking not only to the people, but also away from the people to John, or to Himself. As to what appears in various places in the Aquarian account, did Levi discern the very thoughts of Jesus when viewing the Akasha? See Aqu.7:25 above, p62 regarding what Elihu taught Mary and Elisabeth about this.)*

JESUS IN BETHANY ADDRESSING THE PEOPLE THERE (Aquarian Chapter 68)

The news soon spread that Jesus, the King of Israel, had come to Bethany (*east of Jerusalem*), and the people of the town came out to greet the King. (2) Jesus, standing in the midst of them, exclaimed, "Lo, The King has come! But Jesus Himself is not the King. (3) The Kingdom is truly at hand. But this is not a kingdom they can see with carnal eyes. They cannot see the King upon His throne. (4) This Kingdom is the kingdom of the soul; its throne is not an earthly throne; its King is not a man. (5) When earthly kings establish kingdoms, they do so by conquering other kings by the force of arms. One kingdom rises on the ruins of one which has been supplanted. (6) But when our Father-God sets up the kingdom of the soul, He pours out His blessings like rain upon the thrones of earthly kings – when they rule in righteousness. (7) It is not rule itself that God would overthrow; it is injustice, wantonness, and crime against which His sword is raised. (8) Therefore, whenever the kings of Rome dispense justice, and whenever they love mercy and walk in humility with their God, the benediction of the Triune God will rest upon them all. (9) They need never fear any messenger whom God sends to earth. (10) I have not been sent to sit

upon any earthly throne as Caesar sits and rules. And you may inform the ruler of the Jews that I am no claimant for his own throne. (11) Men call me Christ, and God recognises this Name. But Christ is not a man; Christ is universal Love, and Love is King. (12) This Jesus is but a man who, by overcoming temptations and many different trials, has been prepared and conditioned to be the Temple through which Christ can manifest to men. (*But was the spirit in Jesus the man nonetheless one and the same who came from God as His own divine Son, now divest of His heavenly power in order to assume the mantle of humanity – thus identifying with the human race? The relationship between Jesus and the Christ constitutes a deep mystery.*)

(13) “Hear, then, you men of Israel, hear! Do not have regard to the flesh; flesh can never be the king. Look to the Christ within, who shall be formed in every one of you, in the same way He has been formed in me. (14) When you have purified your hearts by putting faith in the Christ, the King will enter in, and you will see His face.” (15) The people asked, “What must we do to make our bodies fit places for the King to dwell in?” (16) Jesus replied, “Whatever tends to purity in your thoughts, your words, and your deeds, it is this which will cleanse the temple of the flesh. (17) The same rules do not apply in exactly the same way to all men, for each is a specialist in sin. Each has a besetting sin of his own. (18) Each man must learn on his own how he can best transmute his tendency to entertain evil things towards states of righteousness and love. (19) Until men reach the higher plane, removing themselves from selfishness, there is a rule that will give you the best results: (20) ‘Do to other men what you want them to do to you.’ ” (*which, we must understand, men can observe and follow perfectly, yet in a selfish spirit.*) (21) Many of the people said, “We are now sure that Jesus is the Christ, the King who was prophesied to come: blessed be His Name.”

(22) Now Jesus and His six disciples turned their faces towards Jerusalem, and many people followed them. (23) But Matthew, the son of Alphaeus (*Matthew Levi the disciple, in Mk.2:14*) ran on ahead, and when he reached Jerusalem, announced, “Lo, the Christ and His disciples are on their way here!” Many people therefore came out to see the King. (24) But when Jesus arrived He declined to speak to anyone until He reached the court of the Temple. It was then He opened out a scroll and read out loud, (25) “Behold, I send my messenger, and he will pave the way, and Christ, for whom thou art waiting, will enter His Temple unannounced. Behold, for He will come, saith God, the Lord of hosts.” [*Mal.3:1, paraphrased*]. (26) Then He closed up the scroll and said no more. He left the Temple halls and started out on a journey to Nazareth with His six disciples. (27) There they stayed with Mary, the mother of Jesus, and her sister Miriam.

JESUS IN NAZARETH (Aquarian Chapter 69)

The following day, as Peter was walking about in Nazareth, his path crossed with the ruler of the synagogue. The latter asked him, “Who is this Jesus who has just come to Nazareth?” (2) Peter answered, “This Jesus you are asking me about is the Christ whom our prophets wrote of: He is the King of Israel. His mother, Mary, lives on Marmion Way.” (3) The ruler said, “Tell him I bid Him to come to the synagogue: I want to hear what He has to say for himself.” (4) Peter ran to Jesus and told Him what the synagogue ruler had said. But Jesus made no answer: neither did He go to the synagogue. (5) When the evening had come, the synagogue ruler came up Marmion Way to the home of Mary, and there he found her with Jesus, and no one else there. (6) The synagogue ruler asked Jesus for proof of His Messiahship, and demanded to know why He had not come to the synagogue when He was bidden. Jesus had a retort for this ruler: (7) “I am not a slave to any man. I have not been called to this ministry by any priest. It is not mine to answer when men call. I have come as the Christ of God: I answer to God alone. (8) Do you have any

right to ask for proofs of Messiahship? Who has given you such a right? The proof of my Messiahship lies in my words and my works. If you require proof, if you follow me you will certainly not lack it.” (9) The synagogue ruler left, and asked himself, “What type of man is this to repudiate the bidding of the ruler of the synagogue?”

(10) The people came out in droves to see the Christ and hear Him speak, but Jesus said, (11) “A prophet has no honour in his own town, nor among his own kin. (12) I will not speak in Nazareth until what I say and do in other places finds root in the hearts of you men and gives you faith, (13) until the time comes that men understand that God has made me Christ to manifest eternal Love. (14) But I extend to you good will, my kin. I bless you with a limitless love, and I speak abundant joy and happiness into your lives.” (15) He said no more, and all the people wondered greatly over His resolve not to speak in Nazareth.

JESUS AT THE WEDDING IN CANA – HIS FIRST PUBLIC MIRACLE (John 2:1-12)

On the third day there was a marriage [feast: Aqu.70:1] in Cana in Galilee, and the mother of Jesus was [and her sister Miriam were] there.

(Cana was not far from Nazareth, to the north of it. On the surface of John's Gospel, this was the third day after Jesus found Philip and Nathanael in Nazareth: see vv43-51 above, pp84-85. This conflicts with Aqu.67:20 above, p86, which has Jesus and His six disciples residing in Bethany “for many days” after that episode {this on the basis that both accounts are in chronological order}. In the event that both accounts are actually correct, a resolution would lie in the suggestion that material has been excised from John's Gospel account, between 1:51 and 2:1, in the same way as suspected concerning 1:29 – see the note against that verse above, p84. If this is the case concerning John's account of the marriage in Cana, the third day would relate to a period of time other than the passage immediately preceding it, 1:43-51.

The Nazarene account has the marriage in Cana as occurring on “The next day” {GHT 12:1}, but this cannot refer to the preceding Chapter 11, which recounts the penitent woman described in Luke 7:36-50 anointing the feet of Jesus: that account is found much later: see p137. Until this point the Nazarene account has been substantially in time order, but henceforth loses any semblance of chronological order, as the table in Appendix 1 shows.)

(2) Jesus and His disciples were also invited to the wedding. The ruler of the feast had heard that Jesus was a master sent from God, and he asked Him to speak. And Jesus said, “There is no tie more sacred than the marriage tie. The chain that binds two souls in love is made in heaven, and man is never able to rend it asunder. The lower passions of the two may create a union between them, but a union as of the meeting of oil and water. A priest may forge a chain and bind them together. This is not a true marriage; it is a counterfeit. The two are, in truth, guilty of adultery: and the priest is party to the crime.” This was all Jesus said. [Aqu.70:2-7]

(3) When the wine ran out, Jesus' mother remarked to Him, “They have no wine.” [As Jesus stood apart in silent thought, His mother came up to Him and said, “The wine has failed: what shall we do?” Aqu.70:8] (4) Jesus said to her, “What is that to me and to you, [dear] woman? [Why say this to me now? GHT 12:1] It is not yet my hour [to manifest such things]. (Jesus' public ministry began at the following Passover in 29AD.) (5) His mother said to the servants, “Whatever He tells you to do, do it.” Jesus said, “Pray, what is wine? Is it not mere water with the taste of grapes? And what are grapes? They are but certain kinds of thought made manifest. I am able to manifest that thought, and water will become wine.” He called the servants, and said to them, “Bring in six water pots of stone, a pot for each of these my followers, and fill them up to the top.” [Aqu.70:9-11] (6) Six stone water pots were standing there, the same as used for the

purifying of the Jews, each with a capacity of two or three measures (*the KJV translates 'measure' as 'firkin', which is over 40 litres or around 10 gallons*). (7) Jesus said to them, "Fill the pots with water." And they filled them up to the top. Jesus stirred up the ethers with a mighty thought until the thought manifested itself. And lo, the water turned red, changing into wine. [Aqu.70:13] (8) He told them: "Now draw out from them and take it to the ruler of the feast." This they did. (9) When the ruler of the feast tasted the water which had become wine, and did not know where it came from – but the servants who had drawn the water knew – the ruler of the feast called the bridegroom (10) and said to him, "[This wine is the best I have ever tasted; most people, when they throw a feast: Aqu.70:15] Every man puts out the good wine first, and when they have become intoxicated, the inferior wine. But you have kept back the good wine until now." When the ruler of the feast and the guests were told that Jesus had changed the water into wine by the power of thought, they were amazed. They said, "This is more than just a man: He must surely be the Christ who the prophets of olden times declared would appear." And many of the guests believed in Him, and they would gladly have followed Him. [Aqu.70:16-18] (11) Thus did Jesus perform the first of His signs in Cana in Galilee, which manifested His glory, and His disciples believed in Him.

(12) After this He went down into Capernaum with His mother, [with Mary Magdalene: GHT 12:6], His brothers, and His disciples, and they remained there a few days.

JESUS AT THE SEA SHORE AT CAPERNAUM (Aquarian Chapter 71)

The city of Capernaum was by the Sea of Galilee, and this was the place where Peter had his home. The homes of Andrew, John, and James were not far from there. (2) These men were fishermen, and their nets urgently needed seeing to. They pressed Jesus and His mother to accompany them, and soon they were resting by the sea in the home of Peter. (3) The news spread through the city and along the sea shore that the King of Judah was there, and a crowd of people drew near to press His hand. (4) Jesus said to them, "I cannot show you the King unless you see with the eyes of your souls, because the Kingdom of the King is within the soul. (5) Every soul is a kingdom: for every man and woman and child there is a king. (6) The King is Love: when this Love becomes the greatest power in your life, then you have the Christ: Christ is the King. (7) Every person here and in the whole world may have Christ to dwell in his soul, just as Christ dwells in my soul. (8) The body is the temple of the King, and men are justified in calling a holy man a king. (9) He who will cleanse his mortal form and purify it, so pure that Love and Righteousness can dwell side by side unsullied within its walls, is king.

(10) "The kings of earth clothe themselves in royal robes, and they sit in state, so that men may stand in awe of them. (11) But a king of heaven may wear but the garb of a fisherman; or he may be clad in the attire of a trade; or he may be dressed in rough garments while tilling the soil, or he may even be a slave whose clothing is lashed in mortal chains. (12) By men he may be judged to be a criminal, and even be thrown in prison to languish, or he may even die on a cross. (13) Seldom do men see what other men truly are. Human senses are limited to what appears to be, not necessarily what in truth it really is. What only appears to be, compared to what it is in truth, may be diverse in every way. (14) The carnal man beholds the outer man, which is the outward temple of his king, and he worships at such a shrine. (15) The true man of God is pure in his heart: he sees the King, seeing Him with the eyes of soul. (16) And when he rises to the plane of the consciousness of the Christ, he knows that he is himself king, that he is love, that he is Christ, and such is son of God. (17) You men of Galilee, prepare to meet your King."

(18) And Jesus taught the people many lessons as He walked with them beside the sea.

THE FIRST YEAR OF JESUS' MINISTRY, FROM THE PASSOVER IN 29AD

JESUS DRIVES OUT THE MERCHANTS FROM THE TEMPLE (John 2:13-25)

This is the first of two occasions when Jesus cleansed the Temple: the second was just before His crucifixion: see below at [Aqu.152:7](#), p248.

(13) The Passover of the Jews (*in the Spring of 29AD*) was near, and Jesus [left His mother in Capernaum and: [Aqu.72:1](#)] journeyed up to Jerusalem. He stayed with a man named Jude who was a Sadducee. When He arrived at the courts of the Temple, He found them filled with many people who were there to see this prophet, who they were expecting would break the yoke of Rome, restore the kingdom of the Jews, and rule on the throne of David. When the people saw Him, they said, "All hail, behold the king!" But Jesus did not answer. [[Aqu.72:2-5](#)] (14) Inside the Temple He found men selling oxen, sheep, and doves, along with money-dealers sitting there [and the sight grieved Him greatly. The courts had been filled with market stalls, and men were selling lambs and doves for offerings in sacrifice. Jesus called the priests and censured them: "Look at what is going on in here! You have sold out the Temple of the Lord for paltry gain. This house was ordained for prayer, but it is now a den of thieves! Can good and evil dwell together in the courts of God? I tell you, never!" [Aqu.72:5-8](#)]. (15) And having made a scourge of ropes [seven cords: [GHT 71:2*](#)], He drove all of them out of the Temple, the sheep and the oxen also, pouring out and scattering the coins of the money-changers, and overturning the tables. He opened the cages of the birds, and cut the cords which bound the lambs, and set them free. [[Aqu.72:10](#)] (16) To those selling doves, He said, "Take these things away from here! Do not make the house of my Father a house of merchandise!" (17) His disciples recalled that it was written, "Zeal for thine house will consume me." [[Psalm 69:9](#)]

The priests and scribes rushed out, intent on doing Him harm, but were driven back by the common people who stood in His defence. Then the rulers who were there said, "Who is this Jesus you are calling king?" The people replied, "He is the Christ our prophets wrote about: He is the king who will deliver Israel." [[Aqu.72:11-13](#)] (18) The [rulers of the: [Aqu.72:14](#)] Jews said to Him, "What sign do you have to show us for doing this?" ["Jesus, man, if you are king, or Christ, then prove it to us with signs. Who gave you the right to drive out these merchants?"] ["Who are you that are intent on doing away with the sacrifices, and despise the seed of Abraham? Is it from the Greeks and the Egyptians that you have learned this blasphemy? [GHT 49:11*](#)"]

Jesus replied, "There is no Jew who is truly loyal who would not give his life to save this Temple from disgrace. My actions were exactly that – those of a loyal Jew, and you yourselves must bear me witness to this truth. You demand signs from me? The signs of my Messiahship will follow me in what I say and in what I do." [[Aqu.72:15-16](#)] (19) Jesus answered them, "Destroy this Temple (*Gk. naos: see note below*), [- and you will indeed tear it down -: [Aqu.72:17](#)] and in three days I will raise it up [and it will be more glorious than before." Jesus meant that they would seek to take His life, tearing down His body, the Temple of the Holy Spirit, and He would rise again. The Jews were oblivious to what He meant by His words, and they laughed Him to scorn: [Aqu.72:17-19](#)] (20) The Jews [some of the scribes listening to Him: [GHT 49:5](#)] then said, ["If you would do away with the sacrifices of sheep and oxen and birds, to what purpose was this Temple built for the Lord by Solomon, which] "This Temple (*Gk. naos*) has been building for forty-six** years [by the toil of a multitude of men: [Aqu.72:20](#)], and you will raise it up in three days?" [and this young stranger claims that he will build it back up in three score hours. His words are idle; his claims are nothing."] (21) But He was speaking about the Temple (*Gk. naos*) of His body. (22) Therefore when He was raised from the dead, His disciples

remembered He had said this: they believed the scripture, and the word which Jesus had spoken.

**In the Nazarene account, parts of both Chapters 49 and 71 are found in each of the two occasions of the cleansing of the Temple by Jesus. See Aqu. Ch.152 (p248) for the second occasion.*

They took the scourge with which He drove out the merchants, and were on the point of driving Him away. But Philo, who had come from Egypt to attend the feast, said, "You men of Israel, hear me: this man is more than just a man: be careful what you do with Him. I myself have heard Jesus speak to the wind to be calm, and it became calm. I have also seen Him simply touch those who were sick, and they have been healed. He stands as a sage above all other sages of the world. You will see His star arise, and it will grow until it has become the Sun of Righteousness in full strength. Men, do not be presumptuous in your judgment; wait, bide your time, and you will have the proofs of His Messiahship." At that the priests put down the scourge. Jesus said, "O Israel, prepare to meet your King. But you can never see the King while in your hearts sin is such a precious idol king of its own. The King is God, and only the pure in heart can see the Face of God and live (*see Gen.32:30, Exod.33:20*)." The priests then cried out, "This mere man claims to be the King who is God. What is this if not sacrilege? Away with him!" But Jesus responded, "No man has ever heard me say, 'I am a king.' The King is our Father-God. With every Jew who is loyal I myself worship God. I am the candle of the Lord, illuminated to light the way. While you have the light, walk in the light." [Aqu.72:21-31]

(23) During the time He was in Jerusalem at the Passover feast, many believed in His Name when they beheld the signs He performed. (24) But Jesus did not commit Himself to them (*commit: Gk. 'episteuen', which probably means that He did not accept the full value of their outward approbation of Him*), because He knew all (men), (25) and He had no need for anyone to give witness concerning any man, for He knew what was in man.

(Jesus knew that men are persuaded by the outward display of signs, as witness His words to the Jews in Matt.12:39 and 16:4: "An evil and an adulterous generation seeks after a sign...", but though so persuaded, unmoved in their absence.)

***46 years back from 29AD arrives at 18BC. Herod the Great had commenced restoring the Temple around five years earlier in the Jewish Sabbatic year of 23-22BC (Fall to Fall). This was followed by a Jubilee Year in 22-21BC, yielding a two year space when many people were idle from their normal trades (and 28-29AD was the following Jubilee year, where we are now in the narrative: this is highly significant in light of Jesus' words in Luke 4:19 below: see at Aqu.86:4, p105). Given that the perimeter walls and grounds of the Temple would be erected first (confirmed by Josephus as in the 15th year of Herod's reign, Wars of the Jews: 1.21.401; and others), it is easy to postulate that the Temple buildings themselves would commence some time later. The inner areas of the Temple proper were the Gk. 'naos', the word for the outer edifice being 'hieron', and John uses the former word (even though 'hieron' is the word employed elsewhere in the New Testament in a majority of cases. The Hebrew had only one word, 'hekal' for temple). The Jerusalem Temple was not finished until around 63AD, about 86 years from its start, which reflects the extent of its grandeur, yet this was only for it to be razed to the ground a mere seven years later.*

JESUS RETURNS TO THE TEMPLE AND SPEAKS TO THE PEOPLE

(Aquarian Chapter 73) The following day the courts of the Temple were filled with a surge of people intent on hearing Jesus speak. (2) When He appeared they shouted, "All hail! Behold the King!" (3) Jesus spoke to them a parable: "A king owned vast tracts of land: his people were all kindred together and they lived in peace. (4) Now after many years the king said to his people, 'Take over all these lands and everything I have: increase their value. Arrange how to rule

yourselves and continue to live in peace.’ (5) So the people set up their states, and selected those who were to be the administrators and visible figureheads – the governors and petty kings. (6) But after a time, pride, ambition, selfish greed, and base ingratitude began to grow, and grew fast, and kings began to war among themselves. (7) In their statute books they wrote that might is right, and accordingly those who were stronger destroyed those who were weaker. The result was chaos which reigned through the whole domain. (8) A long time passed, then the king made a survey of his domain. He saw his people embroiled in their cruel wars: he saw them sick and in sore distress. He saw that the strong enslaved the weak. (9) So he said, “What shall I do? Shall I send forth a scourge? Shall I destroy all my people?” (10) Then his heart was moved with pity, and he said, “I will not send a scourge; I will send forth my only son, who is heir to the throne, to teach the people love, and peace, and righteousness.” (11) Thus he sent his son. But the people scorned him, maltreated him, finally nailing him to a cross. (12) He was placed in a tomb. But death was far too weak to hold the prince, and he arose from his tomb. (13) He took a form which man could not kill, then went again to teach the people love, and peace, and righteousness. (14) And this is the way God deals with men.”

(15) A lawyer approached and asked Him, “What is the meaning of Messiah? And who has the right to make a man into a Messiah?” (16) Jesus replied, “Messiah is one who is sent from God to seek out and save those who are lost. Messiahs are not made by men. (17) At the start of every Age, Messiah appears to light the way; to heal hearts that are broken; to set prisoners free (*compare Luke 4:18*). Messiah and Christ are one and the same. (18) Just because a man claims to be Christ, that is no sign at all that he is Christ. (19) A man may cause streams of water to gush out from hard flinty rocks; he may generate a storm by the power of his will; he may cause tempestuous winds to abate; he may heal the sick and he may even raise the dead, and in all these things not be sent from God. (20) All of nature is in truth subservient to the will of man, and evil men have the same powers of mind as good men, and may control the elements. (*nevertheless, rare are evil men with such power; rarer still are they who are so vested without demonic aid.*)

(21) “The proof of true Messiahship does not lie in the mind or the brain: God can never be comprehended by the intellect*, and these faculties can never cause him, or help him, to walk in light. (22) Messiah does not dwell in the head, but only in the heart: it is the heart which is the seat of mercy and love. (23) Messiah never works for selfish gain; He stands above the carnal self; all His words and deeds are devoted to the universal good. (24) Messiah never attempts to become a king, and to wear a crown and sit upon an earthly throne. (25) Kings act in earthly ways: they are of the earth. Messiah is the man from heaven.” (26) The lawyer asked, “Then why do you yourself pose as king?” (27) Jesus said, “No man has ever heard me say that I am king. It would be impossible to sit in the place of Caesar and at the same time be the Christ. (28) We must give unto Caesar the treasure which belongs to him; and we must give to God the treasure which lies in our hearts (*see Aqu.155:1-9 below*).”

**A consideration woefully overlooked by the world’s assorted atheistic scientists, et al.*

JESUS PERFORMS HEALING AND ACTS OF MERCY ON THE SABBATH

(Aquarian Chapter 74) It was the Sabbath day, and Jesus was among the surging throng of people in the courts of the Temple, and in the sacred halls. (2) People were there who were blind, deaf, dumb, and obsessed: Jesus spoke the Word, and they were healed. (3) On some of them He laid His hands; to others He spoke the Word, and they were restored to health. But others He told to go and wash in certain pools. Yet others He anointed with a holy oil. (4) A doctor who was there asked Him why He healed in different ways, and He replied, (5) “Disease is discord in

the human frame, and disharmony arises for different reasons. (6) The human body is like a stringed instrument: sometimes its strings are too relaxed, and disharmony arises that way. (7) Sometimes we find that the strings are too taut, which produces discord in another form. (8) Disease therefore surfaces in different ways, each requiring its own cure, in order to tune this mystic instrument." (Here, Jesus pays great deference to the Hindu sage Udraka, by quoting him: see *Aquarian Chapter 23*.)

(9) Now when the Pharisees were informed that Jesus was healing people on the Sabbath day they were enraged. They ordered Him to leave. (10) But Jesus said to them, "Was man designed to fit into the needs of the Sabbath day, or was the Sabbath day designed to fit the needs of man? (11) If you had fallen into a foul-smelling hole, and the Sabbath day dawned while you were in it, and I happened to be passing by, would you cry out, (12) 'Leave me here in this hole; it is a sin to help me on the Sabbath day. Let me swelter with thirst in this pustulent drain until the Sabbath day has passed, and I will remain here the next day also if it is a double Sabbath.'? (13) Of course not, you hypocritical Pharisees! You know very well that you would be only too glad for me to help you, whether it was the Sabbath or any other day. (14) These people here have fallen into pits, and they are calling loudly for me to help them out of them. Both man and God Himself would curse me if I was there and ignored them." (15) The response of the Pharisees was to return to praying to Father-God, cursing the man of Father-God who dared to defy their words.

(16) When the evening had come, Jesus was standing beside a pool. A playful child had fallen in and drowned, and friends of the child's family were carrying away its body. (17) Jesus called them to stop. He then stretched Himself over the lifeless form of the child and breathed the breath of life into its mouth. (18) Then He called aloud to the spirit of the child that had gone out of it, and it returned: its lifeless body revived and the child was now a living soul once more.

(19) Then Jesus saw a wounded dog lying prone on the ground at the side of the way. It was unable to move and groaned in pain. He took it up in His arms and carried it to the home where He was staying. (20) He poured healing oil into its wounds, and cared for it the same as He would care for a child, until it was strong and well again.

(21) Jesus also saw a small boy who was homeless and hungry. He watched as people turned away from him when he pleaded for food. (22) He took the child and gave him bread Himself. He wrapped His own warm coat round him, and searched until He found a home for him. (23) To those who followed Him the Master said, "If man would retrieve his station before God which he has lost, he must learn to respect the Brotherhood of Life. (24) Whoever fails to show kindness to every form of life – to all other men, to animals and beasts, to birds, and even to creeping things – cannot expect the blessings of the Holy One to fall on him. For as we give to others, so God will give to us."

NICODEMUS VISITS JESUS BY NIGHT (John 3:1-21)

Jesus sat in the porch of the Temple, and some came to learn His teachings. One said to Him, "Rabbi, what do you teach concerning life?" He said, "Blessed are those who suffer and endure manifold experiences, for they shall be made perfect through them: they shall be as the angels of the Most High and shall die no more. Neither shall they be born any more, for death and birth have no more dominion over them. Those who have endured and overcome shall be made pillars in the Temple of my God, and they shall go out no more. Truly I tell you, unless you are born again of water and of fire, you cannot see the Kingdom of God. [GHT 37:1-3]

There was a member of the Pharisees [a certain Rabbi: GHT 37:4] called Nicodemus, and a ruler over the Jews [and he was earnest, learned, and devout. He saw the mark of the Master in

the face of Jesus as He spoke, but he was not brave enough to confess his faith in Him publically. So...: Aqu.75:1-2]. (2) This man came to Jesus [at the home of Jude: Aqu.75:3] when it was night [for fear of the Sanhedrin] [When Jesus saw him coming and received him, He said, "Fully blessed are the pure in heart; twice blessed are the pure in heart who are also fearless; thrice blessed are the pure in heart, who are fearless, and who also dare to confess their faith before the highest courts." Nicodemus...: Aqu.75:4-6] and said to Him, "[Hail, Master, hail: Aqu.75:7] We [I] know that you are a teacher come from God, for no one can [teach what you have taught, and] perform these signs which you perform unless God is with Him." (3) Jesus answered him, "Truly, truly, I tell you, unless a person is born (Gk. *gennethai*: either *begotten* or *born*) over again (Gk. *anōthen*: this can mean either *from above*, or *anew* (in a repeat life in the flesh): from his reaction Nicodemus understood the latter. Jesus was evidently conveying the idea of a new superior form of birth), he cannot see the Kingdom of God [see the King, nor comprehend the words I speak: Aqu.75:8]."

(Jesus' immediate response to Nicodemus' visit can be seen as an aftermath of His answer to the enquirer at the porch of the Temple earlier in that day, given that the above Nazarene account is authentic.)

(4) Nicodemus said to Him, "How can a man be born when he is old? Can he enter his mother's womb a second time and be born (again)?" (Apparently Nicodemus, in attempting to work out what Jesus meant, was trying to digest the idea of a repeat fleshly birth from the same mother; reincarnation as normally understood does not demand such an arrangement.) (5) Jesus answered, "[The birth I am speaking of is not the birth of flesh: Aqu.75:10] Truly, truly, I tell you, unless a person is born of water and (also) of spirit [the Holy Spirit: Aqu.75:11] [born again of (both) flesh and of the Spirit: GHT 37:5], he cannot enter the Kingdom of God [the Holy One]. (6) What has been born of the flesh is flesh [is child of man: Aqu.75:12], and what has been born of the Spirit is spirit [is child of God]. (7) (You) do not (need to) wonder (about this) because I told you that you must be born from above. (8) The wind blows where it will, and you hear the sound of it [and you may note results: Aqu.75:13], but you do not know where it comes from or where it goes to. It is the same with everyone who has been born of the [Holy] Spirit."

"The light shines from the East, even to the West: out of the darkness the sun rises from beyond our sight and returns from where it has come. So it is with the race of men, from the ages to the ages. When life comes from beyond our sight, this means that we have lived before; and when it returns from where it has come, this means that we may rest for a while, and after that be reborn into flesh. So through many changes are we to be made perfect: as it is written in the book of Job: 'I am a wanderer, changing place after place, and house after house, until I come to the city and mansion which is eternal' (sic: these words are not found in the Book of Job in standard Bibles)." [GHT 37:6-8]

(9) Nicodemus [The ruler: Aqu.75:14] responded, "How can these things come about?" ["I do not understand: pray tell me plainly what you mean."] (10) Jesus answered, saying to him, "You are the teacher of Israel, and do not know about [understand: GHT: 37:9] these things? (11) Truly, truly, I tell you, we speak of what we know, and we witness to what we have seen, and you are not receiving our witness. (12) If you do not believe the things of earth I told you (about), how are you going to believe in the heavenly things I tell you (about)? (13) No one has gone up into heaven except the one who has come down out of heaven, the Son of Man who is in heaven.

"The Kingdom of the Holy One is in the soul: it is not a kingdom men can see with their carnal eyes; they cannot comprehend it with all the powers of reasoning at their disposal. It is a life hidden deeply in God. The work of one's inner consciousness yields recognition of it. The world's kingdoms are kingdoms of the sight; the Kingdom of the Holy One is that of faith, and its

King is Love. Men cannot see the Love of God if it is not manifested, and so our Father-God has clothed this Love with flesh – the flesh of the son of a man. For the world to see and know this Love which is made manifested, it is needful that the Son of Man is lifted up [Aqu.75:15-19]. (14) And as Moses lifted up the serpent in the wilderness [for the healing of the flesh: Aqu.75:20], it is the same for the Son of Man, (15) that everyone who believes in Him [sees believing: GHT 51:9] should not perish but may have eternal life. [that all men bitten by the serpent of the dust – the serpent of carnal life – may live. He who believes in Him shall have eternal life: Aqu.75:21-22].

(The *Nazarene* account interposes a scripture, linked to the ensuing v16 of John which is the reply to it: *Certain of the Pharisees came to Jesus and questioned Him, “How can you say that the Lord will condemn the world?” [GHT 12:10].* The result of this is to split asunder Jesus’ conversation with Nicodemus, which is otherwise presumed to reach to v21, rendering the discourse from v16 as a separate conversation in a different setting. Scholars have indeed seen a split between v15 and v16 for their own reasons, but the *Aquarian* account reports the whole conversation as a single discourse between Jesus and Nicodemus in the privacy of Jude’s home.)

(16) “For in this way God loved the world, so much so that He gave His only begotten Son [to be raised up, that men may see the Love of God: Aqu.75:23], that everyone who believes in Him should not perish but may have eternal life. (17) For God did not send His Son into the world to pronounce judgment on [*Gk. krinei*] the world, but that the world might be saved through Him [to bring men to the Light: Aqu.75:24]. (18) The one who believes in Him is not judged; the one who does not believe has already been judged, because he has not believed in the Name of the only begotten Son of God. (19) This is the judgment, that light has come into the world, and men have loved the darkness rather than the light, because their works were evil [do not love the light, because it reveals their wickedness: Aqu.75:25]. (20) For everyone who does evil things hates the light, and he does not come to the light lest his works be reproved. (21) But he who does what is true comes to the light, that his works may be shown to have been performed in God [he does not fear to have his works made manifest: Aqu.75:26].”

The light had come, and Nicodemus went his way. He now knew the meaning of the birth of the Holy Spirit inside a man. He himself felt the Presence of the Spirit in his own soul. Jesus stayed in Jerusalem for many days and healed the sick. The common people gladly listened to His words, and many forsook all of their carnal things and followed Him. [Aqu.75:27-29]

JESUS GOES TO BETHLEHEM AND SPEAKS TO THE SHEPHERDS

(*Aquarian Chapter 76*) The Logos went to Bethlehem, and many people followed Him. (2) He found the home of the shepherd (*shepherdess: see Aqu.3:15, above, p56*) where He was cradled as a baby, and in this place He stayed. (3) He went up to the hills where, more than thirty years before (*sic: actually somewhat less than; He did not begin His ministry until around 30*), the shepherds were guarding their flocks and heard the messenger of peace announce: (4) “At midnight in Bethlehem the Prince of Peace has been born in a cave.” (*see Aqu.3:11 above, p56.*) (5) Shepherds were still in those hills, and sheep still fed upon them. (6) And in the nearby valley great flocks of snow-white doves were flying about. (7) When the shepherds learned that Jesus, whom the people called the King, had come, they journeyed from near and far to speak to Him.

(8) Jesus said to them, “Behold the life here, a life of innocence and peace. (9) White is the symbol of all that is virtuous and pure – the lamb of innocence and the dove of peace. (10) It was fitting that Love should come in human form amid scenes such as these. (11) Our father Abraham walked through these same vales, and on these very hills he tended his flocks and herds. (12) And

it was here that one, the Prince of Peace, who was the king of Salim, came (*Gen.14:18: Melchizedek, king of Salem: perhaps the Salim of John 3:23*) – the Christ in the form of man – and one far greater than Abraham. (13) It was here that Abraham gave tithes [*a tenth*] of everything he had. (14) This Prince of Peace went forth in battle everywhere. Yet he had no sword, no armour, no weapons. (15) And he conquered men; even nations trembled at his feet. (16) The hosts of Egypt shrank before this sturdy king of right: the kings of Egypt removed their crowns and placed them on his head, (17) and they relinquished into his hands the sceptre of the whole of the land of Egypt. And not one drop of blood was shed, nor a single captive put in chains. (18) But everywhere he went the conqueror threw wide open the doors of the prisons and set free the captives. (19) And once more the Prince of Peace has come, and from these same blessed hills He goes again to fight. (20) He is clad in white: His sword is Truth (*compare “the sword of the Spirit, which is the word of God” in Eph.6:17*), His shield is Faith (*Eph.6:16*), His helmet Innocence (*Eph.6:17: salvation*). His breath is Love, and His watchword is Peace. (21) But this is not a carnal war; it is not man at war with man; it is right at war with wrong. (22) Love is captain, Love is warrior, Love is armour, Love is all. And Love shall prevail.”

(23) The hills of Bethlehem were again flooded in light, and again the messenger exclaimed, (24) “Peace, yea peace, on earth: good will to men!” (25) And Jesus taught the people: He healed those who were sick, and He revealed the mysteries of the Kingdom of the Holy One. (26) Many people declared, “He is the Christ: the King who was prophesied to come is the One who has come. Praise God!”

JESUS IN BETHANY: HE COUNSELS RUTH, A SISTER OF LAZARUS

(*Aquarian Chapter 77*) Jesus journeyed to Hebron (*a few miles south of Bethlehem*) with three of His disciples, and He stayed there for seven days and taught. (2) He left Hebron and went to Bethany (*close to Jerusalem on its east side, today identified as Al-Eizariya*), and He taught in the home of Lazarus. (3) Evening fell and the people had gone. Jesus, Lazarus, and his sisters Martha, Ruth, and Mary, were alone. (4) Ruth was greatly troubled over a problem. Her home was in Jericho, and she had a husband by the name of Asher-ben who was an innkeeper. (5) Now Asher was a Pharisee of the strictest disposition of thought and comportment, and he regarded Jesus with disdain. (6) When his wife confessed her faith in Christ he drove her out of his home. (7) But Ruth did not resist: she said to herself: “If Jesus is the Christ, He knows the way – and I am sure that He is the Christ. (8) My husband may become enraged enough to slay my human form; but he cannot kill my soul, and I have a dwelling-place in the many realms of my Father-God.”

(9) Ruth shared these things with Jesus, and asked Him, “What shall I do?” (10) Jesus answered her, “Your husband is not at fault willingly: he is an unusually devout man, and he prays to God; yes, to our Father-God. (11) His zeal for his religion is intense, and in this he is entirely sincere. But it has obsessed him, driving him to the point, even of insanity. He believes with his whole being that it is right to keep his home from being sullied by the heresy of Christ. (12) He has fully persuaded himself that he has carried out the will of God in driving you away. (13) He is intolerance personified, and intolerance is ignorance when hardened. (14) The light will visit him some day, and then he will recompense you for all your heartache, grief, and tears.

(15) “But Ruth, it would be wrong for you to consider yourself free from blame. (16) If you had exercised wisdom in your dealings with him, and been content to hold your peace, this grief would not have come to you. (17) For light to break into the shell of prejudice takes a great amount of time, and it is patience which you need to learn. (18) The constant dropping of water

wears away the hardest stone. (19) What will melt intolerance much quicker than the hottest flame, or the hardest blow, is the sweet and holy incense of your life lived in a godly way. (20) Just wait a short time, then return home with sympathy and love for your husband. Do not even mention Christ, nor the Kingdom of the Holy One. (21) Just live a godly life: refrain from harshness in what you say, and you will lead your husband to the light. (22) And it was so.

JESUS VISITS RUTH'S HUSBAND IN JERICHO, THEN GOES TO THE RIVER JORDAN

(Aquarian Chapter 78) Jesus went to Jericho (*near the river Jordan on its west side, north-east of Bethany and Jerusalem, and north of the Dead Sea*), and stayed at the inn of Asher-ben (*see Aqu.77:4 above*). (2) Now a servant girl at the inn was sick and near death. Healers had been unable to cure her. (3) Jesus came to where the dying girl was: He touched her and said. "Malone, rise up", and in a moment her pain was gone: her fever abated: the maid was well. (4) At that the people brought their own sick, and they also were healed.

(5) However, Jesus did not stay long in Jericho: He went down to the ford at the Jordan river where John often taught. (6) Crowds of people were there, and Jesus said to them, "Lo, the time has come: the Kingdom is at hand. (7) No one except those who are pure in heart can come to the Kingdom of the Holy One. But every son and daughter of the human race is called upon to turn from evil and become pure in heart. (8) Your resolve to reach and enter the gate of Christ into the Kingdom of the Holy One is the making of your discipleship, and everyone must make a public pledge of his discipleship. (9) John has baptised your bodies in the stream: this is symbolic of the cleansing of the soul, to prepare you for the coming of the King, and for the opening of the gate of Christ which leads into the Kingdom of the Holy One. (10) John has done a mighty work, but now the gate of Christ has been opened up, and baptism has been established as the pledge of your discipleship. (11) Until this Age reaches its conclusion, this pledge shall be a rite, called the rite of baptism. It shall be a sign to men and a seal to God of men's discipleship. (12) You men of every nation, hear! Come unto me: the gate of Christ has been opened up. Turn from your sins and be baptised, and you shall enter through the gate and see the King."

(13) The six disciples who followed Jesus stood nearby. Jesus led them to the Jordan river and there He baptised them in the Name of Christ. Then He said to them, (14) "My friends, you are the first to enter through the gate of Christ into the Kingdom of the Holy One. (15) In the same way as I have baptised you in the Name of Christ, so shall you baptise in that sacred Name all men and women who confess their faith in Christ, and renounce their sins." (16) The people who were there came and renounced their sins and confessed their faith in Christ, and accordingly they also were baptised.

JOHN THE BAPTIST DISCUSSES JESUS WHO IS ALSO BAPTISING (John 3:22-36)

(22) After this (*the previous section of John's Gospel concerns Nicodemus' visit to Jesus, which was in Jerusalem: in the meantime, following the Aquarian account, He visited at least four places*) Jesus and His disciples went into the land of Judea, and there He spent time with them and baptised. (23) John [*the harbinger: Aqu.79:1*] was also baptising, at Aenon near Salim [*at the Salim Springs*], because there was much water there: and people came and [*those who confessed their sins*] were baptised. (*The exact locations of Aenon and Salim are uncertain. Apparently, Salim was west of the river Jordan, and Aenon lay to the north of it.*) (24) At this point John had not yet been imprisoned.

(25) Now a discussion arose between the disciples of John and a Jew [Jewish lawyer: Aqu.79:2] over the question of purification. (26) They came to John and said to him, "Rabbi, He who was with you over the Jordan, He you have borne witness of, this man is baptising, and everyone is coming to Him." [(the Jewish lawyer's words): "Has not this man from Galilee, He whom you baptised and called the Christ, become your enemy? They say He is at the Jordan ford: that He is building up a following of believers, or something similar, and that He baptises people as you do.": Aqu.79:2-3] (27) John answered, "No one can receive anything unless it has been given to him from heaven. ["This Jesus is indeed the Christ, whose way I have come to pave. He is no enemy of mine.": Aqu.79:4] (28) You yourselves will bear me witness, that I said, 'I am not the Christ, but I have been sent before Him.' (29) He who has the bride is the bridegroom; the friend of the bridegroom, who stands and hears Him, rejoices greatly at the bridegroom's voice. Therefore my joy is now full. (30) He must increase, but I must decrease. ["The Kingdom of the Holy One is the bride, and Christ is the bridegroom: and I, the harbinger, am full of joy because they prosper so abundantly. I have performed the work I was sent to perform, but the work of Jesus is just beginning.": Aqu.79:6-7]

(31) "He who comes from above is above all; he who is of the earth is of the earth, and of the earth he speaks. He who comes from heaven is above all. (32) He witnesses to what He has seen and heard, and no one receives His testimony. (33) He who receives His testimony confirms without doubt that God is true. (34) For He whom God has sent utters the words of God, for it is not by (finite) measure that He gives the Spirit. (35) The Father loves the Son, and has given all things into His hand. (36) He who believes in the Son has eternal life; he who refuses belief in the Son shall not see life, but the indignation of God rests upon him."

Then turning to the people he said, "Christ is the King of Righteousness: Christ is the Love of God. Yea, He is God: He is one of the holy beings of the Triune God. Christ lives in every heart that is pure. Now Jesus, who is preaching at the Jordan ford, has been subjected to the hardest trials of human life, and He has conquered all the appetites and passions of the carnal self. And by the highest court of heaven He has been declared a man of purity and holiness, so far above that of any other person, past or present, that He can demonstrate the Presence of the Christ here on earth. Lo, Love divine, which is the Christ, dwells in Him, and He is the template for what the race of man should be. Every man who sees Him as He is now, is seeing what he himself will be when he has conquered all the passions of his selfish self. I have washed in water the bodies of those who have turned from sin: this is a symbol of the cleansing of the soul. But Jesus bathes you forever in the living waters of the Holy Spirit. Jesus has come to bring to men the Saviour of the world. All who put their trust in Christ, and who follow Jesus as their pattern and guide, have eternal life. But those who do not place their trust in Christ, and who refuse to purify their hearts so that the Christ can dwell within them, can never enter life." [Aqu.79:8-18]

LAMAAS FROM INDIA VISITS JOHN THE BAPTIST AND JESUS (Aquarian Chapter 80)

Lamaas, a priest of Brahm, who was a friend of Jesus when he was in the Jagannath temple (*in India: see Aquarian Chapter 22 below (p350), when Jesus first encountered Lamaas*), had heard that Jesus had visited many lands and performed mighty works there. He had left his home and journeyed to Palestine in search of Him. (2) As he was on his way to Jerusalem he was told about John the harbinger, who was regarded highly as a prophet of the living God. (3) Lamaas found the harbinger at the Salim Springs, and for many days he listened silently to the incisive truths he taught the people. (4) He was there when the Pharisee (*the Jewish lawyer in 79:2*) told John about Jesus and His mighty works. (5) He heard the answer the harbinger gave: he heard

him bless the Name of Jesus, and that he called Him the Christ. (6) So at length Lamaas spoke to John. He said: "Pray tell me more about this Jesus whom you call the Christ." (7) John replied, "This Jesus is the Love of God made manifest. (8) See how men are living on the lower planes – the planes of greed and selfishness. They fight to satisfy their own selves; they overpower each other with swords. (9) In every land the strong enslave the weak, and slay them at will. Every kingdom arises only by the force of arms: force is king above everything else.

(10) "This Jesus has come to overthrow this iron rule of force, and place Love on the throne of power. (11) Jesus fears no man. He preaches boldly in the courts of kings, and everywhere He goes, that victories won by the force of arms are crimes. (12) He preaches that every worthy goal and desire can be attained by gentleness and love, just as the Prince of Peace, Melchizedek, the priest of God (*see Gen.14:18*) won gallant victories in war without the shedding of a drop of blood. (13) You ask me where the temples of the Christ are. The Christ does not minister at shrines made with hands. His temples are the hearts of holy men who are prepared to see the King. (14) The groves of nature are His synagogue. His forum is the whole world. (15) The Christ has no priests dressed in fancy garb like mannequins, to be admired by men; for every son of man is himself a priest of Love. (16) When a man has purified his heart by faith, what middle man does he need to intercede with God on his behalf? (17) Nay, he is on terms of true friendship with God: he is not fearful of Him. He is bold enough even to lay his body on the altar of his very Lord. (18) In this way every man is a priest, and a living sacrifice. (19) There is no need for you to search for the Christ. For when your heart is purified the Christ will come to you, and He will remain with you for evermore."

(20) After this, Lamaas continued his journey, and he came to Jesus as He was teaching beside the ford. (21) When Jesus saw him, He said, "Behold! The star of India!" (22) Lamaas rejoindered, "Behold! The sun of Righteousness!" And he confessed his faith in Christ and followed Him.

JESUS AND THE WOMAN AT THE WELL (John 4:1-42)

The gate of Christ into the Kingdom of the Holy One was now opened up, and Jesus and the six disciples, with Lamaas, left the Jordan ford and turned their faces towards Galilee. [Aqu.81:1]

When the Lord learned that the Pharisees had heard that Jesus was making and baptising more disciples than John, (2) though Jesus Himself did not baptise, only His disciples, (3) He left Judea and went back to (*in the direction of*) Galilee. (4) He was obliged to pass through Samaria, (5) and thus came to a city in Samaria called Sychar, near the piece of land which Jacob had given to his son Joseph [*when he was a youth: Aqu.81:2*]. (6) The well of Jacob was there, and so Jesus, wearied from His journey, sat down [*alone: GHT 23:2*] beside the well [*in silent thought: Aqu.81:3*]. It was about the sixth hour (*noon as the Jews counted hours*).

(7) A woman of Samaria [*of the town: Aqu.81:4*] came to draw water. Jesus [*who was thirsty*] said to her, "Give me a drink", (8) for His disciples had gone into the city to buy food. (9) The Samaritan woman said to Him, "How is it that you, a Jew, are asking a drink from me, a Samaritan woman? [*Do you not know there is enmity between Samaritans and Jews? Aqu.81:5*] For Jews do not associate with Samaritans. [*So why ask me the favour of giving you a drink?*]" (10) Jesus answered her, [*"Samaritans and Jews are all the children of one God, our Father-God, and they are kin. This enmity and hatred between us is bred from prejudice cultivated of the carnal mind. Although born a Jew I recognise the Brotherhood of Life: Samaritans are as dear to me as Jews or Greeks: Aqu.81:6-8*] "If you knew the gift of God [*Father-God: Aqu.81:9*], and who is the One saying to you, 'Give me a drink', you would have asked Him, and He would have

given you living water [gladly given you a cup of water from the Fountain of Life, and you would never thirst again: Aqu.81:10] [you would have asked how you could draw the living water: GHT 23:5].” (11) She said to Him, “Sir, you have no pail, and the well is deep: from where then do you draw the living water? (12) Are you greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle [his children, his camels, oxen, and sheep: GHT 23:6]?” (13) Jesus answered her, “[The water I speak of does not come from Jacob’s well; it flows from springs which do not fail: Aqu.81:12] Everyone who drinks of this water [the water from Jacob’s well: Aqu.81:13] will thirst again, (14) but whoever drinks of the water that I shall give him will never thirst [again]. The water that I shall give him [which comes from the Lord: GHT 28:10] will become in him a spring of water welling up to eternal life.” [For they themselves become a well, and from their inner parts the sparkling waters bubble up into eternal life”: Aqu.81:14]. (15) The woman said to Him, “Sir, [I would drink from that rich well of life: Aqu.81:15] give me this water, that I may thirst no more, nor come here to draw.”

(16) Jesus said to her, “Go and call your husband [from the town, that he may share with you this living cup: Aqu.81:16] and come back here.” (17) The woman answered Him, “I have no husband.” Jesus said to her, “You say well, ‘I have no husband’: [you scarcely know the meaning of the word ‘husband’: you act like a gilded butterfly, flitting from flower to flower. To you there is no sacredness in the ties of marriage: you gravitate towards any man: Aqu.81:18-19] (18) for you have had five husbands [of those you have lived with, your friends have taken five of them to be your husbands: Aqu.81:20], and he you have now is not your husband: this you said in truth.” (19) The woman said to Him, “Sir, I perceive you are a prophet. [Will you condescend to tell me who you are?”] Jesus said, “I do not need to tell you who I am, for you have read the Law, the Prophets, and the Psalms, and these tell of me. I am the One who has come to break down the wall that separates the sons of men. In the Holy Spirit there is no Greek, no Jew, no Samaritan; there is no bond, no free: all are one.” The woman asked, “Why do you say that in Jerusalem... : Aqu.81:21-24] (20) Our fathers worshipped on this mountain; and you say that in Jerusalem is the place where men ought to worship.” (21) Jesus said to her, “[What you have said I do not say: one place is as sacred as another: Aqu.81:25] Woman, believe me, an hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. (22) You [Many: GHT 23:11] worship what you [they] do not know; we worship what we ourselves know, because salvation is from the Jews. (Verse 22 in John’s Gospel is missing in the *Aquarian Gospel*, besides being drastically different in the *Nazarene Gospel*, which is significant.) (23) But an hour is coming, and now is, when the true worshippers will worship the Father in spirit and in truth [within the temple of the heart; if He is not in every heart, then God is neither within Jerusalem, nor in your own holy mountain: Aqu.81:26], for it is such whom the Father seeks to worship Him. (24) [Our: Aqu.81:27] God is Spirit, and those who worship Him must worship in spirit and in truth. (25) The woman said to Him, “I know that Messiah is coming, the One called Christ: when He comes He will tell us all things [lead us in the ways of truth: Aqu.81:28].” (26) Jesus said to her, “[Christ has come: Aqu.81:29]: I am (*Gk. ego eimi: see for example John 18:5-6 on p293*) the One speaking to you.”

(27) At that moment His [six: Aqu.82:1] disciples arrived. They were greatly surprised that He was talking with a woman [whom they took to be a prostitute: Aqu.82:2], but none of them said, “What are you wanting (from her company)?” or, “Why are you talking with her?” (28) The woman [was so lost in thought and intent on what the Master said that she forgot why she had come to the well and...: Aqu.82:3] left her water pot and went [ran] into the city, and said to the men [people all about the prophet she had met at Jacob’s well. She said to them, ‘He told me everything I ever did.’ When the people wanted to know more about the man, the woman said:

Aqu.82:4-5], (29) "Come and see a man who has told me everything I have done. Is not this the Christ?" (30) They [*multitudes*] went out from the city and came to Him.

(Verses 31 to 34 may be out of sequence, and in this account they are placed after v38.)

(35) [*When Jesus saw the people from Sychar coming to Him, He said to those who followed Him: Aqu.82:6*] "Do you not say, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes, and look at the fields: for they are already white for harvest. Lo, many sowers have gone out to sow the seeds of life. The seed has grown; the plants have strengthened in the summer sun; the grain has ripened; and the master calls for men to reap. [*Aqu.82:8*] (36) The one who reaps receives wages, and gathers fruit for eternal life, so that the sower and reaper may rejoice together. (37) For in this the saying is true, 'One sows and another reaps.' (38) I have sent you to reap that for which you have not laboured; others have laboured, and you have entered into their labour."

(31) In the meantime the disciples urged Him, saying, "Rabbi, eat." [*Philip said to Jesus, "Rest from your work for a time and sit beneath this olive tree and eat some of this food: you must be faint, for you have eaten nothing since the start of the day." Aqu.82:10*] (32) But He said to them, "[*I am not faint: Aqu.82:11*] I have food to eat which you do not know of." (33) So the disciples said to one another, "Has anyone brought Him food to eat?" (34) Jesus said to them, "My food is to do the Will of Him who has sent me, and to accomplish His work." They did not know that He had power to turn the very ethers into bread. He said, "The master of the harvest never sends forth His reapers without feeding them. My Father who has sent me out into the harvest field of human life will never allow me to be in want of sustenance. And when He calls for you to serve, He will give you food, and He will clothe and shelter you." [*Aqu.82:13-15*]

Then, turning to the people of Samaria, He said: "Do not consider it a strange thing that I, a Jew, should speak to you; in truth I am one with you. The universal Christ who was, who is, and who shall be evermore, is manifest in me. But Christ belongs to every person. God showers His blessings as rain with a lavish hand, and He is just as kind to one creature in His hand as any other. I have come up from the hills of Judah, and there, the same sun was shining and the flowers blooming, and in the night His same stars were shining just as brightly as they are here. God cannot cast away a child: the Jew, the Greek, and the Samaritan, all are equal in His sight. Why should men and women fret and quarrel like children, who should instead be playing together in harmony? The lines that separate the sons of men are made of nothing more than straw; a single breath of love would blow them all away." The people were amazed at what the stranger said, and many said, "The Christ that was prophesied to come has surely come." And Jesus went with them into the town and stayed there a few days. [*Aqu.82:16-24*]

(39) Many Samaritans from that city believed in Him because of the woman's testimony, "He has told me everything I have done." (40) So when the Samaritans came to Him they asked Him to stay with them: and he stayed there two days. (41) And many more believed because of His word. (42) They said to the woman, "We do not believe solely because of your own words, for we have heard Him for ourselves, and we know that this man is truly the Christ, the Saviour of the world."

JESUS TEACHES THE PEOPLE OF SYCHAR (*Aquarian Chapter 83*)

In the market place of Sychar Jesus taught the people. (2) An obsessed man was brought to Him. The evil spirit possessing the man was full of violence and lust, and often threw his victim to the ground. (3) Jesus, with a loud voice, commanded the spirit, "Base spirit, let go of your hold on the life force of this man, and go back to your own realm." (4) The evil spirit begged Him that he

could enter the body of a dog that was nearby. (5) But Jesus refused: "Why should I allow you to harm this helpless dog? Its life is just as precious to it as mine is to me. (6) You have no right at all to throw the burden of your own sin on any living creature. (7) You have brought all these hazards on yourself by your own deeds and evil thoughts. Yes, you indeed have hard problems to solve; but you must solve them for yourself. (8) Because of your domination of men and obsessing them you have made your own conditions doubly wretched. Go back to your own domain: desist from harming any creature: and in due course, you yourself will become free." (9) The evil spirit left the man and went back to his own place. The man looked up in gratitude and said, "Praise God!" (10) And many of the people brought their sick to Jesus, and He spoke the Word and they were healed.

(11) The ruler of the synagogue and every one of the priests were greatly disturbed when they were told that Jesus from Jerusalem was preaching in the town. (12) They presumed that He had arrived to proselytise and stir up strife among Samaritans. (13) So they sent an officer to bring Him to the synagogue, for Him to give a reason for being in the town. (14) Jesus replied to the one who came for Him, "Go back to your priests and the synagogue ruler, and tell them that I am not engaged in anything criminal. (15) I have come to bind up broken hearts, to heal the sick, and to cast out evil spirits from those who are obsessed. (16) Tell them that I am the One the prophets spoke of: that I have not come to break any law, but to fulfil the law which is the highest of the laws." (17) The man returned and repeated to the priests and the ruler of the synagogue what Jesus had said. (18) The ruler wondered greatly at this reply, and went to the market place with the priests. (19) When He saw them, Jesus said, "Behold the honoured men of all of Samaria! These are the men who are ordained to lead you people in the way of light. (20) I have come to give aid to their work, not to thwart it. (21) There are two classes of the sons of men: those who would build the human race upon the sure foundation stones of Justice, Truth, Equality, and Right. (22) And there are those who would destroy the holy Temple where the Spirit dwells, and bring down their fellow men to the level of beggars and criminals. (23) The holy brotherhood of right must stand united in the feverish conflicts of the hour. (24) It matters not whether men are Jews, Samaritans, Assyrians, or Greeks: they must trample down flat beneath their feet all strife, all discord, all jealousy, all hate; and they must demonstrate the Brotherhood of Man." (25) He then turned to the ruler of the synagogue and said, "We stand united in the cause of Right. If we are divided we will fall." (26) And He took the ruler by the hand: a light of love filled their souls, and all the people were amazed.

JESUS LEAVES SYCHAR (John 4:43-45)

(43) After the two days (*verse 40*) He left and went in the direction of Galilee. (44) For Jesus was witness that a prophet has no honour in his own land. (45) When He (*eventually*) came into Galilee, the Galileans received Him, having seen all the things He had done at the feast in Jerusalem (*see John 2:13-25 above*), as they also had gone to the feast.

(The word in brackets, 'eventually' is understood as made necessary {and the Gk. allows for it} by the insertion of material from the Aquarian account {Chapters 84 to 86}, before John's narrative continues with his verse 46, which finds Jesus now in Cana in Galilee. These Chapters have Jesus leaving Sychar for the nearby city of Samaria, then walking into Galilee for Nazareth, and on to Cana, where before He had attended the marriage feast.

The remark in v44 {"a prophet has no honour..."} was applied by Jesus to those in Nazareth in Galilee {see Aqu.69:11 above, p88; and Luke 4:24 below, p106}, not to Sychar He had just left – whose priests and people did the opposite and welcomed Jesus. He repeated the same

thought later in His ministry: see Matt.13:57 and Mark 6:4 on p169.)

JESUS BLESSES A FIG TREE AND TAKES CARE OF A CAT (Nazarene Chapter 34)

When Jesus became aware of how the Pharisees had murmured and complained because He made and baptised more disciples than John, He left Judea and went again into Galilee. (2) He came to a certain fig tree and stayed there, sheltering under it for many days. Mary Magdalene arrived there with other women, and they ministered to Him out of what they had, and every day He taught everyone who came to Him. (3) And the birds gathered around Him, welcoming Him with their song; other living creatures came up to Him, and He fed them and they ate out of His hands. (4) When He left He blessed the women who showed love to Him. Then turning to the fig tree, He blessed that also, saying, "You have given me shelter and shade from the burning heat, and you have given me food also. (5) Blessed art thou: increase and be fruitful, and let all who come to you find rest and shade and food, and let the birds of the air rejoice in your branches." (*Talking to trees is not a sign that a person is mad.*) (6) And lo, the tree grew and flourished exceedingly, and its branches took root downwards and sent shoots upwards. It spread so powerfully that no tree was like it for size and beauty, and for the abundance and goodness of its fruit.

(7) As Jesus entered a certain village He saw a young cat which had no one to care for her: she was hungry and meowed to Him, and He picked her up and put her inside His garment, and she nestled next to His chest. (8) When He went further into the village He gave the cat food and drink, and she ate and drank, and displayed gratitude to Him. He gave her to one of His disciples, a widow whose name was Lorenza, who took care of her. (9) Some of the people said, "This man cares for all creatures. Are they His brothers and sisters that He should love them like this?" He said to them, "Truly, these are your fellow creatures of the great household of the Lord Creator. Yea, they are indeed your brothers and sisters: they breathe the same breath of life in the Eternal. (10) Whoever cares for one of the least of these, and gives it food and drink in its need, the same does it to me. And whoever willingly allows such a one to suffer want, and does not defend it when it is cruelly treated, allows that evil as done to me. As you have done in this life, so shall it be done to you in the life to come."

JESUS GOES INTO THE CITY OF SAMARIA (Aquarian Chapter 84)

Jesus and His six disciples turned their faces towards the land of Galilee. But when they reached the city of Samaria (*today, Sebaste or Sebastia: it was close to Sychar*), crowds of people pressed in on them and begged them to stay in their city for a time. (2) They went up to the synagogue, and Jesus opened the Torah and read: (3) "In thee and in thy seed shall all nations be blessed." [*Gen.12:3*] (4) Then He closed the book and said, "These words were spoken by the Lord of hosts to our father Abraham, and Israel has been a blessing to the whole world. (5) We are his seed, but not even a tenth of the great work we were called to do has yet been done. (6) The Lord of hosts has set apart the Israelites to teach that God and man are one. But one can never teach what he does not himself demonstrate in his own life. (7) Our God is Spirit, and all wisdom, love, and strength abide in Him. (8) These sacred attributes are germinating, and in due time they will flower and open out. When this happens the master-plan will be complete, and man will at last comprehend his unity with God. (9) And you, the ruler of the synagogue, and you the priests, you are honoured servants of the Lord of Hosts. (10) All men are looking to you for guidance in the ways of life. Another name for the word priest is 'example': what you wish for your people to become you must be that yourself. (11) A simple life lived in godly fashion may win ten thousand

souls to purity and right.” (12) And the people said, “Amen.”

(13) Jesus then left the synagogue, and at the hour of evening prayer He went up to the sacred grove, and all the people turned their faces toward their holy mount and prayed. (14) Jesus also prayed. (15) As He sat in silent thought, the voice of a soul impressed itself on His own soul, imploring help. (16) Jesus saw a woman who was sick and near death, lying on a couch in deep distress. (17) She was unable to speak, but she had heard that Jesus was a man of God, and she called Him for help in her heart. (18) Jesus had heard her and He responded. He did not speak, but like a flash of light, a mighty power from His soul filled the body of the dying woman. She revived and rose up, joining her kindred even as they were praying. (19) Her kindred were astonished: they asked her, “How have you been healed?” She replied, (20) “I do not know how I have been healed. I simply asked the man of God in my thoughts for His healing power, and in a moment I was made well.” (21) The people said, “The gods have surely come down to earth. How can a man heal simply by the power of thought? It cannot be.” (22) But Jesus said (*in replying, had He gone to where the woman and her kindred were?*), “The greatest power in heaven and earth is thought. (23) God made the universe by thought. He adorns the lily and rose with their delicate colours with thought. (24) Why should you consider it strange that I should send a thought of healing, and change the ethers of disease and death into those of health and life? (25) Lo, you shall see far greater things than these. For by the power of holy thought my own body will be changed from the material form of carnal flesh into the form of spirit. And truly, I tell you, so will your own bodies.”

(26) When Jesus had said this He vanished from their presence: no one saw Him go. (27) His own disciples also could not explain or understand it. They went their way, not knowing where their Master had gone. (28) But as they were walking and conversing about this strange happening, Jesus appeared to them and joined them in their journey to Nazareth in Galilee.

JOHN THE BAPTIST IS THROWN INTO PRISON BY HEROD (Aquarian Chapter 85)

Herod Antipas (*see note to Luke 3:1 above*), the tetrarch of Peraea and of Galilee, was a ruler who was dissolute, selfish, and tyrannical. (2) He drove his wife away from his home in order to take Herodias as another wife. She was, like himself, an immoral and unjust woman. (*According to history, both were already married, and the union was also strongly incestuous, hence John the Baptist's reproof in Matt.14:4 and Mark 6:18.*) (3) The city of Tiberias was where he had his home, on the (*south-west*) coast of the Sea of Galilee.

(4) Now John the harbinger had left the Salim Springs to teach the people by the Sea of Galilee. And he rebuked the wicked ruler and his stolen wife for all their sins. (5) Herodias was enraged because the preacher dared to accuse her and her husband of their crimes. (6) She bore down on Herod to arrest the harbinger and throw him into a dungeon in the castle at Machaerus which stood beside the Bitter Sea (*the Dead Sea: the Machaerus castle was a short distance east of it, north of the River Arnon*). (7) Herod complied with her insistent importunity: she was then able to live in peace in all her sins, for none was bold enough to censure her further. (8) The followers of John were warned to keep silent about his trial and imprisonment. (9) By order of the court they were also restrained from teaching in the public halls. (10) They were forbidden to talk about the better life that Herod labelled the heresy of John.

(11) When the news came out that John had been imprisoned by the tetrarch court, the friends of Jesus considered it better for Him not to stay in Galilee. (12) But Jesus said, “I have no need of fear. My time has not yet come; and no man can prevent me until I have finished my work.” (13) When they asked Him why God had allowed Herod to imprison John, He said, (14) “Do you see

that stalk of wheat: when it has nurtured the grain to perfection, it is of no more value. It falls, returning to the earth from which it grew. (15) John is a stalk of golden wheat: he has brought to maturity the richest grain of all the earth. His work is now done. (16) If he had uttered just one further word, it might have marred the symmetry of what has now become a noble life. (17) And when my own work is done, the rulers will do to me what they have done to John, yea, more. (18) All these events are part of God's own plan. The innocent will suffer while the wicked are in power. But woe to those who are responsible for causing the innocent to suffer."

Luke 3:19-20: (19) Herod the tetrarch, reproved by him over Herodias, the wife of his brother Philip, and for all the evil things Herod did, (20) added this (evil) also: he incarcerated John in prison.

JESUS LEAVES SAMARIA AND JOURNEYS INTO GALILEE

Mark 1:14-15 (with Matt.4:12): (14) After [upon hearing that: Matt.4:12] John was apprehended, Jesus came into [departed (*Samaria*) for: Matt.] Galilee, proclaiming the gospel of the Kingdom of God, (15) and saying, "The time has been fulfilled, and the Kingdom of God is at hand: repent and believe the gospel."

Luke 4: 14-15: (14) Jesus returned to Galilee in the power of the Spirit; and reports about Him spread through the surrounding country. (15) He taught in their synagogues and was greatly praised by all the people.

JESUS IS REJECTED IN HIS HOME TOWN OF NAZARETH (Luke 4:16-30)

(16) He came to Nazareth [with His disciples: Aqu.86:1], where He had been raised. As was His custom, on the Sabbath day He entered the synagogue, and stood up to read. (17) A scroll of the prophet Isaiah was given to Him [by the keeper of the scrolls: Aqu.86:2], and having opened out the scroll He found the place where it was written, (18) "The Spirit of the Lord is upon [has overshadowed: Aqu.86:3] me, and for this cause He has anointed me to bring good news to the poor [of spirit: GHT 13:2]. He has sent me to heal the broken in heart (*this phrase is absent in the Aquarian account*), to proclaim deliverance to captives, and sight for the blind, to send away released those who are broken by misfortune: (19) to proclaim the acceptable year of the Lord [The year of Jubilee has come: Aqu.86:4] [Isa.61:1-2]." (*The last phrase of v18 was added by Jesus: it is also in the Aquarian and Nazarene accounts.*)

(The "acceptable year of the Lord" is from the Hebrew "year of acceptance {delight, goodwill} of YHVH", and apparently signifies the 49-yearly Jubilee year which began on the Day of Atonement {10th Tishri} in the Fall, witnessed thus by the Aquarian account. The year 29AD when Jesus spoke these words was, from history, indeed during a Jubilee, that of Fall 28AD-Fall 29AD. See also the note to John 2:20 above, p90-1 in Aqu.Ch.72.)

(20) He rolled up the scroll and gave it back to the attendant [Rabbi: GHT 13:3], then sat down. And the eyes of all who were in the synagogue were fastened on Him. (21) He proceeded to say to them: "This day, this scripture has been fulfilled in your ears [before your eyes this day. The year of Jubilee has come: the time when Israel shall bless the world." And He told them many things about the Kingdom of the Holy One: about the true way of life which is hidden from carnal minds: about the forgiveness of sins: Aqu.86:5-6]. (*It appears that here, Jesus is expanding the meaning of the Jubilee to represent a new Age of release for the world. The Mosaic ordinance for the Jubilee is in Lev.25:8-11, and expanded to v55: highly recommended reading for nations that would learn the key to true economic health and prosperity: as also is Aqu.68:6-8 on p86.*)

(22) All of them approved of Him and marvelled at the gracious words which came from His mouth. [Many people did not know who this speaker Jesus was; others said...: Aqu.86:7] They said, "Is not this man the son of Joseph? [Does not His mother live on Marnion Way?" One spoke up and said, "This is the man who has done mighty works in Cana, in Capernaum, and in Jerusalem": Aqu.86:7-8]." A blind man was brought to Him to test His power, and they said, "Rabbi, here is a son of Abraham who has been blind from his birth: heal him as you have healed Gentiles [who are not sons of Abraham] in Egypt." Looking upon him Jesus perceived unbelief in both him and those who brought him to Him, and their desire to trap Him. Because of their unbelief He could do no mighty work in that place. [GHT 13:4] (23) He said to them, "You will no doubt cite this proverb, [The people said, ": Aqu.86:9], 'Physician, heal yourself': all the things we have heard (you have) done in Capernaum [other towns: Aqu.] [Egypt: GHT 13:5], do also here in your own country." (The aptness of the proposition that Jesus Himself needed healing seems to have been based on the fact that Jesus, though in perfect bodily health, was not a handsome Adonis, but at first glance frail: Isa.53:2: "...a root out of dry ground {i.e. stunted}. He had no form or comeliness that we should look at Him". Thus it appears that it was the people in the synagogue who were addressing Jesus here, not the other way round, and Luke's wording has become garbled. The Nazarene material in 13:4 provides the clue as to why the people in the synagogue promptly turned on Jesus after previously commending Him.)

(24) He then said, "Truly, I tell you, no prophet is acceptable [received with honour: Aqu.86:10] in his own [home or in his own] country [and prophets are not sent to everyone] [neither does a physician effect cures on those who know him] [No prophet is popular in his own village; no physician heals his family and his friends: GT 31]. (25) But I tell you in truth, there were many widows in Israel in the days of Elijah [a man of God: Aqu.86:11], when the heavens were shut up for three years and six months, causing a great famine over the whole land. [when he closed the gates of heaven, and it did not rain for forty months; and when he spoke the word, the rain fell again and the earth brought forth.] (26) But Elijah was sent nowhere except to Sarepta, near Sidon, to a woman who was a widow (Sarepta is Gk. for Zarephath; Sidon was north of Tyre on the coast: see 1Ki.17:1-16). (27) And there were many lepers in Israel in the time of Eliseus (Gk. for Elisha) the prophet, and none of them was cleansed except Naaman the Syrian [who had faith: Aqu.86:13] (see 2Ki.5:1-14). You yourselves have no faith: you seek signs, merely to satisfy your curiosity. But you shall not see anything until you open up eyes of faith" [Aqu.86:14]."

(28) On hearing these things all who were in the synagogue were filled with anger, (29) and they rose up and thrust Him out of the city [rushed upon Him, bound Him with cords: Aqu.86:15], and took Him to a [precipitous] brow of the hill on which their city was built, in order to throw Him off it [to His death]. (30) But passing through the midst of them [when they thought they were holding Him fast, He disappeared in front of these angry men, and: Aqu.86:16] He went His way. The people were confounded and asked themselves, "What type of man is this? When they returned to Nazareth they found Him teaching in their synagogue. Seeing Him put them in great fear, and they troubled Him no more. [Aqu.86:17-18]

JESUS IN CANA: HE HEALS THE ROYAL OFFICIAL'S SON (John 4:46-54)

Jesus taught no more in Nazareth. [Aqu.87:1] (46) Jesus came again [with His disciples] to Cana in Galilee, where He had turned the water to wine. In that place there was a certain royal official [of noble birth: Aqu.87:2], whose son was sick in [his home in] Capernaum (15 to 20 miles away). [The man had faith in Jesus' power to heal, and: Aqu.87:3] (47) When he heard that

Jesus had come out of Judea into Galilee, he went [in haste] to Him, [The man met Jesus at the seventh hour (1pm): Aqu.87:4] and entreated Him to come down [quickly] and heal his son: for he was at the point of death. (48) [But Jesus declined to go: Aqu.87:5]. Jesus said unto him, "Unless you see signs and wonders, you (are) not (prepared to) believe." (49) The official said to Him, "Sir, (I am begging you to) come down before my child dies." (50) Jesus [stood aside in silence for a time, and then He said, "Your faith has proved to be a healing balm for your son: he is well." He] said to him, "Go: your son lives." The man believed the word that Jesus had spoken to him, and he went his way [to Capernaum: Aqu.87:6]. (51) While he was yet on his way down, his servants met him, saying ["You need not hasten": Aqu.87:7] that his son was alive. (52) Therefore he asked them what hour it was when he recovered. They said unto him, "Yesterday at the seventh hour the fever left him." (53) So the father knew that it was the same hour when Jesus told him, "Your son lives." And he and his whole house believed. (54) This was a second sign that Jesus performed, when He had come from Judea to Galilee.

JESUS LEAVES CANA AND GOES TO CAPERNAUM AND PREPARES TO APPOINT HIS TWELVE DISCIPLES

Matt.4: 13-17 (with Luke 4:31a): (13) Leaving Nazareth (*via Cana: see John 4:46 above*) He came [with His disciples: Aqu.87:11] and dwelt in Capernaum, [a city in Galilee: Luke] which is on the coast of the Sea (of Galilee), in the regions of Zabulon and Nephtholim (*Matthew's spelling: these were the areas settled by two of the tribes of Israel, Zebulun and Naphtali*) [where he found a spacious home where He could live with His mother, and to where His disciples might repair to hear the Word]: (14) that it might be fulfilled which was spoken by Isaiah the prophet, saying, (15) "[In former times He brought into contempt: Luke] The land of Zebulun, and the land of Naphtali, [but in the latter time He will make glorious: Luke] Galilee of the Gentiles by the way of the sea, beyond Jordan. (16) The people who walked in darkness have seen a great light: on those who sat in the land of deep darkness light has shined." [Isa.9:1-2: full Old Testament wording, unabridged] (17) From that time Jesus began to preach, saying, "Repent! for the Kingdom of heaven is at hand."

He called the men who had confessed their faith in Him to meet Him in this house, and the disciples called it the School of Christ. When they arrived He said to them, "This gospel of the Christ must be proclaimed throughout the whole world. This vine of Christ will be a mighty vine whose branches will embrace all peoples, tribes, and languages of the earth. I am the Vine: twelve men shall be the branches of the stem, and these shall send forth branches of their own into every place. From among the people who follow me, the Holy Spirit will call twelve of them. Go and continue your regular work, but listen for the call. The disciples thus went back to their daily tasks, and Jesus went alone into the hills in Hammoth (*Hammoth-dor: in the area of Naphtali*) to pray. He spent three days and nights communing with the Silent Brotherhood. Then, in the power of the Holy Spirit, He returned to call the twelve. [Aqu.87:12-19]

JESUS CALLS SIMON PETER, ANDREW, JAMES, AND JOHN TO FOLLOW HIM

Mark 1: 16-21 (with Matt.4: 18-22): (16) As He walked by the Sea of Galilee, He saw Simon [who is called Peter: Matt.4:18] and Andrew his brother casting a net into the sea, for they were fishermen. (*Simon Peter and Andrew were already disciples (see John 1:40-42 on p84): Jesus was now requiring full-time devotion from them.*) (17) Jesus said to them, "Come, follow me, and I will make you into fishers of men." (18) Immediately they abandoned their nets and followed Him.

(19) And when He had gone a little further, He saw James (*Gk. Jakobon*) the son of Zebediah (*Gk. Zebedaiou*), and John his brother, in their boat [with their father: Matt.4:21] mending their nets. (20) Immediately He called them: and they left their father Zebediah in the boat with the hired servants, and went after Him. (*James and John were also disciples already: see John 1:35-37 on p84.*) (21) They went into Capernaum. And without delay He entered the synagogue on the Sabbath (*Gk. plural 'sabbasin'*) and taught.

THE HOLY SPIRIT SELECTS THE TWELVE DISCIPLES (Aquarian Chapter 88) with (Luke 5:1-11)

Christ the master was walking [standing: Luke 5:1] beside the Sea of Galilee [the lake of Gennesaret] (*Luke's term for the Sea of Galilee: Gennesaret, the same as Chinnereth, was a town on its western shore*), and many people followed Him [pressed upon Him], and to hear the word of God. [He saw two boats: Luke 5:2] (2) The fishing boats had just come in, and [Simon] Peter and his brother were waiting in their boats. Their helpers were ashore repairing broken nets [washing their nets]. (3) Jesus stepped into a boat and [entreated him to put out a little from the land: Luke 5:3] Peter [Simon] pushed it out into the water away from the shore. And Jesus [sat down and] addressed the multitude from the boat: (4) "Isaiah, prophet of the Lord of hosts, looked forward and saw this day today: he saw you people standing by the Sea, and he exclaimed, (5) 'In the land of Zebulun and Naphtali, the land beyond the Jordan and towards the sea, the Gentile Galilee, (6) the people were in darkness, not knowing the way. But lo, they saw the Day Star rise: a light streamed forth: they saw the true way of life: and they walked in it.' [*paraphrasing Isa.9:1-2*] (7) You are blessed more than any other people on the earth today, because it is given to you to be the first who may see the Light, whereby you may become the children of the Light."

(8) Then [when He had finished speaking: Luke 5:4] Jesus said to Peter [Simon], "Bring your nets aboard, [put out into the deep] and cast them out into deeper water." (9) Peter [Simon: Luke 5:5] did as Jesus bade him. But he remarked in a faithless spirit, "[Master:] This will be a vain trip; there are no fish anywhere near the shore of Galilee today. Andrew and I [We] have been toiling all night, and caught nothing. [Nevertheless, at your word I will let down the nets.]" (10) But Jesus saw beneath the surface of the sea, and He saw a multitude of fish. He said to Peter, "Cast out your net from the right side of your boat." (12) Peter did as Jesus said, and lo, the net was filled to breaking point with an enormous catch. (13) He called to John and James [nodded to their partners in the other ship: Luke 5:7], who were nearby, for help: and when the net was hauled into the boat, both boats were filled almost to capacity with fish [so that they began to sink]. (14) When Peter beheld the size of the catch, he was ashamed of what he had said, because he had no faith. And he fell at Jesus' feet [knees: Luke 5:8] and said to Him, "Lord, I do believe!" ["Depart from me! for I am a sinful man, O Lord!" For he was astonished, and everyone with him, at the draught of the fish they had taken. And likewise were James (*Gk. Jakobos*) and John, the sons of Zebediah (*Gk. Zebedaiou*), who were partners with Simon: Luke 5:8-10]. (15) Jesus said [to Simon, "Fear not,] "Look at this catch. From now on you will not be catching fish; (16) you shall cast forth the net of Christ into the sea of human life, and from the right side of the boat. You shall enmesh the multitudes to holiness and blessedness and peace."

(17) When they reached the shore, Christ the master called to Peter, Andrew, James, and John, and said, (18) "You fishermen of Galilee, the masters have a mighty work for us to perform. I am going, and you may follow me." And [when they had brought their boats to land: Luke 5:11] they immediately left everything and followed Him. (19) Jesus walked further along the shore and saw Philip and Nathanael walking along the beach (*these were already followers of Jesus, His*

fifth and sixth disciples: John 1:43-49, p84-5.) He said to them, (20) “You teachers of Bethsaida, who have for a long time taught Greek philosophy, the masters have a higher work for you and me to perform. I am going, and you may follow me.” At that they also followed Him.

(21) A little further on there stood a Roman house for tribute, and Jesus approached the officer in charge, whose name was Matthew, [also called Levi, sitting at the receipt of custom: GHT 16:1] and who once lived in Jericho. (22) He was the same one who earlier had run ahead of the Lord when He was coming into Jerusalem, shouting, “Lo! The Christ and His disciples are coming!” (see *Agu.68:23*) (23) Matthew was a man of wealth, and he was learned in the wisdom of the Jews, the Syrians, and the Greeks. (24) Jesus said to him, “Hail, Matthew, trusted servant of the Caesars, hail! You are in Caesar’s house for collecting the tribute of men. But the masters are calling you and me as trusted servants in the tribute house for the collecting of the souls of men. I am going and you may follow me.” And Matthew likewise followed Him.

Mark 2:13-14 (with Matt.9: 9, Luke 5:27-28): (13) He went forth again by the sea, and the whole multitude came to Him, and He taught them. (14) Passing along, Jesus saw [a tax collector named: Luke 5:27] Levi the son of Alphaeus* [a man named Matthew: Matt.] sitting at the tribute house, and said to him, “Follow me.” And he [left everything: Luke 5:28] rose up and followed Him. *a different Alphaeus from that in *Mk.3:18*, who was the father of James.

(25) A man called Iscariot** and his son Judas were employed by Matthew at the tribute house. (26) Jesus said to Judas, “Shelve your work: the masters call us to a duty in the savings bank of souls. I am going and you may follow me.” And Judas followed Him.

(27) And Jesus met a lawyer who had heard about Christ the master. He had come from Antioch (*in Syria*) to study at the School of Christ. (28) This was Thomas, a sceptic by nature, but also a Greek philosopher of culture and of power. (29) Jesus perceived in him the marks of faith, and said to him, “The masters have need of men who can interpret law. I am going to perform the work they have assigned us, and you may follow me.” And Thomas followed Him.

(30) When the evening arrived, Jesus was at home, and He was visited by two of his kindred, James and Jude, the sons of Alphaeus and Miriam. (31) These were men of faith, and they were carpenters in Nazareth. (32) Jesus said to them, “See how you have toiled with me and my father Joseph, building houses to become homes for men. The masters are now calling us in building homes for souls: homes built without the sound of hammer, axe, or saw. (33) I am going to perform this work, and you may follow me.” And James and Jude enthusiastically responded, “Lord, we will follow you!”

(34) The next day Jesus sent a message to Simon, leader of the Zelotes, a strict exponent of Jewish law. (*He is called Simon the Zealot in Luke 6:15, but there is reason to distinguish Zelotes from Zealots as different movements in 1st century Palestine, though the root meaning of both words is similar.*) (35) In the message Jesus said, “The masters are calling for men to demonstrate the faith of Abraham: I am answering this call and going: you may follow me.” And Simon followed Him.

**Iscariot is taken to be the Greek form of the Hebrew איש־קריות (*Isfi-Q’riyoth*), meaning “the man from Kerioth”, a settlement near the River Arnon, east of the Dead Sea.

(To summarise the 12 Apostles: Simon Peter and his brother Andrew {fishermen}; James and his brother John {fishermen}; Philip and Nathanael, brothers {teachers}: these were the original six. Added were Matthew Levi and his employee Judas Iscariot {tribute collectors}; Thomas {lawyer}; James and his brother Jude {carpenters}; and Simon the Zelote leader {Jewish lawyer}.)

JESUS CONSECRATES HIS DISCIPLES (Aquarian 89:1-13)

Now on the day before the Sabbath, the twelve disciples who had received the call met with one accord in the home of Jesus. (2) He said to them, "This day is the day to consecrate yourselves to the work of God. So let us pray: (3) turn from your outer selves to your inner selves. Let each of you close every door of your carnal self and wait. (4) The Holy Spirit will fill this place, and you will be baptised in the Holy Spirit.

(5) And so they prayed. And a light more brilliant than the noonday sun filled the whole room, and tongues of flame rose high in the air from the head of every disciple. (6) The atmosphere of Galilee was stirred up. A sound like distant thunder rolled above Capernaum, and men heard singing, like the voices of ten thousand angels in unison. (7) Then the disciples heard a still, small voice, and it spoke just one word. It was a word they dared not utter: it was the sacred Name of God. (8) Jesus said to them, "By this omnific (*all creating*) Word you may control the elements, and all the powers of the air. (9) And when within your souls you utter this Word, you have the keys of life and death: of things that are; of things that were: of things that are yet to be. (10) Behold, you are the twelve great branches of the vine of the Christ; the twelve foundation stones; the twelve apostle of the Christ. (11) I am sending you forth as lambs among wild beasts; but the omnific Word will be your buckler and your shield (*a buckler is itself a small shield*)." (12) Again the air was filled with song, and every living creature seemed to say, "Praise God! Amen!"

(13) The next day was the Sabbath, and Jesus went with His disciples to the synagogue, and there He taught.

JESUS COMMANDS AN UNCLEAN SPIRIT TO LEAVE A MAN IN THE SYNAGOGUE IN CAPERNAUM

Mark 1: 22-28 (with Luke 4:31b-37): [(Jesus) taught them on Sabbath days: Luke 4:31b]. (22) They were astonished at His teaching, for He taught them as one having authority [*one who knows, and has authority to speak: Aqu.89:14*], and not as the scribes [*and Pharisees*]. (23) And in their synagogue was a man [*a man who was obsessed came in: Aqu.89:15*] with an unclean spirit [*a spirit of an unclean demon: Luke 4:33*]. [*The evil spirits that obsessed the man were of the baser sort, and often thrust their victim to the ground, or into a fire*]. [*When the spirits saw the Christ, the Master, in the synagogue, they recognised who He was, and they said: Aqu.89:16*] He cried out, (24) "What have you to do with us, Jesus the Nazarene? [*You, the Son of God, why are you here? Aqu.89:17*] Have you come to destroy us? I know who you are: the Holy One of God!" [*We want nothing to do with you: leave us alone.*] (25) Jesus rebuked him [*them: Aqu.89:18*], saying, "[*By the omnific Word I speak:*] Be silent and come out of him! [*Torment this man no more: go to your own place.*]" (26) And the unclean spirit [*spirits threw the man down on the floor: Aqu.89:19*], convulsing him [*in the midst (of the people): Luke 4:35*] and crying with a loud voice [*fiendish cry they went away*], came out of him [*without harming him: Luke*]. Jesus lifted the man up and said to him, "If you will keep your mind fully occupied with what is good, evil spirits cannot find a place to stay in you. They only come to empty heads and hearts. Go on your way and sin no more." [*Aqu.89:20-21*]

(27) They were all amazed [*at the words Jesus spoke, and the work He had done: Aqu.89:22*], arguing among themselves, saying, "What is this? [*Who is this man? Aqu.89:23*] (This is) new teaching (that we are now hearing), which has authority. [*Where does this power come from, that*] He commands even the unclean spirits [*with authority and power: Luke 4:36*]

and they obey Him [fear Him and flee away?].” (28) And reports about Him immediately spread through the whole area around Galilee.

JESUS HEALS SIMON PETER’S MOTHER-IN-LAW. NEWS OF HIM SPREADS THROUGH GALILEE

Mark 1: 29-39 (with Matt.8: 14-17, Luke 4:38-44): (29) Having come out of the synagogue they [Peter, Andrew, James, and John: Aqu.89:24] entered the house of Simon [Peter] and Andrew, with James and John. (30) The mother of Simon’s wife lay [upon her couch: Aqu.89:26], struck down by a fever, and they immediately told Him about her. (31) Coming to her He [stood over her and rebuked the fever: Luke 4:39] took her by the hand [touched her hand: Matt.8:15], and lifted her up. Immediately the fever left her. And she served them [Him: Matt.]. [The people nearby heard what had occurred, and...:Aqu.89:27] (32) When evening drew on, after the sun had set, they brought to Him everyone who was ill, and those who were demon-possessed. (33) (It seemed) the whole city had gathered at the door. (34) And He [laid His hands on every one of them and healed them: Luke 4:40] healed many that were sick with various illnesses, and cast out many demons [with a word: Matt.8:16], [(who) cried out, “Thou art Christ, the Son of God!” He rebuked them and...: Luke 4:41]: He did not allow the demons to speak, because they knew Him [to be the Christ: Luke]. [This was to fulfil what was spoken by Isaiah the prophet: “He took our weaknesses and bore our sicknesses.” (Isa.53:4: the Heb. has afflictions and sorrows): Matt.8:17].

(35) Early in the night [And with daybreak approaching: Luke 4:42], He went out and departed into a solitary place, and prayed there. [no one saw Him go: Aqu.90:1]. (36) Simon and those with him [the people: Luke] [Peter, James, and John set out to] searched for Him. (37) They found Him [at His regular place in the Hammoth hills (see Aqu.87:18)] and [Peter: Aqu.90:2] said to Him, “[The city of Capernaum is wild: the people throng the streets and every public place is filled. The men, women, and children everywhere are asking for the man who heals by the power of His will. Your home and our homes are filled with sick people. They are calling for Jesus who is called the Christ. What shall we say to them?” Aqu.90:2-4] Everyone is looking for you.” [and (they) detained Him in order that He should not leave: Luke 4:42]. (38) He said to them, “Let us go from here into the nearby towns, that I may proclaim there also [“I must preach the Kingdom of God to the other cities also: Luke 4:43]: this is the purpose for which I have come.” [A score of other cities are calling, and we must take the bread of life to them. Go and fetch the other men so we can leave.” Jesus and the twelve went to Bethsaida where Philip and Nathanael dwelt: and there they taught: Aqu.90:5-6]. (39) And He preached in their synagogues throughout Galilee, and cast out demons.

Matt.4:23-25: (23) Jesus went about throughout Galilee, teaching in their synagogues, and preaching the gospel of the Kingdom, and healing every disease and illness among the people. (24) Reports of Him [His signs: GHT 14:4] spread throughout Syria: and they brought to Him all the people who were sick with various diseases and suffering from torments, the demon-possessed, those who were lunatics, and those who were paralysed: and He healed them. (25) And great crowds of people followed Him from Galilee, (the) Decapolis, and Jerusalem, and Judea, and from beyond the Jordan. (Decapolis was a large area stretching from the east to the south-east of Galilee, and comprised of ten principal cities: these were Canatha, Damascus, Dion, Gadara, Gerasa, Hippos, Pella, Philadelphia {Rabbath-ammon}, Raphana, and Scythopolis {Beth-shan}).

The multitudes believed in Christ, confessed their sins and were baptised, coming into the Kingdom of the Holy One. Christ the Master and the twelve went everywhere through all the

towns in Galilee, and they taught, baptising all who came in faith and who confessed their sins. They opened the eyes of those who were blind, unstopped the ears of the deaf, drove away the evil spirits from those who were obsessed, and healed every kind of disease. [Aqu.90:7-9]

JESUS HEALS A LEPER IN TIBERIAS

Mark 1: 40-45 (with Matt.8: 2-4, Luke 5:12-16): [While he was in one of the cities: Luke 5:12] [They were in Tiberias by the Sea (of Galilee), and as they were teaching: Aqu.90:10] (40) A leper [a man full of leprosy: Luke] came up to Jesus, imploring Him, and falling on His knees [face: Luke], said to Him, “[I believe in you:] If you are willing [and but speak the word], you are able to cleanse me.” (41) Jesus, being filled with compassion, stretched out His hand and touched him, and said, “[Blessed are those who believe: GHT 15:1] I am willing: be thou cleansed. [Your faith has made you clean.]” (42) And the leprosy immediately disappeared from him, and he was cleansed. (43) He sternly charged him and sent him away at once, (44) saying to him, “See that you tell no one anything, but go and show yourself to the priest and make as an offering for your cleansing what Moses instructed [what the law demands: Aqu.90:12], for a testimony to them. The man was wild with joy: he neglected to consider what Jesus had charged him, and did not go to the priests, instead telling everyone in the market place and elsewhere what had happened to him. As a result, throngs of sick people found Jesus and pressed hard upon Him and the twelve, imploring them to heal them. So importunate were they that they were preventing the healings they solicited so urgently: Christ and His disciples were obliged to leave the crowded thoroughfares and headed for desolate places outside, and it was there they taught those who followed them. [Aqu.90:13-15] (45) But he went out and began to talk freely about it, spreading abroad the matter, [but the report of Him was spread about rapidly: and great crowds of people accompanied Him to hear Him and to be healed of their infirmities: Luke 5:15] so that Jesus could no longer enter a city openly, but stayed outside them in desolate places [and prayed: Luke]. And (still) they came to Him from all directions.

(Note: as for Matt.8:14-17, vv2-4 also appear out of sequence within his Gospel, for verse 1 says: “When He came down from the mountain, great crowds followed Him,” verse 2 continuing; “and a leper came to Him...” The occasion of Jesus being on the mountain was to preach the Beatitudes and the Sermon on the Mount {Matthew’s Chapters 5 to 7}, which is understood in this account to have taken place at a later point in time.)

JESUS HEALS A PARALYTIC IN CAPERNAUM

Mark 2: 1-12 (with Matt.9:2-8, Luke 5:17-26): After many days Christ and the twelve returned to Capernaum [Aqu.90:16]. [On one of those days, He was teaching, and there were Pharisees and teachers of the law sitting around, who had come from every village of Galilee and Judea, and from Jerusalem. And the power of the Lord was with Him to heal: Luke 5:17]. [When] it was reported [noised about] that He was at home [the people descended upon it] (2) and many were gathered together, so that there was no room left, not even around the entrance door. He preached the word to them. Among those who were there were scribes and Pharisees and doctors of the law from every part of Galilee, and also from Jerusalem. And Jesus opened up for them all the true way of life. [Aqu.90:17]

(3) And people came towards Him bringing a paralysed man, being carried by four men [to lay him before Him: Luke 5:18]. (4) Being unable to bring him (nearer) [through the door: Aqu.90:18] to Him because of the crowd, they [took the sick man to the roof] removed the roof

[tiles: Luke 5:19] where He was and in this manner lowered [in front of His face] the pallet with the paralytic man lying on it. (5) Seeing their faith Jesus said to the paralytic, "Son, [be of good cheer: Matt.9:2], your sins are forgiven." (6) Now some of the scribes [and Pharisees: Luke 5:21] were sitting there and [upon hearing His words] reasoning in their hearts, (7) "Why does this man speak like this? He is blaspheming. Who can forgive sins except God alone?" (8) And immediately, Jesus, perceiving in His spirit that they reasoned this way among themselves, said to them, "Why do you reason over this [think evil: Matt.9:4] in your hearts? [Is it even possible for the Lord to forgive sins, if a man does not repent, even when the Lord tells him, 'I forgive you your sins'? Did I not say instead, 'Your sins are forgiven.'?: GHT 15:5] (9) Which is it easier to say to this paralysed man: 'Your sins are forgiven [blotted out: Aqu.90:22]', or to say, 'Rise up, take up your pallet, and walk.?' (10) But so that you know [But just to prove that men here may forgive: Aqu.90:23] that the Son of man has authority to [discern and: GHT 15:6] forgive [declare forgiveness of] sins on earth," He said to the paralytic, (11) "I say to you, rise up, pick up your pallet and go to your home." (12) And he immediately rose up in front of them all and picked up the pallet and went out [glorifying God: GHT 15:7]. Thus they were all amazed and [filled with the spirit of reverence] glorified God [who had given such authority to men: Matt.9:8], saying, "We have never seen anything like this!" [The people could not comprehend these things they had heard and saw. They said to one another, "This is a day we can never forget: Aqu.90:26] [today we have seen wondrous things": Luke 5:26].

When the people had gone the twelve remained, and Jesus said to them. "The Jewish festival draws near (*the Aquarian Gospel has this during the Passover week, in the Spring*). In the week following this one we will go to Jerusalem, so we can meet our brothers from far away, and open up for them the way that leads them to see the King." Christ and His disciples sought out the quiet of their homes, where they prayed for several days. [Aqu.90:27-29]

As Jesus was entering a certain village, He encountered a man who had been deaf from his birth, and he did not believe in the sound of the wind or thunder, or the cries of beasts, or of birds which complained of hunger or pain, or that others heard them. Jesus breathed into his ears, and they were opened, and he heard. He rejoiced with great joy, now hearing the sounds previously denied him. And he exclaimed, "Now I hear all things!" But Jesus said to him, "How can you say, 'I hear all things'? Can you hear the sighing of the prisoner, or understand the language of birds or beasts when they commune with each other, or the voices of angels and spirits? Reflect on how much you cannot hear, and be humble in your lack of knowledge." [GHT 15:8-10]

THE SECOND YEAR OF JESUS' MINISTRY, FROM THE PASSOVER IN 30AD

JESUS IN JERUSALEM HEALS A CRIPPLE ON THE SABBATH, AND PREACHES TO THE JEWS WHO CENSURE HIM (John 5:1-47)

The time for the Feast arrived and Jesus and the twelve went to Jerusalem. The day before the Sabbath they reached the Mount of Olives (*on the east side of the city*) and stayed at an inn on the north side of the Mount. Early on the Sabbath morning they went into Jerusalem by the Sheep Gate (*to the north of the area which now contains the Dome of the Rock*). [Aqu.91:1-3]

After this (*in John's account, after Jesus was in Cana and healed the royal official's son*) there was a Feast of the Jews: and Jesus went up to Jerusalem. (2) At Jerusalem there is a pool [healing fountain: Aqu.91:4] by the Sheep Gate [by the sheep market: GHT 33:11] called Bethesda in Hebrew (*it was spring-fed*), and it has five porticos. (3) A great number of people who were

suffering ailments lay in them, blind, lame, withered, waiting for the water to be stirred: (4) for [they believed that: Aqu.91:5] an angel descended from time to time and agitated the water [poured a healing virtue in the pool]. Whoever [(were) those who] stepped in first after the waters were swirled [and bathed] was [were] made whole from the sickness he [they] had. Jesus and the twelve were standing near the pool. [Aqu.91:6] (5) A man was there who had had an infirmity for thirty-eight years [crippled from his birth: GHT 33:12]. [Without a hand to help him he could not move: Aqu.91:7]. (6) When Jesus saw him lying there, and knew he had been in that condition for that length of time (or, knowing he had been lying there a long time), He said to him, “[My brother man: Aqu.91:8] Do you want to be made whole?” [Do these waters not bring healing?” GHT 33:13] (7) The ailing man answered him, “Sir, [I earnestly long to be healed, but I am helpless, and when the angel comes and pours the healing virtues in the pool, someone else who can walk, steps in the fountain first and I am left unhealed”]: Aqu.91:9-10] I have no one to put me into the pool when the water is stirred, but while I am coming [trying to enter], someone else goes down before me.”

Jesus said, “Who sends an angel here to make this pool potent for just a favoured few? I know this cannot be God, for God deals the same with everyone. One has no better opportunity than another in the healing fountain of heaven. The fountain of health is in your own soul. But it has a door which is locked tightly. The key to open it is faith. Everyone may have this key and thereby unlock the door and plunge into the healing fountain and be made whole.” The man looked up in hope and said, “Give me this faith.” Jesus said, “Do you believe my words? According to your faith it shall be done. Rise up... [Aqu.91:11-17] (8) Jesus said to Him, “Rise up, pick up your pallet, and walk.” (9) Immediately the man became whole, and he [rose up: GHT 33:13] took up his pallet and walked. [He said only, “Praise God!”: Aqu.91:18]

That day was the Sabbath. (10) The Jews therefore said to him who had been healed, “It is a Sabbath: it is unlawful for you to carry your pallet. (11) He answered them, “The one who made me whole told me, ‘Pick up your pallet and walk.’ ” (12) They then asked him, “Who is the man who said to you, ‘Pick up your pallet and walk.’?” (13) But he who was healed did not know who it was: for Jesus had withdrawn, a crowd of people being in that place. [He replied, “A stranger at the pool just spoke a word and I was suddenly well again.” The many did not see when Jesus healed him, and with the twelve He went into the courts of the Temple: Aqu.91:19-20] (14) Afterwards Jesus found him in the Temple, and said to him, “Lo, you have become whole. [From henceforth, guard your life in the ways of right: go on your way and: Aqu.91:21-22] Sin no more, lest something worse come upon you.” The man now knew who it was who had healed him. [Aqu.91:23] (15) The man went away and told the Jews [the story to the priests: Aqu.91:24] that it was Jesus who had made him whole [and they were greatly enraged]. (16) Therefore the Jews persecuted Jesus, and sought to kill Him, because He had done these things (the plural suggests they had been witness to more than this one healing) on a Sabbath. (17) But He answered them, “My Father works, even till now, and I work.” [on Sabbath days: and may not I? He sends His rain, His sunshine, and His dew: He makes His grass to grow, His flowers to bloom: He speeds the harvests just the same on Sabbath days as on other days. If it is lawful for the grass to grow and flowers to bloom on Sabbath days, is it wrong to succour stricken men?: Aqu.91:25-27]

(18) Because of this the Jews [were angered more and more: Aqu.91:28] sought all the more to kill Him, because not only had He broken the Sabbath, but also said that God was His Father, making Himself equal to God [claimed to be Son of God]. A leading priest, Abihu, said, “This man is a menace to our nation and our laws: He makes Himself to be a son of God. It is not convenient that He should live.” But Jesus replied, “Abihu, Sir, you are a learned man: you surely

know the law of life. Pray tell me, who were the sons of God we read about in the book of Genesis, those who took wives from the daughters of the sons of men? (*Gen.6:2*) Our father Adam: who was he? From where did he come? Did he have a father, or not? Or did he fall from heaven as a star? (*compare Luke 10:18*) We read that Moses said that he came from God (*Gen.1:27, 5:1*). If Adam came from God, pray tell me, was he not the offspring of God and therefore His son? We are the children of this son of God. Then tell me, you who are a learned priest, who are we if we are not sons of God?" The priest excused himself, claiming he had urgent business, and he went his way. [Aqu.91:29-34]

(19) Then Jesus answered them, "Truly, truly, I tell you, the Son can do nothing of Himself, but only what He sees the Father doing: for whatever He does, the Son does likewise. (20) For the Father loves the Son, and shows Him all the things He Himself does. And He will show Him greater things than these, that you may marvel. (21) For as the Father raises the dead, and makes them alive, so also the Son makes alive whom He wills. (22) The Father judges no man, but has committed all judgment to the Son, (23) that all men may honour the Son as they honour the Father. He who does not honour the Son honours not the Father who has sent Him. (24) Truly, truly, I tell you, He who hears my word and believes in Him who has sent me, has eternal life, and does not come into condemnation, but has passed over from death into life.

"All men are sons of God, and if they live holy lives they are always at home with God. They see and understand the works of God, and in His sacred Name they, too, can perform these works. The lightning and thunder storms are messengers of God, as are sunshine, rain, and dew. The properties of the heavens are in the hands of God, and every loyal son of God may use these properties and their power. Man is the representative of God to perform His will on earth: and man is able to heal the sick, to control the spirits of the air, and to raise the dead. It is not a strange thing that I have the power to do these things. All men may gain the same power. But they must conquer all the passions of the lower self: and they can conquer if they will. So man is God on earth, and he who honours God honours man: for God and man are one, as a father and his child are one. [Aqu.91:35-41]

(25) "Truly, truly, I tell you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and those who hear shall live. (26) As the Father hath life in Himself, so has He given to the Son to have life in Himself. (27) And He has given Him authority to execute judgment, because He is Son of man. (28) Do not wonder at this: for the hour is coming when all who are lying in tombs shall hear His voice, (29) and shall come forth: those who have done good to the resurrection of life; and those who have done evil to the resurrection of judgment (*Gk. kriseos*). "Behold, I tell you, the hour has come: the dead will hear the voice of man and they will live, because the son of man is son of God. You men of Israel, hear: you are not truly alive but are living in death: you are locked inside tombs, and there is no deeper death than ignorance and unbelief. But the day will come when all will hear the Voice of God, made plain by the voice of man, and they will live. You will all know that you are sons of God, and by the sacred Word, you may perform the works of God. When you have come to life, that is, when you have come to realise that you are sons of God, you who have lived the life of what is right, will open your eyes upon the fields of life. But you who love the ways of sin will, in this resurrection, stand before a judgment bar, and you will be condemned to pay the debts you owe to men and owe to yourselves. For whatever you have done amiss must be performed again, and yet again, until you reach the stature of the perfect man. And in due time, the lowest and the highest will arise to walk in light. [Aqu.91:42-49]

(30) "Of myself I can do nothing: as I hear I judge, and my judgment is just, because I do not seek my own will, but the will of the One who has sent me. (31) If I witness about myself, my

testimony is not true. (32) There is another who bears witness of me, and I know that the witness which he testifies about me is true. (33) You have sent to John (*the Baptist*), and he has testified to the truth. (34) Now I do not receive the testimony of man, but I say these things so that you might be saved. (35) He was the lamp which was burning and shining. And you were willing to rejoice in his light for an hour. (36) But I have a greater witness than that of John, for the works which the Father has given me to accomplish, these same works that I am performing, these testify of me that the Father has sent me. (37) The Father who has sent me has Himself borne witness of me. You have neither heard His voice at any time, nor seen His form. (38) You do not have His word abiding in you, because the One whom He has sent, Him you do not believe. (39) You search the scriptures, because you think that in them you have eternal life: those are the scriptures which testify of me. (40) But you will not come to me that you may have life. (41) I do not receive glory from men. (42) But I have come to know you, that you do not have the love of God within you. (43) I have come in the Name of my Father and you have not received me; **if** another shall come in his own name, him you will receive.* (44) How can you believe, who receive glory one from another, and you do not seek the glory which comes only from God (*or, from the only God*)? (45) Do not think that I will accuse you to the Father; there is one who accuses you, and that is Moses in whom you place your hope. [[Shall I accuse you to God? Nay, for your prophet Moses has already done that: Aqu.91:50](#)] (46) For if you believed Moses, you would have believed me, for he wrote about me. (47) But if you do not believe his writings, how will you believe my words?"

**Despite the word "if", this was actually a terrible prophecy. The Jews despised their Prophet, as they had dealt so many times in their past history with those who had visited them in the Name of God. But a time would come when they would eagerly embrace a false prophet who would come in his own name. Six times six years later, in 66AD, the war between the Jews and the Romans broke out and lasted four dreadful years until both the city and the Temple were utterly destroyed. There was an eyewitness, Flavius Josephus, who wrote in tragic detail, submitting for future ages a confirmation of these words of Jesus. In the throes of the Roman armies laying siege to Jerusalem and its Temple, and slaughtering the inhabitants, he says:*

"(285) A false prophet was the occasion of the destruction of these people, one who had made a public proclamation in the city that very day, that God commanded them to get up upon the Temple, and that there they would receive miraculous signs of their deliverance. (286) At that time there was a great number of false prophets suborned by the tyrants which were foisted upon the people, who exhorted them that they should wait for the promised deliverance from God. This was to dissuade them from deserting, and to buoy them up above fear and care by such hopes. (287) Now, a man in adversity will easily comply with such promises; for when a such a seducer causes him to believe that he shall be delivered from those miseries which oppress him, then is the patient full of hope of such deliverance." [The Wars of the Jews 6.5.2: 285 to 287]

Josephus then proceeds to an account of a succession of miraculous signs which appeared to the people, but which, in their recalcitrant folly, they interpreted as good omens and not a presage of their abandonment. One of these signs is cited under [Aqu.157:15](#) below, p265. And if a future Antichrist visits himself upon such a people, they will again embrace their false Messiah, in hopes of receiving from his largesse a cornucopia of material blessings and worldly power over all their real and perceived earthly enemies.

JESUS IN BETHANY: SAVING A CHILD FROM A FIRE, AND A MAN FROM DRUNKENNESS (Aquarian Chapter 92)

Now Lazarus was at the Feast, and Jesus and the twelve went with him to his home in Bethany. (2) Lazarus prepared a feast for Jesus and the twelve. Ruth and Asher-ben came from Jericho, for Asher was no longer an adversary to the Christ. (*Ruth was one of the sisters of Lazarus, and Asher-ben was her husband: see Aquarian Chapter 77 on p96.*) (3) While the guests were feasting, there was a cry, "The village is on fire!" They all rushed out into the street to find that many of the nearby homes were in flames. (4) In one upper room an infant was asleep, and none could reach that room to save it because of the flames. The child's mother, wild with grief, was urgently calling on the men to save the child. (5) Then, with a voice that made the spirits of the fire pale and tremble, Jesus said, "Peace! Peace! Be still!" (6) Then He walked through the smoke and flames, climbed up the collapsing stairs, and in a moment reappeared with the child in His arms. Not a trace of fire was on Him, His clothing, or the child. (7) Then Jesus raised His hand and rebuked the spirits of the fire, commanding them to cease their awful work, and be at rest. (8) And immediately, as though a sea of water had descended, the fires were quenched.

(9) Seeing the fury of the fire spent, the people were in a frenzy to see the man who could control fire, and Jesus said, (10) "Man was not made for fire, but fire was made for man. (11) When man comes to himself and comprehends the reality that he is son of God, and knows that in himself lie all the powers of God, he is then a master mind, and all the elements will hear and heed his voice, and gladly cooperate to do his will. (12) There are two sturdy asses which bind the will of man: their names are Fear and Unbelief. When these are apprehended and turned aside, the will of man will know no bounds: man will merely speak, and it is done." (13) After He said these things the guests of Lazarus returned to his home.

A little child then came in and stood at the side of Jesus. (14) She laid her hand on Jesus' arm and said, "Please, Master Jesus, please hear me. My father is a drunkard: my mother toils from morning to night, and when she brings home her wages, my father snatches them and squanders it all (*Levi employed the Americanism 'every cent'*) on drink. My mother and we children go hungry all through the night. (15) Please, Master Jesus, will you come with me and touch my father's heart? When he is not drunk he is good and kind. I know it is the wine that makes him into someone so different." (16) At that Jesus went out from the feast with the child. He found a home of wretched neglect where she lived. He spoke kindly to her mother and her small siblings, and then He saw their father in a drunken state on a bed of straw. (17) He pulled him up by the hand and addressed him: "My brother man, who are made in the image of our Father-God, will you get up and come with me? (18) Your neighbours are in great distress. They have lost everything they had in this fierce fire, and they have to build their homes all over again from scratch. You and I must lead the way to help them." (19) The man rose up and the two of them went arm in arm to view the wreckage. (20) They heard mothers and their children crying and sobbing in the streets: they noticed how wretched was their state. (21) Jesus said, "My friend, here is a work for you to do. Start helping these people – be the first to offer your help. I know that the men of this town of Bethany will support you and provide you with the tools and materials and other means to help them."

(22) There had been for a long while a spark of hope stagnating quiescent in the man; now it was fanned into a living flame. He threw aside his ragged coat: he was now himself once more. (23) He began procuring and organising help, not for himself, but for those who had been made homeless. And everyone lent him support. The ruined homes were rebuilt. (24) Only then did he turn his attention to his own dilapidated dwelling. His heart was profoundly stirred. (25) The

pride of manhood filled his soul, and he resolved, "This will be a wretched den no longer; it shall be a home." He worked as never before, and he himself received help from everyone. (26) In a little while the hovel indeed became a home, and flowers of love bloomed everywhere. (27) The child's mother and the little ones were all filled with joy, and their father never drank again. (28) So a man was saved, and no one ever said a word about neglect or drink, nor urged him to reform for any reason.

As Jesus had been teaching the multitudes, who were hungry and faint from the heat of the day, a woman passed by on a camel laden with melons and other fruits. Jesus lifted up His voice, crying, "O you who thirst, seek the living water which comes from heaven. For this is the water of life. Whoever drinks of this water will not thirst again." And He took five melons and divided them among the people, and they ate and their thirst was quenched. He said to them, "If the Lord Creator causes the sun to shine, and the water to fill out these fruits of the earth, shall not the Same be the sun of your souls, and fill you with the water of life? Seek the Truth and let your souls be satisfied. The Truth of God is that water which comes forth from the highest heavens, without money and without price. They who drink it shall be satisfied." Those whom He fed numbered one thousand men, women, and children. None of them returned home hungry or thirsty; and many who suffered from fevers were healed. [GHT 48:1-4]

(The Gospel record of Jesus feeding the 5,000 and the 4,000 is set at a point future to this miracle, in the third year of His ministry: see [Aquarian Chapters 124](#) and [128](#). The feeding of the 1,000 is sited here in order to follow the most comfortable placement for this [Nazarene](#) account.)

JESUS AND THE DISCIPLES ARE CENSURED FOR EATING ON THE SABBATH

Matt.12: 1-8 (with Mark 2:23-28; Luke 6:1-5): At that time (*no reference point given: Matthew 11 is yet to fall into the overall narrative. [GHT 48:5](#) also commences with this phrase, which follows immediately from its description of the feeding of the 1,000 above.*) Jesus went through the fields of grain on the Sabbath (*Gk. plural*) [on the second Sabbath after the first (*Gk. sabbato deuteroproto*): Luke 6:1 (*various interpretations of these two Sabbath words have been submitted.*)]*: His disciples were hungry, and they began to pluck ears of grain [[wheat: Aqu.93:2](#)] and to eat [rubbing them with their hands: Luke]. (2) But [some of: Luke 6:2, [Aqu.93:3](#)] the Pharisees [[of the strictest sect: Aqu.](#)], seeing this, said to Him, "Look, your disciples are doing [[\[Sir: Aqu.93:4\] Why are you doing: Luke](#)] what it is not lawful to do on a Sabbath[?]" (3) He said to them, "Have you not read what David did, when he [was in need and: Mark 2:25] was hungry, and those with him: (4) how he entered the house of God [in the days of Abiathar the high priest: Mark 2:26 (*Abiathar is first mentioned in 1Sam.22:20*)]** and ate the loaves (placed) on show [[from the table in the Holy Place: Aqu.93:6](#)], which it was not lawful for him to eat, nor for those who were with him, but only for the priests? (*Lev.24:5-9*) [and gave also to those with him: Mark 2:26, Luke 6:4] [[I tell you, men, the needs of man are higher than the law of rites: Aqu.93:7](#)]. (5) Or have you not read in the law how on Sabbath days the priests in the Temple profane [[do work on: GHT 48:8](#)] the Sabbath, and are guiltless? (*Num.28:9-10 is given as a reference*) [[And in our sacred books we read how priests profane the Sabbath in many ways while they are serving in the Holy Place, and remain free from guilt: Aqu.93:8](#)]. I tell you, something [[One](#)] greater than the Temple is here. (7) But if you had known what this means, 'I desire mercy, and not sacrifice' (*Hos.6:6*), you would not have condemned (*Gk. katedikasate*) the guiltless. [[And He said to them, "The Sabbath was made subject to man, and not man subject to the Sabbath: Mark 2:27, Aqu.93:9](#)] (8) For the Son of man is lord of the Sabbath." [Man is son of God, and under the eternal law of right, which is the highest law, he may annul the statute laws.](#)

The law of sacrifice is but the law of man, and in our law we read that God first desires mercy (*Hos.6:6*), and mercy stands above all statute law. The son of man is Lord of every law. Did not a prophet sum up the duty of a man when in his book he wrote, 'In mercy follow justice, and walk humbly with your God.' (*Mic.6:8*)?" [Aqu.93:10-12]

**(placed here to minimise confusion): the Aquarian account has: "Another Sabbath came and Jesus and the twelve walked through a field of ripened wheat." [Aqu.93:1]*

***Ahimelech, not Abiathar (his son), was high priest at that time: see 1Sam.21:1-6.*

JESUS IN CAPERNAUM HEALS A MAN WITH A WITHERED HAND ON THE SABBATH

Mark 3: 1-6 (with Matt.12:9-14, Luke 6: 6-11): [Then Jesus and the twelve returned to Galilee, and on the day before the Sabbath they arrived at Jesus' home in Capernaum: Aqu.93:13].

[He left there: Matt.12:9] And [on another Sabbath: Luke 6:6] He entered a synagogue again [and taught: Luke] [The multitudes were there, and Jesus taught: Aqu.93:14], and [among the worshippers: Aqu.93:15] there was a man whose [right: Luke] hand had become withered. [who said, "I was a mason and earned my livelihood with my hands. I beseech thee, Jesus, restore my health to me that I may not have to beg for my bread in shame." Before Jesus could answer: GHT 48:10], [And they {scribes and Pharisees} asked Him if it was lawful to heal on Sabbath days: Matt.12:10] (2) They [the scribes and Pharisees: Luke 6:7] watched closely to see if He would heal him on the Sabbath (*Gk. plural*), so that they might accuse Him. (3) [But He knew their thoughts: Luke 6:8]. He said to the man with the dried-up hand, "Stand up in the middle (of everyone) [before these men.": Aqu.93:17]." [And he rose up to stand: Luke] (4) He said to them, "[I will ask you one thing: Luke 6:9] Is it lawful to do good on Sabbath days, or to do evil? To save life or to kill?" ["You scribes and Pharisees, speak out and answer me: is it a crime to save a life on the Sabbath? If you had sheep, and one of them fell into a pit on the Sabbath, would you err by lifting it out? Or would it please your God to let it suffer in the mire until another day?" Aqu.93:19-20] But they [his accusers: Aqu.93:21] were silent. [So He said to them, "What man would there be among you, if you had one sheep, and it fell into a ditch on a Sabbath (*Gk. plural*), who would not lay your hands upon it to lift it out? Then how much better [to help: GHT 48:11] a man [in need] than a sheep? It is therefore lawful to do good on Sabbath days.": Matt.12.11-12] [Then He said to them, "Are sheep of greater value than a man? The law of God is written on the rock of Right; and Justice wrote the law, and Mercy was the pen": Aqu.93:22-23] (5) And looking around at [all of: Luke 6:10] them, in anger on account of being greatly grieved over their hardness of heart, He said to the man, "Stretch out your hand." He stretched it out: and his hand was restored [healthy like the other: Matt.12:13, Luke 6:10]. (6) [They were beside themselves with rage: Luke 6:11] The Pharisees went out, and immediately deliberated with the Herodians against Him [in secret council: Aqu.93:25], [and they began to plot and plan] how they might destroy Him [bring about His death] [discussed among themselves what they might do to Jesus: Luke]. But they were in fear of accusing Him publically, because the multitudes stood in His defence. And Jesus and the twelve went down and walked beside the sea, and many people followed them. [Aqu.93:26-27]

JESUS IS PURSUED BY THRONGS OF THOSE WHO ARE SICK AND POSSESSED

This appears to be placed best here, but Mark and Luke also juxtapose it alongside the time (see below, p169) when Jesus appointed His twelve disciples: prior to it in Mark, but after it in Luke.

Mark 3: 7-12 (with Matt.12: 15-21, Luke 6:17-19): (7) Jesus [aware of this (*the Pharisees' plans to destroy Him after He had healed the man with the withered hand*): Matt.12:15] withdrew to the Sea (*of Galilee*) with His disciples [came down with them and stood on level ground: Luke 6:17], and a great multitude followed from Galilee: also from [all over: Luke] Judea, (8) and from Jerusalem, and Idumaea (*the Greek name for Edom, a wide area south-east of Judah*), and from beyond the Jordan; and a great crowd from around Tyre and Sidon, who heard about the things He was doing [who came to hear Him and to be healed of their diseases: Luke].

(9) He told His disciples that a boat should be ready nearby for Him because of the multitude, lest they should crush Him: (10) for He had healed many, prompting those who had diseases to descend upon Him to touch Him [for power came forth from Him and healed them all: Luke 6:19]. [Those who were tormented by unclean spirits were healed: Luke 6:18]. (11) And whenever unclean spirits beheld Him, they fell down before Him and cried out, "Thou art the Son of God!" (12) He strictly charged them not to make Him known. (*Matthew has Jesus charging this to the people He healed: v16.*)

[This was to fulfil what was spoken by Isaiah the prophet: "Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my spirit upon Him, and He shall proclaim justice (*Gr. krisin: judgment*) to the nations. He will not wrangle (*be confrontational*) nor cry aloud, nor will anyone hear His voice in the streets. A reed that has been bruised He will not break, nor a smouldering wick will He quench, until He brings justice (*Gr. krisin*) to victory. And in His Name will the nations hope." {*Isa.42:1-4*}; Matt.12:17-21].

When Jesus became aware of it (the Pharisees' plans to destroy Him) He withdrew from there: many people followed Him, and He healed their sick and infirm, and He instructed them that they should not make it known. Thus were fulfilled the words of Isaiah the prophet: "Behold, my servant whom I have chosen: my beloved, in whom my soul is well pleased. I will put my Spirit upon Him and he shall show judgment to the nations." {Isa.42:1} [GHT 48:13-14]

THE SERMON ON THE MOUNT

(Matthew Chapters 5, 6, and 7; Luke) ([Aquarian Chapters 94 to 101](#))

The [Aquarian](#) account restores the time sequence of the whole Sermon. Order of Matthew and Luke:

Aqu.Ch.94	= Matt.6:5-18, 6:1-4
Aqu.Ch.95	= Matt.5:1-20 (with Luke 6:20-26, 8:16, 11:33; 16:17; Mark 4:21)
Aqu.Ch.96	Discourse on numbers 1 to 4 of the Ten Commandments
Aqu.Ch.97	= Matt.5:21-24,38-48 (with Luke 6:27-30,32-36) (Commandments 5,6)
Aqu.Ch.98, 99:1-11	= Matt.5:27-37 (Commandments 7 to 10)
Aqu.Ch.99:12-30	= Matt.6:19-34 (with Luke 11:34-36, 12:22-31)
Aqu.Ch.100	= Matt.7:1-5 (with Luke 6:37-42)
Aqu.Ch.101	= Matt.7:6-29 (with Luke 6:31,43-49, 7:1)

Next morning before sunrise, Jesus and the twelve went to a mountain near the Sea (*of Galilee*) to pray, and Jesus taught the twelve how to pray. He said, "Prayer is deep communication of the soul with God. [[Aqu.94:1-2](#)]

Matt.6: 5-18: (5) "When you pray, do not be [[deceive yourselves: Aqu.94:3](#)] like the hypocrites, because they love to pray standing in the synagogues and on the corners of the streets, so they may display themselves in front of men [[and pour out streams of words to please the ears of men. They adopt a pious air that they may have the praise of men which they seek: Aqu.94:3-4](#)]. I tell you truly, they have their reward. (6) But when you pray, enter your private chamber [[go into the closet of your soul: Aqu.94:5](#)], and having shut your door, pray to your Father [[Abba Amma \(Father-Mother\): GHT 19:1, GHT 26:4](#)] [[in holy silence](#)] who is there in secret [[who is above](#)

and within you: GHT 19:1]. And your Father [Father-Mother: GHT 19:1] who sees in secret will recompense you. (7) But when you pray [in common: GHT 19:2, 26:5], do not [you do not need to: Aqu.94:6] utter empty repetitive words [nor repeat the same words over and over] as the heathen (*Gk. ethnikai*) do, for they think that they will be heard for their verbosity. (8) So do not be like them, for God your Father [heavenly Parent: GHT 19:2, 26:5] knows what you need before you ask Him.

(9) "Therefore pray in this way [when you are gathered together]: 'Our Father [Father-Mother: GHT 19:3; Parent: 26:6], Thou who art [above and within: GHT 19:3] in the [highest: GHT 26:6] heavens, let thy Name be hallowed [in twofold Trinity: GHT 19:3]: (10) let thy Kingdom come [in wisdom, love, and equity to all: GHT 19:3]: let thy will be done: as in heaven, so on earth. (11) Give us the bread we need (*Gk. arton hemon epiousion*) [and the fruit of the living vine: GHT 19:3] today, (12) and forgive us our debts (or sins: *Gk. opheilemata*), as we also forgive our (own) debtors. [Help us forget the debts that others owe us, that our own debts may be discharged: Aqu.94:9]. Show us thy goodness, that we may show the same to others [GHT 19:3]. (13) And do not lead us into (*Gk. eisnegkeis, from eisphero*) [Leave us not in: GHT 19:3, 26:6] temptation (*Gk. peirasmon, which involves either external temptations or internal tendencies to sin: Jesus seems to be referring to trials which occasion the testing of faith, or the exposure of weakness*), but [in the hour of temptation: GHT 19:3] rescue us from the evil one (*Gk. ponerou, with the definite article 'tou', as in 5:37*) [And shield us from the snares of the tempter that are too great for us to bear: when they come, give us the strength to overcome: Aqu.94:10-11]: for thine are the Kingdom, and the power, and the glory, forever (*Gk. into the Ages*) [from Ages of Ages, now and forever: GHT 19:4, 26:6], Amen.' (14) For if you forgive men their offences, your heavenly Father [Parent: GHT 26:7] will forgive you; but if you do not forgive men their offences, neither will your Father [Parent] forgive your offences. If you would be discharged from all the debts you owe to God and man which you have incurred by wilfully transgressing law, you must not hold the debts of other men against them; you must release them in your heart: for the way you deal with other men is the way God will deal with you. [Aqu.94:12-13]

(Jesus repeated His instruction for the Lord's Prayer in Luke 11:1-4, in response to the request of Lazarus: see below in *Aqu. Ch.137*, p209. See also the important light thrown on the Lord's Prayer in *The Fifth Gospel*: below in Appendix 2.)

(16) "And when you fast [do not advertise the deed: Aqu.94:14], do not be like the hypocrites (and put on a) sombre (expression) [assume a pious pose: Aqu.94:15], for they distort their faces [paint their faces] in order to appear to men (to be) fasting. I tell you truly, they have their reward. A fast is a deed of the soul: like a prayer, it is an expression of the silence of the soul. God never fails to notice any true prayer or fast. He walks within the silence, and His benediction rests on every effort of the soul. [Aqu.94:16-17] I tell you, unless you fast from the world and its evil ways you will by no means find the Kingdom. And unless you keep the Sabbath and give up your scramble to gather riches for yourselves, you shall not see the Father-Mother. [GHT 26:9] (17) But when you fast, anoint your head and wash your face, (18) so that you do not appear to men (to be) fasting, but to your Father in secret, and your Father [Holy One], who sees in secret, will requite you openly. Deception is hypocrisy: do not let your outward appearance depict what you are not. Never clothe yourselves in special garb to display how pious you are, nor adopt any tone of voice which causes men to regard you as holy. [Aqu.94:18-19]

(Referring to verse 17 in Matthew) "Do the same when you mourn for the dead and are sad: for your loss is their gain. Do not be the same as those who mourn before men by loud wailing and tearing their garments, that men may see them mourn. For all souls are in the hands of the Lord, and those who have done good rest with your ancestors in the breast of the Eternal. Rather

pray for their rest and advancement, and consider that they are in the land of rest which the Eternal has prepared for them, and that they have the just reward for their deeds: do not murmur as those without hope. [GHT 26:10-11]

Matt.6: 1-4: “Take heed that you do not display your righteousness [give your alms: GHT 26:1] in front of men, with a view to being seen by them, otherwise you have no reward from your Father [Parent] in the [highest] heavens. (2) When you therefore give alms (*Gk. ele’emosunen*) [help to the needy: Aqu.94:20] do not blow a trumpet before you as the hypocrites do in the synagogues and in the streets [to advertise their gift], so they may be glorified by men. I tell you truly, [they who give alms to receive praise from men: Aqu.94:21] they have their reward [from men; but God has no regard for it]. (3) But when you give alms, do not let your left hand know what your right hand is doing [do not let your right hand know the secret of your left hand: Aqu.94:22], (4) so that your alms may be in secret: and your Father, seeing in secret [the Secret One: GHT 26:2], will recompense you.

Matt.5: 1: Seeing the multitudes He [Jesus and the twelve: Aqu.95:1] went up into the mountain, and when He sat down His disciples came to Him. He said (to the twelve, not the multitudes), “Twelve pillars of the church (the plurality of those who are called out), apostles of the Christ, light-bearers of the sun of life, and ministers of God to men: in a little while you must go forth alone and proclaim the gospel of the King, first to the Jews, then to the rest of the world. You shall not go with a scourge of cords; you cannot drive men to the King. But you shall go in love and service, and lead the way to right and light. Go forth and announce to men: ‘The Kingdom is at hand.’ ” [Aqu.95:1-6]

The Sermon on the Mount continues in the presumption that Jesus now wants the multitude brought in to hear and be taught. That the people are His audience is indicated by their reaction at the conclusion of the Sermon in Matt.7:29. The headings to Aquarian Chapters 97 to 100, as well as Luke 6:20, have Jesus appearing to confine His words to the disciples. However, the truths expounded by Jesus are strongly redolent of a new but universal teaching needful for all men. On reflection, it seems that Jesus was now continuing to talk directly to His disciples, but now in a considered voice of sufficient audibility for the multitudes to be brought in to gather His words. By this the multitude would also understand that Jesus’ own disciples were not to be regarded as superior to other men in any carnal way.

Matt.5: 2-12 (with Luke 6: 20-26): (2) He [lifted His eyes on His disciples: Luke 6:20] opened His mouth and taught them saying: (3) “Blessed are the [you: Luke] poor in spirit (*Gk. ptochoi*) [strong in spirit: Aqu.95:7] [humble: GHT 25:2], for theirs [yours: Luke] is the Kingdom of the heavens. (4) Blessed (the Aquarian text uses the word ‘Worthy’ in these verses) are those who mourn [you who weep: Luke 6:21: a different *Gk.* word], for they shall be comforted [you shall laugh: Luke]. (5) Blessed are the meek, for they shall inherit the earth [possess the land: Aqu.95:8]. (6) Blessed are those [you: Luke] who hunger and thirst after righteousness, for they [you: Luke] shall be filled. (7) Blessed are the merciful, for they shall receive mercy. [Worthy are those who gain mastery of self: they will possess the key of power: Aqu.95:11] (8) Blessed are the pure in heart, for they shall see God [the King: Aqu.95:12]. (9) Blessed are those who make peace, for they shall be called sons [the children: GHT 25:3] of God. (10) Blessed are those who are persecuted [maligned and wronged: Aqu.95:13] for the sake of righteousness, for theirs is the Kingdom of the heavens [their persecutors they shall bless. Worthy is the child of faith who trusts: he shall sit on the throne of power: Aqu.95:13-14]. (11) Blessed are you when men [hate you, and exclude you, and: Luke 6:22] reproach you and [be not discouraged when the world

shall: Aqu.95:15] persecute you and speak all types of evil against you falsely [reject your name as evil: Luke] for my sake [the sake of the Son of man: Luke]. (12) Rejoice and be very glad [leap for joy: Luke 6:23], for your reward in the heavens is great, for they [their fathers: Luke] persecuted the prophets [and seers and all good men on earth: Aqu.95:16] before you in the same way [since the days of Enoch: GHT 25:4].

(These are the eight Beatitudes {Blessed art thou...': the eighth is repeated }, and they are counterbalanced by eight Woes which follow below.)

"If you are worthy of the crown of life, you will be slandered, vilified, and cursed on earth. Rejoice when evil men drive you from their company and make your name a hiss and a by-word in the street. Yes, I tell you, rejoice. But deal in mercy with those who wrong you: they are but children at play: they do not know what they are doing. Do not rejoice over your foes who fall. Rather help men rise from the depth of their sin, and God will help you ascend to greater heights.

"[Woe to the rich: Luke 6:24] [to you who are: GHT 25:5] are their gold and their lands: they are confronted with temptations of every sort. [You have received your consolation: Luke] [in this life]. Woe to those men who choose to walk carefree in the paths of pleasure: their ways are replete with traps and dangerous pits. Woe to those who are proud: they stand at the edge of a precipice, and destruction awaits them at the bottom. Woe to the man of greed: what he has is not his own; and lo, another man comes, and his wealth is sucked away from him. [Woe to you who are full: for you shall hunger; and you who laugh now, for you will mourn and weep: Luke 6:25]. Woe to the man who is a hypocrite: his form may be fair to look upon, but his heart is filled with the carcasses and bones of the dead. Woe to the man who is cruel and relentless: he himself is his own victim; the evil he intends for other men rebounds on him: the scourge becomes the scourged. Woe to the libertine and seducer who prey upon the virtues of the weak: the hour will come when they are the weak, and victims of libertines of greater power. [Woe to you when all men speak well of you: Luke 6:26] approve of you in effusive praise [for so did their fathers to the false prophets: Luke]. The world does not praise those who live in the ways of the Holy Spirit; but it is voluble in its praise for false prophets and for vain and base illusions. [Aqu.95:17-29]

Matt.5: 13-20: (13) "You [who walk in the Holy Spirit are salt, the: Aqu.95:30] are the salt of the earth [for every offering must be salted with salt: GHT 25:6]; but if the salt has lost its taste, by what shall it be salted? It is [salt in name alone] no longer good for anything except [dust] to be cast out and trodden down by men. *(This idea is repeated in Mark 9:49-50 and Luke 14:34-35: see below, p196.)* (14) You are [light, the: Aqu.95:31] the light of the world. A city set on a mountain cannot be hidden. Its lights are seen from far away: and while you stand upon the hills of life, men see your light and imitate your works and honour God. [Aqu.95:32] (15) Nor do they light a lamp and put it [in a hidden place or: Luke 11:33] under the bushel* [covers it with a vessel or puts it under a couch: Luke 8:16], but on the lampstand, and it gives light to everyone in the house [that those entering may see the light: Luke 8:16, 11:33]. [Is a lamp fetched to be put under the bushel or couch, instead of being put on a lampstand? Mark 4:21]. (16) Therefore let your light shine before men, so they may see your good works and glorify your Father in the [highest: GHT 25:7] heavens. You are the lamps of God: you are not to stand in the shade of the illusions of earth, but in the open, high upon your lampstands. [Aqu.95:34]

**Gk. modion. A modios is a unit of volume, about 2 gallons, hence a container holding that amount: it was found in every home, hence the definite article.*

(17) "Do not think I have come to abolish the Law* or the Prophets [to nullify the Law, or to destroy: Aqu.95:35]. I have not come to abolish but to fulfil. The Law, the Prophets, and the Psalms were written in the wisdom of the Holy Spirit and cannot fail. [Aqu.95:36] (18) For I tell

you in truth, until heaven and the earth pass away, not one iota (*smallest Greek letter*) nor one point (*accent added to a character*) shall for any reason pass away from the Law [or the Prophets: **GHT 25:8**] until all is fulfilled. [**Luke 16:17**: It is easier for heaven and earth to pass away, than for one point (*accent*) {**jot or tittle: GHT 21:146**} of the law to become void]. The heavens and the earth which now are will pass away; but the word of God is sure. [Aqu.95:37] Lo, One who is greater than Moses is here, and He will give you the higher law, even the perfect Law, and this Law you shall obey. [GHT 25:8] (19) Therefore whoever breaks one of these least commandments [which He shall give: **GHT 25:9**], and teaches men the same, he shall be called least in the Kingdom of the heavens. Whoever disregards the law of God and teaches men to do the same becomes a debtor to God, and he cannot see His face until he has returned and paid his debt by the sacrifice of life. [Aqu.95:38] But whoever performs and teaches them, this person shall be called great in the Kingdom of the heavens. But he who hearkens to God and keeps His law and does His will on earth, he shall rule with Christ. The scribes and Pharisees have utter regard for the letter of the law; but the spirit of the law they cannot comprehend. [Aqu.95:39-40] Truly, those who believe and obey shall save their souls, and those who do not shall lose them. [GHT 25:10] (20) For I tell you that unless your righteousness exceeds that of the scribes and Pharisees, in no way shall you enter the Kingdom of the heavens [of the soul: Aqu.95:41]. It is not the actions of a man which give him the right to enter through the gates; his character and the desires within his character are his password. The letter of the law deals with the acts of a man; the spirit of the law takes note of his desires. [Aqu.95:42-43]

the higher spiritual Law, of which the written word of the Torah is but a shadow, as indicated by **GHT 25:8 and **Aqu.95:43**.*

Jesus discourses on the first four of the Ten Commandments (Aquarian Chapter 96)

“God gave the ten commandments to men (*Exodus 20*). Moses saw the words of God, and he wrote them down on rock (*according to E L Martin {see one of the four dedicatees, p6} they were written on pure crystal*). They cannot be destroyed. (2) All these ten commandments of God show the side of Him whose Name is Justice. But now the Love of God made manifest brings Mercy on the wings of the Holy Spirit. (3) The Law was built upon the unity of God. There is but one force in the whole world: YHVH (יהוה) is Almighty God.

THE 1st COMMANDMENT

(4) YHVH wrote upon the heavens, and Moses wrote: (5) ‘I am Almighty God, and thou shalt have no god except me.’ [Exod.20:3] (6) There is one force, but many expressions of that force: men call these powers. (7) All powers are of God: they are manifests of God. They are the Spirits of God. (8) If men presumed to discover another force and worship at its shrine, they would only court a vain illusion, (9) no more than a shadow of the One YHVH God. Those who worship shadows are themselves shadows on a wall: for men become what they court. (10) God desires all men to be of substance, not of shadow, and it was in mercy that He commanded, ‘Thou shalt seek no God except me.’

THE 2nd COMMANDMENT

(11) “Finite man can never comprehend things of the infinite. Man cannot create an image of the Infinite in force. (12) When men make a god of stone or wood, they make an image of a shade. And those who worship at the shrines of shades are themselves shades. (13) So it was in mercy He said, ‘Thou shalt not carve out images of wood or clay or stone.’ [Exod.20:4] (14) Such idols are the imagination of their makers, which are abased ideals, and men can gain no

plane higher than the plane of their ideals. (15) God is Spirit, and it is in Spirit that men must worship if they would attain consciousness of God. (16) Man can never create a picture or an image of the Holy Spirit.

THE 3rd COMMANDMENT

(17) "Man is not able to utter the Name of God with carnal lips; it is by the enabling of the Holy Spirit alone that man can pronounce the Name. (18) In vanity men think they know the Name of God. They speak it with levity and irreverently, and thus are accursed. (19) If men were given to know the sacred Name and deigned to utter it with unholy lips, they would not live to be able to utter it a second time. (20) But God in His mercy has not unveiled His Name to anyone who cannot speak in the voice of the Holy Spirit. (21) Nevertheless, those who speak substitute names in an idle way are guilty in the sight of God, who said, (22) 'Thou shalt not take the Name of God in vain.' [Exod.20:7]

THE 4th COMMANDMENT

(23) "The number of the Holy Spirit is seven, and God holds in His hands the sevens of time. (24) In forming worlds He rested on the seventh day, and every seventh day is set apart as a Sabbath day for men. (25) The seventh is the Sabbath of the Lord thy God: remember it and keep it wholly set apart for works of holiness: that is, works not for the selfish self, but for the universal self. (26) Men may do work for the self during the other six days of each week; but on the Sabbath of the Lord men must refrain from work which serves the self. (*paraphrasing Exod.20:8-11*) (27) This day is consecrated to God; but man serves God by serving man."

Jesus discourses on the fifth and sixth commandments (Aquarian Chapter 97)

THE 5th COMMANDMENT

"God is not force alone; Wisdom is His counterpart. When cherubim (*high celestial beings*) instructed man in the ways of wisdom, they declared that Wisdom is the Mother of the race, as force is Father of the race. The man who honours the almighty and omniscient God is blessed, and in the tables of the law we read, 'Pay homage to your Father and your Mother of the race, that your days may be prolonged upon the land they have given you.' (Exod.20:12: *Jesus here gives a dual meaning to the words 'father' and 'mother': an earthly and a heavenly.*) [Aqu.97:1-4]

THE 6th COMMANDMENT

Matt.5:21-24: (21) "You have heard from of old [The letter of the law commands: Aqu.97:5], 'Thou shalt not kill, and whoever kills shall be liable to the judgment (*Gk. krisei*).' (Exod.20:13, Deut.16:18) A person may intend to kill, yet if he fails to carry out his intention, he is not judged by law. [Aqu.97:6] (22) But I tell you [The spirit of the law avers: Aqu.97:7] that everyone [who desires to kill, or who seeks revenge, or] who is angry (*Gk. orgizomenos*) with his brother without just [sufficient] cause shall be liable to the judgment [must answer to the judge], and whoever says to his brother 'Raca' (*Gk. rhaca: 'you're worthless': an insult*) shall be liable to the council (*Gk. sunedrioi, hence Sanhedrin*) [of the just: Aqu.97:8]: and whoever says (to him), 'Fool', shall be liable to the fire of Gehenna (*the Valley of Hinnom: this was a valley to the south of ancient Jerusalem's walls and used to burn refuse, becoming a cipher for the fire of hell*). He who calls his brother a degenerate, a dog, fans into life the burning fires of hell within himself. [Aqu.97:9] (23) Therefore, if you are bringing your gift to the altar, and remember there that your brother has something against you, (24) [(according to) the higher law: Aqu.97:10] leave your gift before the altar and go: first be reconciled to your brother, then come and offer your gift. It is not good to let the sun go down on your anger. If he will not be reconciled when you have backed down from all selfish pleas and waived all selfish rights, then you will be guiltless in the

sight of God: then you can go and offer your gifts to Him. [Aqu.97:11-12]

"If you owe anything to anyone and cannot pay; or if a man shall claim a sum greater than what he is due, it is not good to dispute his claims. Resistance is the parent of anger: there is no mercy or reason in a wrathful man. It is far better to suffer loss than go to law, or to call upon the courts of men to judge between right and wrong. [Aqu.97:13-15]

(Matt.5: 25-26): see Luke 12:57-59 below, p153. (Matt.5: 27-37 after v48 below.)

Matt.5:38-48 (with Luke 6: 27-30, 32-36): (38) "You have heard it said [The law of carnal man would say: Aqu.97:16], 'An eye for an eye, and a tooth for a tooth. [Do not allow your rights to be disregarded]' [Exod.21:24]. (39) But [this is not the law of God: Aqu.97:17]. I tell you [The Holy Spirit would say] not to resist one who is evil, but whoever strikes you on your right cheek, turn the other to him also. (40) And to one intending to judge (*Gk. krithenai*) you [who would deprive you of your goods] and take your shirt, let him also have your coat. He who would take your coat by force is still your brother man, and you should gain his heart, which cannot be done by resistance. Give him your coat and offer him yet more. In time the man will rise above the brute, and you will have saved him from himself. [Aqu.97:18-19] (41) And whoever compels you to go one million (*Gk. a thousand paces, or 1,618 English yards, short of a mile by 142 yards*), go with him two. (42) Give to one who asks from you, [and do not ask back your things from the one taking them from you: Luke 6:30] and do not turn away from one who wishes to borrow from you. And if someone strikes you out of anger or impulsively, it is not good to strike back. Men naturally regard such a man as a coward for not fighting back and defending his rights. But the man who is assailed and struck, and who does not strike back, or who is maligned and gives no retort, such a man is far greater than he who smites the one who inflicts blows, or reviles the one who slanders. [Aqu.97:21-23]

(43) "You have heard it said, 'Thou shalt love thy neighbour [friend: Aqu.97:24], and thou shalt hate thine enemy.' (referring to Lev.19:17-18) (44) But I say to you [who hear: GHT 25:13], love [be merciful to: Aqu.97:25] your enemies, bless those who curse [slander] you [and give them light for their darkness: GHT 76:7a], do good to those who hate [harm] you, and pray for those who abuse you and persecute you [who trample on your rights], (45) that you may become sons of your Father [children of your Parent: GHT 25:14] in the [highest] heavens. For [you are the children of the God who: Aqu.97:26] He causes the sun to rise on (both) evil and good men, and brings the rains on (both) the just and the unjust. If you do to others as they do to you, you are no more than slaves, followers on a path leading to death. But you, children of the light, must lead the way. Do to others what you would have them do to you. [Aqu.96:27-29] (46) For if you love those who love you, what reward [thanks: Luke 6:32] do you have? Do not even the tax-gatherers [sinners: Luke] do the same? [If you do good to those who do good to you, what thanks do you have? For sinners do the same thing. And if you lend to those you hope to receive from, what thanks do you have? Sinners lend to sinners, that they may receive back the same. But love your enemies, do good, and lend, expecting nothing back, and your reward shall be great. And you shall be sons of the Most High, for He is kind to the unthankful and the evil: Luke 6:33-35].

(47) "If you greet only your brothers [and not your foes: Aqu.97:31], what credit does that give you? Do not even pagans (*Gk. hoi ethnikoi: other manuscripts, however, have 'telonai', the word for tax-gatherers in v46*) do the same? [the tax-gatherers have set the pace]. (48) Therefore be perfect [merciful: Luke 6:36], as your heavenly Father [Father-God: Aqu.97:32] is perfect [merciful: Luke]."

Jesus discourses on the seventh to tenth commandments
(Aquarian Chapters 98 and 99:1-11)

THE 7th COMMANDMENT

Matt.5:27-32: (27) "You have heard it said from of old, 'Thou shalt not commit adultery.' [Exod.20:14] (28) But I tell you that whoever looks at a woman with a view to lusting after her has already committed adultery with her in his heart.* (29) So if your right eye causes you to stumble into sin, pluck it out and throw it away from you, for it is profit to you that one of your members perish, than your whole body be cast into Gehenna. (30) And if your right hand causes you to stumble into sin, cut it off and throw it away from you, for it is profit to you that one of your members perish, than your whole body go away into Gehenna. (*This theme is repeated by Mark in 9:43-48.*) *this of course applies to both men and women.

"If you are consumed by a desire which turns you away from the Truth, cast it away from you; for it is better to enter life possessing the Truth, than be cast into outer darkness by forsaking it. And if you harbour a desire which causes pain or sorrow to another, cast it out of your heart: this is how you will gain peace. It is better to endure sorrow yourself than inflict it on anyone who is weaker. [GHT 25:16-17]

(31) "It has been said, 'Whoever dismisses his wife, let him give her a bill of divorce.' [Deut.24:1] (32) But I tell you that whoever dismisses his wife, apart from matters of fornication (*Gk. porneias*), renders her an adulteress, and whoever marries a dismissed (*divorced*) woman commits adultery.

"The law forbids adultery. But in the eyes of law adultery is an overt act. It is the satisfaction of the sensual self of the flesh outside the bond of marriage. Now in the sight of law, marriage is but a promise made by a man and a woman, to live permanently together in harmony and love, and sanctioned by a priest. But no priest or officer of the law has power from God to bind two souls in wedded love. What, then, is the marriage tie? Is it vested in what a priest or officer of the law may pronounce? Is it the scroll on which the officer or priest writes permission for the two to live in marriage bonds? Is it the promise of the two that they will love each other until death? Is love a passion that is subject to the will of man? Can a man pick up love, as he would pick up precious gems, and lay it down, or give it out to anyone? Can love be bought and sold like sheep?

*"Love is the power of God that binds two souls and makes them one. There is no power on earth that can dissolve the bond. Their material bodies may be forced apart by man or death; but this is for but a little time: they will meet up again. Now it is in this bond of God that we discover the true marriage tie; all other unions are but bonds of straw, and those who live in them commit adultery. They are no different from those who satisfy their lusts without the sanction of an officer or a priest. But it is more than this: the man or woman who indulges lustful thoughts also commits adultery. I tell you truly, whom God has joined together, **man is unable to separate**; and those whom man has joined together live in sin. [Aqu.98:1-15]*

THE 8th COMMANDMENT

"The great lawgiver, upon a table of the law, wrote, 'Thou shalt not steal.' [Exod.20:15] Before the eyes of law, a man must take a thing that can be seen with the eyes of flesh, without the knowledge or consent of the one to whom it belongs. But I say to you, that he who in his heart desires to possess what is not his own, and would deprive the owner of it without his knowledge or consent, is a thief in the sight of God. The things which men do not see with their eyes of flesh are worth more than what eyes of flesh can see. The good name of a man is worth a thousand gold mines, and he who utters a word or commits a deed that injures or defames that name has taken what is not his own, and he is a thief. [Aqu.98:16-20]

THE 9th COMMANDMENT

"The law says, 'Thou shalt not lie (bear false witness).' [Exod.20:16] In the eyes of law a man must utter words which are untrue. But in the light of the law of spirit, deceit in any form is no different from lying. A man may lie by his demeanour or his actions, yea, even by his silence, and therefore be guilty in the eyes of the Holy Spirit. [Aqu.99:1-3]

THE 10th COMMANDMENT

"Upon a table of the law we also read, 'Thou shalt not covet.' [Exod.20:17] To covet is to be consumed by an overriding desire to possess what is not right for one to have. Within the spirit of the law, such a desire is theft." [Aqu.98:21-23]

(This is the point where Jesus has concluded His discourse on the spiritual law behind the Ten Commandments)

Matt.5:33-37: (33) "Again, you have heard it said from of old, 'Thou shalt not swear falsely [by thine own life: Aqu.99:4], but thou shalt deliver to the Lord what thou hast sworn.' (Lev.19:12, Deut.23:21) (34) But I tell you not to swear at all: neither by heaven, because it is the throne of God; (35) nor by the earth, because it is His footstool; nor by Jerusalem, because it is the city of the great King; (36) nor (even) swear by your head, because you cannot make one hair white or black. [not by the head, the heart, the eye, or the hand; not by the sun, the moon, or the stars; not by the Name of God, nor by the name of any spirit, good or bad: Aqu.99:5-6]. (37) But let your word be 'Yea, Yea; Nay, Nay', for anything more than this is of evil (or, the evil one: the Gk. *ponerou* has the definite article 'tou').

"You shall not swear by anything; for there is no gain in taking an oath. A man whose word needs to be propped up by an oath of any kind is not trustworthy in the sight of God, or of man. You cannot cause a leaf to fall off a twig, or change the colour of your hair, by stating an oath. The man whose word is of worth merely speaks, and men sense that he utters the truth. But the man who pours out a stream of words to try to persuade men he speaks the truth is simply creating smoke to hide the lack of it." [Aqu.99:7-11]

"There are many men who appear to possess double hearts: such men are happy serving two masters at one time, and two masters who are contrary. Men posture as devout Sabbath worshippers, then pay court to Be'elzebul (or Be'elzebub: both are used in the standard Gospels, and inconsistently, though each has a distinct meaning of its own) on every other day. No man can serve two masters at the same time, any more than he can ride two asses going in different directions. The man who affects to worship God and Be'elzebul is an enemy of God, a pious devil and a curse of man. [Aqu.99:12-15]

Matt.6: 19-21: (19) "Do not amass treasures on earth, where moth and rust corrode, and where thieves break in and steal. (20) But store up treasures in [the highest: GHT 26:12] heaven, where neither moth nor rust corrodes, and where there are no thieves to break in or steal. Men cannot lay treasure in both heaven and earth at once. Lo, lift up your eyes and see the secure vaults of heaven, and there deposit all your gems...There are no secure vaults on earth: no place safe from moths, rust, and thieves. The treasures of the earth are illusive things which pass away. Do not be deceived: your treasures anchor down your soul. [Aqu.99:16-21] (21) For where your treasure is, there will also be your heart.

Matt.6: 22-23 (with Luke 11:34-36): (22) "The lamp of the body is the eye. Therefore if your eye is sound, your whole body will be filled with light. (23) But if your eye is evil [dim or lacking: GHT 26:13], your whole body will be filled with darkness. Therefore if the light in you is darkness, how great that darkness is. [Therefore watch lest the light in you becomes darkness.

So if your whole body is full of light, no part of it being dark, all of it shall shine brightly, as a glowing lamp gives you light: Luke 11:35-36].

Matt.6: 24-34 (with Luke 12: 22-31): (24) “No one can serve two masters, for he will either hate the one and love the other, or he will cling to one (of them) and despise the other. You cannot serve God and mammon (*Aramaic for riches*). [“A person cannot mount two horses or bend two bows: and a servant cannot serve two lords. That servant would respect one and offend the other: GT 47]. Do not fix your heart on the things of the earth, [Aqu.99:22] (25) So I say to you, do not be anxious [overanxious: GHT 26:15] over your life (*Gk. psuchēi*), what you shall eat, what you shall drink; or over your body, what you shall wear. Is not life more than food, and the body (more than) clothing? God cares for those who trust in Him and serve the race of men. [Aqu.99:23] (26) Look at the birds of the air [ravens: Luke 12:24]: they do not sow, nor reap, nor gather into barns [neither have storehouse nor barn: Luke], yet your heavenly Father [God: Luke] [Parent: GHT 26:16] feeds them. They praise God in their songs, and the earth is made more glorious by their ministry of joy. God keeps them in the hollow of His hand, and not one sparrow falls to the earth without His knowledge: and every one that falls shall rise again. [Aqu.: 99:24-25] Do you not have more value [(are you) not cared for much better] than they [birds: Luke]? (27) Which of you can add one cubit (*a measurement based on the distance between the hand and the elbow*) to your height by being anxious? [If then you are unable to perform the least of things, why be anxious about other things? Luke 12:26] (28) And why be anxious about clothing? Behold the flowers that grow out of the ground: they trust in God and grow: they make the earth resplendent with their beauty and their fragrance. [Aqu.99:26] Consider the lilies of the field [the messengers of holy love: Aqu.99:27] how they grow. They do not toil, neither do they spin. (29) But I tell you that not (even) Solomon in all his glory was arrayed like one of these. [yet they simply trust in God: they feed out of His hand: they lay their heads upon His breast: Aqu.99:28] (30) But if God thus clothes the [flowers and birds that do His will: Aqu.99:29] grass in the field, which is (here) today, and tomorrow is thrown into a furnace, (will He) not (clothe) [His children when they trust in Him] you that much more, (you of) small faith? (31) So do not [seek: Luke 12:29] be anxious [overanxious: GHT 26:18], saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ [and do not be in suspense: Luke]. (32) All these things are what the nations [of the world: Luke 12:30] seek after. Your heavenly Father [Parent] knows you need all of these things. (33) But first seek the Kingdom of God and His righteousness, [the good of men, and do not murmur: Aqu.99:30] and all these things shall be added to you [God will protect you, and feed and clothe you]. (34) Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. [Do not meet tomorrow’s evils in advance]. Today’s troubles are enough for today.”

Matt.7: 1-5 (with Luke 6:37-42): “There is a rule of carnal man which he observes rigidly: ‘Do to other men as they do to you.’ As others judge, so do they; as others give, they give the same. Now while you walk among men, do not... [Aqu.100:1-4a] Do not judge (*Gk. krinete*), lest you (also) be judged. [and you will not be judged. Do not condemn (*Gk. katadikasthete*) and you will not be condemned. Be merciful, and you also shall obtain mercy. {GHT 18:10} Forgive {others}, and you will be forgiven. Give, and it shall be given to you: in good measure, pressed together, thoroughly shaken, overflowing: this they will pour into your lap. For the measure you mete out will be the measure returned to you: Luke 6:37-38]. As you do to others, so shall it be done to you. [GHT 18:11, 27:1] As you give, so shall it be given to you. [GHT 18:11] (2) For with what judgment you pronounce, and with what measure you mete out, the same shall be meted out to you [With what judgment you judge others, so shall you be judged: GHT 18:11, 27:1]. (*i.e. this is the judgment from men, which may or may not blend with divine judgment.*) As you serve

others, so shall you be served. For the Lord is just, and rewards everyone according to his works. That which they sow they shall also reap. [GHT 18:12]

"If you condemn, you yourself will be condemned. When you show mercy, men will be merciful to you, and if you love carnal men in such a way that they can comprehend your love, they will lavish you with love. In this way the wise man of this world does to other men what he would have them do to him. The man who is carnal does good to others for selfish gain, for he expects to see his blessings multiplied and returned to him; he does not stop to think about the end of it.

"Man is a field: his deeds are the seeds, and what he does to, or for, others grows without stopping to rest. Harvest time will surely come. And behold the yield of that harvest: if he has sown wind, wind is what he reaps: if he has sown noxious seeds of scandal, or theft, or hatred, or sensuality, or crime, he will reap the same, for the harvest is certain: a man reaps what he sows; and more, for seeds may multiply a hundred-fold. Noxious seeds can never cultivate the fruit of righteousness, peace, love, and joy: for every seed produces its own fruit. So when you sow, sow seeds of right, purely because this is the right seed to sow, and not with an eye to trade, from which you expect to reap rich rewards. The man who is carnal abhors the law of spirit, because it removes his freedom to live in sin: he cannot satisfy his passions and desires beneath its light. He is at enmity with the one who walks in the Holy Spirit.

"It is carnal men who have killed the holy men of old, the prophets and the seers. And the carnal man will assail you: he will accuse you falsely, scourge you, and put you in prison, and even think he is doing the will of God to kill you in the street. But do not prejudge or censure the one who wrongs you. Each person has problems of his own, and which he needs to solve for himself. The man who scourges you may be weighted down with a load of sin; but what about your own sin? A small sin within one who walks in the Holy Spirit is greater in the eyes of God than the huge sins in the one who has never known the Way. [Aqu.100:46-19] (3) And why do you focus on the dry twig (*Gk. karpnos*) [splinter: Aqu.100:20] in the eye of your brother, but do not consider the plank of wood (*Gr. dokon*) in your (own) eye? [You see the speck in your brother's eye, but you do not see the beam in your own eye: GT 26] (4) Or how will you say to your brother, 'Let me pluck the twig out of your eye', when (there is) a plank in your (own) eye? (5) (This makes you a) hypocrite: first pull the plank out of your (own) eye, and then you will see clearly to pluck [to help your brother take: Aqu.100:21] the twig [splinter] out of the eye of your brother. While your eyes are full of foreign things you cannot see the way, for this makes you blind. [Aqu.100:22] [Can the blind lead the blind? Will not both of them {wander off the path and: Aqu.100:23} fall into a ditch? Luke 6:39] If you would lead the way to God you must be clear in your sight as well as pure in your heart. [Aqu.100:24] [The disciple is not above his teacher; but everyone who is perfected shall be as his teacher: Luke 6:40].

Matt.7: 6-12: "The fruit of the tree of life is all too fine to feed the carnal mind. [Aqu.101:1] (6) Do not give what is holy to men of impure minds (*Gr. kusin, which can also mean dogs*), neither cast your pearls before pigs, lest they trample over them with their feet, and turn and tear you apart. If you were to throw a diamond to a dog, it would turn away, else it would attack you in rage. The incense that is so sweet to God is quite offensive to Be'elzebul; the bread of heaven is but chaff to men who cannot comprehend the life of spirit. The master must be wise and feed the soul with what it is able to digest. [Aqu.101:2-4] (7) [If you do not have the food to give to every man, ask...: Aqu.101:5] Ask, and it shall be given to you: seek [earnestly], and you shall find* [He that seeks will not rest until he finds, and he that has found will marvel, and he that has marvelled will reign, and he that has reigned will rest: GHT 27:4**]: [just speak the word and: Aqu.101:6] knock, and it shall be opened to you [the door will fly open]. (8) For everyone who

asks receives: and the one who seeks finds: and the one who knocks, it is opened to him. No one who has ever asked in faith has failed to receive; none ever sought in vain; no one who ever knocked in the right spirit has failed to find an open door. So when men ask you for the bread of heaven, do not turn away from them, nor give them the inferior fruit of carnal trees. [Aqu.101:7-8] (9) Or what man is there among you who has a son who asks him for a loaf of bread, will give him a stone? (10) or if he asks for a fish, will give him a serpent? [or if he asks for a drink, will give him salt? GHT 27:5] (11) If then you who are evil [ignorant] know to give good gifts to your children, how much more will your Father [Parent] in the [highest] heavens give good things to those who ask Him. (12) Therefore whatever you wish men to do to you, do the same to them [also Luke 6:31] [And whatever you would not wish men to do to you, do not do to them: GHT 27:6]: for this is the law and the prophets. What you would have your God give to you, give the same to men. The measure of your worth lies in your service to men. [Aqu.101:10]

*"Ask and it shall be given you." One of the most misunderstood verses in the whole of the Bible, simply through lacking the context provided by the preceding Aquarian verse 101:5. Human nature would have its God constantly satisfy every whim of man on the simple request of asking. The preceding words supplied by the Aquarian show what Jesus was actually teaching us: He was more concerned with being mindful to supply the needs of others than of His own.

**This seems to be a paraphrase from a saying well known in non-canonical treatises: e.g. the Gospel of Thomas: "Let one who seeks not stop seeking until he finds. When one finds he will be disturbed; when he is disturbed he will be amazed, and will reign over all." [GT 2]

(Jesus repeated His teaching in the above Matt.7:7-12 in Luke 11:9-13, in response to the request of Lazarus: see below in Aqu. Ch.137, p209.)

Matt.7: 13-14: (13) "Enter in through the narrow gate, because wide is the gate, and broad the way, that leads to destruction [wretchedness and want: Aqu.101:13], and there are many who go that way [it lies among the pleasure groves of carnal life]; (14) because the gate is narrow and the way constricted which leads to [perfect: Aqu.101:11] life, and there are few who find it. It lies among the rocks and pitfalls of carnal life; but in the true way there are neither pitfalls nor rocks. [Aqu.101:12]

Matt.7: 15-20 (with Luke 6: 43-45): (15) "Beware, for many claim to walk the true way of life who in truth walk the way of death. [Aqu.101:14] Beware of false prophets [in word and deed: Aqu.101:15] who come to you in the garb of sheep, but inside are plundering (Gr. *harpages*) wolves. (16) [They cannot conceal for long what they really are: Aqu.101:16] You will recognise them by their fruits. Do they gather grapes from thorn bushes or figs from thistles? (17) So, every good tree produces good fruit, but the bad tree produces evil fruit. (18) A good tree cannot bear evil fruit, nor a bad tree bear good fruit. The fruit is daughter of the tree: as the parent, so the child. [Aqu.101:18] (19) Every tree which does not produce good fruit is cut down [pulled up by the roots] and thrown into the fire [thrown away]. [Each tree is known by its own fruit: they do not gather figs from thorn bushes, or pick grapes from bramble bushes. A good man brings forth what is good from the treasure of his heart; and an evil man brings forth what is evil from the evil (in him). For his mouth speaks from what is abundant in his heart: Luke 6:44-45]. (20) Therefore you will know them by their fruits [by their fruits you shall know the good from the evil: GHT 27:9].

Matt.7: 21-23: "Because a man prays long and loud, it is no indication he is a saint. Not all who pray do so to reflect their walk within the kingdom of the soul. It is the man who lives a holy life and who does the will of God who abides within the kingdom of the soul. From the treasures of his heart a good man spreads blessedness and peace to all the world. But the evil man

sends out thoughts that blight and shrivel up hope and joy, filling the world with wretchedness and woe. Men think, act, and speak out of the abundance of their hearts. When it is time for the hour of judgment, a host of men will submit pleas for themselves and think to buy the favour of the judge by their words. [Aqu.101:19-24] (21) Not everyone who says to me, 'Lord, Lord', will enter the Kingdom of the heavens, but he who does the will of my Father [Father-Mother] (who is) in the [highest] heavens. (22) There will be many who say to me on that day, 'Lord, Lord, did we not prophesy in your Name, [cure all manner of disease: Aqu.101:26] and cast out demons in your Name, and do many mighty works in your [omnific: Aqu.101:25] Name?' (23) Then I [the judge: Aqu.101:27] will declare to them, 'I have never known you. [I do not know you. You rendered service to God with your lips, when in your heart you worshipped Be'elzebul. The evil one may also use the powers of life to perform a multitude of mighty works: Aqu.101:27-28]. Go away from me, you who commit iniquity (*Gk. ergazomenoi ten anomian*).'

Matt.7: 24-29 (with Luke 6:46-49, 7:1): ["Why do you call me, 'Lord, Lord', and do not do what I say? Whoever comes to me, and...: Luke 6:46-47] (24) Therefore whoever hears these my words [these sayings of mine: GHT 27:11], and performs them, I shall compare to a prudent man who built his house [and dug deep, and laid the foundation: Luke 6:48] on the rock. (25) The rain came down [a flood arose: Luke] and the waters came (*i.e. burst upon it in torrents*), and the winds blew hard against that house, and it did not collapse [could not shake it: Luke] [it was not moved: Aqu.101:31]: for it had been founded on the rock. (26) And whoever hears these my words, and does not perform them, shall be compared to a foolish man who built his house on the sand [without a foundation on the earth: Luke 6:49]. (27) Down came the rain and torrents of water, and the winds blew hard against that house, and [immediately: Luke] it collapsed, and great was its fall [ruin: Luke]." [was washed away, and all was lost: Aqu.101:29]. But a city which is built four-square, enclosed in a circle or on the top of a hill, and anchored on a rock, can neither fall nor be hidden. [GHT 27:12] Go forth and build your life upon the solid rock of Truth, and all the powers of the evil one will shake it in vain." [Aqu.101:32]

(28) When Jesus had finished His words [in the ears of the people: Luke 7:1], the crowds of people were astonished at His teaching, (29) for He was teaching them as one possessing authority [appealing to reason and the heart: GHT 27:13], and not as their scribes [who taught more by earthly authority], [then He returned to Capernaum: Luke] [with the twelve: Aqu.101:33].

THE GOSPEL OF THE HOLY TWELVE AND THE SERMON ON THE MOUNT (Nazarene 47:1-9 "The Spirit Gives Life")

When they came down from the mount, one of His disciples asked Him, "Jesus, if a man does not keep all these commandments, can he still enter into life?" He answered, "The Law is good in the letter, but in the Spirit it is more excellent. The letter without the Spirit is dead; it is the Spirit which gives life to the letter. (2) Take heed that you obey from the heart, and in the spirit of love, all the commandments which I have given to you.

(3) "It has been written, 'Thou shalt not kill', but I say to you that if anyone hates and desires to kill, he has broken the Law; yea, if he causes hurt or torture to any innocent creature, he is guilty. But if he kills to bring an end to suffering which cannot be healed, he is not guilty, if he does so quickly in the Spirit of love and mercy.

(4) "It has been written, 'Thou shalt not steal', but I say to you that if anyone, not content with what he has, acquires lands or riches beyond his own needs or use, or desires to go after what belongs to another, or if he withholds what is just recompense from a worker, he has stolen in his heart already, and his guilt is greater than that of one who steals a loaf out of necessity to

satisfy his hunger.

(5) "Again it has been written, 'Thou shalt not commit adultery', but I say to you that if a man and a woman join together in marriage with unhealthy bodies, and they beget unhealthy offspring, they are guilty, even though neither has taken the spouse of a neighbour. And if anyone has not taken a woman who belongs to another, yet desires in his heart to go after her, he has committed adultery in the Spirit.

(6) "Again I say to you, if anyone desires and seeks a way to possess the body of any creature for food, or for pleasure, or for profit, he defiles himself thereby.

(7) "If a man tells the truth to his neighbour in such a way as to lead him into evil, even though what he says is true in the letter, he is guilty.

(8) "Walk in the Spirit, and you shall thus fulfil the Law and be acceptable for the Kingdom. Let the Law be within your hearts rather than on memorial tablets; which things you ought to do nevertheless, and not to leave undone the other (a reference to Matt.23:23 and Luke 11:42), for the Law which I have just given to you is holy, just, and good, and blessed are all they who obey and walk in it. (9) The Unbegotten is Spirit, and they who worship the Most High must worship in Spirit and in Truth (a reference to John 4:24) at all times and in all places."

JESUS HEALS THE CENTURION'S SERVANT

Luke 7: 2-10 (with Matt.8:5-13): The twelve apostles went with Jesus to His home, and stayed there for a number of days. And Jesus told them many things about the inner life that would need a book to relate. Now in Capernaum there lived a man of wealth, a Roman captain of a hundred men, who loved the Jews and who had built a synagogue for them. [Aqu.102:1-3]

(2) [When Jesus came into Capernaum a centurion approached Him: Matt.8:5] A certain centurion had a slave, who was valued by him, and who was ill [laid aside paralysed in the house, and in terrible pain: Matt.8:6] and upon the point of death. (3) And hearing about Jesus [The captain knew of Jesus and had heard that by the sacred Word He healed the sick, and he had faith in Him: Aqu.102:5], he sent elders of the Jews to Him, asking Him to come that He might heal his servant. (4) When they came up to Jesus, they entreated Him earnestly, saying, "He is a worthy man for you to grant him this (favour), (5) for he loves our people and built a synagogue for us. (6) Jesus [recognised the captain's faith and: Aqu.102:7] [said to him, "I will come and heal him.": Matt.8:7] went [went at once] with them. While He was not far from the house, the centurion sent friends to Him saying, "Lord, do not trouble yourself, for I am not worthy that you should enter under my roof. (7) In the same way I do not regard myself (a) worthy (person) to come to you [into the presence of a man of God. I am a man of war: my life is spent with those who often take the lives of fellow men: and surely He who comes to save life would be dishonoured if He came beneath my roof: Aqu.102:8-10]; but (only) say a word and let my servant be healed [I know my servant will be well: Aqu.102:11]. (8) For I am (also) a man under authority, and having soldiers under me. I say to one, 'Go', and he goes, and to another, 'Come', and he comes, and to my servant, 'Do this', and he does it." (9) Hearing these words Jesus marvelled at him, and said to the crowd of people following Him, "[Behold the faith of this Roman captain: Aqu.102:13] I tell you truly, I have found no one in Israel with such faith. The feast is spread for you (Israelites); but while you doubt and wait, lo, an alien comes in faith and takes the same bread of life. [Aqu.102:14] [And I tell you that many people from east and west will come and recline with Abraham and Isaac and Jacob in the Kingdom of the heavens. But the sons of the Kingdom will be cast out into outer darkness, where there will be weeping and gnashing of teeth." And Jesus said to the centurion, "Go: as you believe, so be it done to you {Your servant

lives: Aqu.102:15].” The servant was healed at the same hour: Matt.8:11-13] (10) Those who were sent out found the servant well [and risen up: Aqu.102:16] on their return to the house.

JESUS RAISES A WIDOW’S SON

Luke 7:11-17: (11) On the following day He came to a city called Nain (*the modern Nein, Naim, or Nin, south of Nazareth*) [a city on the Hermon Way (a trade route from Damascus into Samaria): Aqu.102:17], accompanied by [many of: GHT 38:7] His disciples and a large crowd of people. (12) As He approached the gate of the city, a dead person was being carried out, the only son of his mother, one who was a widow, and a throng of people, a large part of the city, was with her [and she was overcome with grief: Aqu.102:19]. (13) Seeing her, the Lord felt compassion for her and said to her, “Do not weep [your son is sleeping: GHT 38:9]. [I am the life: your son shall live.]” (14) And approaching the hearse He [raised His hand and: Aqu.102:20] touched it [the lad], the bearers standing still. He said, “Young man, I say to you, [return: Aqu.102:21] rise up.” (15) And [the soul returned: the body of the dead man was filled with life again: Aqu.102:22] the dead man [he who was thought to be dead: GHT 38:10] sat up and began to speak. He handed him to his mother. (16) Fear [Awe] came upon all the people there [The people were astonished: Aqu.102:23], and they glorified God, saying, “[A Jewish priest stood before the people and said: Aqu.102:24] A great prophet has arisen among us, and God has visited His people.” [All the people said, “Amen.”] (17) And word spread about Him through all of Judea and the country roundabout.

Jesus and His disciples journeyed on and taught and healed the sick in many towns in Galilee, then returned to Capernaum. [Aqu.102:25]

JOHN THE BAPTIST HEARS ABOUT THE WORKS OF JESUS

The home of Jesus was a school where in the early morning hours the twelve apostles and priests from foreign lands were taught the secret things of God. There were priests from China, India, and from Babylon: from Persia, Egypt, and Greece, and they came to sit at the feet of Jesus to learn the wisdom that He brought to men, that they themselves might teach their own people how to live holy lives. Jesus taught them how to teach others: He showed them the trials attendant on living the true Way, and how to turn these trials into service for the race of men. He taught them how to live a life holy enough to conquer death itself. He taught them what the end is of mortal life, when man has reached the consciousness that he and God are one. (*Men will never escape their mortal coils until they attain this realisation.*) The hours after midday were devoted to the multitudes who also came to learn the true way of life, and to be healed: many indeed believed and were baptised. [Aqu.103:1-7]

Luke 7: 18-23 (with Matt.11:2-6): (18) The disciples of John (*the Baptist*) reported all these things to him. [When John in prison [by the Bitter Sea: Aqu.103:8: *the Dead Sea*] had heard about the [mighty] works of Christ: Matt.11:2), His prison life was hard, and he was greatly distressed. He began to doubt and to wonder to himself if this Jesus was really the Christ written of by the prophets: “Was I mistaken in my work? Was I really sent from God to pave the way for Him who shall redeem our people of Israel?” [Aqu.103:9-11] (19) and calling to him two of his disciples [friends who came to see him: Aqu.103:12], John sent them to [Capernaum] Jesus [that they might learn about this man, and bring him word], saying, “Are you the One who is to come, or should we expect another?” (20) When the men came to Him [found Him in His home: Aqu.103:13], they said, “John the baptiser [harbinger] has sent us to you, saying, ‘Are you the

One who is to come, or should we expect another?’ ” But Jesus did not answer them directly; He simply bade them stay for a few days, that they might see and hear. They saw Him heal... [Aqu.103:14] (21) In that (same) hour He healed many people from diseases and distressing ailments and evil spirits: and He enabled many blind persons to see. (22) And answering them He said, “Go and report back to John the things you have seen and heard [then he will know: Aqu.103:18]: blind men see again, lame men walk, lepers are cleansed, and deaf men now hear, dead men are raised [the sleeping awake: GHT 28:12], poor people [in spirit] receive good news (Gk. euaggelizontai: are evangelised): (23) and blessed is he who is not offended over me [by my words]. [They went their way].

JESUS SALUTES JOHN THE BAPTIST TO THE PEOPLE

Matt.11: 7-11, 14-15 (with Luke 7: 24-30): (7) As they [the messengers of John: Luke 7:24] were going Jesus began to talk to the throng of people about John, “What did you go out into the wilderness to see? A stalk of grain shaken by the wind? [Not long ago, you went in crowds to the fords of the Jordan river: you filled the wilderness. What did you go to see? The different trees of Judah, or the flowers of Heth (Heth was the forefather of the Hittite race)?: Aqu.103:19-20] (8) Yes, what did you go out to see? A man clad in delicate garments [kingly garb] [soft clothes: GHT 28:13] [like your rulers and your aristocrats: GT 78(76)]? (Take) note: (it is) in the houses of kings (that you find them) wearing fine clothing [Behold, those in splendid garments and immersed in luxury, are in royal palaces: Luke 7:25]. [They are clad in splendid garments, but they cannot understand truth]. (9) So what (then) did you go out to see? A prophet? I tell you, you do not know whom you saw. [Aqu.103:21] Yes, I tell you, and more than a prophet [and the greatest of the prophets: GHT 28:14]. (10) For this is he about whom it has been written, ‘Behold, I am sending forth my messenger before thy face, who will prepare thy way before thee.’ [Mal.3:1] [for what you are seeing and hearing this day]. (11) Truly I tell you, among those born of women, no man greater than John the baptiser has (ever) arisen. Yet he who is (among the) lesser in the Kingdom of the heavens [of God: Luke 7:28] is greater than he. (14: preceding 13 and 12) And if you are willing to receive it, he is Elijah destined to come. Behold, I tell you, this man whom Herod has bound in chains and cast into a prison cell, is the Elijah of God come again to earth: he is the same Elijah who did not pass the gates of death (2Ki.2:11), but whose flesh body was changed and he awoke in Paradise. [Aqu.103:23-24]* (15) He who has ears, let him hear.” [All the {common: Aqu.103:25} people who heard Him, and the tax gatherers, acknowledged God, having been {and were} baptised by John; but the Pharisees and the lawyers rejected the counsel of God for themselves, not having been {and were not: Aqu.103:26} baptised by him: Luke: 7:29-30].

*compare Aqu.15:9 above (p68); also John 1:20 and Aqu.64:2 (p81).

Matt.11: 12-13 (with Luke 16:16): (13: preceding 12) All the prophets and the law prophesied until John. [From this point the good news of the Kingdom of God is being preached, and every man presses into it: Luke]. (12) From the days of John the baptiser until now, the Kingdom of the heavens [God: GHT 21:14a] has been taken by great force (Gk. biazetai: i.e. the entrance into the Kingdom has been striven for by the most ardent zeal and forceful exertion), and forceful men seize it.

JESUS UPBRAIDS THE CITIES HE PERFORMED HIS WORKS IN

Matt.11: 16-19 (with Luke 7:31-35): (16) “But what [then: Luke 7:31] shall I compare this generation to? [What are they like? Luke]. It is like children sitting in market places, calling to others, (17) saying, ‘We have played our pipes [for you: Luke 7:32], and you have not danced. We mourned and you did not beat your breasts in grief.’ *Neglected opportunities will never come again. The people are as unstable as the waters of the sea: they seek to be excused from righteousness.* [Aqu.103:27-28] (18) For John [the baptiser: Luke 7:33] has come neither eating [bread: Luke] nor drinking [wine: Luke], [he lived the simplest life apart from other men: Aqu.103:29] and they say [you say: Luke 7:34], ‘He has a demon.’ (19) The Son of man [Another: Aqu.103:30] has come eating and drinking [the fruits of the earth, and the milk of the flock, and the fruit of the vine: GHT 16:6] [and lives in homes like other men], and they say, ‘Lo, a glutton and an inebriate, a friend of tax gatherers and sinners.’ Yet wisdom is justified by her children (*or: her works*).”

Matt.11: 20-24 (with Luke 10: 13-15, 12*): (20) He then began to upbraid the cities where His mightiest works had been performed, because they did not repent: (21) “*Woe to the cities of the lowlands of Galilee where all the mighty works of God have been done!* [Aqu.103:31] “Woe to you, Chorazin! (*a city near Capernaum, the modern Korazim.*) Woe to you, Bethsaida! For if [half of: Aqu.103:32] the mighty works performed in you had happened in Tyre and Sidon, they would have repented [of their sins] long ago [sitting: Luke 10:13] in sackcloth and ashes [and sought the way of right]. (22) I tell you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you. [(they) will be deemed worthier than you, because they did not slight their gifts, while you have thrown away the pearl of greatest price: Aqu.103:33-34]. (23) And you, Capernaum, have you not been exalted to heaven? You shall be cast down to Hades, for if the mighty works which have been performed in you had happened in Sodom [in the cities of the plain – Sodom and Zeboim (*see Gen.10:19*): Aqu.103:36], it would have lasted until today [they would have listened and turned to God, and would not have been destroyed]. (24) But I tell you that it will be more tolerable for the land of Sodom in the day of judgment than for you [for Sodom in that day than for that town: Luke 10:12].” *They perished in their ignorance. They had no light, but you have heard, and you have been given the evidence. The light of life has been displayed above your hills, and the shores of Galilee have been ablaze with this light. The glory of the Lord has shone in every street and synagogue and home, but you have despised this light. Lo, the judgment day will come, and God will deal in greater mercy with the cities of the plain than He will deal with you.*” [Aqu.103:37-40]

Jesus looked upon these crowds of people, who pressed about Him for selfish gain (*they valued their healings, but they did not value their Healer*). Men of learning were among them, and also those who had wealth, reputation, and power, but none of them knew the Christ. Their eyes were blinded by the tinsel and glitter of their selfish selves, and they could not see the King. Though they had been walking within all the manifestations of the light, they truly groped about in darkness, a darkness like the night of death. [Aqu.104:1-4]

** Luke 10:12-15 are from the passage treating the assignment of Jesus where He sent out the seventy (see at the start of Aqu. Ch.133 below), and are exact parallels to Matt.11:24, 21-23 in that order. It is no easy task to conclude whether the four verses from Luke 10 should be placed here as duplicates, or simply kept in their place with the rest of Luke’s words below. It is to be noted that the Matthew 11:20-30 passage is unconnected with what precedes and what follows it in his Gospel, rendering possible a later placement for it where it might be better located.*

Matt.11:25-27 (with Luke 10:21b-22)*: (25) [Jesus lifted His eyes to heaven, and said: Aqu.104:5-6], "I thank thee Father, Lord [Holy Parent: GHT 20:4] [most righteous Parent, Creator: GHT 44:13] of [the highest: GHT 20:4] heaven and earth [Holy One of heaven and earth], because thou hast hidden these things [the light is hidden] from the wise and learned (intelligent) [great] [from the worldly: GHT 20:4] [impure and boastful: GHT 44:13], and hast revealed them to infants. (26) Yea, O Father, this was well-pleasing in thine eyes." [Then turning to the multitudes, He said: Aqu.104:7a]: (27) "All things have been delivered to me by my Father [the Lord Creator: GHT 20:5], and no one knows the Son [who is the Daughter] intimately [who the Son is: Luke 10:22] except the Father [All-Parent], neither does anyone know the Father [All-Parent] intimately [who the Father is: Luke] except the Son [even the Daughter], and he to whom the Son [and the Daughter] chooses to reveal Him." [I have not come to you in the name of any man, nor in any strength of my own. The wisdom and the virtue that I bring to you are from above: they are the wisdom and the virtue of God, the One we adore. The words I speak are not my own words; nay, I speak to you the words I am given: Aqu.104:7b-9] [No one knows thee, save a Son, who also has the Daughter within; or a Daughter, who has the Son within. None knows the Daughter or the Son save they to whom the Holy Spirit is revealed, who is the Two-in-One: GHT 44:14].

**Jesus twice spoke the words about the hidden things of God being revealed to infants: in the Aquarian passages in Chapter 104 (here) and later in Aqu.Ch.140:14-16 (p216). This is why the opening words of Luke 10:21 are placed in the latter occasion. The previous footnote about verses from Luke 10 appearing in conjunction with scriptures in Matthew 11 applies equally to Luke 10:21b-22. Note an inconsistency of verse partitioning: the one verse Luke 21 is the same as the parallel two in Matt.11:25-26.*

Matt.11: 28-30: (28) "Come to me, all of you who toil wearily and are burdened [labour and pull heavy loads: Aqu.104:10], and I will give you rest. (29) Take my yoke [the yoke of Christ: Aqu.104:11] upon you [with me] and learn from me: for I am meek and humble in heart, and you will find rest for your souls. (30) For my yoke is [equal and it is: GHT 44:15] easy [it does not chafe] and my burden [lordship: GT 90(88)] is light [and does not press down unequally]. [Together we will bear the loads of life with ease, and therefore rejoice." Aqu.104:12] [and you will find rest for yourselves]."

JESUS IS ANOINTED IN THE HOUSE OF SIMON THE PHARISEE IN GALILEE BY A PENITENT WOMAN (Luke 7:36-50)

This is the first of two occasions of a woman anointing Jesus. Here, Simon is a Pharisee in Galilee, and the penitent woman wipes the feet of Jesus. In the second, shortly before His crucifixion (see Mark 14:3, Matt.26:6, and John 12:2), the Simon there, a man healed of leprosy, is in Bethany, and the woman anoints Jesus' head and feet. See at Aqu.Ch.159, p273.

(36) A certain member of the Pharisees [prepared a feast: Aqu.104:13] desired that Jesus would eat with him [as the honoured guest], and He went into the Pharisee's house and there reclined (at the table). (37) And a woman [prostitute: Aqu.104:14] in the city [of Magdala: GHT 11:2] who was [was reputed to be] a sinner, [but one who had been cured of her desire to sin by what she had received and seen in Jesus' ministry]* learning that He was at table in the Pharisee's house, [came uninvited to the feast] brought an alabaster cruse of [costly: Aqu.104:15] salve (Gk. *murou**), (38) and [came to Jesus in joy at being freed from sin] standing behind at His feet weeping [profusely: Aqu.104:16], began to wash His feet with her tears, and wiped them dry with the hair of her head, fervently kissing His feet and anointing them with the salve. (39)

However, the Pharisee who had invited Him, when he beheld this, spoke within himself saying, "If this man was a prophet (or, the prophet) He would know who and what sort of woman she is who is touching Him, for she is a sinner" [and he would drive her away. But Jesus knew his thoughts: Aqu.104:17-18]. (40) Answering, Jesus said to Him, "Simon [my host], I have something to say to you: (will you hear what it is?)" He said, "Teacher, speak (your mind)." (41) "A certain creditor had two debtors: one owed him five hundred denarii, and the other fifty (*a denarius was a silver Roman coin, whose value was probably the ordinary pay for a day's labour*). (42) As they were unable to repay him, he freely forgave both of them their debts. Now, which of them will love him the more?"

[*The Aquarian account presents a different scenario* : "Sin is a huge stain of iniquity. It may be small; it may be large. It may be an act committed; it may be something omitted. One person leads a life of sin and is finally redeemed; another carelessly forgets to do the things he should do, but he corrects himself and is forgiven. Now, which of these merits the higher praise?": Aqu.104:20-21] (43) Simon answered, "I take it, the one whom he forgave the more." ["The one who overcame the errors of his life": Aqu.104:22]. He said to him, "You judged correctly." (44) And turning to the woman, He said to Simon, "Do you see this woman? She led a life of sin for years, but when she heard the words of life she sought forgiveness and she found it. [Aqu.104:25] I came into your house: you gave me no [bowl of: Aqu.104:26] water for my feet [that I might wash my hands and feet, which every faithful Jew must do before he eats], but this woman has washed my feet with her tears, and wiped them dry with the hair on her head. (45) You gave me no kiss [comfort: GHT 11:7]; but this woman, from the moment I came in, has not stopped [comforting me,] kissing my feet fervently. (46) You have not anointed my head with oil, but this woman has anointed my feet with salve. Now tell me, Simon, which of these two, this woman or you, is worthy of the greater praise?" But Simon did not answer. [Aqu.104:27-28] (47) "I tell you, because of this, the many sins of this woman have been forgiven, because she loved much [not only people, but beasts, and birds of the air, even the fish in the sea: GHT 11:8]. But he who is forgiven little, loves only little. (48) And He said to her, "Your sins have been forgiven." (49) Those at table with Him began to say among themselves, "Who [What type of man: Aqu.104:30] is this who even forgives sins?" - despite that He had not said, "I forgive you", but, "Your sins are forgiven you", when He discerned true faith and penitence in her heart. Jesus did not need anyone to tell Him about human nature, for He Himself understood it intimately. [GHT 11:10] (50) He said to the woman, "Your faith has saved you: go in peace."

**If this woman is other than the Mary Magdalene who became the constant companion of Jesus, then we are presented with a second such courtesan from Magdala who became a forgiven sinner. But John 11:2 identifies her as the Mary whose sister was Martha, placing these two in Galilee rather than Bethany where Jesus was at the latter time. In variance to John, the Nazarene account says that the woman was Mary Magdalene from Magdala (see Ch.10:1-2 and the title to Chapter 11). The Aquarian account contents itself with only identifying the woman as a prostitute.*

Furthermore, the Nazarene account (at 65:2) depicts the same Mary Magdalene as the Mary in Jesus' second anointing in Aqu.Ch.159 below, p273. John 12:3 (and Aqu.159:3) indeed have the name Mary. John on his own identifies her clearly as the sister of Martha (and Lazarus), and the same Mary in both anointings: see his 11:1-2 and 12:2-3 (the Aquarian account concurs for the second anointing). For the Nazarene Gospel to be a true account therefore, Mary Magdalene would have to be the sister of Martha and Lazarus; but see the note after Aqu.159:12.

***compare the Gk. word for myrrh, which is "smurna" (from which is derived Smyrna), as it is interesting that the Nazarene account has Jesus giving the myrrh to Mary Magdalene which the*

Magi had given to Him when new-born (GHT 10:1: see after Aqu.65:17 at p83), thus receiving it back. Myrrh can itself be made into an aromatic oil.

JESUS AND HIS DISCIPLES JOURNEY AROUND GALILEE, AND HE TEACHES ABOUT THE SIN AGAINST THE HOLY SPIRIT

Luke 8: 1-3: After this He, and the twelve with Him, journeyed through every city and village proclaiming and preaching the Kingdom of God. (2) (Also with Him were) certain women who had been healed from evil spirits and infirmities: Mary called Magdalene, from whom seven demons had gone out, (3) and Joanna, wife of Chuza, the steward of Herod (*she was among those to whom Jesus appeared after His resurrection*), and Susanna (*mentioned in the Bible only in this scripture*), and many others, who supplied their needs out of their possessions.

(Aquarian Chapter 105)

Now there were many women who possessed much wealth, and who lived in various towns in Galilee, and they urged Jesus and the twelve, together with masters from foreign lands, to go to these places and preach and heal. (2) Among these expectant women were Mary Magdalene, who had been inhabited by seven homeless spirits of the air, and which had been driven out by the omnific Word which Jesus spoke; (3) Susanna, who owned vast estates at Caesarea-Philippi (*over twenty miles north of the Sea of Galilee at the foot of Mount Hermon: now Banias*); (4) Joanna, wife of Chuza, a member of Herod's court; (5) Rachel from the coast of Tyre; (6) and others from beyond the Jordan river and the Sea of Galilee. (7) They provided ample means, enabling three times seven men, twenty-one men, to go forth.

(8) They preached the gospel of the Christ, and they baptised the multitudes who confessed their faith. They healed the sick and they raised the dead. (9) Jesus worked and taught from early morning until the day was spent, and then into the night. He did not stop to eat or drink. (10) His friends grew alarmed lest He should collapse from loss of strength, and they laid hold of Him, and entertained forcing Him away to a place where He could rest. (11) He did not rebuke them; however, He said, "Have you not read that God would give His angels charge of me (*referring to Ps.91:11*), and that they would hold me fast and prevent me from falling into want? (13) I tell you, men, while I am expending my strength for these anxious waiting throngs of people, I find myself completely at rest within the arms of God, (14) whose blessed messengers bring down to me the bread of life. (15) There is a tide, a season of opportunity, which comes but once in human life. (16) These people are now willing to receive the truth: their opportunity is now, and so our own opportunity is now. (17) If we fail to teach them while we can, the tide will recede. (18) These people may not care to hear the truth again, and if that happens, where, tell me, and at whose door shall the guilt be laid?" (19) Thus He continued to teach and to heal.

(20) There were men of every shade of thought among the multitudes, and they were divided in their views about everything Jesus said. (21) Some saw Him as a God, and were prepared to worship Him; others saw in Him a devil from the world below and would have thrown Him into a pit. (22) Some were trying to lead double lives: like chameleons that assume the colour of whatever they rest on: (23) these were people devoid of any sort of anchorage, being conveniently friend or foe as occasion demanded. (24) And Jesus said (of people like them), "No man can serve two masters at the same time (*repeating His thought in the Sermon on the Mount in Matt.6:24: see at Aqu.Ch.99 above, p129*). No man can be friend or foe at once. (25) Men are either rising up or sinking down; building up or tearing down. (26) If you are not gathering the precious grain, then you are discarding it. (27) He who would feign friendship or hostility to please others is a coward. (28) You men, do not deceive yourselves in your thinking: your hearts are known.

(29) Hypocrisy will blight a soul as surely as the breath of Be'elzebul. An evil man who is honest is more esteemed by guardians of the soul than a pious man who is dishonest. (30) If you have to curse another son of man, curse him outwardly. (31) Curses are poison to the inner man: and if you harbour a curse deep inside you it will never digest; nay, it will eat into every atom of your own soul.

(32) "If you sin against a son of man, you may be pardoned and your guilt cleansed by acts of love. (33) But if you sin against the Holy Spirit, by disregarding Her when She would open up for you the doors of life, (34) by closing shut the windows of your soul when She would pour the light of love into your hearts and cleanse them with the fires of God, (35) your guilt shall not be blotted out in this life, nor in your life in the Age to come. (36) An opportunity has vanished, to return no more, and you must wait until the Ages roll round again. (37) Then will the Holy Spirit breathe once more on the fires of your life, and fan them into a living flame. (38) Then She will open the doors again, and you will have a further opportunity to invite Her in to partake with you for evermore; or you may slight Her once again, and yet again.

(The sentiment expressed here in verses 32 to 38 concerning sinning against the Holy Spirit provides no starker contrast in the whole of the teaching of Jesus than with His following parallel words in the King James translation of three of the received Gospels, especially Mark, and others also. English translations of the Hebrew 'olam' and Greek 'aion' rendered 'eternal' and its cognates convey the idea of time unending into eternity future; but this is not a stricture mandated by the Hebrew or Greek, where the thrust of the words depends on the contexts in which they are placed. Unending eternity is insisted on only by the appropriate context itself, not by the words themselves whose spans of time are by themselves indeterminate: thus God is eternal and can never cease to be; but eternal hills (Hab.3:6) ? – by no means.

No translated scriptures have been the source of such foreboding on the part of both saints and sinners down the centuries than the following which appear to spell out a stark uncompromising doom for those committing such blasphemy. Would that the Aquarian Gospel's full statement from the lips of Jesus about blaspheming the Holy Spirit had been present in the original Gospels – perhaps in the murky mists of time past similar statements were indeed present and guarded devoutly by certain groups, but soon excised from early manuscripts for the same reasons as reincarnation, equality of status for women, and the female nature of the Holy Spirit Herself were made into heresies.):

Mark 3: 28-29 (KJV): "Verify I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but **is in danger of eternal damnation** (Gk. *enochos estin aioniou hamartematos*, actual meaning: 'is liable for the sin for the duration of the Age')."

Matt.12: 31-32 (KJV): "Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, **neither in this world, neither in the world to come** (Gk. *oute en toutoi toi aioni oute en toi mellonti*, actual meaning: 'neither in this Age nor in the one to follow')."

Luke 12: 10 (KJV): "And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit **it shall not be forgiven.**"

GHT 45:7: "Whoever blasphemeth the Son of Man, it shall be forgiven them, but whoever blasphemeth the Holy Spirit, it shall not be forgiven them, **neither in this age nor in the next**, for they resist the Light of God, by the false traditions of men."

GT 44: “Whoever blasphemes against the Father will be forgiven, and whoever blasphemes against the Child will be forgiven. But whoever blasphemes against the Holy Spirit **will not be forgiven, either on earth or in heaven.**”

N.B. Mark unequivocally places these words of Jesus immediately after His riposte to the scribes accusing Him of casting out demons by the power of Satan below, as he adds verse 30 preceding: “because they said, ‘He has an unclean spirit.’ ”: such an accusation from the scribes thus appears to Mark to be blasphemy against the Holy Spirit. (The question of the placement of these comments applies in the same way to Matthew, but Luke’s 12:10 comment is isolated from the Be’elzebul episode, which ends at his 11:23). This is an issue which raises a question that is certainly relevant to Paul’s epistles: has text been added to convey an intended idea, but which was not part of what Mark actually set down himself?

Matt.12: 33-37: (33) “Either make the tree good and its fruit good; or make the tree bad and its fruit bad: for a tree is known by its fruit. (34) You brood of vipers! (*an epithet also used by John the Baptist, and again by Jesus in Matt.23:33*). How can you speak good when you are evil? For out of the abundance of the heart speaks the mouth. (35) The good man brings forth good things out of his good treasure, and the evil man brings forth evil things out of his evil treasure. (36) I tell you, on the day of judgment, men will render account for every idle word they utter. (37) For by your words you will be justified, and by your words you will be condemned.”

(39) “You men of Israel, your opportunity is now. (40) Your tree of life is illusory: it has a generous crop of leaves: its boughs hang low with fruit. (41) Lo, the leaves are your words, and the fruit your deeds. (42) Men have plucked the apples from your tree of life and found them bitter: and worms have eaten through to the core. (43) Look at that fig tree over there on the way, which hides worthless fruit behind all its leaves.” (44) Then Jesus spoke a word that nature spirits recognise, and lo, the fig tree became a mass of withered leaves. (45) And He spoke again: “Behold, for God will speak the Word, and you yourselves will be a withered fig tree, standing in front of the setting sun for all to see. (46) You men of Galilee, engage a pruner before it is too late, and let Him prune away your worthless branches and illusive leaves, and let in the sunshine. (47) The sun is life, and it can change your worthlessness into worth. (48) Your tree of life is good, but you have nurtured it for so long with dews of self, and mists of carnal things, that you have shut out the sunshine. (49) I tell you, men, you must give account to God for every idle word you speak and every deed you do.”

“HE IS BESIDE HIMSELF” (Mark 3:19b-21)

A short passage in Mark 3 which poses a challenge of placement into the narrative. Located here, as it is followed in short order by verses 31-35 which continue to mention Jesus’ own family. The passage here follows on in Mark from Jesus appointing His twelve apostles (verses 13-19a), which was still future: see below after [Aqu.121:45](#), p169.

(19b) He entered a house, (20) and a crowd again assembled, so that they were not (even) able to eat bread. (21) When His family (*Gk. hoi par autou: the ones with him*) heard (about Him) they went to lay hold of Him: they said, “He is beside Himself (*Gk. exeste: out of his mind*).”

(Studying the preceding words and messages of Jesus, it is not difficult to visualise such a glandular reaction of people – even His own family – their minds being carnal.)

JESUS IN MAGDALA: ACCUSED OF CASTING OUT DEMONS BY BE'ELZEBUL

Magdala is beside the Sea of Galilee, and here the teachers taught. [Aqu.106:1]

Matt.12: 22-30 (with Mark 3: 22-27, Luke 11: 14-23): (22) A demon-possessed man, one who was blind and dumb, was brought to Him: and He [Jesus spoke the Word and: Aqu.106:2] healed him [the evil spirits in the man came out and went away]. He was now able to speak and to see. (23) [No greater work had the people seen the master perform: Aqu.106:3] All the multitude was astonished, and they said, "Is not this the son of David?" (24) But the Pharisees [the scribes who came up from Jerusalem: Mark 3:22] [were full of jealous rage, and they looked for reasons they could use to condemn Him: Aqu.106:4], hearing this, said, "This man does not cast out demons except by Be'elzebul, the ruler of the demons." [while others sought from Him a sign from heaven to test Him: Luke 11:16]* "Yes, it is true that Jesus performs a multitude of mighty works. But men should be aware that He is in league with Be'elzebul. He is a sorcerer, a black magician like Simon Cerus (*sic: unexplained name*), and works as Jannes and Jambres in Moses' day (in the Bible these two are mentioned only by Paul in 2Tim.3:8: they were Egyptian magicians who opposed Moses). For Satan, the prince of evil spirits, is the source of His power by night and by day, and in the name of Satan He casts out demons, and in his name He heals the sick and raises the dead." [Aqu.106:5-7] (25) Jesus, knowing their thoughts, said to them [in parables: Mark 3:23], ["You men are masters, and you know the law. Therefore you will be the first to argue that whatever is ranged against itself must fall: Aqu.106:8]. "Every kingdom divided against itself is brought to ruin: and every city or house divided against itself will not stand. (26) If Satan casts out Satan, how then will his kingdom stand? [he cannot stand but has an end: Mark 3:26] (27) If I cast out demons by Be'elzebul, by what (agency) do your sons cast them out? (This agency) shall be your judge. (28) But if I cast out demons by the Spirit [finger: Luke 11:20] [holy Name: Aqu.106:12] of God, [and cause the lame to walk, the deaf to hear, the blind to see, the dumb to speak], then the Kingdom of God has come to you. (29) Or how can anyone enter the house of a strong man to rob him of his possessions unless he first binds the strong man? [And then he will ransack his house: Mark 3:27] [When a strong man who is well armed guards his dwelling, his substance is safe. But when a stronger man than he sets upon him and overcomes him, he relieves him of his armour, on which he relied, and carves up the spoils: Luke 11:21-22]. (30) He that is not with me is against me, and one who does not gather with me scatters." **The Pharisees were now themselves dumb, and gave no answer. [Aqu.106:13]**

**The occasion of Jesus healing a dumb man and being accused by the Pharisees and scribes of being in league with the devil was repeated at another time: see Matt.9:32-35 on p169.*

JESUS AND THE TRUE BROTHERHOOD OF MEN

Mark 3:31-35 (with Matt.12:46-50, Luke 8:19-21): [While He was still speaking: Matt.12:46] (31) His mother and His brothers [His parents and His brothers and sisters stood outside: GHT 45:8] came to Him [but they could not reach Him for the crowd: Luke 8:19], and standing outside sent (word) to Him calling Him [seeking to speak with Him: Matt.]. (32) The crowd of people sat round Him [a messenger came up to Him and: Aqu.106:14] said to Him, "Your [father* and] mother and your brothers [and sisters] are outside and are seeking [to speak to: Matt.12:47] you." (33) He answered them, "Who are my [father and: GHT 45:9] mother and my brothers [and sisters]?" (34) Looking around at those sat round Him in a circle, He [stretched out His hand on His disciples and: Matt.12:49] said, "Behold, these are my [father and my: GHT 45:10] mother and my brothers [and sisters, and my children!]: (35) whoever does the will of God

[my Father who is in the heavens: Matt.12:50] [my Parent in the highest heavens] [who hear the word of God and do it: Luke 8:21], this person is my brother and sister and [father and] mother [my son and my daughter].”

* This contradicts *Aquarian Chapter 30* which relates the death of His father: see p358.

Then privately to the foreign masters and the twelve, He said: (17) “Note this well: men recognise their mothers, fathers, sisters, brothers in the flesh here. But when the veil is rent and men walk in the realms of soul, (18) the tender lines of the love which binds the groups of fleshly kin into separate families will fade away. (19) It is not that love for anyone will be less; but men will grasp the Brotherhood of Man by seeing everyone as their mother, father, sister, and brother. (20) The family groups of earth will all be lost in universal love and divine fellowship.” (21) Then to the people He said, “Whoever lives the life of truth and does the will of God is a child of God and he is my mother, my father, my sister, my friend.” (22) And then He withdrew to speak to His mother and His kindred in the flesh. (23) But He saw another with them. The maiden who once thrilled His very soul with a love which was beyond the love of any fleshly kin, (24) the maiden who posed as the hardest tempter in the Heliopolis temple beside the Nile, who sung for Him sacred songs (see *Aquarian Chapter 53, p378*), was also present. (25) The recognition between them was not of kindred flesh, but of kindred souls. Jesus said: (26) “Behold, for God has brought to us a power which men cannot comprehend: a power of purity and love. (27) It is a power to make lighter the burdens of the hour, to be a balm for wounded souls; (28) one to win the multitude to better ways by sacred songs and holy lives. (29) Behold, for Miriam, who stood beside the sea and sung the song of victory when Moses was leading the way (*out of Egypt: this was in Exod.15:21, just after the Israelites had crossed the Red Sea on a hard surface. Miriam was the sister of Moses and Aaron*), will sing again. (30) And all the choirs of heaven will join and sing the glad refrain: (31) ‘Peace, yea peace on earth: good will to men!’ ” (32) Miriam stood in front of the waiting throngs and sung again the songs of victory. And all the people cried, “Amen!” [Aqu.106:16-32]

DEMANDING A SIGN THAT JESUS IS THE MESSIAH TO COME; BUT THE SIGN GIVEN IS THE SIGN OF JONAH (*Aquarian Chapter 107*)

Matt.12:38-42 (with Luke 11:29-32): [As the crowds were pressing upon Him: Luke 11:29] (38) Certain members of the scribes and Pharisees said to Him, “Teacher, we wish to see a sign from you.” A Pharisee who was elated with himself stood out from the multitude and challenged Jesus: (2) “Teacher, we want you give us a demonstration of who you are: if you are truly Christ who has been prophesied to come, then you can surely perform what black magicians cannot do. (3) They can talk and hold the attention of crowds of people with words of power. They can heal the sick and cast out the demons from obsessed people. (4) They can control storms: and fire and earth and air will hear and obey when they command. (5) Now if you will climb up that tower and fly across the Sea from the top of it, we will believe that you are sent from God.”

(6) Jesus answered them: “What black magician ever lived a holy life? Every day you are witnesses to a demonstration of the true life of Christ. (7) But mark it well, you scribes and Pharisees who are evil and adulterous, you are blind to these signs of Spirit before your eyes, because your spirit eyes are full of your carnal selves. (8) You are looking for signs which will please and satisfy your curiosity. You walk in the lowest planes of carnal life and demand, ‘Give us a wondrous spectacle! Show us a breath-taking miracle, and then we can believe.’ (9) I have not been sent to earth to buy up faith as men buy fish and fruit and knick-knacks in the street. (10) Men seem to regard it as a compliment to me when they confess their faith in me and in the

holy Christ. (11) But how does it affect me as a man whether you believe or disbelieve? (12) Faith is not something you can purchase with money; it is not something you can sell for gold. (13) Not long ago a beggar by the name of Mart followed me, and he cried, 'Conjure up for me a piece of silver: if you do that for me I will believe in you.' (14) You are exactly like this beggar: what you are doing is offering to barter your faith for miracles." [Aqu.107:1-14]

(39) But He answered them, "[This is an evil generation: Luke] An evil and adulterous generation looks for a sign, but no sign shall be given to it except the sign of the prophet Jonah*. [You demand a sign? I will give the world but one sign as a guarantee that the Christ abides with me. (16) You have all read the parable (*Levi's word*) of Jonah and the great fish, in which it is written that the prophet...: Aqu.107:15-16] (40) For as Jonah was [a sign to the Ninevites: Luke 11:30] in the belly of the great fish [*whale: GHT 45:2*] three days and three nights (*referring to Jonah 2:1*), [and then emerged from it] so shall the Son of Man be three days and three nights in the heart of the earth** [and then arise out from it, and from it men will see and know: Aqu.107:17] [and after that He will rise again] [so also will be the Son of Man to this generation: Luke]. Lo, the light may be so bright that men cannot see anything. The light of the Spirit has shone so brightly over Galilee that you who see and hear me are now blind and deaf. You may have read the words of the prophet Azriel (*cited as an angel in ancient sacred scriptures within and beyond the Hebrew tradition, but not mentioned in the Old Testament. His name means 'God is helper'*): he said, 'The light shall shine brightly in the darkness of the night, but men do not comprehend it.' That time has come: the light shines forth, but you do not perceive it. [Aqu.107:18-21] *Jesus' remark in Matt.12:39 is repeated in Matt.16:4.

**see the note below under the heading: "Jesus Rises From The Dead" (Aqu.172:7-42).

(41) "Men of Nineveh will stand in the judgment (*Gk. krisei*) with [the men of: Luke 11:31] this generation and condemn (*Gr. katakrinousin*) it, because they repented at the preaching of Jonah (*see Jonah 3*), but behold, one greater than Jonah is here. (42) The queen of the south will be raised up with this generation in the judgment, and will condemn (*Gk. katakrinei*) it, for she came from the farthest limits of the earth to hear the wisdom of Solomon (*see 1Ki.10:1*), [The Queen of Sheba sat in the darkest night and yearned for light. She journeyed to see Solomon, to hear the words of wisdom uttered from his lips, and she believed. She became a living torch, and when she reached her home again, lo, all Arabia was filled with light: Aqu.107:22-24] and behold, one [far: Aqu.107:25] greater than Solomon is here [the Christ is here: the Day Star has arisen, but you reject the light]." "And do you not remember Nineveh, that wicked city of Assyria, which God had marked for destruction by blows and by flame, unless the people turned and walked in the ways of right? Jonah raised his voice and announced: 'In forty days shall Nineveh be overthrown and torn down [*Jonah 3:3*], and all her wealth shall be destroyed!' The people heard and they believed: they reformed and turned to the ways of right: and lo, their city was not overthrown, nor destroyed. I tell you, you men of Galilee, Arabia and Nineveh will testify against you in the day of judgment.

"Behold, every man to whom I am speaking has in him the fires of God. But your fires are quenched and gone out. Your wills are bridled by the desires of your flesh, and they do not bring the ethers of your fires to be fanned and vibrate into light. Therefore look within your souls and take note: is not the light within you as dark as night? There is no breath except that of the Holy Spirit that can fan your fires of life into a living flame and make them light. The Holy Spirit can never raise the ethers of your fires into light except in hearts of purity and love. Hear, then, O men of Galilee: make your hearts pure, allow in the Holy Spirit, and your bodies will then become full of light. And like a city on a hill, your light will shine far and wide, and so your light may illuminate the way for other men." [Aqu.107:26-36]

JESUS DENOUNCES THE SELFISHNESS OF THE PEOPLE

The multitudes were drunk with selfishness: none recognised the rights and needs of any other man. The stronger pushed aside the weaker, and trampled over them in their haste to be the first to gain a blessing for himself. And Jesus said, "Behold this cage of untamed beasts, a den of stinging vipers, maddened by their fiendish greed of selfish gain! I tell you, men, the benefits that come to those who see no farther than themselves are no more than baubles in the morning light. They are unreal: they pass away. Today the selfish soul is fed; but the food eaten is not absorbed into nourishment: therefore the soul does not grow, and it demands to be fed again, and again. Behold, here is a selfish man who is obsessed by a solitary spirit of the air: by the omnific Word the spirit is cast out. [Aqu.108:1-6]

Matt.12: 43-45 (with Luke 11: 24-26): (43) "Now when the unclean spirit goes out of a man, he goes [wanders: Aqu.108:7] through dry places seeking rest, and does not find any. [The man, through his selfishness, has failed to close and lock the door: Aqu.108:8]. (44) Then he (*the unclean spirit*) says, 'I will go back into my house which I came out of.' And when he arrives he finds it standing empty, it having been swept and put in order [garnished. For the uninitiated do not ask the Good Spirit to dwell within them and to be their eternal Guest: GHT 45:5]. (45) He then goes and brings with him seven other spirits more evil than himself, and they enter and there they lodge. And the last condition of that man becomes worse [more than seven times more wretched: Aqu.108:10] than the first. So it shall also be to this evil generation [who snatch the blessings that belong to other men: Aqu.108:11] [which refuses entrance to the Spirit of the Lord: GHT 45:6]."

Luke 11: 27-28: (27) As He was speaking, a woman in the crowd raised her voice and said to Him, "Blessed is the womb that bore you, and the breasts you sucked on!" ["Most blessed is the mother of this man of God!" Aqu.108:12] (28) But He responded: "[Yea, blessed is she, but doubly blessed are...: Aqu.108:13] Nay, rather (count as) blessed those who hear [and receive] the Word of God and keep it."

JESUS CENSURED AT A FEAST FOR NOT WASHING BEFORE EATING: HE CONDEMNS THEIR HYPOCRISY (Luke 11:37-54)

The first of two occasions concerning eating with unwashed hands. The second occasion is mentioned by Mark and Matthew: see at Aquarian Chapter 126, p182. Jesus repeats His deep denunciation of the scribes and Pharisees found below, shortly before His arrest and trial in Matthew 23: see below from Aqu.Ch.155:32 to Ch.156:19, pp257-259.

(37) As He was speaking, a Pharisee [of wealth prepared a feast and: Aqu.108:14] asked Him [and the twelve, together with the masters from other lands] to dine with him, and entering (his house) He sat down (to eat). Jesus did not wash His hands before He partook of food, in line with the strictest rules of the Pharisees. [Aqu.108:15] (38) The Pharisee greatly wondered when he saw that He did not first wash before the meal. (39) The Lord said to him, "[My host, why do you wonder that I have not washed my hands? The Pharisees wash their hands and feet thoroughly: they cleanse their bodies daily, yet all the time, their insides are full of uncleanness: Aqu.108:17] You Pharisees cleanse the outside of the cup and the dish, but inside you are full of robbery and wickedness [extortions and deceit: Aqu.108:18]. (40) Foolish men! Did not the One who made the outside also make the inside? (41) Further, give alms from what is within you, and that way all things will be clean to you. (42) (I pronounce a) woe to you Pharisees, because you tithe (give a tenth of) mint and rue (a plant with a strong odour and used in rites of penance)

and every (other tithable) herb, and disregard right judgment (*Gk. krisis*) and the love of God. It is these (latter) you have a duty to observe, without ignoring the other things. [These things you ought to do, and not to leave the others undone. Whoever break the law of purification out of necessity are blameless, for they do not do so of their own will, and neither do they despise the Law which is just and good. For cleanliness in all things is great gain. Therefore do not be followers of the evil fashions of the world, even in appearance; for many are led into transgression by the outward appearance and likeness of evil. [GHT 43:15-16]

(43) “(I pronounce a) woe to you Pharisees, because you love the highest seat in the synagogues [and courts: Aqu.108:21], and [you solicit] the greetings (you receive) in the market places. (44) Woe to you, because you are the same as unseen graves, which men walk over without being aware of it.” Woe to you, you tinselled lordships of the land! No man would ever regard you as servants of the Lord of Hosts by your deeds and your posturing.” [Aqu.108:22]

(45) One of the lawyers [sitting near: Aqu.108:23] said to Him, “Teacher, [Rabboni, your words are harsh:] in saying these things you are insulting us also. [Why?]” (46) He said, “Woe also to you lawyers [masters of the law: Aqu.108:24], because you place [heavy] burdens on men which are difficult [far too great for them] to bear, yet you yourselves do not touch these burdens, even with one of your fingers [will never help them to bear even the slightest sliver of their load]. (47) Woe to you! You erect the tombs of the prophets [and seers: Aqu.108:25], and it is your fathers who killed them. (48) This makes you witnesses who approve wholeheartedly the deeds of your fathers [you are parties to the crimes], because it is they who killed them and you who erect their tombs. (49) Accordingly, the Wisdom of God said, ‘I will send them prophets and apostles [and seers: Aqu.108:26], and some of them they will kill and persecute [you are persecuting. The time is near when you will argue your case against them in court, spurn them in the streets, cast them into prison, and kill them with the delight of a fiend: Aqu.108:27], (50) that the blood of all the prophets [holy men: Aqu.108:28] which has been shed from the start of the world may be required of this generation: (51) from the blood of [righteous] Abel to the blood of Zachariah [father of the holy John (John the Baptist)], who perished next to the altar in the holy place (in the Temple: the most comfortable rendering of the *Gk.* *‘metaxu tou thusiasteriou kai tou oikou’*: see Aqu.6:18 above, p61; and 108:29). I tell you truly, it will be required of this generation [with its hands made redder by these deeds: Aqu.108:30]. (52) Woe to you, you lawyers [masters of the law: Aqu.108:31], for you have withheld the key of knowledge [snatched the keys of knowledge from the hands of men]: [you close the doors, : Aqu.108:32] you have never entered yourselves, and you have prevented others [who are willing] from entering.”

(53) As He was moving away from them, the scribes and the Pharisees being worked up into a terrible fury, they began (trying to) draw Him out over numerous matters, (54) lying in wait for Him by catching Him out from what He uttered from His mouth, so that they could accuse Him. His words provoked the Pharisees, the lawyers, and the scribes into a cauldron of resentment, and they poured a torrent of abuse upon His head. The truths He had spoken were a thunderbolt from heaven. The rulers reacted by counselling how He might be ensnared by His own words, seeking a legal way to shed His blood. [Aqu.108:33-34]

JESUS SHARES SPIRITUAL INSIGHTS WITH HIS FOLLOWERS

When the feast was finished, Jesus, with the masters and the twelve, along with Mary, Miriam, and a group of other loyal women who believed in Christ, went to a private place to pray. [Aqu.109:1]

Luke 12: 1: In the meantime, a myriad of people had been assembling, jostling and treading on each other, so He proceeded to speak first to His disciples, saying: "Beware of the leaven of the Pharisees, which is hypocrisy. When their silence ended, Jesus said, "Be on your guard, the leaven of the Pharisees is being strewn about in every part of the meal of life. It is a poison which taints everything it touches, and it will blight the soul as surely as the malodorous breath of the devil: its name is hypocrisy. The Pharisees indeed appear fair and dignified in their words; but in their hearts they are diabolical. They appear to believe that thoughts are something which can be concealed inside themselves. But they do not seem to know that every thought, intent, and desire is recorded indelibly for all time within the Book of Life, and revealed to masters at any time they will it. [Aqu.109:2-6]

Luke 12: 2-3 (with Mark 4: 22-23*, Matt.10: 26-27, Luke 8:17): (2) "[So do not fear them: Matt.10:26, **GHT 17:126**]. There is nothing covered up which will not be uncovered, or hidden [secret: Luke] which will not be known [made manifest: Mark 4:22]. (3) Therefore what you have uttered [thought, or desired, or done: Aqu.109:7] in darkness [kept secret: Mark] will be heard in the light, and what you have whispered in closets will be proclaimed from the tops of the houses. [If any man has ears to hear, let him hear: Mark 4:23]. [What I tell you in the dark, speak out in the light {when the time comes: **GHT 17:13a**}; and what you hear whispered, proclaim from the tops of the houses: Matt.10:27]. [What is whispered in the ear in secret places shall be made known in the streets. And in the day of judgment, when all the books are opened, these men, and all other men, will be judged: not (so much) by what men have uttered or done, but by the ways in which they have expressed and applied the thoughts of God, how their ways have moulded the ethers to serve eternal love. For men may fashion these ethers to serve the carnal self, or to honour the holy self within: Aqu.109:8-11].

**for the preceding verse Mark 4:21: see above, p123, after Aqu.95:32.*

Luke 12: 4-5 (with Matt.10: 28): (4) "I tell you, my friends, do not fear those who kill the body, and after that [(being) unable to kill the soul: Matt., **GHT 17:10**] have nothing further they can do. (5) I will warn you whom to fear: fear the one who, after he has killed, has power to cast into [to destroy both soul and body in: Matt., **GHT**] (the fire of) Gehenna. Yea, I tell you, this is the one to fear. [Note it well: these men may kill the body of flesh: but what is that? Flesh is transitory and does not endure, and by natural law soon decays and dissolves away. Their act of slaying achieves nothing more than a hastening of nature's own work. And when they kill the flesh they have reached the limit of their power; they cannot kill the soul. But nature is the keeper of both the soul and the flesh, and when the harvest time of souls arrives, the trees of life are inspected by the judge. Every tree that bears no good fruit is pulled up by the roots and thrown into the flames (repeating Matt.7:19). Who then shall you regard? Him who has the power to kill the flesh and nothing more? Nay, fear the mighty One who has the power to dissolve both soul and body in the flames of nature's fire: Aqu.109:12-18]. [Insert additional entry from **2Clement: see p41.**]

Luke 12: 6-7 (with Matt.10:29-31): (6) ["A sparrow is regarded as a thing of little worth: Aqu.109:26]. "Are not five [two: Matt.10:29, **GHT 17:11**] sparrows sold for two assarii [an assarion: Matt.] (*Gk.: a coin of value of a tenth of a drachma, less than a penny*) [in the market place]? Yet not one of them is forgotten before God [not one of them falls to the ground without your Father (being aware of it): Matt.] [without the direction of the Lord Creator: **GHT 17:11**] [yet God cares for every one of them. Will He not care much more for you who bear His image in your souls?: Aqu.109:26-27]. (7) Even the hairs of your head are all numbered: so do not fear: you are of more value than many sparrows. [if God cares for the sparrow, shall He not care for you also?] ["But man is king: he can direct his thoughts, his passions, his life, and gain the prize of

everlasting life. And you are not abandoned in your struggle for the crown of life. Your Father is life, and you shall gain life. God cares for every last living thing. He numbers every individual star, and sun, and moon. He numbers all His angels: every man, woman, and child: and every living thing below: the birds, the flowers, the trees. The very petals of each and every rose He knows by name, and every single one is numbered in His Book of Life. And every strand of hair on your head, and every drop of blood in your veins He knows by number and by its endless flow through them. He hears the call of the bird, the chirp of the cricket, the song of the glow-worm, and not one sparrow falls to earth without His knowledge and leave: Aqu.109:19-25].

Luke 12: 8-9 (with Matt.10:32-33): (8) "I tell you, for everyone who confesses me [the Truth: GHT 17:136] before men, the Son of man will confess him before the angels of God [before my Father in the heavens: Matt.10:32] [before my Parent who is in the highest heavens] [Do not fear to confess the Christ before the sons of men, and God will own you as His sons and daughters in the presence of the host of heaven: Aqu.109:28]; (9) and the one who denies me [the Truth] before men will be denied before the angels of God [before my Father in the heavens: Matt.10:33] [before my Parent who is in the highest heavens]. [But if you deny the Christ before the sons of men, then God will not receive you as His own before the hosts of heaven: Aqu.109:29].

(Luke 12: 10: found with Aqu.105 above, p140, concerning blasphemy against the Holy Spirit.)

Luke 12: 11-12: (11) ["I tell you further: do not fear: Aqu.109:30] When they bring you into synagogues and before rulers and officials [of the land to answer for your faith], do not be anxious over how or what to answer them, or what you will say: (12) for the Holy Spirit will tell you at that time what things you are to say [and what is best to leave unsaid." Jesus and His followers then turned to the multitude again to teach them: Aqu.109:31-32].

MIRIAM'S VICTORY SONG AND JESUS' COMMENTARY

(Aquarian Chapter 110)

Miriam stood before the surging throng, and lifting her eyes to heaven she sung anew the song of victory: (2) "Bring forth the harp, the vina (*an ancient Indian stringed instrument*), and the lyre; bring forth the highest sounding cymbal, all you choirs of heaven. Join in the song – this **new, new song**.* (3) The Lord of Hosts has stooped to hear the cries of men; and lo, the citadel of Be'elzebul is shaking like a leaf in the wind. (4) The sword of Gideon is again unsheathed. (5) The Lord, with His own hand, has drawn far back the curtains of the night; the sun of Truth is flooding heaven and earth. (6) The demons of the dark, demons of ignorance and death, are fleeing fast, disappearing fugitives as the dew under the morning sun. (7) God is our strength and our song: He is our salvation and our hope – and we will again build a house for Him. (8) He will cleanse our hearts and purify all their inner recesses and hidden corners. We are the Temple of the Holy Spirit. (9) We no longer need a tent in the wilderness; no longer do we need a temple built with hands. (10) It is not for us to seek the Holy Land, nor even Jerusalem. (11) We ourselves are the tent of God: we are His Temple built without hands or the shrill sound of tools to shape it. (12) We ourselves are the Holy Land: it is we who are the New Jerusalem (*see Rev.21:2*). Allelujah! Praise the Lord!" (13) And when the song was concluded the multitudes echoed, "Praise God!" *see the comment to Aqu.53:30 below (p379)

(14) Jesus spoke: "Behold the Way! (15) For many an age the sons of men have groped blindly in the darkness of an Egyptian night. (16) The Pharaohs of sense have bound them with heavy chains. (17) But God has whispered through the mists of time and told them of a land of liberty and love. (18) And He has sent His Logos to light the way. (19) The Red Sea surges back and forth between the promised land and the sands of Egypt. (20) The Red Sea is the carnal

mind. (21) Behold, the Logos reaches out His hand: the sea divides: the carnal mind is cleft in two. The sons of men walk through dry shod. (22) The Pharaohs of sense would stay them in their flight. The waters of the sea return: the Pharaohs of sense are lost, and men are free. (23) For but a short time men tread the wilderness of sin; but the Logos leads the way. (24) And when at last men stand at the edge of the Jordan, the waters stay. And men step forth into their own."

THE RICH FOOL

Luke 12: 13-14: (13) A certain person in the multitude (spoke up and) said to Jesus: "Teacher, tell my brother to divide our inheritance with me." (14) But He replied to him, "Who appointed me to be a judge or divider over you?"

Jesus was teaching the people, and while He was speaking a man stood up and uttered a plea: "Rabboni, hear my plea: my father has died and he has left a large estate. But my brother has seized all of it and refuses me my share. I pray you will bid him do the right thing, and give me what is mine." Jesus replied, "Am I come to be a judge in such affairs? ["Sir, who made me a divider?" Then turning to His disciples He said, "I am not a divider, am I?" **GT 72**] Nay, I am no enforcer of any court. God has not sent me to compel a man to do what is right. In every man there is a sense of what is right, but many men disregard it. The fumes arising from selfishness have formed a crust around their sense of right that veils their inner light, so that they can no longer comprehend nor recognise the rights of other men. This is a veil you cannot tear away by force of arms (*or court verdict*); there is nothing which will dissolve this crust but knowledge and the love of God. While men are in the mire, the skies seem far away; but when men are on the mountain top, the skies are near and they can almost touch the stars."

Jesus then turned to the twelve and said, "See how many men there are in the carnal mire of life! But the leaven of Truth will transform the miry clay into solid rock, and men can then walk and find the path that leads to the mountain top. You cannot rush things – but you can scatter abroad this leaven with a generous hand. When men have learned the truth with the Law of Right inscribed on its face, then they will hasten to give to every man what is due to him."

[Aqu.111:1-13]

Luke 12: 15: He said to the people [There were some Pharisees, who were covetous and proud of their riches, and He said to them: **GHT 45.11**], "Beware, and guard yourselves against all covetousness, for the life of a man does not consist in the abundance of the things he possesses."

"Take heed and do not covet: the wealth of men does not consist in what they seem to have – in land, or in silver and gold. These things are only borrowed wealth; no man can corner the gifts of God. The things of nature are the things of God, and what is God's belongs to every man equally. The wealth of a man's soul lies in the purity of his life, and in the wisdom bestowed on him that descends from heaven." [Aqu.111:14-17]

Luke 12: 16-21: (16) He told them a parable, saying, "The land of a certain rich man brought forth abundantly. (17) He thought to himself, 'What can I do, since I do not have anywhere (left) to store my produce?' (18) He said, 'I will do this: I will pull down my storehouses and I will build larger ones, and there will I store my grain and my riches. (19) I will say to my soul, "Soul, thou hast many riches laid by for many years: take thine ease, eat, drink, and enjoy (thy life)."' (20) But God said to him, "Thou foolish man: this night thy soul shall be required of thee – then to whom will go the things which thou hast got ready (for thyself)?" (21) So is he who lays up treasure for himself and is not rich towards God [in good works to those in need and are in poverty: **GHT 45:16**]."

“Behold, a rich man’s ground brought forth abundantly, but his barns were far too small to hold the grain. He said to himself, ‘What shall I do? I’m not prepared to give my grain away, but I cannot let it go to waste.’ So he said, ‘I will do this: I will tear down these small barns and erect larger ones. There I will store away my grain, and I will say, “My soul, you can now take your ease: you have enough for many years. Eat, drink, fill yourself, and be contented.”’ But God looked down and saw the man. He saw his selfish heart and said, ‘Thou foolish man: this night thy soul will give up its house of flesh – then who will receive the wealth thou hast amassed?’ You men of Galilee, do not lay up treasures in the vaults of earth; wealth accumulated will blight your souls. God does not give wealth to men for them to hoard it away in private places. Men are but stewards of God’s wealth, and they must use it for the common good. To every steward who is true to himself, true to other men, and to everything that is, the Lord will say, ‘Well done.’” [Aqu.111:18-26]

“There was a rich farmer who had great wealth. He said, ‘I shall invest my money so that I may sow, reap, plant, and fill my storehouse with produce. Then I shall have everything.’ These were his plans. But that very night the rich farmer died. Whoever has ears to hear, let him hear.” [GT 63]

JESUS TEACHES SPIRITUAL TRUTHS IN THE HOME OF MARY MAGDALENE

Jesus left the multitudes and went up with His disciples to the home of Mary (Magdalene). And as they were sat at the table about to dine, He said: [Aqu.112:1] [Jesus went up to a mountain and there sat with His disciples and taught them, saying: GHT 59:1] (there are tangible links to accept the setting given in the *Aquarian* account; the lack of any basis to a mountain setting in the *Nazarene* is sufficient to disclaim it.)

Luke 12:32-38, 40-41: (32) “Do not fear, little flock: for your Father is well pleased to give you the Kingdom. [It is your Father’s will that you rule the kingdom of the soul. A ruler in the house of God is servant of the Lord of Hosts, and man cannot serve God except by serving other men. A servant in the house of God cannot be a servant in the house of earthly wealth, nor in the synagogue of the senses. If you are tied to lands, or material agreements, or the wealth of the earth, then your hearts will be enmeshed in the things of the earth. For where your treasure is...: Aqu.112:2-5].

(33) “Sell your possessions and give alms [provide help for those who lack: GHT 59:2]; make [heavenly] money bags for yourselves which do not become old, an unfailing treasure in the heavens, where no thief comes near [can steal], nor moth eats it away. (34) For where your treasure is, there also will be your heart. (These are the words of Jesus which He uttered in the *Sermon on the Mount* in Matt.6:19-21.) [Dispose of all your wealth, and distribute it among the poor, and put your trust in God: and neither you nor yours will ever come to want. This is a test of faith, and God will not accept the service of one devoid of it. The time is ripe: your Master comes upon the clouds: the eastern sky is now glowing with His Presence. Aqu.112:6-8]

(35) “Let your loins be girded, and your lamps burning; (36) and be like men who are waiting for their lord to return from the wedding festivities, that when he arrives and knocks (on the door), they may open immediately to him. (37) Blessed are those servants [is that servant: GHT 61:18] whom the lord finds watching when he arrives. Truly, I tell you, he will gird himself and have them recline at the table, and he will come to them and serve them. [Put on reception robes, gird up your loins, trim your lamps and fill them to the top with oil, and be ready to meet your Lord: when you are ready He will come. Thrice blessed are the servants who are ready to receive their Lord. Behold, He will gird his loins and prepare a sumptuous feast for them all: He Himself will

serve them: Aqu.112:9-11].

(38) "And if he arrives in the second or third watch and finds them so, blessed will they be. [It matters not when He shall come; it may be at the second watch, or perhaps the third; but blessed are the servants who are ready to receive Him: Aqu.112:9-12].

(Luke 12:39: *the proper place for this verse is further on in the whole account: see Matt.24:43 below, p270, in Aqu.Ch.158.*)

"You cannot leave your door open and fall asleep, waiting in blissful ignorance as time is passing. For thieves will surely come and steal your goods, and carry you away bound to their dens. And if you happen to be left in the house, the Master when He arrives will not regard a sleeping guard as a friend, but as a foe. [Aqu.112:9-13-15]

(40) "So be prepared, because the Son of Man will come at an hour you are not expecting." [Beloved, these are times when every man must stay awake and at his post, for none can tell the hour nor the day when the Son of Man shall be revealed." Aqu.112:16].

(41) Then Peter said, "Lord, are you saying this parable for us or for everyone?" [Jesus said, "Why do you need to ask this? God is not man that He should show respect for one and cast off another. Whoever will may come, gird himself, trim his lamp, and find a turret in the tower of life where he may watch and prepare himself to meet the Lord. But you, as children of the light, have come, and you have learned the language of the court, and so you may stand forth and lead the way. Aqu.112:18-20]

Luke 12: 42-46 (with Matt.24: 45-51*): (42) The Lord replied: "Who then is the faithful and wise steward [servant: GHT 61:17], whom his master will appoint over His household servants [His household], to give them [who serve: GHT 59:7] their portion of food at the right time? (43) Blessed is that servant whom his master finds so doing when He arrives. (44) Truly I tell you, He will appoint him in charge of all His possessions [ruler over all his goods: GHT 61:18]. (45) But if that [wicked: Matt.24:48, GHT 61:19] servant says in his heart, 'My master is delaying His arrival', and begins to beat the menservants and the maids [fellow servants: Matt.24:49, GHT], and to eat and drink and become drunk [drink with the drunken: Matt. GHT], (46) the master of that servant will arrive on a day he does not expect, and in an hour he does not anticipate, and will severely scourge him (*Gk. dichotomesei: lit. cut him in two*) and allot his destiny with the unbelievers [hypocrites: Matt.24:51] [appoint him his portion in the outer darkness with the hypocrites, the cruel, and those bereft of love or pity: GHT 61:20]: [(where) there will be wailing and gnashing of teeth: Matt., GHT].

[But you may be waiting, and thinking you are ready to receive the Lord, and still He does not arrive. You may then grow impatient, and begin to long for carnal ways again, and you may begin to exert your authority over the house servants, beating and generally maltreating them, while filling yourselves with wine and food. Then what will your Lord say when He arrives? Take heed what He will do: He will throw the faithless servant out of His house. Many years will come and go before he can be cleansed and thought worthy to receive his Lord: Aqu.112:21-25].

**Matthew's account is the same as Luke's, but the former places it at a later point in his own Gospel, shortly before Jesus' arrest. Part of the explanation for this is that where Matthew places it is in the midst of Jesus giving a similar parable to His disciples, and the Aquarian account includes them both: to compare them, see Aqu.Ch.158 and the note after Matt.24:44, p270.*

Luke 12: 47-48: [Jesus said to His disciples, "What shall be done to the servants who, knowing their master's will, do not prepare for his coming, neither act according to his will? GHT 41:8]

(47) "The servant who knew the will of his master but did not make preparations or carry out His will shall be beaten with many (stripes). (48) But he who did not know, but had done things

worthy of stripes, shall be beaten with few. To everyone to whom much has been given, of him much shall be demanded: and he with whom much has been deposited, much more will (men) demand of him. [The servant who has come into the light, who knows the Master's will but who does not do it; the trusted guard who falls asleep inside the watchtower turret of the tower of life, shall feel the lash of justice many times, while he who knows not his Master's will, and fails to do (what he ought) will not receive the graver punishment. The man who comes and stands before the open door of opportunity but fails to enter in, but goes his way, will, when he returns, find the door fast and shut tightly. The guard will say to him, 'You had the password, but you threw it away, and now the Master no longer knows you: depart.' I tell you truly, from those to whom much has been given, much is required; from those given only a little, a little only is required." Aqu.112:26-31] ["He to whom little is given, of him little shall be required: GHT 41:9, 59:10]. [For they who know the Lord, and have found the Way, the mysteries of the Light, and have nevertheless fallen into sin, shall be punished with greater chastisement than those who have not known the Way. Such shall return when their cycle is completed: to them will be given time and space to consider, in order to amend their lives – and learning the mysteries, for them to enter the Kingdom of Light." GHT 59:11-12]

After they had dined, Jesus, with the guests, was in a spacious hall in Mary's home. (2) Lamaas addressed Him: "Pray, tell us Lord, is this time the dawn of peace? (3) Have we arrived in the day when men will war no more? Are you in truth the Prince of Peace that holy men for a long time have said would come?" (referring to Isa.9:6.) (4) Jesus replied: "Peace indeed is reigning today; it is the peace of death. (6) A stagnant pool is perfectly still in its peace. When waters cease to be stirred they soon become permeated with the heavy seeds of death: corruption dwells in every drop. (7) But living waters always leap and skip about like lambs in springtime." [Aqu.113:1-7]

Luke 12: 49-53 (with Matt.10:34-36): (49) "I have come to cast fire on the earth, and would that it were already kindled (*Gk. ti thelo ei ede anepithe: 'what will I [wish] if it was already kindled'*). (50) I have a baptism to be baptised with, and how I am constrained until it is done. (51) Do not think that I have come to bring peace on the earth; nay, I tell you, instead division. [I have not come to bring peace, but a sword. For I have come to cause hostility in a man towards his father and...: Matt.10:34-35] [Truly, I have come to bring peace upon the earth; but when I speak, behold, a sword follows. I have come to unite men, but behold, a man shall be at variance with his father...: GHT 17:14] [Men think that I have come to cast peace upon the world. They do not know that I have come to cast conflict on the earth: fire, sword, war: **GT 16**]. (52) For from now (onwards) there will be five divided in one house, three against two and two against three. (53) A father will be divided against his son and son against his father, mother against her daughter and daughter against her mother, mother-in-law against her daughter-in-law and daughter-in-law [*Gk. numphie(n): bride or newly married woman: Matt.*] against her mother-in-law." [And a man's foes will be those of his own household." Matt.10:36, **GHT**] **For the unjust cannot mate with the just. [GHT 17:14]**

"The nations are corrupt: they slumber within the arms of death and they must be aroused before it is too late. Antagonists are at work in life, and God has sent me here to stir the waters of the waters of life down to its depth. Peace follows strife: I have come to slay this peace of death. The Prince of Peace must first be prince of strife. This leaven of Truth which I have brought to men will stir up the demons, and nations, cities, and families will be at war within themselves. The five who were dwelling in a house of peace will now be divided, and two of them will war with three. The son will stand against his father; the mother and the daughter will be in contention – yea, strife will reign in every home. The self, and greed, and doubt will be inflamed

into raging heat; on account of me the earth will be baptized in human blood. But Right is king: and when the smoke is cleared away, the nations will learn war no longer: the Prince of Peace will have come to reign.” [Aqu.113:8-15]

Luke 12:54-56: (54) He said to the people, [“Behold, the signs of what I say are in the sky; but men cannot see them: Aqu.113:16]. “When you see a cloud rising in the west, you immediately say that a storm is coming, and so it happens. (55) And when a south wind is blowing, you say that there will be a burning heat, and so it happens. (56) You hypocrites, you know how to read the appearance of the earth and the sky, so how do you not know how to interpret this present time? [Lo, men can read the signs of earth and sky, but they cannot discern the signs of the Holy Spirit – but you shall know: Aqu.113:18]. (*Jesus repeats the same thought in Matt.16:1-3.*)

Luke 12:57-59 (with Matt.5: 25-26): (57) And why, even from (among) yourselves, do you not judge what is right? [Be disposed peaceably towards your adversary (*Gk. antidikoi: often an opponent in a legal matter*) and without delay: Matt.5:25]. (58) For as you are going to a magistrate with your adversary, (why do you not) take pains on the way to settle with him (*Gk. apellachthai: to be free from*), lest [at any time: GHT 25:12] he force you before the judge, and the judge deliver you to the official, and the official throw you into prison? (59) I tell you, you will by no means emerge from there until you have paid the last lepton (*the smallest value coin in circulation in Jesus’ day: the true “widow’s mite” of Mark 12:42. Matt.5:26 has ‘kodranten’, a coin which was worth two leptons.*) [The storm of wrath is looming: carnal men will seek occasion to drag you into court and have you put in prison. When these times arrive, be guided by wisdom, and do not become resentful. Resentment only renders stronger the wrath of men. But there is a modicum of the sense of justice and of mercy in the vilest men in the earth. By taking care over how you act and what you say, and trusting in the guidance of the Holy Spirit, you may inspire this sense to grow. You may thus cause the wrath of men to praise the Lord.”

Jesus and His disciples went their way and came to Bethsaida where they taught (*Bethsaida is directly north of the Sea of Galilee and so north-east of Capernaum*). Aqu.113:19-24]

JESUS ON THE TRUTH ABOUT WEALTH, AND THE ANCIENT REASONS FOR THE FORMS OF THE LIVES OF MEN

(Aquarian Chapter 114)

As Jesus was teaching, a man stood up and said, “Rabboni, may I speak?” (2) Jesus said, “Speak what is in your heart.” Then the man spoke and said, (3) “Last night a storm on the Sea wrecked many fishing boats, and scores of men went down to their deaths: and now, their wives and children are in dire need. (4) What can be done to aid them in their distress?” (*It has to be presumed that the report of this tragedy was of a real event, with attendant detail, and confirmed by others who were present.*)

(5) Jesus answered, “A worthy plea. You men of Galilee, learn this: we may not bring these men to life again, but we can succour those who depended on them for their daily needs. (6) You who are stewards of the wealth of God, an opportunity has arrived. Unlock your vaults, bring out your hoarded gold, and bestow it with a lavish hand. (7) This wealth was laid aside for such a time as this. When it was not needed, it was yours to guard. (8) But it is no longer yours, for it now belongs to those who are in need, and if you do not give it you will incur upon your heads the wrath of God. (9) It is not a case of charity to give to those in need; it is but honesty – giving to men their own.”

(10) Then Jesus turned to Judas, one of the twelve, their treasurer, and said to him, (11) “Bring forth our treasure box: the money we have is no longer ours. Release every last coin to the task of

helping those in this distress.” (12) Now Judas was reluctant to give the whole of the money to those in want, and he discussed the matter with Peter, James, and John: (13) “See, I will retain a certain amount, and release the rest. Surely that is reasonable for us, seeing we are strangers to these people in want. We do not even know their names.” (14) But Peter countered: “Why, Judas, man, how can you dare to trifle with the strength of right? (15) The Lord has spoken truth. This wealth does not belong to us in the face of this distress. To refuse to yield it all up is to steal. (16) You need not fear: we will never come to want.” (17) Then Judas opened the treasure box and gave all the money that was in it. (18) And there was gold and silver, food, and clothing in abundance to meet the needs of the bereaved.

(19) A lawyer then asked, “Rabboni, if God rules all worlds, and everything in them, has He not brought about this storm? And is it therefore that He has slain these men? (20) Has He not brought this sore distress upon these people? Was this to punish them for crimes? (21) We remember when a group of earnest Jews from Galilee were once in Jerusalem at a feast, (22) and were slain within the very Temple court by Pontius Pilatus for crimes they were merely accused of, and their blood became (mixed with that of) their sacrifices. (23) Did God bring about this slaughter because these men were doubly vile? (24) Then we bring to mind the Siloam tower which graced the defence of Jerusalem, which seemingly without reason collapsed and fell to earth, killing eighteen men. (25) Were these men vile? Were they slain as punishment for some great crime?”

Luke 13: 1-5: There were some people there at that time relating to Him about the Galileans, whose blood Pilatus had mixed with (that of) their sacrifices. (2) Answering He said, “Do you regard it that these Galileans were worse sinners than all the other Galileans, because they suffered these things? (3) Nay, I tell you, but unless you repent, you will all likewise perish (*Gk. apoleisthe*). (4) Or those eighteen on whom the tower in Siloam (*today Birket-Silwan: this was located in the old City of David*) fell and killed them, do you regard them as debtors (to God) above all the other men living in Jerusalem? (*this tragic event is not recorded in the Old Testament*) (5) I tell you, nay, but unless you repent, you will all perish similarly.

(26) Jesus made response: “We cannot pay attention to a mere single span of life and make a true judgment of anything therein. (27) There is a law which must be recognised by men: results follow on from causes. (28) Men are not specks of dust floating within the air of one short life, and then disappear into nothingness. (29) Nay, men are undying parts of the eternal whole, who come and go, lo, many times into the air of earth, and of the great beyond, thereby unfolding their God-like selves. (30) A cause may be a part of one brief life; but its results may not manifest until a future life. (31) The cause of your results cannot be found within my life, nor the cause of my results be found in yours. (32) I cannot reap unless I sow, and I must indeed reap what I sow. (33) The law of all eternities is known to master minds.

(Considering the foregoing Aquarian account, and its prolonged continuation below, do we have an example of the words of Jesus having been veiled by Luke? – not for dishonourable or careless reasons, but for the judicious action of one who was under the instruction of Jesus Himself? i.e. that repeated earthly lives were not to be universally taught throughout the present Piscean Age since His Presence on earth, until near its conclusion preparatory to the onset of the Aquarian Age, soon to visit itself on this earth – at our own present stage of human history when its restored revelation would become essential? So argues persuasively the mystic Rudolf Steiner, concomitant with Jesus’ own idea expressed in John 16:12: “I have many things yet to say to you, but you cannot bear them now.” It is inconceivable to ascribe any form of base motive to Luke who, in editing Jesus’ words, juxtaposed His admonishment and warning to repent lest the people perish {vv3,5 are singularly absent from the Aquarian account}, with His references to the two

Jerusalem episodes, for the purpose of obscuring Jesus' mention of repeated incarnations.)

(34) "Whatever men do to other men, the judge and executioner will do to them. (35) We do not discern the execution of this law in action among the sons of men, (36) but we do observe the weak trampled on and slain by those deemed strong. (37) We note men with heads of wood seated in the chairs of state: (38) that they are kings and judges, senators and priests; while men with giant intellects scavenge about in the street. (39) We see that women with a mere trace of common sense, and lacking a whit of any other sense, are painted up and dressed as queens, (40) becoming ladies of the courts of puppet kings, all because they possess the form of beauty; while God's own daughters are their slaves, or serve as common labourers in the field.

(41) "The sense of justice cries out: this is a travesty on right. (42) So when men see no further than one small span of life, it is no wonder that they say, 'There is no God; or if there is a God, he is a tyrant and should die.' * (43) If you would judge correctly concerning human life, you must arise and stand upon the crest of time, and take note of the thoughts and deeds of men as they have come up through the ages past. (44) For men must know that they are not creatures made of clay, who turn back into clay and disappear. (45) Man is a part of the eternal whole. There was never a time when he was not; and a time will never come when man will cease to exist.

(46) "And now we look and behold: the men who now are slaves were once tyrants; the men who now are tyrants have been slaves. (47) The men who suffer now, once stood aloft and shrieked with a fiend's delight while others suffered at their hands. (48) Men are sick, and halt, and lame, because they once transgressed the laws of perfect life, and every law of God must be fulfilled. (49) A man may seem to escape the punishment that appears due for his misdeeds in this life; but every deed and word and thought has its own outlines and bounds – (50) it is cause for its own results. And if a wrong is committed, the doer of the wrong must make it right. (51) When all wrongs have been righted, then man will arise and be at one with God."

The futility of regarding the single life of a man as the only incarnation into materiality he will ever have is put into perspective by the words of Jesus to the apostles James [the brother of Jesus] and Peter in the **Secret Book of James: "Consider how long the world has existed before you, and how long it will last after you. Then you will discover that your life lasts but a single day, and your suffering but a single hour." [SBJ 3:9] To render judgments about the justice and fairness of God in relation to such deep issues as why the innocent suffer, but basing one's perceptions on the premise that each person lives but one life, is the same as driving a railway locomotive which comes off its track and onto the dirt, and cannot move forward further.*

This writer is reminded of the occasion of the stance of a group of recently deceased and outwardly respectable but very worldly women, described by the mystic Marilyn Hughes, who now find themselves in the world of spirit, having newly left their material lives. They regard themselves as normal 'good' people, and are unwilling to be lectured to by the spirit guide in front of them as to what their destiny should be. The spirit being is describing to them the holiness and justice of God, whereupon they remark, "If God is just and good, He wouldn't consign us to any sort of nether region, because we certainly don't deserve it." They receive the reply: "It isn't a question of what God is, but of what **you** are." This writer has much reason to thank God for having more than one opportunity himself, as for all men, to become worthy of heaven.*

**in her massive volume "Mysteries of the Redemption" (see p5).*

*Jesus advises Judas Thomas in the **Book of Thomas the Contender**: "Watch and pray that you do not find yourself back in the flesh, but rather that you rise up from the bondage of the bitterness of this life...for when you rise up from the sufferings and passions of the body, you will gain*

rest...and you will reign with the King, being joined with Him, and He with you, from now and for ever and ever.” [BTC 145:10-15]

THE PARABLE OF THE SOWER

Mark 4: 1-11 (with Matt.13: 1-11, Luke 8: 4-10a): [That same day, going out of the house Jesus sat beside the Sea: Matt.13:1] [stood: Aqu.115:1]. He again began to teach by the Sea, and a very large crowd [from every city: Luke 8:4] gathered around [pressed closely upon] Him, so He stepped into a boat [that was nearby] on the water [drew away a little from the shore] and sat there, all the people being on [stood on: Matt.13:2] the sea shore. (2) He spoke many things to them in parables. In His teaching He said to them, (3) “Hearken: [The Kingdom of heaven is like the sowing of seed: GHT 39:11]: a sower went out [into his field: Aqu.115:2] to sow [his seed: Luke 8:5], (4) and as he was sowing [liberally scattering the seed: Aqu.115:3], some (seed) fell by the wayside [on the hardened pathways that men had made], and [it was trodden down, and: Luke] [it was soon crushed beneath men’s feet, and: Aqu.115:4] the birds [of the air: Luke] came and devoured it. (5) Other (seed) fell on stony ground [on the rock: Luke 8:6] where there was not much soil, and immediately it sprang up because there was no depth to the soil [it grew and the blades soon appeared and promised much: Aqu.115:5], (6) but when the sun rose [in the heat of the noonday sun: Aqu.115:6] it was scorched and shrivelled [and died], having no root [moisture: Luke] [no source of nourishment]. (7) Other (seed) fell among thorns [and found no soil in which to grow, and it was lost: Aqu.115:7], and the thorns sprouted up and choked it, and it gave no fruit. (8) Yet other (seed) fell into good [rich and tender: Aqu.115:8] soil [prepared ready: GHT 39:13] and grew [rapidly] to bring forth fruit, increasing and yielding thirtyfold and sixtyfold and a hundredfold.” (Matt.13:8 and the Aquarian and Nazarene accounts have the order 100, 60, 30; Luke 8:8 only a 100fold.) (9) And He said, “He who has ears to hear, let him hear. [They who have hearts to understand may know: Aqu.115:9].”

(10) When He was alone, those around Him [in the boat: Aqu.115:10] with the twelve asked Him [Thomas asked Him] about the parables [“Why do you speak to them in parables?” Matt.13:10; “What might be (the meaning of) this parable?” Luke 8:9]. (11) He answered, “[My words, like every master’s words, are dual in their meaning. To you who know the language of the soul, my words possess meanings far too deep for other men to comprehend. The outward meaning is all the multitude can grasp: these words are food for them, but the inner thoughts are for you. Let everyone reach out and take the food he is ready to receive.” Aqu.115:11-14] [Because: Matt.13:11] To you the mystery [mysteries: Matt., Luke, GHT 40:1] of the Kingdom of God [the heavens: Matt.] has been given [to you to know: Matt.]; but to those outside, everything is in parables [but to them it has not been given: Matt.].

(Matt.13:12: see Matt.25:29 (p242) (paralleled by Mark 4:25 and Luke 8:18, 19:26) regarding the parable of the talents, which remark it extracts as an insertion in Matt.13.)

Matt.13: 13-15 (with Mark 4:12, Luke 8:10b): (13) “Therefore I speak to them in parables, because seeing they do not see [so that in seeing they may see but not perceive: Mark], and hearing they do not hear or understand [in hearing they may hear but not understand: Mark]. (14) In them is fulfilled the prophecy of Isaiah, which says: ‘In hearing you will hear, but by no means understand; and seeing you will see, but by no means perceive. (15) For the heart of this people has grown dull, with heavy ears have they heard, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and respond (Gk. *epistrepsosin*: turn around), and I should heal them [and they be forgiven: Mark] [be converted and healed].’ [Isa.6:9-10]”

(Matt.13:16-17: *see below, p216, in Aquarian Chapter 140, relating to the return of the seventy disciples.*)

Mark 4: 13-20 (with Matt.13: 18-23, Luke 8: 11-15): (13) He said to them, "Do you not grasp the meaning of this parable? How will you (be able to) understand any other (*Gk pasas: all*) parables? [Then He spoke so that everyone could hear: Aqu.115:15]. ["Hear therefore the parable of the sower: Matt.13:18] ["Now this is the parable: the seed is the word of God: Luke 8:11]. (14) The sower sows the word. (15) These are the ones by the wayside where the word is sown [Those by the wayside are those who hear: Luke 8:12] [Men hear my words but do not understand them: then the carnal self takes away the seed, and no sign of spirit life appears. This is the seed that fell onto the beaten pathways of men: Aqu.115:16-17] [who hear the word of the Kingdom, and do not understand it: GHT 40:8]: when they hear it, Satan [the devil: Luke] immediately comes and takes from them [out of their hearts: Luke] the word which was sown in them [lest they should believe and be saved: Luke]. [When anyone hears the word of the Kingdom and does not understand it, the evil one comes and snatches away what has been sown in his heart. This is the word sown by the wayside: Matt.13:19].

(16) "Then likewise the seed (*Gk. And these are the ones*) sown on stony ground [on the rock: Luke 8:13], who, when they hear the word [of life: Aqu.115:18], at once receive it with joy [fiery zeal. They seem to grasp the truth and promise well]. (17) But they have no root in themselves, and endure [believe: Luke] only a short time; then when affliction or persecution [a time of trial: Luke] arises on account of the word, they immediately stumble and fall (*Gk. skandalizontai*) [fall away: Luke (*Gk. aphistantai*)] [are offended: GHT 40:9] [Troubles and discouragements arrive: there is no depth of thought; their good intentions curl up and die. These are the seed that fell on stony ground: Aqu.115:19-20].

(18) "Others are the (seed) sown among the thorns: they hear the word [of truth and seem to value their worth: Aqu.115:21], (19) but the cares of the time and the deceitful lure of riches, and the desire for other things [pleasures of life: Luke 8:14] [love of pleasure, reputation, wealth, and fame, all fill the soil], these enter in and choke the word, and it becomes unfruitful [do not bear fruit to maturity: Luke] [The seed is deprived of nourishment and is lost. This is the seed that fell among the thistles and thorns: Aqu.115:21-22].

(20) "But those (*Gk. And those are the ones*) that were sown into the good soil, who hear the word and welcome it [understand it: Matt.13:23, GHT 40:11] [who out of a worthy and good heart, having heard the word, keep it, and bear fruit with patience: Luke 8:15], they bear fruit thirtyfold and sixtyfold and a hundredfold (*Matt.13:23 has the order 100, 60, 30*)." [But others hear the words of truth and understand them well. They sink down deeply into their souls: they live holy lives and the whole world is blessed. This is the seed that fell into fertile soil that brought forth plentifully. You men of Galilee, take heed how you hear, and how you cultivate your fields. For if you slight the offers of this day, the sower may not visit you again in this Age, nor even in the Age to come." Aqu.115:23-25] *These things I declare to you of the inner circle, but those outside in parables. Let them hear who have ears to hear.* [GHT 40:12]

PARABLES OF THE KINGDOM OF THE HEAVENS

Matt.13: 24-30: (24) He set before them another parable, saying, "The Kingdom of the heavens is like a man sowing good seed in his field. (25) But [in the night: GHT 39:7] while the men [he: Aqu.115:28, GHT] slept, his enemy [an evil one] came and sowed tares among the wheat and left. (*Tares are bearded darnel, a rye-grass which resembles wheat until the ears appear {of a black hue}, when it then betrays its true species.*) The soil was good, so the wheat and darnel

grew together. [Aqu.115:29] (26) When the wheat sprouted and brought forth grain, the tares also appeared. (27) So the servants of the householder [found the owner of the field] said to him, 'Lord, did you not sow good seed in your field? Why then does it have tares?' (28) He said to them, 'An enemy [Some evil one: Aqu.115:31] has done this.' So the servants said, 'Do you want us to go and gather them [pull up the tares by the roots and burn them in the fire? Aqu.115:32]?' (29) He said, '[Nay, that would not be well; the wheat and tares grow close together: Aqu.115:33] Nay, lest in gathering the tares you should uproot [destroy] the wheat with them. (30) Leave them both to grow together until the harvest: and at harvest-time I will tell the reapers, "First gather up the tares and bind them in bundles to burn them [and enrich the soil: GHT 39:10] [for at harvest-time the weeds will be conspicuous: GT 57], but gather together the wheat into my barn." ' ' "

Matt.13:36-43: [When He had finished speaking this parable He left the boat and...: Aqu.115:36] (36) Then He sent away the crowds and went into the house [with His disciples]. His disciples came up to Him saying, "Explain to us the parable of the tares of the field." [The followers of Christ were in the home of Philip, and Peter said to Jesus, "Lord, will you explain to us the meanings of the parables you spoke today, and especially the parable of the wheat and tares?" Jesus replied, "The Kingdom of God is dual: it has an outer and an inner form. As seen in the eyes of men, it is composed of men, those who confess the Name of Christ. For different reasons, not a small number of men throng this outer Kingdom of our God. But the inner Kingdom is the kingdom of the soul, the kingdom of the pure in heart.

"I may well explain the outer Kingdom in parables. Consider: I have seen you cast a great net into the Sea, and when you hauled it in, it was full of every kind of fish – some good, some bad, some big, some small. And I have seen you save the good and throw away the bad. The net is this outer kingdom, and every kind of man is caught. But in the day of sorting, the bad will be cast away and the good kept: Aqu.116:1-8].

(37) He answered and said, "[Hear then the parable of the wheat and tares: Aqu.116:9]. The one sowing the good seed is the Son of Man; (38) the field is the world; the good seed, these are the sons [children: GHT 40:6] of the Kingdom [children of the light: Aqu.116:10], and the tares are the sons of the evil one [children of the dark]. (39) The enemy sowing them is the devil [the carnal self]. The [day of] harvest is the completion of the Age, and the reapers are angels [the messengers of God. Every man will be visited with the day of reckoning: Aqu.116:10-11]. (40) As the tares are therefore gathered up and consumed in fire, so it will be at the completion of the Age. (41) The Son of Man will send forth His angels, and they will gather out of His Kingdom all things which lead to sin, and those whose deeds are lawless, (42) and they will cast them into the furnace of fire [and they who will not be purified shall be utterly consumed: GHT 40:7]. There will be wailing and the gnashing of teeth. (43) Then the righteous will shine like the sun in the Kingdom of their Father [of the soul: Aqu.116:12] [of the highest heavens]. He who has ears to hear, let him hear.

Philip asked Jesus, "Must men and women suffer in flames who have not found the true way of life?" Jesus answered, "The fire purifies. The smelter throws into the fire the ores that contain all kinds of dross. The useless metal seems to be consumed, but not one grain of gold is lost. There is no man that is completely devoid of gold that cannot be destroyed. What is evil in a man is consumed in the fire, but the gold remains. [Aqu.116:13-16] (Though the true nature and purpose of the fire of judgment is omitted here in Matthew's Gospel, the apostle Paul includes it in his epistle to the Corinthians in 1Cor.3:12-15.)

Mark 4:26-29: He said, "The Kingdom of God is like a man who might scatter seed on the ground (27) and should sleep and rise night and day, and the seed sprouts and grows, (but) he

does not know how. (28) The earth produces fruit of itself, first the blade, then the ear, then the full grain in the ear. (29) But when the grain is ripe, he at once thrusts in the sickle, because the harvest has come.”

“The inner kingdom of the soul I may also explain in parables. The Son of Man goes forth and scatters seeds of truth. God waters the soil thoroughly. The seeds show signs of life and grow: first the blade, then the stalk, then the ear, and then the full wheat in the ear. The time for harvest arrives, and the reapers bear the ripened sheaves into the garner of the Lord.” [Aqu.116:17-19]

Matt.13: 31-32 (with Mark 4:30-32)*: [Jesus was again sitting under the fig tree, and His disciples gathered around Him, and then a multitude of people assembled to hear Him: GHT 39:1] (31) He set before them another parable, saying, “[With what can we compare the Kingdom of God, or what parable shall we employ for it? Mark 4:30] The Kingdom of the heavens is like a grain of mustard, which a man took and sowed in his field. [in fertile soil. A thousand of these seeds would scarcely weigh a shekel: Aqu.116:20-21] (a shekel in Jesus’ time was typically a silver coin weighing around 12 grams.) (32) It is the smallest of seeds [on earth: Mark 4:31], but when it is grown it is the greatest of herbs, and [after years of growth: Aqu.116:22] becomes a tree [and puts forth large branches: Mark 4:32] [and shooting downwards into the earth takes root and grows upwards until the field is covered by the tree: GHT 39:2], so that the birds of the air come and roost in its branches [under its shade: Mark] [in its leafy bowers, and men {creatures of the earth} find refuge from sun and storm under its sheltering boughs].

**Luke also provides a parallel rendition of this parable (Luke 13:18-19). This is found in Aquarian Chapter 140 below, p217.*

Matt.13:33 (with Luke 13:20-21*): He told them another parable: “[Again the truth: Aqu.116:23] The Kingdom of the heavens is like [incorruptible: GHT 39:5] leaven, [the spirit of the Kingdom of the soul is like a ball of leaven:] which a woman took and hid in three measures of flour (commonly about 9 gallons in volume), till [in a short time] the whole was leavened [and she made large loaves of bread: GT 96(94)] [and being baked by fire becomes one loaf. Or again, to one who takes a measure of pure wine and pours it into two or four measures of water, until the whole becomes the fruit of the vine].”

**Regarding Luke’s parallel rendition, see the pertinent note after Luke 13:10-19 in Aquarian Chapter 140 below, p217.*

GT 97(95): “The Kingdom of the Father is like a woman who was carrying a jar full of flour. While she was walking on a road far from home the handle of the jar broke and the flour spilled out on the road behind her. She was unaware of it: she had not noticed any problem. When she reached her house, she put the jar down and found that it was empty.

GT 98(96): “The Kingdom of the Father is like someone who wanted to kill a powerful man. In his house he drew his sword and thrust it into a wall to see whether his hand would go through. Then he killed the powerful man.

GHT 39:6: “Again, the Kingdom is like a city built four-square on the top of a high hill, and established on a rock, surrounded by a strong wall, secure with its towers and gates, which lie to the north, to the south, to the east, and to the west. Such a city will not fall, neither can it be hidden, and its gates are open to all, who, possessing the keys, will enter therein.

Matt.13:44: “The Kingdom of the heavens [of the soul: Aqu.116:24] is like [a great: GHT 39:3] treasure hidden in a field, which a man finds and covers up: in his joy he [immediately] goes and sells everything he has and buys that field [knowing how great the wealth will be which comes from it].

GT 109(107): “The Kingdom is like a man who had treasure of money buried in his field but did not know about it. When he died he left the field to his son. The son did not know about the treasure either, and sold the field. The buyer ploughed the field and found the treasure, and began to lend the money at interest to whomever he pleased.

Matt.13: 45-46: “Again, the Kingdom of the heavens is like a merchant searching for fine pearls, (46) who on finding one pearl of great value, went and sold all that he had and bought it [knowing how many more times it was worth than the price he paid for it: GHT 39:4].

The Gospel of Thomas has a similar parable which draws elements from both of those in v44 and vv45-46: “The wise man is like a fisherman who cast a net into the sea, and drew it up from the sea filled with small fish. Among them the wise fisherman found a fine big fish. So without hesitation he threw all the small fish back into the sea and kept the big fish. Whoever has ears to hear, let him hear.” [GT 8]

Matt.13: 47-50: “Again, the Kingdom of the heavens is like a net cast into the sea, gathering fish of every kind, (48) which, when full, men brought ashore and sat down to collect the good into vessels, but threw away the bad. (49) So it will be at the close of the age. The angels will go forth and separate the evil from the righteous, (50) and throw them into the furnace of fire. There, men will wail and gnash their teeth.”

Matt.13: 51-53a: Jesus said to them, “Have you understood all these things?” They said to Him, “Yes, Lord.” (52) He said to them, “Therefore every scribe who has been made a disciple for the Kingdom of the heavens is like a householder who brings out of his treasure what is new and what is old.” (53) When Jesus had finished these parables, He departed. (*Matthew continues his own narrative with verse 53b at Aqu.121:6 below, p168.*) *When Jesus had spoken these parables He went alone into a mountain pass nearby to pray. [Aqu.116:25]*

Matt.13:34-35 (with Mark 4:33-34): These things Jesus spoke to the people in parables [With many such parables He spoke the word to them, as they were able to hear: Mark 4:33]; and He said nothing to them without a parable [but privately to His own disciples He explained everything: Mark 4:34.] (35) so that what was spoken by the prophet (*Asaphi*) was fulfilled: “I will open my mouth in parables: I will utter things hidden since the foundation of the world.” [*Ps.78:2, the latter part of which is expressed in the Psalm as “dark sayings from of old.”*]

THE BEHEADING OF JOHN THE BAPTIST

A royal feast was held in the fortified Machaerus, east of the Bitter Sea (Dead Sea: this is where John the Baptist was imprisoned: see Aquarian Chapter 85 above, p104-5). Herod the tetrarch and his wife Herodias and her daughter Salome, together with all the men and women of the royal court, were there. By the time the feast was finished the courtiers and guests were drunk with wine, dancing and leaping about like children. [Aqu.117:1-3]

Mark 6:17-29 (with Matt.14:3-12): *N.B. these two passages in Mark and Matthew are retrospective in their respective accounts: qv. the verses which precede them in each.* (17) Herod had himself sent for and seized John, and bound him in prison on account of Herodias, the wife of his brother Philip, because he had married her. (18) For John had said to Herod, “It is not lawful for you to have the wife of your brother.” [Though he wanted to kill him, he feared the people, because they held him to be a prophet: Matt.14:5]. (19) Herodias had a grudge against him and wanted to kill him, but she could not, (20) as Herod feared John and kept him safe, knowing him to be a just and holy man: when he heard him he was in great discomfort, yet he listened to him gladly.

(21) But an opportune day came when Herod gave a banquet supper on his birthday for his

courtiers and officials and the leading men of Galilee. (22) For when [Salome: Aqu.117:4] the daughter of Herodias came in and danced [among the company: Matt.14:6], she pleased Herod and those reclining with him [The beauty of her form, her grace and winsome manner entranced the numb-headed Herod who himself was half drunk. He called the maiden to his side and said to her, "Salome, you have won my heart. You may ask...: Aqu.117:4-5]. And the king said to the girl, "Ask me whatever you wish, and I will grant it." (23) He swore to her [with an oath: Matt.14:7], "Whatever you ask from me I will give you, up to half of my kingdom." (24) She went out [The maiden ran out in childish glee to her mother and told her what the ruler had said: Aqu.117:6] and said to her mother, "What shall I ask for?" She replied, "[Go back and say: Aqu.117:7] The head of John the baptiser." (25) Immediately hastening back to the king, she asked, "I want you to give me at once the head of John the Baptist on a platter." (26) The king became deeply grieved because of his oaths and his reclining guests, and was loth to reject her (demand; but was bound by his pledge) [and he commanded it to be carried out: Matt.14:9]. (27) He straightaway sent an executioner and gave the order to bring his head ["Go to the tower and tell the keeper that by my authority you have come to execute the prisoner known as John." Aqu.117:9]. He went out and beheaded him in the prison, (28) and brought in his head [the lifeless head of John: Aqu.117:10] on a platter and gave it [Herod offered it] to the girl [in the presence of the guests]; and the girl gave it to her mother. [The maiden reacted with aloofness; in her innocence she was outraged when she saw the bloody gift, and she refused to touch it. Her mother, steeped and inured as she was in her criminal mind, took the head and held it up before the guests, declaring, "This is the fate of every man who dares to scorn or criticise the actions of the one who reigns over you." The drunken rabble gazed upon the gruesome sight with fiendish joy. The head was taken back to the tower. The body was given to holy men who had been friends of John. They placed it in a burial casket and carried it away: Aqu.117:11-15]. (29) When his disciples heard about it, they came and took his body, and laid it in a tomb [buried it. And they went and told Jesus: Matt.14:12]. [They bore the casket to the Jordan river, which they crossed at the ford where John had first preached the word: and they carried it through the passes of the Judean hills. They reached the sacred grounds near Hebron (south-west of Jerusalem), where the bodies of the parents of John the harbinger lay in their tombs. There they buried it, then went their way. When the news reached Galilee that John was dead, the people assembled to sing the sonnets of the dead: Aqu.117:16-20].

THE IMPLICATIONS OF FOLLOWING JESUS

Matt.8: 18-22 (with Luke 9: 57-61): (18) On seeing a crowd of people around Him, He gave orders to go over to the other side. [Jesus and the masters from the other lands and the twelve took a boat to cross the Sea of Galilee: Aqu.117:21]. (19) As they prepared to go on their way: Luke 9:57*) a scribe [a faithful friend of John, stood by the Sea and called to Jesus, "Rabboni, let me follow you where you are going." Aqu.117:22] came up and said to Him, "Teacher, I will follow you wherever you go." (20) Jesus gave response: ["You seek a safe retreat from evil men. There is no safety for your life with me; for evil men will take my life as they have taken the life of John: Aqu.117:23-24]. "Foxes have holes [safe retreats: Aqu.117:25], and birds of the air have nests [among hidden rocks], but the Son of Man has nowhere He may lay His head [and rest secure]." (21) Another of the disciples [an apostle: Aqu.117:26] said to Him, "Lord, let me first go and bury my father [let me tarry here for a while, so that I might take my father who is dead and lay him in a tomb]." (22) But Jesus replied, "Follow me, and leave the dead to bury their own dead [take care of their own who die; the living are concerned about those who live.

Come, follow me: Aqu.117:27: [so for you, go and proclaim the Kingdom of God." Another said, "I will follow you, Lord, but first let me say farewell to those in my home." Jesus said to him, "No one who puts his hand to the plough and looks back at things behind him is fit for the Kingdom of God." Luke 9:60-61]

**understood from the sequence of the narrative: Gk. poreuomenon auton en tei hodoi: 'as they went on the way'.*

JESUS CALMS A STORM

Mark 4:35-41 (with Matt.8: 23-27, Luke 8: 22-25): (35) On that day, when evening had come, He said to them, "Let us go across to the other side [of the lake: Luke 8:22: *i.e. the Sea of Galilee*]." (36) And leaving the crowd, they took Him in the ship with them [as He embarked in the boat His disciples followed Him: Matt.8:23], and other boats accompanied Him [*three boats set sail, and Jesus was in the foremost boat: Aqu.117:28*] [as they sailed He fell asleep: Luke 8:23]. (37) And a great wind storm arose [on the lake: Luke] [*the boats were tossed about like toys: Aqu.117:29*], and waves poured into the boat, so that the boat was already becoming deluged [and were in danger: Luke] [*the hardy boatmen were frightened lest all be lost. Thomas found the Master fast asleep: Aqu.117:30-31*]. (38) But He was in the stern, asleep on the pillow. They [*Thomas: Aqu.117:32*] roused Him and said to Him, "Teacher, does it not matter to you that we are perishing?" ["Lord, Save us! {"Master! Luke 8:24} We are perishing." Matt.8:25] ["See this storm! Have you no care for us? All the boats are beginning to sink!"]]" (39) He awoke [and said to them, "Why are you fearful, you men of little faith?" Matt.8:26], [*and He stood and raised His hand: Aqu.117:33*] and rebuked the wind [and raging waves: Luke] [*He talked to the spirits of the winds and the waves in the same way a man talks to men*], and said to the sea, "Be quiet! Be still!" And the wind dropped and there was a great calm. [*Lo, the winds blew not; and the waves came tremblingly and kissed His feet: Aqu.117:34*]. (40) He said to them, "Why are you so fearful? How is it you have no faith? ["Where is your faith? Luke 8:25]" ["You men of faith, where is your faith? For you can speak, and wind and wave will hear and obey." Aqu.117:35] (41) And they were greatly awed, and said to one another, "Who is this man, that [commands: Luke] both the wind and the sea [and they: Luke] obey Him [*His voice: Aqu.117:36*]?"

THE GADARENE DEMONIAK

Mark 5: 1-20 (with Matt.8: 28-34, Luke 8:26-39): [*The morning came, and: Aqu.118:1*]
They arrived at the other side of the Sea, in the district of the Gerasenes (*Gk. spelling*) [which is opposite Galilee: Luke 8:26].

(The Gk. of Mark and Luke is Gerasenes; but Matthew has Gadarenes. The King James is totally inconsistent, translating the Greek as Gadarenes in Mark and Luke, but Gergesenes in Matthew. The Aquarian in 118:1 renders the location Gerasene along with Mark and Luke.

Gerasene was on the east side of the Sea of Galilee, its principle settlement being Gerasa or Gergesa (nowadays Khersa or Kursi), almost on Galilee's shore. {This Gerasa is not to be confused with another town of the same name which was situated further south towards the Dead Sea.} The district of Gadarene was south of Gerasene and contiguous to it, its principle city Gadara (today, Umm Qais) being some 13 miles distant from Gerasa/Gergesa. Over time Gadarene probably absorbed its northern neighbour, which would accommodate the Apostles' different choices of locale. Both districts fit the narrative of the ensuing episode, at least loosely.)

(2) As He (Jesus) was stepping out of the boat, a man from the tombs [city: Luke 8:27], with an unclean spirit, [who had demons: Luke] immediately confronted Him [two demoniacs emerging from the tombs confronted him, extremely fierce, so that none could pass that way: Matt.8:28]. [For a long time he had worn no clothes, and he did not stay in a house but among the tombs: Luke].

(The original Aquarian account is stated in 118:2 to have taken place in "Gadara, chief city of the Peracans", also involving one possessed man, not two. Since "Peracans" {along with "Geracenes" in v1} are mis-spellings, Peraeans being the correct spelling in v2, and noting that there was a further settlement called Gedora in Peraea (this area south of the Decapolis), confusion is certainly afoot, since Gedora was also known as Gadara. This convolution has to be put down to Levi's text being garbled in some fashion. The important factor is that Gedora/Gadara in Peraea was far too remote from Galilee to render the Aquarian account correct, and the episode took place in around Gerasene/Gadarene.)

They went to Gadara, chief city of the Peraeans (*should be Gadarenes in Galilee: see above notes*), and settled here for some days and taught. Legends hold that Gadara is sacred to the dead, and all the hills around are known as holy ground. These are the burial grounds for all the regions round about: the hills are full of tombs, and many of the dead from Galilee are entombed here. Now, spirits of the recently deceased that cannot rise to higher planes remain about the tombs that enclose the flesh and bones of what were their mortal homes. They sometimes take possession of the living, whom they torment in a hundred ways. All through the district of Gadara were obsessed men, and there was no one strong enough to bring them relief. (*This points up the question of whether demonic entities or deceased human beings, or both, obsess and possess the living*).

So that they might encounter these hidden antagonists and learn how to dispossess these evil beings, the Master took the masters from the other lands and the twelve into the tombs. And as they neared the gates they met just such an obsessed man. A legion of unclean spirits was in this man, and they had made him strong: Aqu.118:2-9].

(3) This man had his dwelling among the tombs, and no one could any longer bind him, (even) with a chain. (4) He had often been bound with fetters and chains, only for the [stoutest: Aqu.118:10] chains and the fetters to be wrenched apart: no one was able to subdue him. [For it (the unclean spirit) had seized him numerous times: he was kept under guard and bound with chains and fetters; but he tore apart the bonds and was driven by the demon into the desert areas: Luke 8:29]. (5) Night and day among the tombs and in hilly areas he was continually crying out, and gashing himself with stones. Now, unclean spirits cannot go about in light; they revel in the dark. When Jesus came He brought the light of life, and all the evil spirits were disturbed. [Aqu.118:11-12] (6) When he saw Jesus from afar he ran (towards Him) and worshipped Him [fell prostrate before Him: Luke 8:28], (7) and [the leader of the legion: Aqu.118:13] crying out with a loud voice, said, "What (business is there between) me [us: Matt.8:29] and thee, Jesus [thou Jesus, thou Emmanuel], Son of the most high God? [Have you come here to torment us before the time? Matt.] I adjure thee by God, that thou torment me not!" (8) For He said to him [commanded the unclean spirit: Luke 8:29], "Come out, thou unclean spirit, out of the man!" (9) Jesus questioned him, "What is your name?" He replied, "My name is Legion, for we are many." [for many demons had entered him: Luke 8:30] ["What is your number and your name?" The evil spirit said, "Our name is Legion, and our number is the number of the beast (*which is 666*): Aqu.118:14-15]. (10) And he [they: Luke 8:31] begged Him importunately not to expel them out of the district [not to order them to depart into the abyss: Luke]. Jesus spoke: and with a voice that shook the very hills, He gave command: "Come forth! Possess this man no more!" Now, all

the hills were occupied by unclean animals that fed and carried the plague which they spread among the people of that area. [Aqu.118:16-17] (11) Now a great herd of swine was feeding near the hills [some distance away from them: Matt.8:30], (12) and they [the demons: Matt.8:31] begged Him, “[If you cast us out: Matt.] Send us to the swine, that we may enter them.” [begged that they might not be driven out without a home to inhabit, the Master directed, “Go forth and take possession of the unclean quadrupeds.” Aqu.118:18-19] (13) So He gave them leave. The unclean spirits [they, and all the evil spirits among the tombs: Aqu.118:20] emerged and entered the swine [took possession of the breeders of the plague]. And the herd, numbering about two thousand, [wild with rage: Aqu.118:21] rushed headlong down the steep bank into the Sea [lake: Luke 8:33], and were drowned (*Gk. epnigonto: choked*) [perished in the waters: Matt.8:32]. And the land was freed from the contagion, and the unclean spirits came no more. [Aqu.118:22]

(14) [When: Luke 8:34] They who fed them [saw what happened they: Luke] [saw the mighty works that Jesus did, they were alarmed. They said, “If He can free the country of the plague, and drive out unclean spirits, He is a man of such transcendent power that He can also devastate our land at will: Aqu.118:23-24] fled, and related it in the city and the countryside. People then came to see what it was that had happened. (15) They [all the city: Matt.8:34] came to Jesus, and saw the demoniac [from whom the demons had gone: Luke 8:35] sitting there [at the feet of Jesus: Luke] clothed and in his right mind, the same man who had had the legion. And they were afraid. (16) Those who had seen it described what had happened to the demoniac [demoniacs: Matt.8:33] [how the demon-possessed man had been healed: Luke 8:36], and about the swine. (17) They [all the people of the surrounding district of the Gerasenes: Luke 8:37] proceeded to beg Jesus to leave their neighbourhood [that He would not remain in Gadara: Aqu.118:25], [for they were seized with great fear. So He got into the boat {with the other masters and the twelve: Aqu.118:26} and returned: Luke]. (18) As Jesus was getting into the boat, the man who had been possessed by demons [rescued from the unclean legion stood upon the shore and: Aqu.118:27] implored Him that he might stay [go] with Him. (19) But He did not allow him, and said to him, “[It is not well: Aqu.118:28]: Go home to your kin and tell them what [great things: Luke 8:39] the Lord has done for you, and (how He) has had mercy on you.” [tell the news that men may know what man can do when he is tuned with God.” Aqu.118:29] (20) And he went away and began to proclaim throughout [all the city: Luke] the Decapolis (*the large area of Palestine east and south of the Sea of Galilee, containing the ten principle cities which included Gerasa and Gadara*) what Jesus had done for him. And everyone marvelled. The followers of Christ sailed away and returned across the Sea to Capernaum. [Aqu.118:30]

JESUS BACK IN CAPERNAUM: AT HIS DISCIPLE MATTHEW’S FEAST

Mark 5: 21 (with Matt.9:1, Luke 8:40): [And getting into a boat: Matt.] when Jesus had crossed over again in the boat to the other side [returned: Luke], a great crowd gathered around Him beside the Sea [welcomed Him, for they were all waiting for Him: Luke].

(In normal English Gospels, these three isolated verses are related to different events which follow, instead of serving as the conclusion to what went before: healing the daughter of Jairus {Mark, Luke}, or a paralytic {Matthew}. In Matthew’s case, the healing of a paralytic {Matt.9:2-8} had occurred even before the start of Jesus’ second year of ministry: see Aqu.90:16ff above, p112-3; though that, too, was in Capernaum, where a large part of His work was performed.)

[The news soon spread through the land that Jesus was at home, and the people came in throngs to welcome Him: Aqu.119:1].

Mark 2: 15-20 (with Matt.9: 10-15, Luke 5: 29-35): [Levi [Matthew, one of the twelve and a man of wealth, whose home was in Capernaum: Aqu.119:2] made Him a great feast in his house: Luke 5:29 (*Luke is the only one who identifies Matthew*)] [and Jesus and the masters from the other lands and the rest of the twelve, and people of all shades of thought, were guests]. (15) As Jesus was at table in his house, many tax collectors and sinners [and others: Luke] were at table with Jesus and His disciples, for there were many, and they followed Him. (16) When the scribes and the Pharisees saw that He was eating with sinners [*those of ill repute: Aqu.119:3*] and tax collectors, they [murmured against His disciples and: Luke 5:30] said to His disciples, "How is it He [your teacher: Matt.9:11] [*“Why do you: GHT 16:2*] eats with tax collectors and sinners?” [*“Shameful! Here is a man who claims to be a man of God, who associates with tax-collectors and courtesans, and with the common herd. Shameful indeed!” Aqu.119:4*] (17) When Jesus heard this [*knew their thoughts: Aqu.119:5*] He said to them, "Those who are in good health [*cannot be healed; the pure*] have no need of a physician, but those who are sick [Go and learn what this means: 'I desire mercy and not sacrifice.' Matt.9:13: *Jesus was echoing Hos.6:6*]: I have not come to call righteous men but sinners to repentance." [*Those who love justice and do right need not repent.*" Aqu.119:7]

(18) Now the disciples of John and the Pharisees were fasting [*A group of John's disciples who had heard that John was dead were wearing badges of the dead. They were fasting and praying in their hearts, which, when the Pharisees noted it: Aqu.119:8-9*]; and they [the disciples of John: Matt.9:14] came to Him and said, "Why do the disciples of John and the disciples of the Pharisees [*we and the Pharisees: Matt.*] fast [and often: Matt.] [and utter prayers: Luke 5:33], yet your disciples do not fast? [*yet yours eat and drink? Luke*]" (19) Jesus replied to them, "Lo, you are the masters of the law: you ought to know. Perhaps you will share your knowledge with the men here. What are the benefits from fasts?" The Pharisees were mute and offered no answer. Jesus continued: "The vital force of men depends on food and drink. Is spirit life stronger for the want of vital force? Is sainthood attained by self-imposed starving? A glutton is a sinner in the sight of God, and he does not make himself a saint by becoming weak in fasting, being unfitted for the heavy tasks of life by scorning to make use of God's own means of strength. [Aqu.119:11-15]

"Can [you make: Luke 5:34] the friends of the bridegroom (*Gk. sons of the bridechamber*) fast [mourn: Matt.9:15] while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. (20) But the days will come when the bridegroom is taken away from them, and at that time they will fast."

"Yes, John is dead, and his devoted followers are fasting out of grief. Their love for him compels them to show respect, for they have accepted the thought, as they have been taught, that it is sin to treat lightly the memory of the dead. To them it is a sin, so it is well they should fast. When men defy their consciences and pay them no heed, the heart is grieved and they become unfitted for the work of life, and this way they sin. The conscience may be taught: one man may do in his conscience what another cannot do. What is a sin for me to do may not be sin for you to do. What determines sin is the place you occupy upon the way of life. There is no changeless law of good; for good and evil are both judged by other things. One man may fast and be blessed in the deep sincerity of his heart. Another may fast and in the faithlessness of such an imposed task is cursed. You cannot make a bed to fit the form of every man. If you make a bed to fit your own form you do well. Why should those who follow me resort to fasting, or to anything else that would impair their strength, which they need to serve their fellow man? The time will come when God will allow you to have your way, and you will do to me what Herod did to John. And in the awfulness of that sad hour these men will fast. Let those who have ears to hear, hear; let those who have hearts to feel, understand." [Aqu.119:16-29]

NICODEMUS AT MATTHEW'S FEAST

Nicodemus, who came to Jesus during the night to learn the way of life, was one of the guests. Standing forth, he said, "Rabboni, it is true that Jewish laws and Jewish practices do not agree. The priesthood needs to be reformed. The rulers need to become more merciful and kind; those who are lawyers should become more just; the common people should not have to bear such burdens. Could we not gain these reforms without destroying the services of the Jews? Could you not harmonise your mighty work with that of Pharisee and scribe? Is there no way for the priesthood to be a benefit to your divine philosophy?" [Aqu.120:1-5]

Mark 2: 21 (with Matt.9: 16, Luke 5:36): [He told them a parable: Luke]: "No one [tears a patch from a new garment and: Luke] sews a piece of unshrunk (*Gk. agnaphou*) cloth on an old garment; otherwise the new patch will weaken the old garment, and a worse tear will result [the new will tear (away from the old), and the new patch will not match the old: Luke].

[Jesus replied, ... "Men do not mend a worn out garment with a piece of unworn cloth which cannot yield to suit the fabric which has become weak with age; if so a greater rent results: Aqu.120:6a, 7]

Mark 2: 22 (with Matt.9: 17, Luke 5: 37-39): "And no one puts new wine into old wineskins; otherwise the wine will burst the wineskins, and the wine will be lost [spilled: Matt., Luke], and also the skins. Instead, new wine is put into fresh wineskins [and both are preserved: Matt.] [And no one having drunk old wine desires new: for he says, "The old is good (*or 'better'*)' ." Luke 5:39] ["You cannot put new wine in ancient skins. For when it purifies itself, it expands; the ancient bottles cannot bear the strain: they burst and all the wine is lost...Old wine may be preserved in ancient skins; but new wine calls for new bottles. This truth of spirit which I bring is to this new generation, and if we put it in the skins of ancient Jewish forms, lo, it will be lost. It must expand; the ancient bottles cannot yield and they would burst. Behold the Kingdom of the Christ! It is as old as God Himself, yet it is as new as the morning sun: it only can contain the truth of God." Aqu.120:6b, 8-11] ["But the time will come when the new will wax old, and then the new shall be desired. For as one changes old garments for new, so they change the body of death for the body of life, and that which has gone for that which is to come." GHT 16:10]

JESUS LEAVES THE FEAST AND HEALS A HAEMORRHAGING WOMAN AND THE DAUGHTER OF JAIRUS

Mark 5: 22-43 (with Matt.9: 18-26, Luke 8: 41-56): [As He was speaking: Aqu.120:12] (22) Then one of the rulers of the synagogue by the name of Jairus, came, and seeing Him fell at His feet [paid homage to Him: Matt.9:18] (23) and implored Him [to come to his house, for he had an only daughter, about twelve years of age, and she was dying: Luke 8:41-42], saying, "My little daughter is on the point of death [has just died: Matt.]. (I beseech you to) come and lay your hands on her so that she may be healed and live." ["My Master, hear my prayer! My child is very sick, and I fear she will die. But this I know, that if you will but come and speak the word, my child will live." Aqu.120:13] (24) He [did not tarry, but: Aqu.120:15] went with him [rose and followed him, with His disciples: Matt.9:19]. A great crowd of people followed and pressed around Him.

(25) [As they were going: Aqu.120:16] there was a woman who had had a haemorrhage of blood for twelve years, (26) and suffered much under many physicians, and had spent all she had [on them, and could not be healed by any of them: Luke 8:43], with no improvement, but rather having grown worse [had been a subject of experiments of physicians near and far, and who had

all said, "She cannot survive." (27) Hearing the reports about Jesus, she [rose from her bed, and rushed out in the street where Jesus was passing] came up behind Him in the crowd and touched [the fringe of: Matt.9:20, Luke 8:44] His garment. (28) For she said [in herself: Matt.9:21], "If I can touch even His garments I [know I: Aqu.120:17] shall be healed." (29) The flow of blood immediately dried up: and she knew in her body that she was cured of her affliction. (30) Jesus, perceiving in Himself that [healing: Aqu.120:19] power had gone from Him, immediately turned around in the crowd and said [sought an answer from them], "Who touched my garments?" [When everyone denied it: Luke 8:45] (31) His disciples [Peter and those with him: Luke, Aqu.120:21] said to Him, "[Master: Luke] You see the crowd pressing around [and jostling: Luke] you, and you say, 'Who touched me?' " ["No one knows: a score of people may have touched your coat."] [But Jesus said, "Someone [who has faith with healing thought: Aqu.120:22] touched me, for I know that [healing] power has gone out of me." Luke 8:46] (32) He looked around to see who had done it. (33) The woman, knowing what had been done to her [seeing that she was not concealed: Luke 8:47] [realising that what she did was known: Aqu.120:23], came [trembling: Luke] [fearing and trembling: GHT 22:5] and fell down before Him, and told Him the whole truth [declared before all the people the reason she had touched Him, and how she had been cured immediately: Luke]. (34) He said to her, "[Be of good cheer: Matt.9:22] Daughter, your faith has healed you [made you whole: Aqu.120:24]: go [on your way] in peace and be whole from your affliction." [The woman was healed from that same hour: Matt.].

(35) While He was still speaking, people [a man: Luke 8:49] [servant: Aqu.120:25] came from (the house of) the ruler [Jairus] and said, "[Jairus, my master, do not trouble the Lord to come], Your daughter has died. Why trouble the Teacher any further?" (36) But overhearing what they said, Jesus said to the ruler of the synagogue, "[Jairus, man of faith: Aqu.120:26], Do not have fear [do not allow your faith to waver in this trying hour]; only believe [and she shall be healed: Luke]." [What is it this servant has said? 'The child is dead'? Lo, what is death? Is it not the passing of the soul out of its house of flesh? Man is master of the soul and of its house (which is why it is not Jesus' enemies who put Him to death at His crucifixion, but He Himself who chose when to vacate His flesh body). When man has risen up above from doubt and fear, lo, he can cleanse the empty house and bring back to it the tenant." Aqu.120:27-29] (37) He allowed no one to accompany Him except Peter and James and John the brother of James [and the father and mother of the child: Luke 8:51]. (38) They came to the house of the ruler of the synagogue, and He [beheld the flute players and: Matt.9:23] [minstrels and: GHT 22:8] beheld a commotion, with much weeping and loud wailing. (39) Entering He said to them, "Why are you making a commotion and weeping? [Depart from here: Matt.9:24] [Do not weep: Luke 8:52] The child is not dead but asleep." (40) They derided Him [knowing that she was dead: Luke 8:53] [and did not believe Him: GHT 22:9]. But He put them all outside and took the child's father and mother and those with Him [two of His disciples], and went in to [the chamber of the dead: Aqu.120:30] where the child was. [When the doors were closed against the multitude, He spoke a word that souls understand, and: Aqu.120:31] (41) Taking hold of the child's hand He said to her, "Talitha coumi," which means, "Little girl, rise up." (42) Immediately [her spirit returned, and: Luke 8:55] the girl rose up and walked [and asked for food: Aqu.120:32] – she was twelve years of age – and they [her parents: Luke 8:56] were immediately overcome with amazement [all the city were amazed, and many were minded to worship Jesus as a God: Aqu.120:33]. (43) He strictly charged them that no one should know this, and told them to give her something to eat. [The report of it went through all that district: Matt.9:26]. But, like a phantom of the night, Jesus disappeared and went His way. [Aqu.120:34]

JESUS AND THE DISCIPLES ARE NOW IN NAZARETH BUT ARE MET WITH UNBELIEF. HE THEN HEALS BLIND AND DUMB MEN

Mark 6:1 (with Matt.13:53b-54a): He departed from there and came to His own town (*Nazareth*), and His disciples followed Him.

It was a gala day in Nazareth. The people there had met in common accord to celebrate. Jesus, the masters from the other lands, the twelve, Mary His mother, and Miriam were there. When the people were assembled in the great hall of the town, Miriam the graceful singer stood forth and sung a song of praise. Few of the people there knew who the singer was, but she instantly won the hearts of them all. For many days she sung the songs of Israel, and then she went her way. The Sabbath arrived, and Jesus went into the synagogue. [Aqu.121:1-6a]

Mark 6: 2a (with Matt.13:54b): When a certain Sabbath arrived He began to teach in the synagogue.

He took the scroll of the Psalms and read: "Blessed is the man who puts his trust in God, giving no heed to the proud, nor to those who turn aside to what is false. O Lord, my God, the works Thou hast done for us are wonderful. Many are Thy thoughts towards us; we cannot count them all. Neither sacrifice, nor offerings of blood, dost Thou call for; burnt offerings and offerings for sin dost Thou not desire. And lo, I come to do Thy will, O God: Thy law is in my heart, and I have proclaimed the word of righteousness and peace to the thronging multitudes: I have declared in full the counsel of my God. I have not hidden Thy righteousness within my heart; I have declared Thy faithfulness and grace. I have not kept Thy loving-kindness and Thy truth away from men; I have declared them to the multitudes." (*This was His paraphrase of the passage in Psalm 40 from verses 4 to 10. Jesus then adds His own words*): "O Lord, make wide my lips that I may tell Thy praise. I do not bring the sacrifice of blood, neither the burnt offering for sin. The sacrifices I would bring to Thee, O God, are purity in life, a contrite heart, a spirit full of faith and love: it is these Thou wilt receive."

When He had thus read and spoken, He gave back the scroll to the keeper of the scrolls. Then He said, "Upon these lands of the earth have these messages come. Our people have exalted sacrificial rites of worship, but have neglected mercy, justice, and the rights of men. You Pharisees, you priests, you scribes, the eyes and nostrils of your God are surfeited with your offerings of blood. God does not heed your prayers; you stand before your burning victims, but you stand in vain. Turn your faces towards the testimonies of the law: reform and turn to God, and you shall live. Let your altars be no longer accursed with the smoke of innocence. Bring to God a broken and a contrite heart. From your fellow men, lift the burdens that you have imposed on them. If you hearken not, and if you turn not from your evil ways, lo, God will smite this nation with a curse." (*which terrible warning came to fruition from 66AD onwards.*)

When He had finished His words He stood aside. [Aqu.121:6b-25a]

Mark 6: 2b-6 (with Matt.13: 54c-58): (2b) Many of those [all the people there: Aqu.121:25b] who heard Him were astonished, saying, 'From where did this man obtain all this [His knowledge and His power? Aqu.121:26], and what [from where] is this wisdom given to Him? And the mighty works such as those wrought by His hands? (3) Is not this the carpenter [son of the carpenter: Matt.13:55], the son of Mary [whose home is out on Marmion Way: Aqu.121:27], and the brother of James (*Gk. Jakobos*) and Joseph (Justis?) and Jude and Simon [Jude and James and Simon, known among our honoured men: Aqu.121:28], and are not His sisters here with us?' (Astonished as they were), they were (also) offended by Him [the words Jesus spoke: Aqu.121:29]. (4) Jesus said to them, "A prophet is not without honour, except in his own town (or native land), and among his own kin [he is not well received: Aqu.121:30], and in his own

house [his foes are in his home].” (5) He could do no mighty work there [could not do many: Matt.13:58] [wrought not many mighty works in Nazareth: Aqu.121:31], except that He laid His hands on a few sick people and healed them. (6) He wondered at (the people) because of their unbelief [the people had no faith in Him. He did not stay there long]. And He went around the villages teaching.

Matt.9: 27-35: (27) As Jesus was passing by from there [When Jesus departed: GHT 24:6], two blind men followed Him, crying aloud, “Have pity [mercy] on us, Son of David! [and open up our eyes that we may see: Aqu.121:32]” (28) When He entered the house, the blind men came to Him. Jesus said to them, “Do you believe that I am able to do this [to open up your eyes and make you see? Aqu.121:33]?” They replied to Him, “Yes, Lord [: we know that if you speak the word, then we can see: Aqu.121:34].” (29) Then He touched their eyes, saying, “According to your faith, let it be done to you [so will it be: Aqu.121:35].” (30) And [they were blest: Aqu.121:36] their eyes were opened [and they saw]. Jesus strictly charged them, “See that you let no one know.” (31) But they went away and spread His fame through all that district.

(32) As they were going, a dumb man who was demon-possessed was brought to Him. (33) And when the demon was cast out, the dumb man spoke. [Jesus spoke the word: the unclean spirit came out of the man. His tongue was loosed: he spoke, and said, “Praise God!” Aqu.121:40] The people marvelled, saying, “Never in Israel has anything like this been seen.” (34) But the Pharisees [were also greatly amazed, but they cried out and: Aqu.121:42] said, “[You men of Israel, take heed: this Jesus is a tool of Be’elzebul: He heals the sick and: Aqu.121:43] He casts out demons by the ruler of demons [in the name of Satan].” (this was a second time that Jesus was accused by the Pharisees of performing His works by the power of the devil: see Matt.12:22-24, p142.) But Jesus did not answer them (in contrast to the previous occasion) and He went His way. [Aqu.121:44] (35) Jesus went around all the towns and villages, teaching in their synagogues and proclaiming the gospel of the Kingdom, and healing every disease and every malady. And with the masters from other lands and the twelve, He went up to the town (Cana) where He once turned the water into wine, and stayed there for some days. [Aqu.121:45]

JESUS APPOINTS HIS TWELVE DISCIPLES

Mark 3: 13-19a (with Matt.10: 1-4, Luke 6: 12-16): (13) He went up into the hills [and spent the whole night in prayer to God. When it was day: Luke 6:12-13], and called to Himself those [His disciples: Luke] whom He desired (singled out from the others): and they came to Him. “I choose for myself the most worthy. The most worthy are those whom the All-Parent has given me. Therefore if you are in the seat of my affections, and do not the will of the Lord, which is the Law, you shall be cast out as self-condemned.” [GHT 18: 0]

(14) He appointed [chose: Luke] twelve, whom He called apostles, that they might be with Him, and that He might send them out to preach (15) and exercise authority to cast out demons [unclean spirits; and to heal every disease and every infirmity: Matt.10:1]. (16) Thus He appointed these twelve: Simon, to whom He added the name Peter [and Andrew his brother: Matt.10:2, Luke 6:14]; (17) James (*Gk. Jakobos*) the son of Zebediah (*Gk. Zebedaiion*), and John the brother of James, to whom He added a name Boanerges, that is, sons of thunder; (18) Andrew (placed with Simon Peter in Matt. and Luke), and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Lebbaeus surnamed (or called) Thaddaeus (some MSS omit Lebbaeus), and Simon the Cananaean [who was called the Zealot: Luke 6:15], (19) [and Judas (*i.e. Jude*) (the brother) of James (*Alphaeus*): Luke 6:16] and Judas Iscariot, who also betrayed Him [became a traitor: Luke].

Now the names of the twelve apostles are these who stood for the twelve tribes of Israel: Peter, called Kephas (*Kephas*: see *John 1:42*) for the tribe of Reuben, James for Naphtali, Thomas called Didymus (*meaning 'twin'*: see *John 11:16, 20:24, 21:2*) for Zebulun, Matthew called Levi for Gad, John for Ephraim, Simon for Issachar, Andrew for Manasseh, Nathanael for Simeon, Thaddaeus for Judah, Jacob for Benjamin, Jude for Dan, Philip for Asher. Judas Iscariot, a Levite, who betrayed Him, was also among them – but he was not of them. And Matthias and Barsabbas were also present with them. (*These last two are mentioned in Acts 1:23-26, Matthias being the one ordained to take the place of Judas.*) [*GHT 17:1-3*]

(*In the Nazarene list, Thaddaeus is cited in place of Judas Iscariot, in that the latter is divested here of any tribal ascription. However, his inclusion in this – and Luke's – account makes for a list of 13 apostles, which Mark and Matthew reduce to 12 by omitting Jude the brother of James Alphaeus. It is significant to note that Jude continues to be counted among the disciples in John 14:22, and Jesus had called him with his brother in Aqu.88:30 (p109). In contrast, Thaddaeus does not appear elsewhere in the Gospels, or indeed anywhere else in the New Testament.*

Bartholomew in the above list is the surname of Nathanael {the Nathanael Bar-Tholmai of GHT 10:10}, the brother of Philip. Simon the Cananaean is the same as Simon the Zelote. On James, the name Jakobos is the Greek word used, James being its anglicised form.)

Then Jesus called twelve others in the same way to be prophets, men of light to be with the apostles, to show them the hidden things of the Lord. Their names were: Hermes, Aristobulus, Selenius, Nereus, Apollos, Barsabbas, Andronicus, Lucius, Apelles, Zachaeus, Urbanus, and Clementos.

(*Of these, Hermes and Nereus are presumed to be those mentioned in Rom.16:14-15; Aristobulus and Apelles in Rom.16:10; Apollos in Acts 18:24 and nine other places; Barsabbas in Acts 1:23; Andronicus in Acts 16:7; Lucius in Acts 13:1 and possibly Rom.16:21; Urbanus in Rom.16:9; Clementos probably the Clement of Philip.4:3.*)

Then He called twelve men to be evangelists, and twelve more to be teachers. A fourfold twelve did He call, that He might send them forth to the twelve tribes of Israel, four to each. And they stood around the Master, clad in white linen raiment, called to be a holy priesthood unto the Lord for the service of the twelve tribes to whom they should be sent. [*GHT 17:4-5*]

JESUS SENDS OUT THE TWELVE: TO THE JEWS ONLY

The first of two assignments. Jesus later sends out seventy other disciples, who are to minister to all people and not just the Jews: see Aquarian Chapter 133, p200-1.

The followers of Christ prayed in silence for seven days. [Aqu.122:1a]

Matt.9:36-38 (with Luke 10: 2*): (36) Beholding the multitudes He was moved with compassion for them, because they were troubled and ground down (*Gk. errimnoi*), like sheep without a shepherd. (37) Then He said to His disciples, "The harvest is plentiful [*is truly great: GHT 18:2*], but the labourers are few. (38) Pray therefore the Lord of the harvest to send out labourers into His harvest."

**Luke 10:1-22 covers the later assignment of the seventy disciples, and verse 2 duplicates Matt.9:37 here, therefore being made to apply to both assignments, since Matt.9:36-38 is preparatory to the sending out of the twelve. As already mentioned, it is not easy to decide whether the verses in Luke 10 which parallel the same in places in Matthew's account (they are Luke 10:2, 12-16, 21b-22) are to be present in both accounts or confined to Luke. It is entirely possible Jesus simply repeated the same words in His giving of both assignments, that*

of the 12 and the 70.

Then Jesus called aside the twelve and said, "Behold, the multitudes have thronged about us everywhere. The people are bewildered: they wander here and there like sheep without a fold to shelter in. They need the care of a shepherd; a loving hand to lead them to the light. The grain is ripe, the harvest is abundant; but the harvesters are few. The time is also ripe, and you must go alone through all the villages and towns of Galilee, and teach and heal." [Aqu.122:16-5]

Matt.10: 5-15 (with Mark 6: 7-11, Luke 9:1-5, 10:12*): [He {When Jesus had: Luke 9:1} called to Himself the twelve, and sent them forth, two by two, and: Mark 6:7] [gave them power and authority over all demons {unclean spirits: Mark} and to cure diseases: Luke]. [He breathed upon the twelve, and said, "Receive the Holy Spirit." Then He gave each of them the Word of Power, and said, "By this omnific Word shall you cast out spirits, heal the sick, and bring to life again the dead: Aqu.122:6-7]. (5) These [fourfold: GHT 17:6] twelve Jesus sent out [to preach the Kingdom of God and to heal: Luke 9:2], charging them, "Go nowhere among the Gentiles [Assyrians, nor Greeks: Aqu.122:8], and enter no town of the Samaritans [you shall not go into Samaria], (6) but go rather to the lost sheep of the house of Israel [only to your brothers of the scattered tribes] [It is my will that you be my apostles, with your companions, for a testimony to Israel. Go into the cities of Israel and to the lost sheep of Israel]. (7) As you go, proclaim, 'The Kingdom of the heavens has drawn near.' [As I have baptised you in water, so are you to baptise those who believe]. (8) [Anoint and: GHT 17:7a] Heal the sick, raise the dead, cleanse lepers, cast out demons. Freely [abundantly: Aqu.122:10] you have received; give freely.

You must go in faith; provide for yourselves no crutch to lean on. [Aqu.122:11] [He instructed them that they should take nothing for the journey except a staff: no bread nor bag nor money belt – wearing sandals but no second tunic: Mark 6:8-9] (9) Take [nothing for your journey: Luke 9:3] no gold, nor silver, nor brass in your belts [no staff, nor bag, nor bread, nor money, nor a second tunic: Luke] [give all your gold and silver to the poor: Aqu.122:12], (10) no bag for your journey, nor two tunics, nor sandals [nor extra shoes], nor a staff; for the labourer deserves his food. Just take your wands (Levi's word: if these are staves, then it seems to contradict Matt.10:10 and Luke 9:4). You are God's husbandmen and He will never allow you to come into want. [Aqu.122:12-13]

(11) "Whatever town or village [house: Mark 6:10, Luke 9:4] you enter, enquire who is worthy in it [the men of faith: Aqu.122:14], and stay with him until it is time for you to depart. (12) As you enter the house, acknowledge (salute) it. (13) If the house is indeed worthy let your peace come upon it [You go for me: you act for me. Those who receive and welcome you, receive and welcome me: Aqu.122:15]; but if it is not worthy, let your peace return to you. (14) Whoever will not receive you or listen to your words, as you leave that house or town, shake off the dust from your feet [as a testimony against them: Luke 9:5] [Those who shut their doors in your face, refuse to welcome me. If you are not received in kindness in a town, do not remove from there with any evil thought: do not resist. Any evil thought will harm you, and it will dissipate your power. When you are not received with favour, just go your way, for there are multitudes of men who do want the light: Aqu.122:16-19]. (15) Truly I tell you, it shall be more tolerable on the day of judgment for the land of Sodom and Gomorrah than for that town.*

**Luke 10:12 is the parallel verse to Matt.10:15, but is also closely related to Matt.11:24 above (see at Aqu.103, p136; and the above footnote on p170 concerning verses from Luke 10:1-22 which are duplicated in Matthew's account).*

Matt.10: 16-25: (16) "Behold, I send you out as sheep in the midst [among a pack: Aqu.122:20] of wolves; so be wise as serpents and harmless as doves. Be innocent and undefiled. The Son of Man has not come to destroy but to save: not to take life but to give life to body and soul. [GHT

17:9] (17) Beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you. (18) You will be brought before rulers and also kings for my sake, for a testimony to them and the nations. [In everything you say be discreet, for Pharisees and scribes will look for a reason to have you arrested over your words. They will surely find ways to bring you into court by false pretences. And judges will declare that you are guilty of a crime, and sentence you to scourging and prison cells: Aqu.122:21-23]. (19) “When they deliver you up [you come to stand before the judge: Aqu.122:24], do not be anxious [afraid, or overly concerned over] how you are to speak or what you are to say; for what you are to say will be given to you in that hour, (20) [Be fully assured of this: Aqu.122:26] for it is not you who speak, but the Spirit of your Father speaking through you [who provides the words and moves your lips. The gospel you preach will not bring peace, but instead it will stir the multitudes to wrath. The carnal man abhors the truth, and he would give his life to crush the tender plant before harvest time. It will bring confusion and disturbance within the homes of stagnant peace (see Aqu.113:6): Aqu.122:26-29]. (21) Brother will deliver up brother to death, and a father his child [a father will stand by and see men execute his child: Aqu.122:30], and children will rise against parents and have them put to death [in the court a child will testify against its father, and gladly see its mother put to death]; (22) and you will be hated by all on account of my Name [merely because you speak the Name of Christ: Aqu.122:31]. But he who endures to the end will be saved. Thrice blessed is the man who shall be faithful in this coming day of wrath! [Aqu.122:32] (23) [Go now: Aqu.122:33]: When they persecute you in one town, flee to the next. For I tell you truly, you will not have gone through all the towns of Israel before the Son of Man comes. When you encounter a foe too great for you, behold, the Son of Man is at your door: He can speak, and all the hosts of heaven will stand in your defence. But do not deem your present life as of any great value. The time will come when men will take my life, so you need not hope to be yourselves immune; they will also slay you, and do so in the name of God. [Aqu.122:34-36] (24) A disciple is not above his teacher, nor a servant above his master. (25) It is enough for the disciple to be like his teacher, and the servant like his master. If they have called the master of the house Be’elzebul, how much more will they malign those of his household [and call them imps: Aqu.122:37]. [what then shall they call those of his household? GHT 17:12a].

“Do not be afraid of what men may say and do; over the soul they have no power. They may abuse and may destroy the body of flesh, but that is all. They do not know the God who holds the issues of the soul within His hands, and who can destroy the soul. Today the Christ is King, and men must recognise His power. He who does not love the Christ, which is the Love of God, before all else, can never gain the prize of spirit consciousness. [Aqu.122:38-41]

Matt.10: 37-41: (37) “He who loves his father or mother more than me [they love the Christ: Aqu.122:42] is not worthy of me [can never wear the Name of Christ]; and he who loves his son or daughter more than me [they love the Christ] is not worthy of me [can never wear the Name of Christ]. He who loves his life more than he loves the Christ cannot please God. [Aqu.122:43] (38) And he who does not take up his cross (*Gk. stauron*) and follow after me is not worthy of me. (39) He who finds [clings to: Aqu.122:44] his life [on account of a lie: GHT 17:15] will lose it, and he who loses his life for my sake [gives his life for Christ] [for the sake of the Truth] will find it [life eternal]. (40) He who receives you receives me, and he who receives me receives the One who sent me. [Luke 10:16: He who hears you hears me, and he who rejects {despises: GHT 18:9b} you rejects {despises} me; and he who rejects {despises} me rejects {despises} the One who sent me. {But let all be persuaded in their own minds}]. (41) He who receives a prophet in the name of a prophet will receive the reward of a prophet; and he who receives a righteous man in the name of a righteous man shall receive the reward of a righteous man.

(**Matt.10: 42:** “Whoever gives to one of these little ones even a cup of cold water to drink, in the name of a disciple, truly I tell you, he shall by no means lose his reward.”

This verse is probably better located at the end of Jesus’ lengthy discourse on the sacredness of children, and as indicated by the sequence from [Aqu.131:39](#) to [Aqu.131:40](#): it is accordingly placed again at that point after [Mark 9:41](#): see below, p199.)

Mark 6: 12-13: (12) When they went out they preached that people should repent. (13) They cast out many demons and anointed many people with oil who were sick and healed them.

Luke 9:6: They departed and went through the villages, proclaiming the gospel and healing everywhere. [He sent the twelve away by twos, and bade them meet Him in Capernaum. And they went through all the towns of Galilee, and taught and healed in spirit and in power: [Aqu.122:45-46](#) (the disciples’ return to Capernaum is in [Aqu.123:33-35](#) below, p175)].

Matt.11: 1: When Jesus had finished instructing His twelve disciples He removed Himself from there to teach and preach in their cities.

JESUS SENDS FORTH THE MASTERS BACK TO THEIR LANDS ([Aqu.123:1-9](#))

Christ the Master spent time in prayer and then called the masters from the other lands. He said to them, “Lo, I have sent the twelve apostles to Israel, but you are sent into all the world. Our God is One: He is Spirit, and He is Truth; and every man is dear to Him. He is God of every child in India and the farther east; of Persia and the farther north; of Greece and Rome and the farther west; of Egypt and the farther south; and of the mighty lands across the seas, and of the islands in those seas. If God were to send the bread of life to one, and not to all who have arisen to the consciousness of life and are able to receive the bread of life, then He would be unjust, and that would shake the very throne of heaven.

So He has called you from the seven centres of the world*, and He has breathed the breath of wisdom and of power into your souls. And now He sends you forth as bearers of the light of life, apostles of the race of men. Go on your way, and as you go proclaim the gospel of the Christ.” Then He breathed upon the masters and said, “Receive the Holy Spirit.” And He gave to each master the Word of power. Each went on his way, and every land was blessed.

**surmised at that time to be the Holy Land, Persia, Chaldea, Egypt, India, Tibet, and Greece.*

JESUS GOES TO TYRE AND SIDON. HE HEALS A CANAANITE WOMAN’S CHILD

Mark 7: 24-30 (with [Matt.15: 21-28](#)): (24) From there He arose and went away to the district of Tyre and Sidon (some MSS of Mark omit ‘and Sidon’) [Then Jesus went alone across the hills of Galilee, and after some days He reached the coast of Tyre: [Aqu.123:10](#)]. He entered a house He wished no one to know of [and stayed in the home of Rachel (see [Aqu.105:5](#) above)*]; yet which could not be hidden. He did not advertise His arrival, for He did not come to teach. Instead He purposed to commune with God where He could behold the waters of the Mighty Sea (the Mediterranean). But Rachel spilled the news, and crowds of people descended upon her home to see the Lord [[Aqu.123:11-12](#)].

**No doubt a cause of contention among many Christian groups (and others) which have deep sensitivities concerning the relationship between men and women.*

(25) Immediately a [Canaanite: [Matt.15:22](#)] woman [from that region: [Matt.](#)] [[of Phoenicia: Aqu.123:13](#)], whose young daughter was possessed by an unclean spirit, hearing about Him, came and fell down at His feet. (26) Now the woman was a Greek, a Syrophenician by race. [She came toward Him and cried, “Have pity on me, Lord, son of David! {have mercy on my

home: Aqu.123:14]. My daughter is badly possessed by a demon.” Matt.] But I know this, if you speak the Word, she will be free. Thou son of David, hear my prayer!” But Rachel said, “Good woman, do not trouble the Lord. He has not come to Tyre to heal; He has come to talk with God beside the sea.” [Aqu.123:14-15] [But He did not answer her a word. His disciples came and urged Him, saying, “Dismiss her, for she is crying out after us.” He answered, “I was not sent {to Greeks, nor Phoenicians: Aqu.123:16} except to the lost sheep {solely to my people} of the house of Israel.” But she came and prostrated herself before Him, saying, “Lord, help me!” Matt.15:23-25] And she besought Him that He would cast the demon out of her daughter. [“Lord Jesus, I implore you, please save my child!” Aqu.123:17]. (27) He said to her, “[You well know the proverb: Aqu.123:18]: ‘Let the children first be fed, for it is not good to take the bread of the children and throw it to the dogs.’ ” (28) But she answered Him, “Yes, Lord [this I know: Aqu.123:19]; yet even the dogs under the table eat the children’s crumbs [that fall from their master’s table: Matt.15:27].” (29) He said to her, “[O woman, great is your faith! {“Such faith I have not seen, no, not among the Jews. She is no serf, nor a dog.” He said to her: “According to your faith, so let it be.” Aqu.123:20-21} Let it be for you as you desire: Matt.15:28]. For these words, go your way. The demon has gone away out of your daughter.” [Her daughter was healed that same hour: Matt.]. (30) Going back to her house she found the child lying on the bed and the demon gone.

JESUS JOURNEYS TO MOUNT HERMON, THEN INTO GALILEE, THEN INTO THE DECAPOLIS WHERE HE HEALS A DEAF MAN, THEN TO GADARA, THEN HE RETURNS TO CAPERNAUM

Jesus stayed many days in Tyre: then He went at dwelt for a time in Sidon by the sea. Then He continued His journey, entering into the hills and valleys of Lebanon, and in its groves He walked in silent thought. His earthly mission was rapidly drawing to a close: He sought for strength, and what He sought He found. Mount Hermon beyond beckoned: Jesus fain would kneel beside that mountain which was famed in Hebrew song (see *Psalms* 42:6, 89:12, 133:3). He stood upon its lofty peaks, and lifting His eyes to heaven, He communed with God. Masters of old revealed themselves, and they conversed long about the Kingdom of the Christ: about the mighty works that had been done: about the coming conquest of the cross: about the victory over death. Then Jesus journeyed on: He went to Caesarea-Philippi and stayed for a length of time in the home of Susanna (see *Aqu.105:3* above). Then He went through all of the Decapolis to give encouragement to those who knew Him as the Christ, and to prepare them for the day of Calvary. [Aqu.123:23-31]

Mark 7:31 (with Matt.15:29-31, John 6:1-3): (31) Leaving the district of Tyre, He went through Sidon [and passed along (*Gk. elthen para: came by*) the: Matt.15:29] to the Sea of Galilee [across the Sea of Galilee, (that is, the Lake) of Tiberias: John 6:1], into the area of the Decapolis (east and south-east of the Sea). [A large crowd followed Him, because they saw the signs which He performed for those who were afflicted: John 6:2]. [Going up into the mountain He sat down there: Matt.] [with His disciples: John 6:3]. [Great crowds came to Him, bringing with them the lame, the maimed, the blind, the dumb, and many others, and they put them at His feet, and He healed them, so that the throng marvelled, seeing the dumb speaking, the maimed whole, the lame walking, and the blind seeing, and they glorified the God of Israel: Matt.15:30-31].

Mark 7:32-37: (32) They brought to Him a man who was deaf and spoke with difficulty, and they besought Him to lay His hand upon him. (33) Taking him aside away from the people, He put His fingers in his ears, and spat and touched his tongue. (34) Looking upwards to heaven He

sighed and said to him, “Ephphatha”, that is “Be thou opened.” (35) And his ears were opened, immediately his tongue was released, and he spoke properly. (36) He charged them to tell no one; but the more He charged them, the more zealously they spread it abroad. (37) They were astonished beyond measure, saying, “He has done everything well: He (even) causes the deaf to hear and the dumb to speak.”

Then He went to Gadara: many friends were there to welcome Him. Chuza, steward of the house of Herod Antipas (see Luke 8:3 and Aqu.105:4 above, p139) was there, and Jesus went aboard the royal ship with him and crossed the Sea to Capernaum. When the people learned that Jesus was at home they came to welcome Him. [Aqu.123:32-34]

THE RETURN OF THE TWELVE DISCIPLES

Mark 6:30 (with Luke 9:10a): [Shortly afterwards the twelve: Aqu.123:35] The apostles [and their companions gathered together with Jesus: GHT 29:1a] returned and told Him all that they had done and taught [all about their journey throughout Galilee. They told Him that by the sacred Word they had accomplished many mighty works, and Jesus said to them, “Well done!” Aqu.123:35-36]

THE THIRD YEAR OF JESUS' MINISTRY, FROM THE PASSOVER IN 31AD

JESUS FEEDS FIVE THOUSAND

The twelve apostles had now reached the stage of spirit consciousness, and Jesus was able to reveal to them the deeper meanings of His mission to the world. [Aqu.124:1]

John 6: 4: The Passover, the (great) feast of the Jews, was nigh. [The following week the great feast of the Jews was to be observed, and Matthew said, “Shall we not prepare ourselves and go to Jerusalem?” But Jesus said, “Nay, we will not go up to the feast: the time is short and I have many things to say to you; come apart...: Aqu.124:2-3a]

Mark 6:31-44 (with Matt.14: 13-21, Luke 9: 10b-17, John 6: 5-14): [Now when Jesus heard this: Matt.14:13*] (31) He said to them, “Come away by yourselves to a wilderness place [to a city called Bethsaida (on the north side of the Sea of Galilee): Luke 9:10b] and rest for a while.” For many were coming and going, and they had no opportunity (even) to eat. (32) They went away in the boat [took their boats and crossed** the Sea: Aqu.124:4] to a wilderness place by themselves. [near Julias Bethsaida] (Archaeology has identified a Bethsaida Julias, the seat of Herod Philip over 2km inland from the Sea of Galilee, perhaps being a second settlement in the vicinity owning the name of Bethsaida.) (33) Now many saw them going and recognised them (or Him), and they ran there [in great numbers: Aqu.124:5] on foot from all the towns, and arrived ahead of them (or Him) [to greet Him: GHT 29:2]. (34) Getting out (of the boat) He beheld a great throng of [anxious: Aqu.124:6] people, and He had compassion on them [and He stood forth and taught them all day, because they sought the light, and] because they were like sheep without a shepherd.*** He began to teach them many things [and He healed their sick: Matt.14:14] [He welcomed them and spoke to them about the Kingdom of God, and cured those who needed to be healed: Luke 9:11].

**Matthew is referring to the beheading of John the Baptist, as the passage immediately preceding in his account describes that unfortunate event. But he is alone in forging such a link, even though Mark's sequence of events is the same at that place within his own gospel.*

***Unlike the boat trip from near Gadara to Capernaum, going from Capernaum to Bethsaida was for their journey much more a sailing along the northern coast of the Sea of Galilee. In connection with this, see the note to John 6:16 below, p177.*

****In the **Gospel of Thomas**, Jesus reveals in a deeper way how He looked upon the crowds:*

"I found them all drunk, but I found none of them thirsty. My soul aches for the sons of men, because they are blind of heart and do not see that they have come into this world empty, and they also seek to leave it the same. They are drunk; but when they are sober, then they will repent." [GT 28] (Yes, the crowd was hungry and thirsty, but not at all in the opposite spiritual sense.)

(35) Now the hour being late [when evening was falling: Matt.14:15] [the day began to decline: Luke 9:12], His disciples [were doubting what the multitude would do: Aqu.124:7] came to Him and said, "This is a wilderness area, and the hour is now late [has already passed: Matt.]. (36) Send them away, so that (if they) go into the surrounding countryside and villages, they may [find lodgings: Luke 9:12] and buy themselves something to eat [obtain provisions. For we are in a wilderness area here: Luke]." [Thomas said, "Lord, we are in a wilderness: the crowd has nothing to eat and they are faint from lack of food. What shall we do?" Aqu.124:8] (37) But He answered them, "[They do not need to go away: Matt.14:16] You give them (something) to eat." [Go and feed these people." Aqu.124:9] They [Judas: Aqu.124:10] asked Him, "Shall we go and buy loaves for two hundred denarii (*the denarius was a silver Roman coin commonly rated in value as a labourer's daily wage, and indicated as such in Matt.20:2*), and give it to them to eat?"

[John's account- Lifting up His eyes, and seeing a large number of people coming towards Him, Jesus said to Philip, "From where can we buy bread, so that these people may eat?" He said this to test him; He Himself knew what He was going to do. Philip answered, "Two hundred denarii of loaves are not enough bread for each person to take (even) a small amount." John 6:5-7]

(38) He said to them, "How many loaves have you? Go and see [look in our food store: Aqu.124:11]." When they had found out, they said, "[We have no more than: Luke 9:13] Five, and two fish [Six loaves and seven clusters of grapes: GHT 29:6] [unless we go and buy food for all these people: Luke]." [One of His disciples, Andrew, the brother of Simon Peter, said to Him, "{We have no bread, but: Aqu.124:12} There is {we have found} a lad here who has five barley loaves and two fish. But what are these among so many? {but this would not be enough food for one in ten}": John 6:8-9] [For there were about five thousand men: Luke 9:13-14]. [He said, "Bring them here to me." Matt.14:18] (39) Then He instructed them all [said to His disciples, "Make them sit down in groups, each of around fifty." Luke 9:14] to sit down, company by company [groups of twelve: Aqu.124:13] [in ranks by hundreds and fifties: GHT] on the green grass. [Now there was much grass in that place: John 6:10]. (40) So they sat down, group by group, in hundreds and fifties [groups of twelve] [They did so, and made them all sit down: Luke 9:15]. (41) And taking the five loaves and the two fish [six loaves and the seven clusters of grapes: GHT 29:7] He looked up to heaven [and spoke the sacred word: Aqu.124:14], and blessed and broke the loaves, and [when He had given thanks: John 6:11] gave them to the disciples to distribute among the people. He divided the two fish [grapes] among them all [as much as they desired: John]. [He said, "Go and feed the people." Aqu.124:15] (42) They [all: Matt.14:20] ate and were all satisfied. [He told His disciples, "Gather up the pieces left over {for others who may be hungry: Aqu.124:19}, that nothing is lost {Let not a crumb be lost}." John 6:12] (43) They took up [what was left over: Luke 9:17], twelve full baskets of broken pieces (of bread) and of the fish. (44) Those who ate the loaves were [about: Matt.14:21, Aqu.124:17] five thousand men [apart from women and children: Matt.] [a good number of children, and not a few women]. [When the people witnessed what a (great) sign (it was) that He had done {The people

were astonished by this wondrous act of power: Aqu.124:21} {they were filled with gladness: GHT 29:9a}, they said, "This is {"Now we know that Jesus is} indeed the prophet {that our prophets said} who is to come into the world. {All hail the king!}" John 6:14]

JESUS WALKS ON THE WATER OF THE SEA OF GALILEE

Mark 6: 45-53 (with Matt.14: 22-34, John 6: 15-21): (45) Straightaway [When Jesus heard them cry, "All hail the king!" He called the twelve and bade: Aqu.124:22] He constrained His disciples to board the boat [their boats] and go on ahead to the other side to Bethsaida*, while He dismissed the multitude. (46) After He said farewell to [dismissed: Matt.14:23] them He went away [alone: Aqu.124:23] into the mountain [into a mountain pass] to pray. [Perceiving that they were about to come and take Him by force, that they might make Him a king, Jesus withdrew to the mountain by Himself: John 6:15].

**On the basis that Jesus had fed the more than 5, 000 people near the same Bethsaida (Julias) (Aqu.124:4), Mark's destination of that name for the disciples (the Nazarene gospel also owns Bethsaida) poses a contradiction, and one also at variance with John 6:17 and Aqu.124:24 below which have Capernaum, a choice consistent with the whole narrative.*

(47) When evening drew on [His disciples went down to the Sea, boarded a boat, and went over the Sea towards Capernaum*. Darkness had now descended, and Jesus had not yet come to them: John 6:16-17], the boat was in the middle of the Sea [now: Matt.14:24] in the middle of the Sea [many stadia away from land: Matt.] (the stadion was the measure of an average Greek stadium, in length about 600 ft: eight or nine of these would approximate to a mile), and He was alone on the land. [The twelve hoped to reach Capernaum in just a short space of time, when a fearful storm swiftly arose, and they were at the mercy of the waves: Aqu.124:24]. (48) He saw that they were sorely distressed (in their efforts) to row [being daunted by the waves: Matt.], for the wind was against them. [The sea rose because a strong wind was blowing: John 6:18]. At about the fourth [third: GHT 29:11] watch of the night (the last part of the night, between 3am and 6am {the third watch was between midnight and 3am}) [the wind built up into a whirlwind, and they were filled with fear. In the blinding storm a figure moving on the waves caught their eye: it appeared to be a man: Aqu.124:25-26]. [When they had rowed about twenty five or thirty stadia: John 6:19] (25-30 stadia: three miles or more: see note against Matt.14:24 above.), He came towards them, walking on the Sea. He meant to pass by them, (49) but seeing Him walking on the Sea [and drawing near to the boat: John] they took Him to be a ghost, and [one of them: Aqu.124:26] cried out ["It is a ghost! " Matt.14:26] ["...an evil omen! "]: (50) all of them saw Him and were troubled [feared: John]. [But John discerned the form, and said, "It is the Lord! " Aqu.124:27] But immediately He spoke with them: "Be of good cheer, I AM (Gk. ego eimi: see John 18:5-6): do not be afraid."

**Bethsaida to Capernaum involved sailing along the coast. That the accompanying verse Mark 6:47 says the boat was in the middle of the Sea can be taken to mean that the strong storm of v48 and John 6:18 which arose had blown it well off course, as Matt.14:24 indicates ("many stadia away from land").*

[Then the wind began to subside, and Peter... Aqu.124:28] [Answering Him, Peter said, "Lord, {My Lord! My Lord! Aqu.124:29} if it is you, bid me come to you on the water." He {reached out His hand and: Aqu.124:30} said, "Come." Peter got down from the boat and walked on the water {stepped upon the waves, and they were solid as rock: Aqu.124:31} and came {walked upon the waves} towards Jesus. But seeing the boisterous wind he was afraid, {He walked until he thought to himself, "What if the waves should break beneath my feet?" And the waves did break

beneath his feet: Aqu.124:32-33} and beginning to sink {and in the fearfulness of his soul: Aqu.124:33} he cried out, “Lord, save me! {or I am lost!}” Jesus immediately stretched out His hand and caught him, and said to him, “O man of little faith: why did you doubt? {For did I not call you? GHT 29:13}” Matt.14:28-31] (51) And He went up [led the way: Aqu.124:34] into the boat to them [as they went up into the boat, the...: Matt.14:32], and the wind ceased [The storm had spent its force; the winds were still: Aqu.124:35] [there was a great calm: GHT 29:15]. [Those in the boat worshipped Him, saying, “Truly, you are the Son of God {a Son of the Most High}.” Matt.14:33] [Then they were glad to take Him into the boat, and immediately the boat was at the shore {and they were near the shore} to which they were headed: John 6:21]. They were utterly astounded in themselves, (52) for they did not understand about the loaves [consider the miracle of the loaves and fruit: GHT 29:14], their hearts having been hardened. (53) When they had crossed over, they came to land at [in the valley of] Gennesaret (a town on the western shore of Galilee, just westwards from Capernaum; this location was mentioned previously in Luke 5:1 above in Aqu.Ch.88, p108), and dropped anchor.

JESUS MINISTERS TO THE PEOPLE IN GENNESARET

Mark 6: 54-56 (with Matt.14: 35-36): (54) When they came out of the boat, immediately the people recognised [when the people...: Matt.14:35] Him, (55) and ran through the whole of that district [The news soon spread through all the valley of Gennesaret that Jesus and the twelve had come, and many people came to see: Aqu.125:1] and proceeded to carry sick people on their pallets to wherever they heard He was [and laid them at the Master’s feet; and all day He taught and healed: Aqu.125:2]. (56) Wherever He came into villages, cities, or countryside, they laid the sick in the market places [streets: GHT 29:17*], and besought Him that they might touch even [only touch: Matt.14:36] the fringe of His garment; and all who touched it were made well.

John 6: 22-40: (22) On the day following, the crowd standing (*i.e. near Bethsaida*) [on the other side of the Sea: GHT 30:1] [who had been fed the day before, and other people, went down to see the Lord: Aqu.125:3] saw that no boat had been there, other than the one which His disciples had boarded, and that Jesus had not boarded it with them, but that His disciples had departed alone. (23) (However), boats from Tiberias arrived near the place where they ate the bread after the Lord had given thanks. (24) So when the people saw that Jesus was not there, nor His disciples, they got into the boats and came to Capernaum seeking Jesus. When they did not find Him at His home they went on to Gennesaret. [Aqu.125:4]

**The concluding verse of GHT Chapter 29, verse 18, has Jesus going out of Galilee into Judea with His disciples, and staying there while He baptised; but He did not leave Galilee with the Twelve until Aqu.146:20-23. GHT 29:18 is no more than an isolated insert, as the start of the following Chapter 30 simply continues where 29:17 left off. Verse 18 cannot be comfortably located even in Aqu.Ch.146, since it is a copy of Matt.19:1 / Mark 10:1 in Aqu.Ch.143, and it is found in that place below, p225.*

(25) Finding Him on the other side of the Sea, they said to Him, “Rabbi [Rabboni], when [how: GHT 30:2] did you arrive here [come to Gennesaret]?” (26) Jesus answered them, “[Why have you come across the water? Aqu.125:5] Truly, truly, I tell you, you are seeking me, not because you have seen signs [not for the bread of life], but because you ate your fill of the loaves [and fruit and were filled]. [You have come to gratify your selfish selves: you were all fed on the other side of the Sea, and you are after more loaves and fish. The food you ate was nourishment only for your flesh that must soon pass away. You men of Galilee: Aqu.125:6-8]. (27) Do not labour for the food which perishes, but for the food which endures to eternal life [feeds the soul: Aqu.125:8],

which the Son of Man [who is also a child of the Most High] will give to you, for Him has God the Father sealed.” [Lo, I bring you food from heaven. You ate the flesh of fish, and you were satisfied. And now I bring the flesh of Christ for you to eat, that you may live forevermore.” [Aqu.125:9]

(28) Then they said to Him, “What should we do, that we can work the works of God?” (29) Jesus answered them, “This is the work of God, that you believe in Him whom He has sent [believe in me, I who am, and who give unto you the Truth and the Life: GHT 30:3].” (30) So they said to Him, “Then what sign do you perform, that we may see, and believe you? What is your work? (31) Our fathers ate the manna in the wilderness: as it is written: ‘He gave them bread out of heaven to eat.’ [Psalm 78:24]” (*The Aquarian account has the quotation from the Psalm spoken by Jesus, not by the people, continuing straight from 125:9 above, and adding more*): Our fathers ate the manna in the wilderness; then they ate the flesh of quail, and drank the waters of a flowing spring that Moses brought out from the rock. But all of them are dead. The manna and the quail were symbols of the flesh of Christ; the waters of the rock were symbols of the blood.” [Aqu.125:10-11]

(It is interesting to read what some commentators say about this, following the Gospels which say it was the people who quoted the Psalm and not Jesus: the theologians have the people arguing that what God did to feed His people in the time of Moses was superior to what Jesus had just performed. If this writer be permitted to state a personal opinion, it is the Aquarian account which is right: i.e. Jesus, not the people, quoted the Psalm, to bring out the contrast between earthly food which perishes, and the heavenly which doesn't. The important contrast to be considered was therefore not one which compared degrees of the earthly liberality of God towards people, for this is no more than human thinking.)

(32) Jesus then said to them, “Truly, truly, I tell you, it was not Moses who gave you the bread out of heaven [that which you believe Moses gave you is not the true bread from the heavens, and the fruit of the living Vine: GHT 30:5]; it is my Father who gives you the true bread out of heaven. (33) For the bread of God is that which comes down out of heaven [flows from the highest heavens], giving life to the world.”

(34) They then said to Him, “Lord, give us this bread [and this fruit: GHT 30:6] always.” (35) Jesus said to them, “I am the bread of life [am become the true bread and the living Vine]: he who comes to me shall never hunger, and he who believes in me shall never thirst. (36) But I said to you that you have seen me but you do not believe. (37) All whom the Father [my Parent: GHT 30:7] gives me will come to me, and him who comes to me I will in no wise cast out. (38) For I have come down from heaven, not to do my own will, but the will of Him who sent me. (39) And this is the will of the One who sent me, that I should lose none of those whom He has given me, but raise him up at the last day. (40) For this is the will of my Father, that everyone who sees the Son and believes in Him should have eternal life: and I will raise him up at the last day.”

(Levi also quotes Jesus first referring to the eating and drinking of His flesh and blood while He is still in Gennesaret, and not until He has gone to the synagogue in Capernaum, as suggested by John's narrative below up to 6:59): “But lo, the Christ has come: He is the bread of life that God has given to the world. Whoever eats the flesh of Christ and drinks His blood shall never die: he will hunger nevermore, and he will thirst no more. They who eat this bread of heaven, and drink these waters from the spring of life cannot be lost: this bread and water feed the soul, and purify the life. Behold, for God has said, ‘When man has purified himself, I will exalt him to the throne of power.’ ” Then Jesus and the twelve went to Capernaum, and Jesus went into the synagogue and taught. [Aqu.125:12-16]

JESUS TEACHES IN CAPERNAUM, AND MANY OF THE PEOPLE BEGIN TO TURN AWAY FROM HIM BECAUSE OF IT

John 6: 41-71: (41) The Jews [who heard Him in Gennesaret: Aqu.125:17] then murmured on account of Him, because He said, "I am the bread which has come down out of heaven." (42) They said, "[This fellow is beside Himself. We heard Him say, 'I am the bread of life that comes from heaven. All we know is that He is but a man, the son of a man, one who came from Nazareth: Aqu.125:18]; Is not this Jesus, the son of Joseph [and Mary: GHT 30:8], whose father and mother [His mother and his other kin] [whose parentage] we know? How does He now say, 'I have come down out of heaven.?']" (43) Jesus [knew their thoughts: He: Aqu.125:19] answered them, "Do not murmur ["Why do you murmur and reason thus?"] among yourselves. (44) No one can come to me unless the Father who sent me [holy Love and Wisdom: GHT 30:9] draws him: and I will raise him up at the last day. [The Christ is everlasting life: He has come from heaven: He has the keys of heaven, and no man enters heaven unless he fills himself with Christ: Aqu.125:20]. (45) It is written in the prophets: 'And they shall be taught by God.' [paraphrasing Isa.54:13] [Every man therefore who has heard and has learned of the Truth comes to me]. (46) Not that anyone has seen the Father [the Holiest at any time: GHT 30:10] except Him who is with God [they who are of the Holiest]: He has seen the Father [they alone see the Holiest]. (47) Truly, truly, I say to you, he who believes in me has eternal life. (48) I am the bread of life [the true bread and the living Vine: GHT 31:1]. (49) Your fathers ate the manna in the wilderness, and they died. (50) This is the bread [food of the Lord] which comes down out of heaven, that anyone may eat of it and not die. [I have come in flesh to do the will of God, and lo, this flesh and blood are filled with Christ. In this way I am the living bread...: Aqu.125:21] (51) I am the living bread [am become the living food] which has come down out of heaven. If anyone eats of this bread [food], he will live for ever (*Gk. eis ton aiona*). The bread which I shall give for the life of the world is my flesh [is my Truth, and the wine which I shall give is my Life]." [When you eat this flesh and drink this blood you will have everlasting life. If you so will, you (yourselves) may become the bread of life." Aqu.125:22]

(52) The Jews then argued among themselves [Many of the people were enraged: Aqu.125:23], saying, "How can this man give us His flesh to eat [Himself for food: GHT 31:2]?" (53) Jesus therefore said to them, "[Do you think that I am speaking of the eating of flesh, which you ignorantly do in the Temple of God?] Truly, truly, I say to you, unless you eat the flesh of the Son of Man, and drink His blood, you have no life in yourselves. (54) He who eats my flesh and drinks my blood has eternal life: and I will raise him up at the last day. (55) For my flesh is true food, and my blood is true drink. Truly, my body is the substance of God, and this is true food indeed; and my blood is the life of God, and this is drink indeed. It is not as your ancestors, who craved for flesh, and God gave them flesh in His wrath, and in the taking of it they ate of corruption until it stank in their nostrils and their carcasses fell by the thousands in the wilderness by reason of the plague. Of such it is written, 'They shall wander forty nine years in the wilderness until they are purified of their lusts, before they enter the land of rest. Yea, seven times seven years shall they wander because they have not known my ways, neither obeyed my laws.' [GHT 31:3-4] (*Numbers 14:29-38 is used as a basis for this reference, but from it a variation has been made: Numbers itself has forty years, one year for each of the forty days the land was spied out. The people fell because of their faithlessness, not a plague.*)

(56) "He who eats my flesh and drinks my blood abides in me, and I in him. (57) As the living Father [Father-Mother: GHT 31:5] sent me, and I live because of the Father, so he who eats me [they who partake of me who am the Truth and the Life] will live because of me. (58)

This is the [living: GHT 31:6] bread [I am the true Bread: GHT 73:4] which came down out of heaven [from the highest heavens and gives life to the world: GHT 31:6] [even the Substance of God, which is one with the life of God. As many grains make up the one loaf, so you who believe and do the will of God are one in me: GHT 73:4], not that [manna: GHT 31:6] which the fathers [your ancestors] ate and died; he who eats this bread [and this fruit] will live for ever (*Gk. eis ton aiona*)."

"As the wheat is separated from the chaff, so must you be separated from the emptiness of the world. Yet you must not go out of the world, but live separate within the world, for the life of the world. Truly, truly, the wheat is parched by fire, and so must my disciples pass through tribulation. But rejoice, for having suffered with me as one body, you shall reign with me in one body and give life to the world." [GHT 73:5-6]

(59) These things He said in the synagogue, as He taught in Capernaum. (60) Many of His disciples, when they heard it, said, "This is a hard word [fearful thing for Him to say: 'If you do not eat my flesh and drink my blood, you cannot enter into life': Aqu.125:25]; who can listen to it [receive its meaning]?" [They were unable to comprehend the parable He spoke: Aqu.125:26]. (61) But Jesus, knowing in Himself that His disciples murmured on account of it, said to them, "Does this offend you? ["You stumble and you fall before the truth. What will you do when you shall see this flesh and blood transmuted into a higher form? Aqu.125:27]. (62) Then (what) [will you say: Aqu.125:28] if you (were to, shall) see the Son of Man ascending [on the clouds of heaven] to where He was before?" [What will you say when you shall see the Son of Man sit on the throne of God? Aqu.125:29]

(63) "It is the Spirit that gives life [is the quickening power: Aqu.125:30]; the flesh [and blood of themselves: GHT 31:7] avails nothing [is naught]. The words that I have spoken to you are spirit and they are life. (64) But there are some among you who do not believe." For Jesus knew from the first those who did not believe, and who it was who would betray Him. (65) He said, "This is why I told you that no one can come to me unless it is given him by the Father [from the Spirit: GHT 31:8]."

(66) From this (point) many of His disciples drew back and no longer walked with Him. [His disciples were aggrieved because He said these things, and many turned away from Him and followed Him no more: Aqu.125:24]. [When Jesus saw the many, who had been so loud in their professions of their faith in Him, turn back and go away: Aqu.125:31], (67) Jesus therefore said to the twelve, "Do you not also wish to leave [desert me in this hour and go away? Aqu.125:32]?" (68) Simon Peter answered Him, "Lord, to whom shall we go? [we have nowhere else to go: Aqu.125:33]. You have the words of eternal life. (69) We have believed, and have (come to) know, that you are the Christ, the Son of the living God." [We know that you have been sent to us from God."] (70) Jesus answered them, "Have I not chosen you, the twelve, and one of you is a devil? [and one who shall also betray me: GHT 31:11]" (71) He spoke of Judas, the son of Simon Iscariot [the Levite]: for he, one of the twelve, was preparing to betray Him.

The Gospel of the Holy Twelve account in Chapter 32 duplicates the perplexity of the disciples, and Jesus furnishes them with an in-depth answer: - As He sat at supper with His disciples, one of them said to Him, "Jesus, what do you mean when you say that you will give your flesh to eat and your blood to drink? For these are hard words to many." (2) Jesus answered: "The words which I have spoken to you are Spirit and they are Life. To the ignorant and the carnally minded they speak of bloodshed and death; but blessed are they who understand. (3) See the corn which grows into ripeness and is cut down, ground in the mill, and baked with fire into bread! Of this bread is made my body - and this you see. And the grapes which grow to ripeness on the vine, and are then plucked and crushed in the wine press, and yield the fruit of the vine! Of this fruit of

the vine and of water is made my blood. (4) For of the fruits of trees and the seeds of herbs alone do I partake, and these are transformed by the Spirit into my flesh and blood. (*significant by its omission here is the eating of fish.*) Of these alone and their like shall you eat who believe in me and are my disciples: for of these in the Spirit come life and health and healing to man.

(5) "Truly shall my Presence be with you in the Substance and Life of the Lord Creator, who is manifested in this body and this blood. Of these shall you all eat and drink. (6) For in every place I shall be lifted up for the life of the world, as it is written in the prophets: 'From the rising of the sun to its setting, in every place a pure oblation with incense shall be offered to my Name.' [Mal.1:11] (7) As in the material, so in the spiritual: my teaching and my life shall be food and drink for you, the bread of life and the wine of salvation. (8) As the corn and the grapes are transmuted into flesh and blood, so must your carnal minds be changed into the spiritual. Therefore seek the transmutation of the material into the spiritual.

(9) "Truly I tell you, in the beginning all creatures of God found their substance in the herbs and fruits of the earth alone, until the ignorance and the selfishness of man turned many of them from the use which God had given them, to that which was contrary. But they shall yet return to their natural food, as it is written in the prophets, and their words shall not fail. (10) Truly, the Lord Creator ever gives of the eternal Life and eternal Substance to renew the forms of the universe. Thus it is of the flesh and blood, even the Substance and Life of the Eternal, that you are partakers of life, and my words are Spirit and they are Life. (11) If you keep the commandments and live in the way of righteousness, happy shall you be in this life, and in that which is to come. The days draw ever nearer when vines will grow, each having ten thousand branches, and in each branch ten thousand twigs, and in each twig ten thousand shoots, and in every shoot ten thousand grapes, and every grape when pressed will give five and twenty measures of wine. (*Arithmetically, each vine will give 250,000 trillion measures of wine.*)* Do not wonder, therefore, that I said to you, 'Unless you eat of the flesh and drink the blood of God, you have no life in you.' "

(12) The disciples answered, saying, "Jesus, give us to eat of this bread, and to drink of this cup evermore, for thy words are indeed food and drink. By this thy Life and by this thy Substance may we live for ever."

**This description about the vine appears to be taken from Eusebius' Church History, where he quotes it as having come from Papias, an Early Church figure.*

JESUS REPROVES THE HYPOCRISY OF THE JEWS WHO CENSURE HIM OVER EATING WITH UNWASHED HANDS

The second of two such occasions: for the first, see at [Aquarian Chapter 108](#) above, p145.

Mark 7: 1-16 (with Matt.15: 1-11): The Pharisees gathered together to Him with some of the scribes who had come from Jerusalem [to learn wherein lay the power of Jesus: [Aqu.126:1](#)]. (2) Seeing that some [one: [GHT 43:10](#)] of His disciples [did not heed the custom of the Jews regarding washing of the hands before they ate: [Aqu.126:2](#)] ate bread with hands defiled, that is, unwashed, they found fault. (*This being a ceremonial, not a hygiene, issue.*) (3) For the Pharisees and all the Jews do not eat unless they wash their hands (*using clenched fists: Gk. pugmei*), observing the tradition of the elders. (4) And (food) from the market they do not eat unless they sprinkle (themselves or their hands). There are many other things they have received which they observe: the washing of cups and jugs and vessels of bronze, and (*dining*) tables. (5) The Pharisees and the scribes questioned Him, "Why do [all: [GHT 43:12](#)] your disciples not walk according to [transgress: [Matt.15:2](#)] the tradition of the elders, but eat with defiled hands? [do not wash their

hands when they eat bread?": Matt.] [we saw one who was eating with unwashed hands.]”

(6) He replied to them, “[Moses well commanded you to be clean, and to keep your bodies clean, and to keep your vessels clean, but you have added things which can rarely be observed by everyone at all times and in all places: GHT: 43:13] [And why do you transgress the commandment of God for the sake of your tradition? Matt.15:3] [“Hypocrisy is queen among you scribes and Pharisees: Aqu.126:3]. Well did Isaiah prophesy of you hypocrites [and your forefathers: GHT 51:14]: as it is written: ‘This people [draw near to me with their mouths, and] honours me with their lips, but their heart is far from me. (7) In vain do they worship me, [believing and] teaching as [divine] doctrines the precepts [dogmas and creeds: Aqu.126:4] of men [in my Name]’ [Isa.29:13: the Nazarene account adds: “but to satisfy their own lusts”], (8) forsaking the commandment of God, and holding fast the tradition of men: (as is) the washing of jugs and cups, and many other such things that you do.” (9) He said to them, “Full well do you reject the commandment of God in order to keep your tradition. (10) For Moses said, ‘Honour your father and your mother’ [Exod.20:12]; and, ‘He who speaks evil of his father or mother, let him die’ [Exod.21:17]. (11) But you say, ‘If a man tells his father or his mother, “Whatever you might have gained [be owed: Matt.15:5] from me is corban, which is (i.e. which is what has been) given (to God instead),” (12) then you no longer permit him to do anything for his father or mother [by no means shall he honour his father and mother {i.e. he shall be free from obligation}: Matt.15:6], (13) making void the word [law: many MSS of Matt.15:6] of God by your tradition which you hand down. And many other such things you do.”

(The record here needs amplifying in order to explain how Jesus’ riposte made a penetrating impact on the Pharisees and scribes. A scheme had been devised to enable Jewish sons to avoid their parental responsibility. Instead of providing their parents with a proper level of financial support, a portion of such finance would be designated as ‘corban’, a ‘gift to God’ which benefitted the Temple treasury, and this pledge became manipulated into a sacred vow. However, although it was a vow, the ‘giver’ was not in practice obligated to devote what he set aside to the Temple {though it can be presumed to have been largely used for that purpose}; he could instead use it for his own purposes. This tradition to maintain the Temple treasury was thus at the expense of providing for the needs of parents. Jesus’ words indicate that this practice, having already been turned into a vow, was aggravated further by the religious leaders into an actual obligation, so that they were enriching themselves by knowingly insisting on an intake of money which meant the defrauding of the parents of devout Jews. For Jesus, the matter was simple: God is honoured when one’s parents are honoured and their needs provided for, not by maintaining {an already wealthy} Temple at their expense. It was not as though the Temple and the synagogues in the land needed the money. The priestly caste was already guaranteed ample regular wealth from the Temple tax, which, note, involved monetary sums, an arrangement separate from the tithe which concerned livestock and produce from the land. In this matter, therefore, Jesus was beholding greed on top of corruption on the part of the religious authorities.)

“You men who pose as representatives of God, but continue to reject the laws of God and teach the laws of men, stand forth and tell us when God gave men the ceremonial laws that you observe. And tell these people in what way the life of spirit is at all defiled if a man does not wash before he eats.” His detractors did not answer. [Aqu.126:5-7] (14) He called the people to Him again and said, “Hear me, all of you [you men of Israel: Aqu.126:8], and understand: [Defilement is a creature of the heart. The carnal mind lays hold of thought, and creates a monstrous bride. This bride is sin: and sin is a creature of the mind. That which defiles a man is not the food he eats: Aqu.126:8-9] (15) there is nothing outside of a man, which by entering him

[the mouth: Matt.15:11] can defile him. But the things which come forth out of a man [the mouth: Matt.] are what defile him.

“The bread and fish and other things we eat are simply vessels to carry material to the cells of flesh for the building of the human house, and when their work is done, they are cast away as refuse. The life of plant or flesh that goes to build the human house is never food for the soul. The spirit does not feed upon the carcasses of animal or plant. God feeds the soul directly from heaven; the bread of life comes from above. The air we breathe is charged with Holy Spirit, and he who so wills may accept the Holy Spirit. The soul discriminates, and he who desires the life of Christ may breathe it in. According to your faith, so let it be. Man is not a part of his dwelling place; the human house is not the man. The lower world builds up the house of flesh and maintains it in good repair; the higher world provides the bread of spirit life. The loveliest lilies grow from stagnant ponds and the foulest dirt. The law of flesh demands that one should keep the body clean; the law of spirit calls for purity in thought and word and deed. [Aqu.126:10-19] (16) If any man has ears to hear, let him hear.”

Mark 7: 17-23 (with Matt.15: 15-20): (17) When He had entered a house and left the people [When it was evening and they were in the house, the twelve had many things to speak about, and many questions to propound: Aqu.126:20], His disciples questioned Him about the parable. [Peter said to Him, “Explain the parable to us.” Matt.15:15]. [Nathanael asked, “Was what you said about the house of flesh a parable? If so, what is the meaning?” Aqu.126:21] (18) He said to them, “Then are you also without understanding? [Can you not yet discriminate? Aqu.126:22] Do you not see that whatever goes into a man [the mouth: Matt.15:17] from outside cannot defile him, (19) since it enters, not his heart, but his stomach, and so passes out into the privy, so purging all the food.” [His food does not go into his soul; it is material for flesh and bone and brawn. To spirit everything is clean: Aqu.126:23-24]. (20) He said, “What comes out of a man [the mouth: Matt.15:18] is what defiles a man. (21) For from within, [welling up from carnal thoughts, and carnal thoughts spring from the heart, generating a host of evil things: Aqu.126:25], out of the heart of men, come evil thoughts, fornication, theft, murder, adultery, (22) avarice, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness. (Matt.15:19 has only 7 expressions of defilement compared to Mark’s 13: evil thoughts, murder, adultery, fornication, theft, false witness, blasphemy. The Aquarian account lists three: murder, theft, foolishness: Aqu.126:26.) (23) All these evil things [selfish acts and sensual deeds] come forth from within [the heart], and they defile a man [but to eat with unwashed hands does not defile a man: Matt.15:20].” [“Not only unclean things which enter the body of a man defile the man, but much more evil thoughts and unclean things which (do not enter his body, but) pour out from the heart of man: these defile the inner man and others besides. Therefore take heed to your thoughts and cleanse your hearts, and let your food be pure.” GHT 43:14]

Matt.15: 12-14: Then the disciples [Peter: Aqu.126:28] came and said to Him, “Do you know [“Lord, what you said today has] that the [scribes and] Pharisees were [grievously] offended when they heard your word?” He answered, [“These scribes and Pharisees are not eligible heirs to the tree of life; they are not plants of God. They are the plants of men, and every strange plant shall be plucked up: Aqu.126:29]. “Every plant which my heavenly Father has not planted will be uprooted. Let them [all these men: Aqu.126:30] alone; they are blind leaders of the blind. [They lead a multitude of people who are also blind]. And if a blind man leads a blind man, both will fall into a ditch.” [The leaders and those who are led walk together: and together they will fall into yawning pits.” Aqu.126:31]

JESUS AND THE DISCIPLES GO INTO A RETREAT IN THE DECAPOLIS. HE TEACHES THEM THE THINGS TO COME IN THEIR WORK FOR THE HUMAN RACE (Aquarian Chapter 127)

Jesus took the twelve at night and crossed the Sea of Galilee, arriving at the shore of the Decapolis (*the province which occupied a stretch of the coastline and beyond to the east and south-east*), (2) that He might find a secret place, where He could reveal to them privately the things to come. (3) They went up into a mountain pass and spent three days in prayer. (4) Then Jesus said, "Behold, the time is near when I will no more walk with you in flesh. (5) Lo, I have taught that he who counts his life as of so much worth that he would not give it in willing sacrifice to save his brother man is not worthy to enter into life. (6) I am come as a pattern for the sons of men, and I have not refrained from helpfulness. (7) When I had passed the seven tests in Heliopolis (*see Chapters 48 to 55*) I consecrated life and all I had to save the world. (8) In the Judean wilderness I fought the strongest foes of men, and there I reaffirmed my consecration to the services of my fellow man. (9) In troubles and trials I have not wavered. When false accusers have come I have not answered. (10) God gave to me the saving Word, and often have I spoken it and healed the sick, driven out unclean spirits, and raised the dead. (11) And I have shown you how to speak the Word; and I have given you that Word.

(12) "In just a little while we will turn our faces towards Jerusalem, and one of you who are hearing me now will betray me into wicked hands. (13) The scribes and Pharisees will devise false charges and arraign me into court: and by the consent of Rome I will be crucified." (14) Then Peter said, "My Lord, it shall not be. The Roman soldiers will tread on twelve dead men before they reach our Lord." (*Peter was failing to listen to Jesus' warning that one of the same twelve was a betrayer.*) (15) But Jesus replied, "A saviour of the world cannot resist. (16) I came to save the world, and I have taken up your names before the highest courts of heaven, and you have been confirmed as saviours of the world. (17) Not one name, except that of him who shall betray, will ever be disgraced. (18) I go my way, and though my flesh shall pass, my soul will stand beside you all the way to guide and to bless. (19) Wicked men will seize you in the streets, and as you kneel in prayer. They will charge you with a legal crime, and they will think they are serving their God by putting you to death. (20) But do not falter: your load will be heavy, but with the consciousness of duty done, the peace of God will lift the load, dispel the pain, and light the way. (21) And we will meet together where carnal executioners do not and cannot come. In that place we will serve these cruel men, who in their ignorance tortured us to death. (22) Can we prevent this outrage and this slaughter of our lives? If we cannot, then we are creatures subject to the ebb and flow of carnal things; and it would not be a true sacrifice of life. (23) But we are masters of the things of time. Lo, we can speak, and all the spirits of fire, water, earth, and air, will stand in our defence. (24) We can command, and many legions of the angelic world would come and strike our enemies to earth. (25) But it is best that no power of heaven or earth should come to our relief. It is best that even God should veil His face and seem not to hear us. (26) "As I am a pattern for you, so you are patterns for the human race. It is by non-resistance that we show that we give our lives in willing sacrifice for man. (27) But my example will not end in death. My body will be laid in a tomb in which no flesh has lain, symbolic of the purity of life in death. (28) In the tomb will I remain three days in sweet communion with the Christ, and with my Father-God, and with my Mother-God. (29) Then, symbolic of the ascent of the soul to higher life, my flesh within the tomb will disappear. (30) It will be transmuted into higher form. And in the presence of all of you I will ascend to God." (31) Jesus and the twelve then went to a village by the Sea.

JESUS FEEDS FOUR THOUSAND

In the night while the disciples slept, Jesus rose and went alone into a mountain pass six milia distant, to pray (*Gk: Levi has six miles. The measure of a milion in Roman times was some 140 yards short of an English mile. See Matt.5:41 above, p126*). In the morning when the twelve awoke they could not find the Lord, and all the people in the village looked for Him. When the sun had passed its highest point they found Him in the mountain pass. And multitudes of people came and brought their sick, and Jesus taught and healed. When night drew on the people would not go, and they slept on the ground to be near the Lord. For three days and nights they stayed there, and none had any food to eat. [Aqu.128:1-5]

Mark 8: 1-10 (with Matt.15:32-39): In those days (at that time), there again being a great crowd, and which had nothing to eat, He called His disciples to Him and said, (2) "I have compassion for the crowd, because they have now been with me for three days, and have nothing to eat. (3) If I send them away hungry to their homes [I am unwilling...lest: Matt.15:32], they will fall down on the way; and some of them are from afar [*they might not reach their homes, for they are faint, and some have journeyed many milia (Levi: miles): Aqu.128:6*]." (4) His disciples answered Him, "How can anyone satisfy these men [so great a crowd: Matt.15:33] with bread [where can we obtain enough bread: Matt.] here in the wilderness?" (*surely an inscrutable question, given these were the same disciples who had only recently experienced their Lord feeding the five thousand, and particularly given the words of Jesus in Aqu.128:10 below*.) (5) He asked them, "How many loaves do you have?" They said, "Seven [and a few small fish: Matt.15:34]." (6) He ordered the crowd to sit down on the ground. [Jesus said, "Go to, and seat the people as you sat them down the other day when all the people were fed, in companies of twelve." Aqu.128:10] And He took the seven loaves [and the fish: Matt.15:36], and having given thanks [looked to heaven and spoke the Word: Aqu.128:12]. He broke them [*the seven loaves in small pieces, and He likewise cut the fish. Every piece of bread became a loaf, and every piece of fish became a whole fish: Aqu.128:12-13*] and gave them to His disciples to serve (the people): and they served the crowd. (7) They had a few small fish; and blessing them, He ordered these also be served. (*Did the author of Mark overlook the fish when writing on his parchment, then remembering and setting the words down here? Only Matthew earlier mentions the fish.*) (8) They ate and were satisfied. They gathered up the broken fragments left over, seven baskets full. (9) They were about four thousand people [men, apart from women and children: Matt.15:38, Aqu.128:7], and He sent them away [*Then the people went their ways: Aqu.128:15*], (10) and immediately got into the boat [*boats*] with His disciples, and went to the area of Dalmanutha [Magadan: Matt.15:39]. (*Both names refer to the same place, on the north-west coast of Galilee in the Gennesaret district: linked also to ancient Magdala.*)

GHT 24:12-13 *has this isolated text, which has no connection to the verses previous to it :-* His disciples brought Him two small baskets of bread and fruit, and a pitcher of water. And He set the bread and the fruit before them, and also the water. They ate and drank and were filled. And they were amazed, for each had enough and to spare. There were four thousand, and they departed praising the Lord for what they had heard and seen.

Here they remained for many days, and Jesus told the twelve about the inner light that cannot fail; about the kingdom of the Christ within the soul; about the power of faith; about the secret of the resurrection of the dead; about immortal life, and how the living may go forth and help the dead. [Aqu.128:16-17]

JESUS IN CONTENTION, THEN HE LEAVES DALMANUTHA FOR BETHSAIDA

Mark 8: 11-21 (with Matt.16: 1-12): (11) The Pharisees [and Sadducees: Matt.16:1] emerged and began to argue with Him, seeking a sign from heaven from Him, to test Him. (12) Sighing deeply in His spirit, He said, “Why does this generation seek a sign? [When evening comes on, you say, ‘(It will be) fair weather, for the sky is red.’ And in the morning, ‘(It will be) stormy today, for the sky is red and overcast.’ You know how to interpret the appearance of the sky, but the signs of the times you cannot. An evil and adulterous generation seeks for a sign, but: Matt.16:2-4] Truly I tell you, no sign shall be given to this generation [except the sign of Jonah: Matt.16:4].” (13) Leaving them, He again got into the boat and departed to the other side (of the Sea). [They got into their boats, and arrived on the northern coast of Galilee: Aqu.128:18a].

(14) [When the disciples reached the other side: Matt.16:5] Now they had forgotten to bring bread, and they had only one loaf with them in the boat. (15) He admonished them, saying, “Take heed, beware of the leaven of the Pharisees and the leaven of Herod [Sadducees: Matt.16:6].” (16) They reasoned with one another why they had no bread [saying, “We took no loaves.” Matt.]. (17) Being aware of it, Jesus said to them, “[O men of little faith: Matt.16:8] Why are you reasoning over why you have no bread? Do you not yet perceive or understand? Have your hearts been hardened? (18) Having eyes do you not see? Having ears do you not hear? And do you not remember? (19) When I broke the five loaves for the five thousand, how many baskets full of fragments did you gather up?” They said to Him, “Twelve.” (20) “And the seven for the four thousand, how many baskets full of fragments did you gather up?” They said, “Seven.” (21) He said to them, “Do you not yet understand?” [“How is it that you fail to perceive that I was not speaking about bread? Beware of the leaven of the Pharisees and Sadducees.” Then they understood that He did not tell them to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees: Matt.16:11-12]. *(Jesus’ comments to His disciples in this passage were provoked by their patently excessive concern over issues of lack of bread, in the face of their recent experiences over His feeding the 5, 000 and then the 4, 000. Jesus was well able to repeat the miracle for them.)*

“WHO DO MEN SAY THAT I AM?” JESUS JOURNEYS NORTH OF GALILEE

Mark 8: 22-26: (22) They came to Bethsaida. Some people brought to Him a blind man, and begged Him that He would touch him. (23) Grasping the hand of the blind man He led him out of the village. Spitting in his eyes (*He did a similar thing to the man in John 9:6 who was born blind: see below, p212*) and laying His hands upon him, He asked him, “Do you see anything?” (24) Looking up he said, “I see men, looking like trees, walking.” (25) Then again He laid hands upon his eyes: and he stared intently and was restored, and saw everything clearly. (26) He sent him away to his home, saying, “You must not enter the village.”

In Chorazin where the kin of Thomas lived, they left their boats and journeyed on (an apparent geographical difficulty here? From modern maps Chorazin was some two miles inland, north of Capernaum on the coast. Perhaps Chorazin was next to a river). They arrived in Merom (tentatively identified as around 8 miles west of Lake Huleh (or Lake Semechonitis), north of the Sea of Galilee, which the Jordan passes through – halfway to Caesarea Philippi), where the crystal waters seem to catch the images of heaven, and to reflect the glory of the Lord of Hosts. Here they paused for a number of days in silent thought. Then they journeyed on and came into the district of Caesarea-Philippi. [Aqu.128:18b-21]

Mark 8: 27-30 (with Matt.16: 13-20, Luke 9: 18-21): (27) Jesus went on (*further north*) with His disciples to the villages around [into the district of: Matt.16:13] Caesarea-Philippi. And [as they walked and talked among themselves: Aqu.128:22] on the way [as He was praying alone: Luke 9:18], [Jesus was sitting near the sea (*this cannot have been while they were near Caesarea-Philippi*)], in a circle of twelve palm trees, to which He often repaired. The twelve and their fellows came to Him, and they sat under the shade of the trees, and Jesus in their midst taught them: GHT 44:1] He asked His disciples, "Who do men say that I am [that the Son of Man is: Matt.] [say about the Son of Man? Who do they think I am?]" (28) They told Him, "[Some say: Matt.16:14] John the Baptist; and others say Elijah; and yet others [Jeremiah or: Matt.] one of the prophets [that one of the ancients has risen: Luke 9:19]." [Matthew said, "Some say that you are David come again; others say you are Enoch, Solomon, or Seth." Andrew said, "I heard a ruler of the synagogue exclaim, 'This man is Jeremiah, for He speaks like Jeremiah wrote.' " Nathanael said, "The foreign masters who were with us for a time (*Jesus sent them back to their lands in Aqu.Ch. 123*), declared that Jesus is Gautama come again." James said, "I think that most of the master Jews believe you are the reappearance of Elijah on the earth." John spoke up, "When we were in Jerusalem I heard a seer exclaim, 'This Jesus is none other than Melchizedek (*Gen.14:18*), the king of peace, who lived about two thousand years ago, and who said he would come again.' " Thomas said, "The Tetrarch Herod thinks you are John (the Baptist) risen from the dead*. But then his conscience troubles him: the spirit of the murdered John looms up before him in his dreams and haunts him as a spectre of the night." Aqu.128:23-28].

(29) He asked them, "[You have heard what men in the world say about me, but: GHT 44:2] But who do you say that I am?" ** [Simon: Matt.16:16] Peter [rose up with Andrew his brother, and] answered Him, "Thou art the Christ [the Son of the living God." Matt.] [of God." Luke 9:20] [the Love of God made manifest to men: Aqu.128:31] [who descends from the highest heavens and dwells in the hearts of those who believe and obey unto righteousness." The rest rose up and said, each in his own manner, "These words are true, and this is what we believe]." [Jesus answered him, "[Thrice: Aqu.128:32] Blessed art thou, Simon Bar-Jona! (*Gk. Bariona: Son of Jonas*) [are you my Twelve who believe! GHT 44:3]: You have declared a truth that God has given you [Aqu.]. For flesh and blood has not revealed this to thee, but my Father in the heavens [the Spirit of the Lord who dwells in you]. I tell thee: thou art Peter (*Gk. Petros*), and on this rock (*Gk. petra*) I will build my church (*Gk. ekklesian: those called out and sanctified*) [You are a rock, and you shall be a pillar in the temple of the Lord of Hosts. Your confession is the cornerstone of faith, a rock of strength, and on this rock the Church of Christ is built: Aqu.128:33-34] [All truth is in God, and I bear witness to the truth. I am the true Rock, and on this Rock do I build my church: GHT 44:4], and the gates of Hades [all the powers of Hades and of death: Aqu.128:35] shall not prevail against it [and out of this Rock shall flow rivers of living water to give life to the people of the earth. You are my chosen Twelve. In me, the head and cornerstone, are the twelve foundations of my house built on the Rock, and on you in me shall my church be built, and in truth and righteousness shall it be established. You shall sit on twelve thrones and send forth light and truth to all the twelve tribes of Israel after the Spirit. And I will be with you, even to the end of the Age: GHT 44:4-6]. I will give you the keys of the Kingdom of the heavens [to open up the doors of safety for the sons of men: Aqu.128:36]: whatever you bind on earth shall be (already) bound in the heavens, and whatever you loose on earth shall be (already) loosed in the heavens": Matt.16:17-19]. The Holy Spirit will come upon you and the ten, and in Jerusalem you shall stand before the nations of the earth, and there proclaim the covenant of God with men. You shall speak the words of the Holy Spirit, and whatever God requires of men as surety of their faith in Christ, you shall make known. [Aqu.128:37-38]

“But there shall arise after you men of perverse minds who will, through ignorance or craft, suppress many things which I have spoken to you, and ascribe to me things which I have never taught, sowing tares among the good wheat which I have given you to sow in the world. Then shall the truth of God endure the contradiction of those who transgress it – for it has ever been thus, and thus will it continue to be. But the time approaches when the things which they have hidden shall be revealed and made known, and the Truth shall make free those who have been bound. One is your Master: all of you are brothers, and none of you is greater than another in the place I have given you. For you have one Master, who is the Christ most high. He is over you and with you and in you, and there is no inequality among my twelve, or their fellows. All are equally near to me and to the Lord. Therefore do not strive to take first place; you are all first, because you are the foundation stones and pillars of the Temple, built on the Truth which is in me and in you. You shall establish the Truth and the Law for all, as it shall be given to you. Truly, when you and your fellows agree together concerning anything in my Name, I am in the midst of you and with you.” [GHT 44:7-11]

(30) He charged [and warned: Luke 9:21] them to tell no one about Him [that He was the Christ: Matt.16:20] [“What you have heard this day tell not to any man.” Then Jesus and the twelve went up and were the guests of Susanna for many days (see *Aqu.105:3* above: *Susanna was in Caesarea-Philippi*): *Aqu.128:39-40*].

**Mark, Matthew, and Luke mention Herod’s state of mind in parenthetical comments:*

Mark 6: 14-16 (with Matt.14: 1-2, Luke 9: 7-9): (14) King Herod [the tetrarch: Matt.14:1] heard of it (*Jesus’ miraculous works*) [heard the reports about Jesus: Matt.] [heard of all the things that were happening: Luke 9:7], for His Name had become known. [He was perplexed, because it was said by some that: Luke] It was said, “John the baptiser has been raised from the dead, therefore these powerful deeds are in operation in Him.” (15) But others said, “It is Elijah [that Elijah had appeared: Luke 9:8].” Yet others said, “A prophet, like one of the prophets (of old) [that one of the old prophets had risen again: Luke].” (16) But when Herod heard of it, he said [to his servants: Matt.14:2], “John, whom I beheaded [This is John the Baptist: Matt.], has been raised from the dead [John I beheaded; but who is this about whom I am hearing such things?” Luke 9:9].” [And he sought (a way) to see Him: Luke].

*(Mark’s and Matthew’s accounts continue their references to Herod in the verses which follow in their respective accounts. Matthew links the deed of Herod to Jesus’ immediate reaction {“Now when Jesus heard this...”} which resulted in His feeding the 5, 000 in a wilderness place: see Matt.14:13 above, p175. But the complete narrative as organised by the *Aquarian Gospel* requires a sizable time interval between the beheading of John the Baptist {*Aqu.Ch.117*} and the feeding of the 5, 000 {*Aqu.Ch.124*}. Luke’s account has his reference to Herod in complete isolation from his surrounding verses.)*

****The *Gospel of Thomas* has Jesus asking a similar question:** Jesus said to His disciples, “Compare me to another, and tell me whom I am like.” Simon Peter said to Him, “You are like a righteous angel.” Matthew said to Him, “You are like a wise philosopher. Thomas said to Him, “Teacher, my mouth is utterly incapable of saying whom you are like.” Jesus said, “I am not your teacher. You have become intoxicated because you have drunk from the bubbling spring that I have measured out.” He took Thomas and withdrew, and told him three things. When Thomas returned to his friends, they asked him, “What did Jesus tell you?” Thomas said to them, “If I tell you even one of the things He told me, you will pick up rocks and stone me. And then fire will come forth from the rocks and devour you.” [GT 13]

Mark 8:31-38, 9:1 (with Matt.16: 21-28, Luke 9: 22-27): (31) He began to teach them that it was necessary for the Son of Man to [go to Jerusalem and: Matt.16:21] suffer many things [from

the: Matt.], and to be rejected by the elders and the chief priests and the scribes; and to be killed*, and after three days [on the third day: Matt.16:21, Luke 9:22] to rise again. (32) He stated this plainly: and Peter took Him aside and began to rebuke Him [saying, "May God shield you, Lord! By no means shall this happen to you!" Matt.16:22]. (33) But turning round and seeing His disciples, He rebuked Peter, saying, "Get behind me, Satan! [You are a cause of offence to me: Matt.16:23] For you are not concerned [do not think: Matt.] about the things of God, but the things of men!" *concerning "to be killed": see note below, p194 re. Bezetha (Aqu.130:24).

The news soon spread that Jesus and the twelve were come (to Caesarea-Philippi: see p188), and many people drew near to see [Aqu.129:1]. (34) He called to Him the multitude with His disciples, and said to them [told His disciples: Matt.16:24], ["Behold, you have come to see, but that has no important meaning. If you would have the benedictions of the Christ...: Aqu.129:2] "If any man would come after me, let him deny himself and take up his cross (*Gk. stauron*) [daily: Luke 9:23] and follow me. (35) For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel will save it. If you give your life to serve your selfish selves, then you will lose your life. But if you give your life in the service of your fellow man, then you will save your life. This life is but a small span: a bauble of today. But there is a life that does not pass. [Aqu.129:3-5] (36) For what does it profit a man, to gain the whole world and forfeit his life [but losing himself or suffering loss {*the KJV has 'being cast away'*}: Luke 9:25] [and lose your soul? Aqu.129:6]? (37) For what can a man give in exchange for his soul? [What would you take in payment for your soul?] (38) For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when He comes in [His glory and: Luke 9:26] the glory of His Father with [and of: Luke] the holy angels [then He will reward every man according to his works: Matt.16:27]". If you would find the spirit life, which is the life of man in God, then you must walk a narrow path and enter through a narrow gate. The path is Christ, the gate is Christ, and you must come up by the way of Christ. No man comes to God except by the Christ. The kingdom of the Christ will come." [Aqu.129:7-9a] (1) And He said to them, "Truly, I tell you, there are some standing here [who hear me now: Aqu.129:9b] who will not taste [pass through the gates of] death before they see that the Kingdom of God has come with power [see the Son of Man coming in His kingdom." Matt.16:28] [see the kingdom of God: Luke 9:27]." For seven days the Master and the twelve remained in Caesarea-Philippi. [Aqu.129:10]

JESUS IS TRANSFIGURED

Mark 9: 2-13 (with Matt.17: 1-13, Luke 9: 28-36): (2) After six days [about eight days after these sayings: Luke 9:28] [when the Feast of Tabernacles was nigh at hand: GHT 46:1] (the Feast was not mentioned elsewhere until John 7:2 below), Jesus took with Him Peter, James, and John [his brother: Matt.17:1], and led them up a high mountain apart privately and alone [to pray: Luke, Aqu.129:11]. [As He was praying: Luke 9:29] He was transfigured before them [the appearance of His countenance was transformed: Luke] [His form became as radiant as a precious stone: Aqu.129:12]. [His face shone like the sun, and: Matt.17:2] His garments glistened radiantly and dazzled as white [as snow: Aqu.129:13], such as no fuller on earth had the power so to whiten. [: the Son of Man became the Son of God. He was transfigured that the men of earth might see the possibilities of man: Aqu.129:13-14].

(4) And there appeared to them Elijah with Moses (*Matt. and Luke have Moses and Elijah*), [who appeared in glory and spoke of His departure, which He was about to accomplish at Jerusalem: Luke 9:31] and they were conversing with Jesus [on the mount. They conversed about

the coming trial of the Lord; about His death and His rest within the tomb; about the wonders of the resurrection morning; the transmutation of the flesh, and His ascension on the clouds of light; all of these being symbolic of the path that every man must tread; symbolic of the way the sons of men become the sons of God: Aqu.129:22-24] [talking with Him and speaking of the Law, and of the purpose of His death which He should accomplish at Jerusalem. Moses spoke, saying, "This is He of whom I foretold, saying, 'A prophet from among the brethren, likened unto me, shall the Eternal send to you. That which the Eternal speaks to Him shall He speak to you. And to Him shall you listen; whoever will not obey shall bring upon themselves their own undoing.'" GHT 46:2-3]

(5) Peter [and those with him were heavy with sleep {When the glory first came, the three disciples were asleep: a master touched their eyes and said, "Awake and behold the glory of the Lord." Aqu.129:15}, and when they awoke they saw His glory {and more, the glory of the heavenly world: Aqu.129:16}, and the two men {from thence} standing with Him. {Peter asked the master who awakened them, "Who are these men standing beside the Lord?" The master said, "These men are Moses and Elijah, who have come so that you may know that heaven and earth are one; that masters there and masters here are one. The veil that separates the worlds is but the veil of the ether. For those who purify their hearts by faith, the veil is rolled aside, and they can see and know that death is a thing of illusion." Peter exclaimed, "Praise God!" Aqu.129:17-20} As the men parted from him: Luke 9:32-33] (he) offered to Jesus, "[My Master and my Lord, this is the gate of heaven: Aqu.129:20] Rabbi, it is well for us to be here. Let us [go down and: Aqu.129:21] make [If you will, I will make: Matt.17:4] three tents, one for you, one for Moses, and one for Elijah." [But Jesus did not answer]. (6) For he did not know what to say, and they were exceedingly afraid. [The three disciples were awestruck, and suddenly the ethers were filled with song, and forms as light as air moved about on the mountain top: Aqu.129:25]. (7) [While he was still speaking: Matt.17:5, Luke 9:34] There appeared a [bright: Matt.] cloud overshadowing them [and they were afraid as they entered the cloud: Luke] [and twelve rays resplendent as the sun issued from behind the cloud: GHT 46:5], and a voice spoke out of the cloud, "This is my Son, the Beloved [the Chosen: *some MSS of Luke*] [the Son of Man, my Chosen One to manifest the Christ to men. Let the whole earth hearken to Him: Aqu.129:27] [with whom I am well pleased: Matt.]: hearken to Him." [Hearing this the disciples fell on their faces and were exceedingly afraid {they fell on the ground and prayed: Aqu.129:28}. But Jesus approached and touched them, saying, "Rise, and do not fear {I am here: Aqu.129:29}." When they raised their eyes: Matt.17:6-8] (8) And suddenly looking around [when the voice had spoken: Luke 9:36], they no longer saw anyone with them but Jesus only [and six glories were seen upon Him: GHT 46:6].

Jesus said to them, "Behold, a new Law I am giving you, which is not new but old. As Moses gave the Ten Commandments to Israel after the flesh, so also do I give them (*some versions have: "the Twelve"*) to you, for the Kingdom of the true Israel after the Spirit. For who are the true Israel? It is they of every nation and tribe who work righteousness and love, and have mercy, and who keep my commandments: these are the true Israel." Standing forth Jesus said, "Hear O Israel, the Lord Creator is One. Many are my seers and my prophets: in me all live and move, and subsist.

The following set of commandments is found in two versions: one of twelve, another of ten. A synthesis of both is made below, with the numbering in brackets of those belonging to the ten and not the twelve:

1 (2) You shall not take away the life of any creature for your pleasure or your profit, nor yet torment it.

- 2 You shall not covet or steal the goods of another, nor gather lands and riches for yourselves beyond your need or use.
- 3 (4) You shall not eat the flesh, nor drink the blood, of any slaughtered creature, nor consume anything which brings disorder to your health and senses.
- 4 (6) You shall not make impure marriages (*for example, marriages made for money or position*), where love and health are not, nor yet corrupt yourselves, or any creature.
- 5 (8) You shall not bear false witness against another, nor wilfully deceive another by a lie to hurt him.
- 6 (10) You shall not do to others that you would not wish others should do to you.
- 7 (1) You shall worship the one eternal unbegotten Lord Creator, the Father-Mother in heaven, by whom all things are made, and reverence the holy Name.
- 8 (7) You shall revere your fathers and your mothers, whose care is for you, and all those who are teachers of righteousness.
- 9 (3) You shall cherish and protect the weak, the oppressed, and all creatures that suffer wrong.
- 10 (5) You shall work with your hands the things that are good and seemly. You shall eat the fruits and herbs of the earth, and in this way live long in the land.
- 11 (9) You shall purify yourselves daily and rest on the seventh day from your labour, keeping holy the Sabbaths and the Festivals of your God.
- 12 You shall do to others as you would wish that others should do to you.”

On the question of whether such a set of updated commandments was in reality given by Jesus on this, or any other occasion, see the note on p345 after [Aqu.181:10-15](#) in the context of Nazarene Chapter 96.

When the disciples heard these words they beat their breasts saying, “In any wise that we have offended, O Lord, forgive us! May thy wisdom, love, and truth rest within us and incline our hearts to love and keep this Holy Law.” Jesus said to them, “My yoke is equal and my burden light. If it is your will to bear it you will find it easy. Lay no other burden on those who enter into the Kingdom, but only these necessary things (*this is advice which was given later in a letter from the apostles and elders in Acts 15:28*). This is the new Law for the true Israel, and the Law is within us, for it is the Law of Love – and it is not new but old. Take heed that you add nothing to this Law, neither take from it.* Truly I say to you, they who believe and obey this Law shall be saved, and they who know but obey not shall be lost. But as in Adam all die, so in Christ shall all be made alive (*expressed by Paul in 1Cor.15:22*). The disobedient shall be purged through many fires; and they who persist in disobedience shall descend and shall perish eternally.” [GHT 46:7-25]

**a tenuous instruction, since it is precisely what the different versions of the Nazarene, Holy Twelve, or Nazirene Gospels have themselves done.*

- (9) As they were returning down from the mountain [top, they talked about the meaning of the scene, and Jesus told them everything: [Aqu.129:31](#)], He charged them to tell no one what they had seen [the vision: Matt.17:9], until the time when the Son of Man should rise from the dead.
- (10) So they kept the matter to themselves [and told no one in those days anything about what they had seen: Luke 9:36], debating what the rising from the dead meant. But the disciples could not comprehend the meaning of the words, “until I have risen from the dead.” Jesus told them once again about His death, and His rising from the grave; about the kingdom of the soul that was to come in glory and in power. [[Aqu.129:33-34](#)]
- (11) They [Peter: [Aqu.129:35](#)] asked Him, “Why do the scribes say that [before the King shall come] Elijah must come first?”
- (12) He said to them, “Elijah indeed comes first to restore all things. And how is it written of the Son of Man, that He

should suffer many things, and be counted as nothing? (13) But I tell you that Elijah has [already: Matt.17:12] come and [they did not know him, but: Matt.] [but scribes and Pharisees did not receive him: Aqu.129:36], they did to him whatever they pleased, as it has been written of him. Men reviled him, bound him, threw him into a prison cell, and shouted with a fiend's delight to see him die. What men have done to him, the same will they do to me. [Aqu.129:37-38]" [So also is the Son of Man about to suffer at their hands." Then the disciples understood that He was speaking to them about John the Baptist {whom Herod slew: Aqu.129:39}: Matt.17:12-13].

JESUS HEALS A POSSESSED LAD IN CAESAREA-PHILIPPI WHOM HIS DISCIPLES WERE UNABLE TO CURE

Mark 9: 14-32 (with Matt.17: 14-23, Luke 9:37-45): [The following day, as they came down from the mountain: Luke 9:37] (14) When they (*the nine disciples who were not with Peter, James, and John on the mountain*) came to the disciples (*Peter, James, and John*), they saw a great crowd around them, and scribes debating with them. When Jesus, Peter, James, and John arrived at the city's gates, a multitude of people thronged the way. The nine apostles who had not accompanied them up the mountain had tried to heal an epileptic child who was obsessed, and they had failed: and the people were waiting for the Lord to come. [Aqu.130:1-2] (15) And immediately, all the crowd, when they saw Him, were greatly amazed and ran up and greeted Him. (No reason is given for their astonishment, but it can be inferred that the countenance of Jesus continued to display His transfiguration glory: this is certainly true of individual believers down the ages who have been graced with the same seal of the sacred Presence of God.) (16) He asked them, "What are you discussing with them?"

(17) One of the people answered Him [a man came up to Him and falling on his knees before Him said: Matt.17:14], "Teacher, I have brought my son to you, who has a spirit of dumbness ["I beg you to look upon my son, for he is my only child. Behold, a spirit seizes him and he suddenly cries out: Luke 9:38-39] ["Lord, have mercy on my son, for he is an epileptic and he suffers grievously: Matt.17:15, Aqu.130:4]. (18) Whenever it seizes him [Many times a day he falls, and...: Aqu.130:5] it dashes him down (*Gk rhessei: convulses*), and he foams, and grinds his teeth and (it causes him to) waste away [and it scarcely leaves him, bruising him: Luke 9:39]. (22a)* It has often [sometimes] thrown him into the fire [and he is burned] and into water [which threatens to drown him], to destroy him [he often falls into the fire and often into water: Matt.17:15]. I appealed to your disciples that they might cast it out, but they were unable [to heal him: Matt.17:16]." (19) He answered them, "O generation weak in faith [and perverse: Matt.17:17, Luke 9:41], how long shall I be with you? How long must I bear with you? Bring him to me." (20) They brought him to Him. Seeing Him the spirit immediately threw him down violently, and he fell on the ground and rolled about, foaming. [As he was speaking, a servant brought the child before the Lord (he did not speak, for he was dumb), and he instantly fell on the ground foaming and writhing in agony: Aqu.130:7].

(21) Jesus asked his father, "How long has this been happening to him?" He said, "From infancy. We have sought help in many lands but have never found it. But I believe that you can speak the Word and heal my son. (22b) If you can do anything, have pity on us and help us." (23) Jesus responded to him, "IF you can?!" [Faith is the power of God: Aqu.130:10]. All things are possible to him who believes [in his heart]." (24) The father of the child immediately cried out [in tears: Aqu.130:11], "I believe, Lord! Help thou my weak faith!" (25) When Jesus saw that a crowd of people was gathering together, He [spoke the Word of power: Aqu.130:12] rebuked the unclean spirit, saying to it, "Thou dumb and deaf spirit, I command you, come forth

out of him, and never enter him again! ” (26) After crying out and convulsing him terribly, it came out, and he was like a corpse [the epileptic child lay in a swoon, not breathing], so that many (in the crowd) [all the people] said that he was dead. (27) But Jesus took him by the hand and [said, “Rise up.” Aqu.130:13] lifted him up, and he stood up [and spoke] [and gave him back to his father {and the lad was healed that same hour: Matt.17:18}. And everyone was astonished at the majesty of God: Luke 9:42-43] [and many said, “This is surely a man of God, for no such power has ever before been given to a man.” Aqu.130:14].

(28) When He had entered the house [and after they had eaten and been refreshed: Aqu.130:15], His (nine) disciples asked Him privately, “[Lord: Aqu.130:16] Why were we unable to cast it out? [to heal this child? We spoke the Word, but even that was powerless”]. (29) He said to them, “Your great success in all your previous works has made you careless, and you forgot to recognise the power of God. Without the spirit of the Word, the Word is no more than like an idle tale. And you also forgot to pray. There is no faith without the prayer of faith. Faith is the wings of prayer. But wings alone do not fly. [Aqu.130:17-19] [“Because of your little faith. Truly I tell you, if you have faith as a grain of mustard, you will say to this mountain, ‘Move from here to there’, and it will move: and nothing will be impossible to you: Matt.17:20] [But: Matt.17:21] “This kind cannot be driven out by anything but prayer and fasting.” [By prayer and faith you can bring down the peaks of mountains and cast them into the sea. Small hills will leap about like lambs at your command. This failure may be well for you: the greatest lessons learned in life result from your failures: Aqu.130:20-21].

(30) Going forth from there they passed through Galilee, and He would have no one know it. (31) For He was teaching His disciples, telling them [While they were marvelling {sat in thoughtful meditation: Aqu.130:22} at everything He did, He said to His disciples, “Let these words sink into your ears {hearts}: Luke 9:43-44], [“The time has almost come when you must bear your load alone, that is, without my presence in the flesh: Aqu.130:23] “The Son of Man is to be betrayed into the hands of men, and they will kill Him. And three days after being killed, He will rise up.” (*The Aquarian account has these words of Jesus in the first person*): “For I will fall into the hands of wicked men, and they will slay me on a mount beyond the Bezetha wall**. Men will lay my body in a tomb where, by the sacred Word, it will be guarded and preserved for three days. Then I will rise again.” [Aqu.130:24-25] (32) [And they were greatly distressed: Matt.17:23] But they did not understand this word [It was veiled from them lest they should perceive it: Luke 9:45], and feared to ask Him [about it: Luke]. The following day the Master and the twelve began their return journey, soon arriving in Capernaum. [Aqu.130:27]

**The first part of Mark's verse 22 is brought forward and relocated after verse 18, which serves to restore the correct sequence, supporting both Matthew and the Aquarian accounts.*

***Bezetha was an area inside Jerusalem immediately north and north-west of the Roman fortress of Antonia (where the Dome of the Rock presently stands), itself north of the Jewish Temple (not coincident with it). Levi's identification of Bezetha as facing the mount of the crucifixion is at variance with the discoveries of the details of the trial and crucifixion of Jesus from more recent research, and a closer understanding of the matter. This has Jesus crucified on the Mount of Olives east of and facing the Temple. It may be that Levi exercised insufficient care in quoting Jesus, since in any case He was not put to death at the hands of men, instead choosing His own moment to depart His flesh (“No man takes it from me, but I lay it down of my own accord. I have power to lay down my life, and power to take it up again”: John 10:18).*

PAYING THE HALF-SHEKEL TAX (Matt.17:24-27)

(24) When they came to Capernaum [As Jesus and the twelve were resting in the house: Aqu.131:1], the collectors of the didrachma (*Gk. two drachmae: a silver coin equivalent to a half-shekel. The drachma was probably a labourer's daily wage*) went up to Peter and said, "Does your teacher [and you yourself] not pay the didrachma [half-shekel tax]?" (25) He replied, "Yes [we pay whatever is assessed." Aqu.131:2]." Arriving home, Jesus spoke to him first: "What do you think, Simon? The kings of the earth [tax-collectors: Aqu.131:3], from whom do they extract toll or tribute [this special tax]? From their [native] sons or from strangers?" (26) When he answered, "From strangers [only are expected to pay this tax: Aqu.131:4]", Jesus said to him, "Then the sons are free ["We are all native sons, and we are free: Aqu.131:5]." (27) But lest we should offend them [we will pay the tax." But neither had a shekel to pay it], go to the sea and cast a hook, and take the first fish that comes up, and when you open its mouth you will find a stater (*Gk: a silver coin equal to a full shekel*). Take that and give it to them from me and yourself." Peter did as Jesus said: he found the shekel and paid the tax. [Aqu.131:7]

THE GREATEST IN THE KINGDOM OF HEAVEN: BE AS CHILDREN

Mark 9:33-37 (with Matt.18: 1-5, Luke 9:46-48): Now Jesus heard the twelve disputing among themselves. The spirit of the carnal self was moving in their hearts. [Aqu.131:8] (33) Being in the house He asked them, "What were you discussing on the way (here)? (34) But they were silent, for on the way they had been disputing among themselves who was the greatest [in the sight of God and man]. [An argument arose among them as to which of them might be the greatest: Luke 9:46] [The disciples approached Jesus saying, "Who is the greatest in the Kingdom of the heavens?" Matt.18:1]. [Jesus, knowing the thoughts of their hearts: Luke 9:47], (35) Sitting down He called the twelve, and He said to them, "[Shame on you men! Aqu.131:9] If anyone would be first, he must be last of all and servant of all [the greatest is the servant of the rest]." (36) Taking [calling to Him: Matt.18:2] a child He set it in the midst of them. Taking it in His arms, He said, ["Truly I tell you, unless you turn and become as children, you will by no means enter the Kingdom of the heavens. So he who will humble himself like this child, it is he who is the greatest in the Kingdom of the heavens: Matt.18:3-4] [The greatest is a little child, and if you would be at all great, you must become as this child in innocence, in truth, in purity of life: Aqu.131:10] [unless you are converted by the Spirit and become innocent and teachable as little children, you shall not enter the Kingdom: GHT 57:1]. (37) Whoever receives one such child in my Name receives me, and whoever receives me, receives not me but Him who has sent me." [for he who is least (or lesser) among you all is the one who is great: Luke 9:48] Great men do not scorn the small things of the earth: he who regards and honours such a child regards and honours me, and he who scorns a child scorns me. If you would enter through the gate of the Kingdom, you must be humble as this little child. [Aqu.131:11-12]

Matt.18: 10: "See that you do not despise [neglect: GHT 57:4] any of these little ones; for I tell you that in heaven their angels always behold the face of my Father who is in heaven. ["Hear me, you men: this child, as every other child, has one to plead its cause before the throne of God. You scorn it at your peril, for lo, its counterpart beholds the face of God at every moment, every day: Aqu.131:13-14].

Mark 9: 42 (with Matt.18: 6-7, Luke 17: 1-2): (42) "[And hear me once again: Aqu.131:15] Whoever causes one of these little ones who believe in me to stumble (*Gk. skandalisei*) [and to fall is marked and accursed, and], it would be better for him if a great millstone were hung round his

neck and he be thrown into [drowned in the depths of: Matt:18:6] the sea [better by far if he had drowned himself] [than that he should cause one of these little ones to stumble: Luke 17:2]. [Woe to the world from their temptations (*Gk. skandalon*) ! For [now: GHT 57:3] it is necessary for temptations to come {It is not possible for temptations not to come: Luke 17:1} but woe to the man by whom the temptation comes! Matt.18:7] Behold, offences everywhere! Men find occasions to sin and fall, but they grow strong by rising when they fall. But woe to him who causes other men to stumble and fall. Be on your guard, you men of God, lest you constrain another man to fall. Beware lest you yourselves fall into sinful ways. [Aqu.131:16-18]

Mark 9: 43-48 (with Matt.18:8-9): (43) "If your hand causes you to stumble, cut it off [and throw it away from you: Matt.18:8]. It is better for you to enter life maimed, than with two hands to go away into Gehenna (*the KJV has hell*), into the unquenchable fire [to be thrown into the eternal (*Gk. aionion: age-lasting*) fire: Matt.], (44) where their worm does not die, and the fire is not quenched*. [better by far to have no hands and be guiltless in the sight of God and men, than to be perfect in your form and lose your soul: Aqu.131:19]. (45) And if your foot causes you to stumble, cut it off [and throw it away from you: Matt.]. It is better for you to enter life lame, than with two feet to be thrown into Gehenna (*the KJV has hell*) [into the eternal (*Gk. aionion*) fire: Matt.], (46) where their worm does not die, and the fire is not quenched*. [better by far to enter life without your feet than fall beneath the curse: Aqu.131:20]. (47) And if your eye [eyes or ears: Aqu.131:21] causes you to stumble, pluck it out [and throw it away from you: Matt.18:9]. It is better for you to enter the Kingdom of God with one eye, than with two eyes to be thrown into Gehenna (*the KJV has hell fire*) [the Gehenna of fire: Matt.], (48) where their worm does not die, and the fire is not quenched*. [it is better to lose them all than lose your soul]. [Wherefore if your lust or pleasure offends others, cut them off and fling them away from you. It is better for you to enter life without them, rather than having that which will be cast into everlasting fire: GHT 57:3].

**Jesus was quoting the very last words of the book of Isaiah at 66:24. This was a description of the bodies of the rebellious dead which were thrown into the Valley of Hinnom in Jerusalem (Heb. Ge Hinnom), and which were left to rot or were burned, hence becoming a metaphor for the fate of the wicked: devouring worms would not cease to degrade the bodies while ever there were such to feast on, neither fire to consume their remains.*

Mark 9: 49-50 (with Luke 14:34-35)*: (49) For everyone shall be salted with fire, and every sacrifice shall be salted with salt. [Your thoughts and words and deeds will all be tried by fire: Aqu.131:22]. (50) Salt is good; but if the salt becomes saltless [tasteless: Luke 14:34], with what will you season it? [It is fit neither for the soil, nor for manure; it is cast away. He who has ears to hear, let him hear: Luke 14:35]. [Remember that you are the salt of the earth. But if you lose the virtues of the salt, you are but refuse in the sight of God: Aqu.131:23]. Have salt in yourselves [Retain the virtues of the salt of life: Aqu.131:24], and be at peace with one another." The world is full of men who are devoid of the salt of life in themselves, and they are lost. I have come to seek and save the lost." [Aqu.131:25] "For the Son of Man has come to save that which has become lost." [Matt.18:11]

**the second mention of those who are the salt of the earth: see Matt.5:13 in the Sermon on the Mount in Aqu.Ch.95, p123. In his own account Luke places these two verses after Jesus' discourse on the cost of being His disciple.*

Jesus said to His disciples and to the multitude around them, "Who is a son of God or a daughter of God? Is it not they who turn from evil and do what is righteous, who love, who have mercy, and who walk reverently with their Creator? These are the sons and daughters who come up out of Egypt, to whom it is given that they should be called sons and daughters of the Most High.

They are gathered from all tribes and nations and peoples and tongues, and they come from east and west and north and south, and they dwell on Mount Zion, and they eat bread and they drink of the fruit of the vine at the table of the Lord, and they behold the face of the Most High.” [GHT 58:1-2]

THE LOST SHEEP AND THE LOST COIN

Matt.18: 12-14 (with Luke 15: 1-10*): [Now the tax collectors and sinners were all drawing near to hear Him. The Pharisees and the scribes murmured much, saying, “This man receives sinners and eats with them.” So He spoke to them this parable: Luke 15:1-3]: (12) “What do you think? [What man of you: Luke 15:4] If a man [shepherd: Aqu.131:26] has a hundred sheep, and one of them [the largest: GT 107(105)] goes astray, will he not leave the ninety-nine on the mountains [in the wilderness: Luke, GHT 58:4] and go [out into the wilderness and up the mountains: Aqu.131:27] [into the mountains: GHT 57:5] in search of the one that has gone astray? [Yes, this you know: Aqu.131:28]; (13) If he comes across it [he puts it on his shoulders, rejoicing. When he comes home he calls together his friends and neighbours, saying, ‘Rejoice with me, for I have found my sheep which was lost.’ Luke 15:5-6], truly I tell you, he [is glad and] rejoices over it [far] more than over [all] the ninety-nine that have not gone astray. [After going to such trouble, he says to the sheep, ‘I love you more than the ninety-nine.’ GT 107(105)] (14) So it is not the will of your Father [Parent: GHT 57:6] who is in [the highest] heaven that one of these little ones should perish.” [Thus so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine just men who need no repentance.” Luke 15:7] [So there is rejoicing in the courts of heaven when one of human birth who has gone forth into the ways of sin is found and brought back into the fold. Yes, there is joy, more joy than over all the righteous men who never went astray: Aqu.131:29-30].

[Or what woman, having ten drachmae (one drachma amounted to a labourer’s daily wage: see above, p195, Matt.17:24) {ten pieces of silver: GHT 58:6}, if she loses one drachma {piece}, does not light a lamp and sweep the house, seeking carefully until she finds it? And finding it, she calls together her friends and neighbours, saying, ‘Rejoice with me, for I have found the drachma {piece of silver} which I had lost.’ So, I tell you, there is joy before the angels of God over one sinner who repents.” Luke 15:8-10]

**Luke inserts his parables of the lost sheep and money into a different occasion, one of contention on the part of the Pharisees and scribes towards Jesus, plainly not the case here. Jesus’ answer to His opponents in Luke 15 appears to start properly at verse 11 with the parable of the Prodigal Son, as this forms a perfect response to their contention in verse 2. Aquarian Chapter 144 indicates the same: see below, p227.*

“SEVENTY TIMES SEVEN TIMES”

Matt.18: 15-22 (with Luke 17:3-4): (15) [“Take heed to yourselves: Luke 17:3]: “If your brother [or sister: GHT 57:11] sins against you, go and reprove him [or her], between you and him [or her] alone. [and if he repents, forgive him: Luke]. If he listens [they listen] to you, you gain your brother [them]. (16) But if he does [they will] not listen, take one or two others with you, that every word may be confirmed in the mouths of two or three witnesses. (17) If he refuses [they refuse: GHT 57:12] to listen to them, tell it to the church [elders]; and if he refuses [they neglect] to listen even to the church [elders], let him [them] be to you as a heathen and a tax collector [those that are outside the Law]. (18) Truly, I tell you, whatever you [justly] bind on earth shall

be (already) bound in heaven, and whatever you [justly] loose on earth shall be (already) loosed in heaven. (*The words of v18 are those which Jesus spoke to Peter in Matt.16:19 above, p188. Perhaps vv18-20 were not part of Jesus' words here: let the reader judge.*) (19) Again I tell you, that if two [seven, or even three: GHT 57:13] of you agree on earth about anything they ask, it shall be (done) for them by my Father [Parent] in the [highest] heavens. (20) For where there are two or three gathered in my Name [seven gathered in my Name: GHT 19:5] [even three are gathered in my Name: GHT 57:13], I am there in the midst of them [yea, even if there are but three or two; and where there is but one who prays in secret, I am with {in the heart of: GHT 57:13} that one. Raise a stone, and there you shall find me: cleave the wood, and there I am. For in the fire and in the water, even as in every living form, the Creator is manifest as its life and its substance: GHT 19:5-6].”

(21) Then Peter approached and said to Him, “Lord, how often shall my brother sin against me and I forgive him?” [(Jesus): “If he sins against you [in word: GHT 19:7] seven times in the day, and turns to you seven times [and makes amends], saying, ‘I repent’, you must forgive him.” Luke 17:4] (Peter): “As many as seven times [a day]?” (22) Jesus said to him, “I do not say to you as many as [only: GHT 57:14] seven times, but as many as seventy times seven.” [for even in the prophets, after they were anointed by the Holy Spirit, sin was found: GHT 19:8, 57:14]. Be therefore considerate, be tender, be compassionate, and be kind; and not to your own kind only, but to every creature that is in your care. For you are to them as gods, to whom they look in their need. Be slow to anger, for many have transgressed in anger, which they repented of upon the passing of their anger.” GHT 19:9]

FORGIVEN BUT REFUSED TO FORGIVE (Matt.18:23-35)

(*Comment: a rather remarkable omission from the Aquarian Gospel. Its particular importance lies in the fact that we human beings as a rule do not realise how true of us is the unforgiving servant*)

(Jesus, continuing from the above): (23) “The Kingdom of the heavens may be compared to a king who wished to settle accounts with his servants. (24) As he began (his reckoning), one was brought to him who owed him ten thousand talents (*more than 2,700 years' wages for a labourer, given one talent being equal to 100 denarii, the wage for working 100 days*). (25) As he had not the wherewithal to repay, the lord ordered him to be sold, with his wife and children and all that he had, and to be repaid. (26) The servant fell down and prostrated himself, ‘Lord, have patience with (*Gk. defer anger over*) me, and I will repay you everything.’ (27) Having compassion for him, the lord of that servant released him and forgave him the debt (*Gk. loan*). (28) But that servant, as he went out, found one of his fellow-servants who owed him a hundred denarii (*a denarius was a labourer's daily wage*). Seizing him by the throat, he said, ‘Repay what you owe.’ (29) His fellow-servant fell down and implored him, ‘Have patience with (*Gk. defer anger over*) me, and I will repay you.’ (30) But he refused and went and threw him in prison until he should repay what he owed. (31) Seeing what had happened his fellow-servants were greatly distressed, and coming to their lord they described what had happened. (32) Then his lord summoned him and said to him, ‘Thou wicked servant: I forgave you the whole of your debt because you pleaded with [desired it of: GHT 57:20] me: (33) should you not also have had pity on your fellow servant, as I pitied you?’ (34) And in anger his lord delivered him to the tormentors (*Gk. basanistais: specifically, those who would use disagreeable and extreme methods to extract truth or confession out of those placed in their power*), till he should repay the whole of what he owed him.* (35) So also will my heavenly Father [Parent: GHT 57:21] do to [judge] you, unless each

of you forgives his brother [or sister their trespasses] from your hearts.” Nevertheless, let everyone see that he pays what is owed, for the Lord loves the just.”

**If punishment in the fires of hell, surely the destination of such a servant, were of permanent duration, wherewith could its denizens hope for any opportunity at all to repay their debts?*

SERVING ONE’S MASTER IS NO BASIS FOR DESERVING SPECIAL MERIT

(Luke 17:7-10)

In Luke, this short passage comes (ignoring vv5-6, which belong further below, p249) between the advice to forgive one’s brother (after Aqu.131:30), and Jesus’ healing of ten lepers (Aqu.133:17ff). Here is perhaps the optimum location for it.

(7) (Jesus): “Will any one of you, who has a servant ploughing or herding, say to him when he has come in from the field, ‘Lie down (and relax) as soon as you have come up’? (8) Instead, will he not say to him, ‘Prepare something for me to eat: gird yourself and then serve me till I eat and drink, and afterwards you can eat and drink’? (9) Does he thank the servant because he did what he was ordered? I do not think so. (10) So you also, when you have done everything you have been ordered to do, say, ‘We are unprofitable servants: we have done only what it is our duty to do.’ ”

DO NOT FORBID THOSE WHO LABOUR IN THE NAME OF CHRIST

Mark 9:38-41 (with Matt.10: 42, Luke 9: 49-50): (38) John said to Him, “[Master, who is it who may seek and save the lost? And who may heal the sick, and cast out the demons of the obsessed? Aqu.131:31] Teacher, we saw someone who does not follow us casting out demons in your Name [and healing the sick. He did these things by the sacred Word and in the Name of Christ: Aqu.131:32], and we forbade him, because he was not following [walking with: Aqu.131:33] us.” (39) But Jesus said, “[You sons of men, do you imagine that you own the powers of God? And do you consider that the whole world has to wait for you to perform the works of God? God is not man that He should have a special care for any man and give him special gifts: Aqu.131:34-36]. Do not forbid him [any man to perform the works of God: Aqu.131:37]; for there is no one who does a mighty work in my Name [can pronounce the sacred Word, and in the Name of Christ restore the sick, and cast out the unclean spirits: Aqu.131:38] who will be able to speak evil of me forthwith (i.e. in the course of performing a work in His Name) [who is not a child of God]. (40) For he who is not against us [you: Luke 9:50] is for us [you: Luke]. The man you are speaking of is one with us. Whoever gathers in the grain of heaven is one with us. [Aqu.131:39] (41) Truly, I tell you, whoever gives you [to one of these little ones even: Matt.10:42] a cup of water to drink because you bear the Name of Christ [in the name of a disciple: Matt.], will by no means lose his reward [Whoever gives a cup of water in the Name of Christ is one with us. So God shall judge.” Aqu.131:40].”

JESUS DELIVERS A STRONG LESSON IN RIGHT JUDGMENT (Aquarian Chapter 132)

A multitude of people thronged the streets. Officers were taking a man to court who was accused of stealing bread. (2) A short while later the man was brought before the judge to answer the charge. (3) Jesus and the twelve were there. The man exhibited in his face and hands the hard drawn lines of toil and want. (4) A richly-clad woman, the accuser of the man, stood forth and said, “I caught this man myself. I know him well, because he came to beg bread from me

yesterday. (5) When I drove him from my door he should have known that I would not entertain a man like him. Then today he came and took the bread. (6) He is a thief, and I demand that he be sent to jail.” (7) The servants also testified against the man. He was adjudged a thief, and officers were in the course of leading him away from the court.

(8) But Jesus stood forth and exclaimed, “You officers and judge, do not be overzealous in taking this man away. (9) Is this land a place of justice and right? Can you accuse and sentence men to punishment for any wrongdoing until they testify themselves? (10) Roman law will not permit such a travesty on right, and I demand that you permit this man to speak.” (11) The judge called the man back and said to him, “If you have anything to say, speak.” (12) The man explained in tears, “I have a wife and little ones, and they are perishing for the want of bread. I have often told people my situation and begged for bread for them, but no one wanted to hear. (13) When I left my cheerless hut this morning in search of work, my children were crying for bread, and I was resolved to feed them or to die. (14) I took the bread, and I appeal to God, ‘Was it a crime?’ (15) This woman snatched away the loaf and threw it to dogs, and called the officers, and I am here. (16) Good people, do to me what you think fit, but please save my wife and little ones from dying.”

(17) At this Jesus said, “Who is the culprit in this case? (18) I charge this woman as a felon in the sight of God. (19) I charge this judge as a criminal before the bar of men’s rights. (20) I charge these servants and these officers as parties to the crime. (21) I charge the people of Capernaum with cruelty and theft, because they refused to heed the cries of poverty and want, and have withheld from the helpless what is theirs by every law of right. (22) And I appeal to these people here, and ask them, ‘Are not these charges I bring based on righteousness and truth?’ ” (23) Every man there said, “Yes.” (24) The woman accuser blushed in shame; the judge shrank back in fear; and the officers threw off the shackles from the man and ran away. (25) Then Jesus said, “Give this man what he needs, and let him go and feed his wife and his little ones.” (26) The people gave to the man abundantly, and he went on his way.

(27) Jesus said, “There is no rigid standard law to judge of wrongdoing. All the facts must be stated before a judgment can be rendered in a case. (28) Those of you who have hearts: go and stand where this man has just stood, and answer me: what would you yourself do? (29) A man who is a thief regards every other man as a thief and judges him accordingly. (30) The man who judges harshly is a man whose heart is full of wrongdoing. (31) The prostitute who keeps her wickedness concealed under a cloak she calls respectability, has not the slightest pity towards the honest prostitute who freely acknowledges what she is. (32) I tell you, you men: if you would desist from censuring others until such time that you yourselves become free from sin, the world would soon forget the meaning of the word ‘accused’.”

JESUS SENDS OUT THE SEVENTY DISCIPLES

Jesus’ second assignment to His disciples: see [Aqu.Ch.122](#) above, p170. The first assignment was confined to the twelve’s ministry to the Jews alone.

John 7: 1-9: After these things (see *John 6* in [Aqu.Ch.125](#) above) Jesus walked about inside Galilee; He would not go about in Judea, because the Jews were seeking to kill Him. (2) Now the Jews’ Feast of Tabernacles drew near (*this was an eight-day feast in the Fall of 31AD*). (3) So His brothers said to Him, “(Let us) Leave from here and go into Judea, so that your disciples may see the works you are doing, (4) for no man does anything in secret if He seeks to be known openly. If you do these things, show yourself to the world.” (5) For (even) His brothers did not believe in Him. (6) Jesus replied to them, “My time has not yet come, but your time is always

here. (7) The world cannot hate you, but it hates me because I testify of it that its works are evil. (8) Go up to the Feast yourselves; I am not going up to this Feast, for my time has not yet been fulfilled.” (9) And saying these things He remained in Galilee. [The harvest feast (*the Feast of Tabernacles*) drew near. The twelve went to Jerusalem, but Jesus did not go with them, instead staying in Capernaum. Among the multitudes that followed Him were many who did not go to the feast: they were not Jews: Aqu.133:1-2].

Luke 10: 1-12*: The Lord appointed seventy** others, and sent them on before His face, two by two, into every town and place [of the tribes: GHT 18:1] where He Himself was about to come. (2) He said to them, “The Kingdom of the Christ is not for Jews alone; it is for every man. Lo, I have chosen twelve to proclaim the gospel, first to the Jews. They themselves are Jews. Twelve is the number of the Jew, and seven the number of all, including every man. God is the ten, the holy Yod (*the tenth letter of the Hebrew alphabet*). When God and man are multiplied, we have seventy, the number of the brotherhood of man. [Aqu.133:3-7]

“The harvest is truly plentiful, but the labourers are few. Therefore beseech the Lord of the harvest that He send out labourers into the harvest (*repeating Matt.9:37-38 when Jesus previously sent out the twelve*). And now I send you forth by twos and twos: not to the Jews alone, but to every nation under heaven – to Greek and to Assyrian, to the Samaritan, to those over the seas: to every man. You need not go far, for men from every land are here and in Samaria. Arise and [Aqu.133:8-10] (3) Go on your way. [But go in faith: Aqu.133:10]: Behold, I am sending you out as lambs in the midst of wolves. (4) Carry no money-bag [no gold or silver in your bag], nor wallet, nor (extra) sandals [or coat]; and acknowledge no one on the road. Go in the sacred Name: trust God and you will never come to want. Let this be your salutation everywhere: ‘Peace be to all; goodwill be to all.’ [Aqu.133:11-12] (5) Whatever house you enter, first say, ‘Peace be to this house.’ (6) If a son of peace [the spirit of peace: GHT 18:4] is there, [the door will open wide and you will enter in: and then: Aqu.133:13] your [the holy] peace shall rest upon him, but if not, it shall return to you. (7) Remain in that house, and eat and drink what they offer [which has not come from the shedding of blood: GHT 18:6], for the labourer is worthy of his wages [hire]. Do not go from house to house. (8) Whatever town you enter, if they receive you, eat what is set before you [but do not touch that which is procured by the taking of life, for that is not lawful for you: GHT 17:7b, 18:5]. (9) Heal the sick there and say to them, ‘The Kingdom of God has drawn near to you.’ (10) But whatever town you enter and they do not receive you [and they refuse to hear you: Mark], go into its streets and say, ‘We shake off in front of you even the dust of your town that clings to our feet; nevertheless, know this: the Kingdom of God has drawn near (to you).’ (12) I tell you, it shall be more tolerable for Sodom on that day than for that town” (*parallelling Jesus’ comment in Matt.10:15, and also in Matt.11:24: qv above in Aqu.Ch.122 (p171) and Aqu.Ch.103 (p136)*). The seventy went forth in twos: they went into Samaria, and as they went they said, “Peace be to all; goodwill be to all!” Repent and turn from sin. Set your house in order, for a son of man who bears the image of the Christ will come, and you may see his face.” They entered every village of Samaria; they preached in Tyre and in Sidon on the coast. Some went across to Crete, and others into Greece, while others went to Gilead and taught. [Aqu.133:14-16]

*Luke is alone of the gospel writers in citing the seventy.

**Seventy seems established as the correct numeration, though a small number of lately discovered MSS have 72. The *Nazarene Gospel* also has this latter figure in 18:2. As Jesus evokes the significance of certain numbers underlying the figure of 70, so the *Nazarene* (at 17:4-6) appeals to numerical patterns underpinning the constitution of Jesus’ 36 prophets, evangelists, and teachers to supplement the twelve apostles, making a “fourfold twelve” to

pioneer the work of Christ's followers in the world away from His bodily Presence.

(Luke 10: 13-15: see above in [Aqu.Ch.103](#) (p136) and the footnote thereunder: these verses are exactly parallel to Matt.11:21-23.)

(Luke 10:16: see above in [Aqu.Ch.122](#) (p172): this verse is exactly parallel to Matt.10:40.)

John 7: 10: But after His brothers had gone up to the Feast, then He [\[all alone: Aqu.133:17\]](#) also went up, not openly but privately [\[by way of Samaria\]](#).

JESUS HEALS TEN LEPERS: ONE SAID THANK YOU (Luke 17:11-19)

(11) As He was on His way to Jerusalem He passed through Samaria and Galilee [\[through Sychar \(a town in Samaria\): Aqu.133:17\]](#). (12) As He entered a village He was met by [\[a number of lepers\]](#) ten men who were lepers, who stood at a distance. (13) They [\[ten of them\]](#) raised their voices saying, "Jesus, Master, have pity on us!" [\["Lord Jesus, stay and speak the Word for us, that we may be clean." Aqu.133:18\]](#) (14) Seeing them He said, "Go and show yourselves to the priests." As they were on their way they were cleansed. (15) One of them, seeing that he was cured, turned back [\[to thank the Master, and to praise the Lord: Aqu.133:20\]](#), glorifying God with a loud voice, (16) and he fell on his face at His feet, giving Him thanks. Now he was a Samaritan. (17) Then Jesus said [\[to him: Aqu.133:21\]](#), "Were there not ten cleansed? The (other) nine, where are they? (18) Has no one except this stranger been found to return and give glory to God?" (19) He said to him, "Rise and go your way: your faith [\[and your actions: GHT 42:13\]](#) has healed you." [\[: you have shown your heart, and that you are worthy of the power which has healed you. But note it well: the other nine will find themselves leprous once more in their hands and feet.\]](#) Then Jesus went His way. [\[Aqu.133:23a\]](#)

JESUS CONTENTS WITH THE PEOPLE AT THE FEAST OF TABERNACLES IN 31AD IN THE TEMPLE AT JERUSALEM (John 7:11-36)

(11) The Jews were looking for Him at the Feast, saying, "Where is He?" (12) There was much whispering about Him among the people. Some said, "He is a good man," others said, "No, He is deceiving the people." (13) Yet no one spoke openly about Him for fear of the Jews. (14) [\[He arrived in Jerusalem: Aqu.133:23b\]](#) In the middle of the Feast Jesus went up into the [\[courts of the\]](#) Temple and taught. [He rebuked the scribes and Pharisees, and the priests and the doctors of the law, for their hypocrisy and selfishness. \[Aqu.133:24\]](#) (15) The Jews [\[common people: Aqu.133:25\]](#) wondered greatly, saying, "How does this man possess learning, when He has never studied?" [\["Where has the wisdom of this man come from? He speaks like a sage"\]](#). (16) So Jesus answered them: [\["I have not learned the wisdom of the Holy One within the schools of men: Aqu.133:26\]](#) My teaching is not mine, but His [\[the words of Him\]](#) who has sent me [\[to perform His will\]](#). (17) If the will of any man is to do His will, he shall know whether the teaching is from God, or whether I am speaking of myself. [No man can know unless he enters into life and performs the will of God. \[Aqu.133:27\]](#) (18) He who speaks of himself seeks his own glory; but he who seeks the glory of Him who sent him, this man is true, and there is no falsehood in him. (19) Did not Moses give you the law? Yet none of you keeps the law. [How can you judge the worthiness of any man? Once in these same courts I healed a man on the Sabbath, and in a rage you sought to take my life. And now, because I tell you the truth, again you seek to take my life.\]](#) [\[Aqu.133:28-29\]](#) Why are you seeking to kill me?" (20) The people [\[a scribe: Aqu.133:30\]](#) answered, [\["You foolish man!\] You have a demon! Who is seeking to kill you?"](#) (21) Jesus answered them, "I performed one deed, and you all marvel. (22) Moses gave you circumcision –

but it is not of Moses, but of the fathers – and you circumcise a man on the Sabbath. (23) If a man receives circumcision on the Sabbath so as not to break the law of Moses, are you angry with me because on the Sabbath I made a whole man healthy? (24) Do not judge by appearances, but judge with right judgment.”

(25) Some of the [common: Aqu.133:31] people of Jerusalem therefore said, “Is not this [Jesus] the man they are seeking [the rulers have long sought] to kill? (26) But see, He is speaking openly, and they say nothing to Him. [And now He comes and teaches in the Temple courts. If He is guilty of monstrous crimes, why do they not take Him away in chains? Aqu.133:31-32] Do perhaps the authorities indeed know that this is the Christ? (27) Yet we know where this man comes from; when the Christ appears, no one will know where He comes from.” (28) So Jesus, as He taught in the Temple, exclaimed, “You know me, and you know where I am from? (*the Aquarian account has these words as a statement, not a question, following on directly from Aqu. verse 32 above.*) [but you do not know the God who has sent me here, whose words I speak: Aqu.133:33] But I have not come on my own account. He who has sent me is true, and Him you do not know. (29) I know Him, for I am from Him, and He has sent me.” (30) They therefore sought to arrest Him. But no one laid hands on Him, because His hour had not yet come. (31) But many of the people believed in Him [stood forth in His defence: Aqu.133:34]: they said, “When the Christ appears, will He (not) perform more signs than this man has done?” [If this is not the Christ whom God has promised to reveal to men, will the true Christ perform greater works when He comes than this man?”]

(32) The Pharisees listened to the people speaking these things about Him under their breath, and the chief [ruling: Aqu.133:35] priests and Pharisees [were angered, and they] sent officers that they might arrest Him [before He could go away. But the officers were filled with fear, and stalled in their task of seizing Him]. (33) Jesus therefore said, “I shall be with you for yet a little time longer, and then I will go to Him who sent me [here to perform His will: Aqu.133:36]. (34) [You seek me now and you can find me now, but the time will come when: Aqu.133:37] You will seek me, and you will not find me. Where I am [going] you cannot come.” (35) The Jews said to one another, “Where is this man about to go that we shall not find Him? Is He about to go to the Dispersion (of Jews) among the Greeks and teach the Greeks? Or will He go to Egypt or Assyria to teach there? [Aqu.133:38] (36) What does He mean when He says, ‘You will seek me and you will not find me’, and, ‘Where I am you cannot come?’” But Jesus did not answer: unnoticed by the multitude of people He left the Temple courts and went His way. [Aqu.133:39]

JESUS PRESSES HOME HIS MESSAGE ON THE LAST DAY OF TABERNACLES AND CAUSES FURTHER TURMOIL IN THE TEMPLE (Johⁿ 7:37-53)

(37) Now on the last (*eighth*) day of the Feast, the (Last) Great Day, [when multitudes of people were in the court areas: Aqu.134:1] Jesus stood up and proclaimed, “If any one thirst, let him come to me and drink [for I will give to them the waters of life: GHT 28:7*]. (38) He who believes in me [and in the Christ whom God has sent, may drink the cup of life, and out of his inner parts: Aqu.134:3], as the scripture has said, ‘Out from within him shall flow rivers of living water.’ [not an actual quotation, but referring to Isa.55:1 and 58:11].” [and that which is given to them to speak shall they do so with power: GHT 28:8]. The Holy Spirit will overshadow him, and he will breathe the Spirit, and speak the words, and live the life.” [Aqu.134:4] (39) Now He said this about the Spirit, which those who believed in Him were to receive; for the [fullness of the: GHT 28:9] Spirit had not yet been given, because Jesus was not yet glorified. [The people were divided in their views about Him: Aqu.134:5] (40) Hearing these words, some of the people said,

“This man is truly the prophet [of the living God].” (41) Others said, “This man is the Christ [Messiah, who our prophets said would come.” Aqu.134:6].” But some said, “[He cannot be the Christ: Aqu.134:7] Is the Christ to come from Galilee? (42) Has not the scripture said that the Christ comes from the seed of David, and from Bethlehem, the village where David lived?” (Mic.5:2) (43) So there was a division among the people over Him.

(44) Some of them wanted to arrest Him [Again the priests and Pharisees sent officers to bring Him to court to answer for His life: Aqu.134:8], but no one laid hands on Him. (45) Accordingly, the officers returned to the chief priests and Pharisees [but when the officers returned without Him, the rulers were enraged, and: Aqu.134:8-9], who said to them, “Why have you not brought Him?” (46) The officers answered, “No man has ever spoken as this man speaks.” (47) [In rage: Aqu.134:11] The Pharisees answered them, “[Have you gone mad?] Have you also been deceived? [Are you disciples of this man?] (48) Have any of the rulers or of the Pharisees believed in Him? (49) [The common people! Oh yes, they may believe in Him; they are...: Aqu.134:12] But this crowd, who do not know the law, are accursed.” (50) Nicodemus, who came to Him before (see Aqu.Ch.75 above), and who was one of them, [came before the rulers and: Aqu.134:13] said to them, (51) “Does our law not [“Can Jewish judges] judge a man [and sentence him before] unless it first gives him a hearing and learns what he does?” [Let Jesus stand before this bar and testify Himself.”] (52) They replied, “[This Jesus is a shrewd man: if we allow Him to speak, He will rebuke us face to face, and then the people will laugh and stand in His defence: Aqu.134:14] Are you also from Galilee? [You know as well as we do, that: Aqu.134:15] Search, and you will see that no prophet arises from Galilee.” The rulers felt the force of what both the officers and Nicodemus said, and they added nothing more. [Aqu.134:16] (53) Each of them went to his own house.

**The Nazarene account has Jesus speaking these words by one of the seven wells in Tiberias (28:1: see below, p387 in the passage where Jesus frees rabbits and pigeons). There is always the possibility the setting for His words is true, in that Jesus repeated them in the Temple.*

JESUS FORGIVES THE WOMAN CAUGHT IN ADULTERY (John 8:1-11)

Jesus withdrew to the Mount of Olives [where He spent the night in prayer: Aqu.134:17]. (2) When dawn broke He returned once more to the Temple. All the [many: Aqu.134:18] people came to Him [in the courts of the Temple], and He sat down and taught them. (3) The scribes and Pharisees [still alert to find a cause to condemn Him by the words he spoke: Aqu.134:19] brought a woman [prostitute: Aqu.134:20] who had been caught in adultery [by the officers]. Placing her in the midst (4) they said to Him, “Teacher, this woman [“Rabboni, this vile woman: Aqu.134:21] has been caught in the act of committing adultery. (5) Now in the law Moses commanded us to stone such (a woman) [Moses said that such a woman shall die by being stoned to death]. What therefore do you say [should be her punishment]?” (6) They said this to test Him, that they might have (grounds) to accuse (*Gk. kategorein*) Him. But Jesus bent down and wrote with His finger in the earth (on the ground) [as though He did not hear them: GHT 36:3] [made a figure on the ground, and in it He wrote the number of a soul, then sitting in silent thought: Aqu.134:22]. (7) But as they continued questioning Him [demanded that He speak: Aqu.134:23], He stood up and said to them, “Let him who is without sin among you be the first to throw a stone at her.” (8) And once more He bent down and wrote with His finger in the earth. Then He closed His eyes, and not a word was said. [Aqu.134:24] (9) Hearing this, being convicted by their own consciences*, they left, one by one, beginning with the older ones until the last (had left). He was left alone with the woman standing in the midst (of the people). (10)

Standing up, Jesus [seeing her on her own] said to her, "Woman, where are those who accuse (Gk. *kategoroi*) you? Has no one condemned (Gk. *katekrinen*) you?" (11) She said, "No one, Lord [they have all gone: Aqu.134:26]." (12) Jesus said, "Neither do I condemn (Gk. *katekrino*) you. Go [in peace: Aqu.134:27], and sin no more."

**A close and deep reflection upon this occasion will yield strong clues as to what Jesus wrote in the earth on the ground, because it is clear that the woman's accusers were confuted by what He wrote. Whatever this was, it broke the back of their accusations, the charges of those who were so rabidly intent on securing an occasion to use against Him. The Aquarian account has Jesus inscribing in the earth a soul and identifying that soul with a number. A persuasive commentary on this passage found by this writer dovetails with it, and amplifies the matter further: Jesus wrote twice: we must ask: did He first make a list in the earth of the very souls who were accusing the woman, and then, when He returned to inscribing in the earth, place the soul of a particular woman against each accuser? In other words, was Jesus, knowing the inner lives of all men, exposing the hidden adulterous activities of the men who, in righteous but hypocritical denunciation of a prostitute, had hauled the woman before Him? Such hypocrisy was a common male disposition in those days. We observe the same proclivity present in some societies to this day, particularly where the status of women is downgraded (what is not OK for a woman is OK for a man), and whether today or in times past, such degradation of the dignity of womanhood offers a very convenient method of accusing such a woman.*

"I AM THE LIGHT OF THE WORLD": JESUS ENRAGES THE UNBELIEVING JEWS BY ASSERTING THAT THEIR FATHER IS THE DEVIL (John 8:12-59)

[marginal note re. v12: The Feast ended, and Jesus, Peter, James, and John were sitting in the Treasury in the Temple. The other nine had returned to Capernaum. The people thronged the courts. [Aqu.135:1-3]

(12) Jesus again spoke to them, saying, "I am the light of the world [I am the lamp; Christ is the oil of life; the Holy Spirit is the fire. (See note near the bottom of page 509 regarding the order of the Godhead.) Behold the light! Aqu.135:4]: he who follows me [my example: GHT 50:1] will by no means walk in darkness, but he will have the light of life." (13) The Pharisees [A lawyer: Aqu.135:5] then said to Him, "You are bearing witness to yourself; your testimony is not true." (14) Jesus answered, "Even if I do bear witness to myself, my testimony is (indeed) true, for I know from where I have come and where I am going. No one in the flesh can testify for me, for none knows. [Aqu.135:7] But you do not know from where I have come, or where I am going. [you cannot yet see these things: GHT 50:3]. (15) You judge according to the flesh; I do not judge anyone. (16) Yet even if I do judge, my judgment is true, for I am not alone, but I (am with) the Father who has sent me. (17) Even in your law it is written that the testimony of two men is true. (Deut.17:6, 19:15) (18) I [My works: Aqu.135:8] bear witness to myself [to the truth I speak. As man I could not speak the words I speak: they are the words of the Holy Spirit], and the Father who has sent me bears witness to me [and John bore witness to me, and he is a prophet, and the Spirit of Truth that has sent me bears witness to me: GHT 50:5]." (19) So they [the lawyer: Aqu.135:9] said to Him, "Where is your Father [and Mother? GHT 50:6] [where does your Father live?]" Jesus answered, "You know neither me nor my Father [Parent]. If you knew me you would also have known my Father [and my Mother]. And if you knew the Father you would know the Son, because the Father and the Son are one. [Aqu.135:10]" One of them said, "Show us your Father, show us your Mother, and we will believe you." He answered saying, "If you have seen your brother and felt his love, you have seen my Father; if you have seen

your sister and felt her love, you have seen my Mother. Far and near, the Parent knows his own. Yea, in each of you the Fatherhood and Motherhood may be seen. For the Father and Mother are one in the One Parent.” [GHT 50:7-8] (20) He spoke these words in the treasury while teaching in the Temple, but no one seized Him as His hour had not yet come.

(21) Again He spoke to them: “I am going away, and you will seek me [and find me not: Aqu.135:11] and you will die in your sin. Where I am going you cannot come.” because you do not know the way. You cannot find the way because your hearts are gross, your ears are dull, your eyes are closed. The light of life cannot shine through the murky veil that you have drawn around your hearts. You do not know the Christ, and if the Christ is not within the heart, there is no light. I have come to manifest the Christ to men, and you do not receive me. You will dwell in darkness and in the shadow of the grave until you believe the words I speak.” [Aqu.135:11-15]

(22) Therefore the Jews said, “Will He kill Himself, since He says, ‘Where I am going you cannot come?’” (23) He said to them, “You stand for the things which are below; I, for the things which are above. [You are from without; I am from within: GHT 50:10]. You are of this world; I am not of this world. (24) Therefore I said to you that if you do not believe that I AM (Gk: ego eimi), you will die in your sins. (25) They said to Him, “Who are you?” Jesus said to them, “The same as that which I have told you from the beginning. (26) I have much to say and to judge about you [which, being of the Truth, shall convict you: GHT 50:13]. But He [the Holy One] who has sent me is true, and I speak in the world what I have heard from Him.” (27) They did not understand that He was speaking to them about the Father. (28) So Jesus said, “When you have lifted up the Son of Man, then you will know that I AM (Gk: ego eimi) [that I have been sent from the Lord: GHT 50:14], [You will revile the Son of Man, and hoist Him up to laugh at Him and see Him die. But then a little light will descend, and you will then know that I am what I am.” Aqu.135:16-17] (did Levi actually hear in the Akasha the words “I am THAT I am”, that Jesus was repeating the Name of God that He pronounced to Moses in Exod.3:14?), and that I do nothing of myself, but I speak those things which the Father has taught me. (29) He who has sent me is with me; He has not left me alone, for I always do what is pleasing to Him [the Eternal].” (30) As He spoke these things, many believed in Him. [for they said, “He is a prophet sent from the Lord: let us hear Him.” GHT 50:15]. The people did not comprehend the meaning of the words He spoke. [Aqu.135:18]

(31) Jesus then said to those Jews who had believed in Him, “If you [abide in Christ, and Christ abide in you, and if you: Aqu.135:19] continue in my word [the Way: 51:1] [keep my words within your heart], you are [you are the Way, you are: Aqu.135:20] truly my disciples [in the Way], (32) and you will know the truth, and the truth will make you free.” Still the people did not understand: [Aqu.135:21] (33) They answered Him, “We are descendants of Abraham [and are already free] and have never been in bondage to anyone. How is it that you say, ‘You will be made free?’” (34) Jesus answered them, “Truly, truly I say to you, [“Do you not know that: Aqu.135:22] everyone who commits sin is a slave to sin [and abides in bondage to sin? If you do not sin, then you are free. But if you sin in thought, or word, or deed, then you are slaves, and nothing except truth can set you free: Aqu.135:22-23]. (35) The slave does not continue in the house for ever; (but it is) the son [and the Daughter: GHT 51:2] (who) continues for ever. (36) So if the Son makes you free, you will be free indeed. (37) I know that you are descendants of Abraham; yet you are seeking to kill me, because my word finds no place in you [just because I speak the truth of Abraham: Aqu.135:24]. (38) What I have seen with my Father [Parent: GHT 51:4] I speak, and you also do what you have heard from your (own) father [parent].” (39) They answered Him, “Abraham is our father.” Jesus said to them, “If you are the children of Abraham, you will do the works of Abraham. [You are the children of the flesh of Abraham. But lo, I tell

you, there is a spiritual Abraham you do not know: Aqu.135:25]. (40) But now you are seeking to kill me, a man who has spoken to you the truth which I have heard from God [the Lord Most High: GHT 51:5]; this (deed) Abraham has not done. (41) You do the works of your (own) father." [In spirit you are children of your own father: Aqu.135:26]. They said to Him, "We were not born of fornication: we have one Father, who is God." (42) Jesus said to them, "If God were your Father you would love me, for I proceeded forth and have come from God. I have not come of my own accord, but He has sent me. (43) Why do you not understand what I say? It is because you cannot (bear) to hear my word [the Truth: GHT 51:6]. (44) You are of your father the devil [who is a demon: GHT 51:7], and your will is to carry out the desires of your father. [your father is Diabolos: you hang upon his words and carry out his will]. He was a murderer from the beginning, and has not stood for the truth [cannot tell the truth: Aqu.135:27], because there is no truth in Him. When he speaks a lie, he is speaking out of his own nature, for he is a liar and the father of it. (45) But because I tell you the truth you do not believe me. (46) Which of you reproves me of sin? If I tell the truth, why do you not believe me? (47) He who is of God hears the words of God. Therefore you do not hear them because you are not of God." If you were children of my Father-God, then you could hear the words of God. I speak the words of God, but you cannot hear them." [Aqu.135:28]

(48) The Jews answered Him [A Pharisee stood forth and said (referring to Jesus in the third person): Aqu.135:29], "[This fellow is not one of us]. Do we not say well that you are a [an accursed] Samaritan and have a demon?" (49) Jesus answered, "I do not have a demon, but I honour my Father [the Holy One: GHT 51:11], and you dishonour me." [But Jesus did not heed the words of Pharisee or scribe; He knew that all the people knew that He was a Jew: Aqu.135:30]. (50) "Yet I am not seeking my own glory [but the glory of the Lord]; there is One who is seeking it, and He [alone] judges. (51) Truly, truly I tell you, if anyone keeps my word, he will never see death." (52) The Jews [A lawyer: Aqu.135:32] said to Him (in the Aquarian account, also referring to Jesus in the third person), "Now we know that you have a demon. [Our father] Abraham died, as did [all] the prophets: and you say, 'If anyone keeps my word, he will never taste death'. (53) Are you greater than our father Abraham who died? And the prophets (who also) died? Who do you make yourself out to be?" (54) Jesus answered, "If I glorify [honour: GHT 52:3] myself, my glory [honour] is nothing. It is my Father who glorifies [honours] me, of whom you say, 'He is our God'. (55) You have not known Him, but I know Him. If I said, 'I do not know Him', I would be a liar like you. But I do know Him, [and am known by the Most High] and I keep His word. (56) Your father Abraham was glad that he should see my day: he saw and rejoiced." (57) The Jews then said to Him, "[You simple man! Aqu.135:35] You have not yet lived fifty [thirty (or forty) and five: GHT 52:4] years, and you have seen Abraham?" (58) Jesus said to them, "Truly, truly, I tell you, before [the days when: Aqu.135:36] Abraham was, I AM (Gk. ego eimi)." (the third time in Jesus' address where He identified Himself thus: verses 24, 28, and 58.)* [The scribes and Pharisees were again enraged: Aqu.135:37] (59) So they picked up stones to throw at Him. But Jesus was hidden, and [like a phantom of the night He disappeared] went forth out of the Temple [in the midst of them, and so passed by them unseen: GHT 52:7]. [and the people had no idea where He had gone].

*The Nazarene account interrupts at this point with these words which are better placed earlier in Jesus' contention with the religious authorities:

"The Lord has sent you many prophets, but you rose up against those who stood against your lusts, reviling some of them and slaying others." [GHT 52:6]

HE PASSED BY ON THE OTHER SIDE (Luke 10:25-37)

Jesus again stood within the courts of the Temple and taught. A master of the law was sent to question Him, in order to find a cause to censure Him and accuse Him of a crime. [Aqu.136:1-2] (25) A lawyer stood up to put Him to the test, saying, "Teacher, what must I do to inherit eternal life?" (26) He said to him, "What has been written in the law? How do you read it?" ["You know the law: what does it say?" Aqu.136:4] (27) He answered, "[Do (not do) unto others as you would (not) have them do unto you: GHT 35:2]. You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind, and your neighbour as yourself." (28) He said to him, "You have answered rightly. Do this and you shall live. [On these three commandments hang all the law and the prophets, for he who loves the Lord loves his neighbour also: GHT 35:3] (but the lawyer in the Nazarene account does not mention loving one's neighbour, citing only: "Do unto others..." and "You shall love the Lord with all your heart, all your soul, and all your mind").

(29) But he, desiring to justify himself, said to Jesus, "And who is my neighbour?" Taking up his question Jesus replied: "[Every living thing on the face of the earth: GHT 35:4]. A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him [of his goods: Aqu.136:8] [of his clothes] and beat him, and went away leaving him [bleeding on the road] half dead. (31) By chance a priest [Pharisee: Aqu.136:9] was going down that road, and seeing him [the wounded man; but having no time to lose] he passed by on the other side. (32) Likewise a Levite, coming upon that place and seeing him there, [but he was loth to soil his sacerdotal robes: Aqu.136:10] passed by on the other side. A lawyer on his way to Jericho also noticed the dying man. He said to himself, 'If I could make a shekel I might help the man. But he has nothing left to give, and I have no time for charity.' And he also walked on past him. [Aqu.136:11] (Comment: it occurs to this writer to wonder if Levi slipped the lawyer into the account surreptitiously, given the popularity of baiting this exemplar of self-interested humanity for the avarice of such: could Levi have stooped to such guile? Yet it was precisely a lawyer who was trying to bait Jesus.) (33) And a Samaritan [stranger from Samaria: Aqu.136:12], as he was journeying, came upon him. Seeing him [the wounded man] he was filled with pity [and stopped, dismounting from his horse], (34) and went up to him and bound up his wounds, pouring in oil and wine [revived the man: Aqu.136:13]: and putting him on his own beast [horse] brought him to an inn, and took care of him [charged the innkeeper to nurse him back to strength]. (35) The following day he took out two denarii (a day's wage for a labourer) [all the money he had: Aqu.136:14] and gave them to the innkeeper, saying, 'Take care of him [this unfortunate man]; and whatever more you spend, I will repay you when I return.' [He then went his way]. (36) [Now, you master of the law: Aqu.136:15] Which of these three [four], do you think, proved to be neighbour of the man who fell among the robbers? (37) He said, "The one who showed mercy to him [: the one who cared for him: Aqu.136:16]." Jesus said to him, "Go, and do likewise [and you shall live: Aqu.136:17]."

JESUS IN BETHANY WITH MARY AND MARTHA (Luke 10:38-42)

(38) As they went on their way, he entered a village. [Now Jesus, Peter, James, and John went out to Bethany where Lazarus lived: Aqu.136:18]. A woman named Martha received Him into her house. (39) She had a sister called Mary (Gk. *Mariam*), who sat at the Lord's feet and listened to His words [of life while Martha served the guests: Aqu.136:19]. (40) But Martha was distracted [labouring: GHT 35:10] with much serving [Martha called, but Mary would not

leave the Lord to help her with the serving: Aqu.136:20], and approaching Him said, "Lord, does it not matter to you that my sister [Mary: Aqu.136:21] has left me to serve alone [makes me bear all the burdens of serving all day]? [I beg you:] Bid her then to help me." (41) But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things. (42) But one thing is needful (*transliterated Gk: There is need of but few things, or of one*). [You are too anxious over your guests. You need not overburden yourself with the things of life. Concerning yourself too much with these small things makes you grow weary, and you slight the one thing that is needed most of all: Aqu.136:22-23]: Mary [Your sister: Aqu.136:24] has chosen the good [by far the better] part, which shall not be taken away from her."

JESUS TEACHES LAZARUS TO BE PERSISTENT IN PRAYER (Luke 11:1-13)

He was praying in a certain place, and when He stopped, one of His disciples (*Lazarus: see below*) said to Him, "Lord, teach us to pray, as John taught his disciples." (2) He said to them, "When you pray, say: 'Father, let thy Name be hallowed. Let thy Kingdom come. (3) Give us the bread we need (*Gk. arton hemon epiousion*) each day, (4) and forgive us our sins, as we ourselves forgive everyone indebted to us. And do not lead us into (*Gk. eisnegkeis, from eisphero*) temptation.' "

In the evening Jesus, Peter, James, and John went out with Lazarus beyond the village gates to pray. And Lazarus said, "Teach me to pray." Jesus said, "The prayer I taught the twelve to pray while we were up in Galilee is one that is acceptable to God (*this was at the start of Jesus' Sermon on the Mount: see Matt.6:9-13 in Aqu.Ch.94, p121*). When you pray, just say: 'Our Father-God who art in heaven, holy is thy Name. Thy Kingdom come; thy will be done, on earth as it is done in heaven. Give us this day the bread we need. Help us to forget the debts that other people owe us, so that all our own debts may be discharged. And shield us from the snares of the tempter that are too great for us to bear. When they come, give us the strength to overcome them.' * Jesus continued: "The answer to your prayer may not appear promptly in its fullness. Do not be discouraged; pray again, and then again, for God will hear." [Aqu.137:1-9]

* *For the deep spiritual background to the Lord's Prayer, see Appendix 2.*

(5) He said to them [*spoke a parable: Aqu.137:10*], "Which of you has a friend and will go to him at midnight and say to him [*A man's wife was alone at night, and some guests arrived who were hungry, not having eaten all day*], 'Friend, lend me three loaves: (6) a friend of mine has arrived on a journey to me, and I have nothing to set before him.?' (7) That man answering from inside (his house) may reply, 'Do not bother me [*Why are you troubling me at midnight? Aqu.137:12*]: the door has now been shut, and my children are with me in bed. I cannot get up and give you anything.' [*I will give you what you need tomorrow*']. (8) I tell you, though he will not get up and give him anything because he is his friend, yet because of his importunity he will rise and give him as much as he needs." [*The man's wife asked him again, and then again: because she was insistent, not to be refused, her friend arose and gave her the bread: Aqu.137:13*].

(9) "I tell you, ask [*firmly: Aqu.137:14*], and it shall be given to you; seek [*trustingly*], and you shall find; knock [*earnestly*], and it [*the door*] shall be opened to you. (10) For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. *All things are yours, and when you ask, not as a beggar would ask, but as a child, you shall be satisfied. [Aqu.137:15]* (11) What father among you, if his son asks for bread, will give him a stone; or if he asks for a fish, will instead of a fish give him a serpent [*crab: Aqu.137:17*], (12) or if he asks for an egg, will give him a scorpion [*a pebble from the brook*]? (13) If you then, who are evil, know how to give good gifts to your children, how much more will the Father of heaven give the Holy Spirit* to those who ask Him!" [*See, if men of flesh know how to give abundantly to their*

children of the flesh, will not your heavenly Father give abundantly to you when you pray to Him?" Aqu.137:18] *note: not the giving of indulgent material blessings.

(Luke 11:1-4, 9-13 appears on the surface to show Jesus giving His teaching a second airing to one of His twelve close disciples, the first occasion being in the Sermon on the Mount, as recorded by Matthew in 6:9-13 and 7:7-12 {see above in *Aqu.Chs.94* (p121) and *101* (p131)}. However, rather than Jesus repeating what He had said to the twelve, it appears more likely that Luke, by omitting mention of Lazarus as the disciple who asked Jesus to teach him how to pray {why would any of the twelve ask this in Luke 11:1 if they had already received the teaching?}, inadvertently makes Jesus' advice appear to be directed to one of His close twelve. It is the *Aquarian* account which opens up this insight by mentioning Lazarus as the enquirer and recipient of Jesus' teaching.)

JESUS TEACHES MYSTERIES OF THE SPIRIT TO HIS DISCIPLES (Nazarene Chapter 64)

Jesus visited Bethany a number of times. The occasion here occurred in Bethany, subsequent to Jesus choosing His disciples, and can be placed sometime during His third year of ministry, the stage in which the disciples were deemed ready to be taught deeper things of the Spirit (see *Aqu.124:1*, p175). Here is perhaps the most comfortable place for this passage, after Jesus had spent time in the house of Mary and Martha, and then taught Lazarus how to pray. The other times Jesus was in Bethany in the later part of His ministry were all shortly before His arrest and trial, when the disciples no doubt had more pressing matters on their minds. We can, moreover, muse on the alluring supposition that the disciples were going to need an enhanced understanding of the workings of Spirit in their ensuing experience: the giving of sight to the man born blind.

Jesus came to a certain fountain near Bethany, around which grew twelve palm trees, where He often went with His disciples to teach them the mysteries of the Kingdom, and there He sat beneath the shade of the trees, His disciples with Him. (2) One of them said, "Teacher, it is written of old, 'The Elohim (the seven creator spirits directly under God, as mentioned in *Gen.1:26*) made man in their own image: male and female created they them.' How can you then say that God is One?" Jesus said, "Truly, I tell you, in God is neither male nor female, yet both are one, and God is Two in One. He is She, and She is He. God is perfect, infinite, and One. (3) As in the man the Father is manifest and the Mother hidden. So in the woman the Mother is manifest and the Father hidden. Therefore shall the Names of the Father and Mother be equally hallowed, for they are the great powers of God, and the one is not without the other, in the one God.

(4) "God is above you, beneath you, on your right hand, on your left hand, before you, behind you, around you, within you, and without you. Truly, there is but one God, who is all in all, and in Whom all things consist (quoting words from *Col.1:17?*), the fount of all life and all substance, without beginning and without end, the Unbegotten. (5) The things which are seen and pass away are manifestations of the unseen which are eternal, that from the visible things of nature you may reach to the invisible things of the Spirit, and by what is material, attain to the spiritual.

(6) "Truly, the Elohim created man in the divine image male and female. All nature is in the image of God, therefore is God both male and female, undivided, but the Two in One, Undivided and Eternal, by whom and in whom are all things visible and invisible. (7) From the Eternal they flow; to the Eternal they return. The spirit to Spirit, soul to Soul, mind to Mind, sense to Sense, life to Life, form to Form, dust to Dust. (8) In the beginning the Lord Creator willed, and there came forth the beloved Son, divine Love, and Daughter, holy Wisdom, equally proceeding from the one eternal fount. And of these are the Spirits of the Most High, the Sons and Daughters of the

Eternal. (9) These descend to earth, and dwell with men and teach them the Ways of God, to love the laws of the Eternal and obey them, that in them they may find salvation.

(10) "Many nations have seen their day. Under diverse names have they been revealed to them, and they have rejoiced in their light. Even now they come to you, but Israel receives them not. (11) Truly, I tell you, my twelve whom I have chosen, that which has been taught by them in times past is true, though corrupted by the foolish imaginations of men."

(12) Jesus spoke to Mary Magdalene (*elsewhere, it is pointed out that the Nazarene Gospel appears to equate Mary, the sister of Martha, with Mary Magdalene. If she were, it would render the mention of her here as less of a coincidence*), saying, "It is written in the law, 'Whoever leaves father or mother, let him die the death.' (presumably Lev.20:9, but this speaks of cursing one's parents, not leaving them.) Now the law is speaking not of the parents of this life, but the Indweller of Light which is in us. (13) Whoever therefore forsakes Christ the Saviour, the Holy Spirit, the holy Law, and the body of the elect, let them die the death: yea, let them be lost in outer darkness: for so they willed it. None can thwart the Law."

JESUS GIVES SIGHT TO THE MAN WHO WAS BLIND FROM HIS BIRTH (John Chapter 9)

The Lord was with Peter, James, and John in Jerusalem, and it was the Sabbath day. [Aqu.138:1] As He passed by, He saw a man [who was unable to see: he had been: Aqu.138:2] blind from his birth. (2) His disciples [Peter: Aqu.138:3] asked Him, "Rabbi, ["Lord, if diseases and imperfections are all caused by sin] who sinned [in this case], this man, or his parents, that he was born blind?" (3) Jesus answered, "It was not that this man sinned, or his parents (Gk. neither this man sinned nor his parents), but that the works of God might be manifested in him. ["What is the purpose in whether it was this man who sinned, or his parents? The rewards of our actions return again to us, so that the works of the Lord are made manifest: GHT 53:2] (4) We [I] must work the works of the One [my Parent] who has sent me while it is day; the night is coming when no one can work. (5) As long as I am in the world, I am the light of the world."

Jesus said, "All afflictions are partial payments on a debt or on debts that have been incurred. There is a law of recompense that never fails, and it is summarised in that true rule of life: 'Whatever a man does to another man, another man will do to him.' In this we find the meaning of the Jewish law, expressed concisely in the words, 'Tooth for a tooth; life for a life.' He who injures anyone in thought, or word, or deed, is judged a debtor to the law: and someone else shall similarly injure him in thought, or word, or deed. And he who sheds the blood of any man will arrive at a time when his own blood shall be shed by man. Affliction is a prison cell in which a man must languish until he has paid his debts, unless a master sets him free in order to grant him a better chance to pay those debts. Affliction is a certain sign that one has debts to pay.

"Behold this man. Once, in a previous life he was a cruel man, and in a cruel manner destroyed the eyes of a fellow man. Further, the parents of this man once turned their faces away from a blind and helpless man, driving him from their door." [Aqu.138:4-13]

(The foregoing Aquarian account indicates clearly that the man, along with his parents, had lived former lives wherein lay the occasion of their having committed sin which was grave enough to incur a drastic karmic reaction, that of being handicapped with a gross disability or burden in a subsequent life. If this were not the understanding of the disciples who asked Him, Jesus in His reply would have addressed what He saw as a major misunderstanding of judgment, and corrected them. He would have said something like: "What on earth do you mean? Your question makes no sense. How can a man have sinned before he was born, if he has but one life and did not exist

before it.” But He did not correct them, and the man had indeed sinned in a previous life. But Jesus shows that his present condition was on this occasion used for the specific purpose of showing the power of God to heal. And not everyone who commits the sin of turning one’s eyes away from the needs of others, or inflicting pain and loss on them, is assigned immediately a corresponding experience of disadvantage or suffering in the next life to follow. The judgment might instead be delayed over a number of lifetimes, and might take on a different form.

How can injustices on earth ever be righted without there being provided a facility for a wrongdoer who has escaped the recompense for his ill deeds in one life to be given an opportunity to return to the material plane to make restitution? For it is an inescapable fact that hosts of wrongdoers, great and small, in all societies, continually escape into eternity without having even faced and acknowledged their crimes, let alone made amends for them.)

Peter asked, “Do we pay off the debts of other men when we heal them by the Word, or drive out unclean spirits, or rescue men from other forms of sore distress?” Jesus answered, “We cannot pay the debts of other men; but by the Word we may release them from their afflictions and distresses, making them free, so that they may pay the debts they owe by giving up their lives in willing sacrifice for other men, or other living things. See, we can make this man free, to enable him to serve better his fellow men, thereby discharging his debts.” Then Jesus called the man and said to him, “Do you desire to be a free man? Do you wish to receive sight in your eyes?” The man replied, “I would most freely give everything I have if I could see.” [Aqu.138:14-19]

(6) Having said this He spat on the ground and made clay of the spittle, and applied the clay to the man’s eyes, (7) [He spoke the Word, and then said: Aqu.138:21] saying to him, “Go, wash in the pool of Siloam (which means ‘Sent’), [and as you wash, say ‘Yah-he-va-he’ { יהוה }, the tetragrammaton name of God]. Do this seven times and you shall receive your sight.” Aqu.138].” (Siloam was located in the old City of David in Jerusalem. It was fed by the waters of the Gihon Spring, which continue to flow today. The Gihon was also the water source for the Temple, indicating that this edifice was not further north atop the present-day Dome of the Rock, where there is no source of fresh water. The interpreting word ‘Sent’ likely refers to the waters of the Gihon being sent into the pool.) So he went [The man was led to Siloam: Aqu.138:22] and washed [his eyes and spoke the word, and instantly his eyes were opened and he saw] and came back seeing. (8) The neighbours and those who had previously seen [for many years: Aqu.138:23] that he was a beggar [were greatly surprised to find that he could see, and], said, “Is not this the man [the ‘Job’ that was born blind: Aqu.138:24] who (has been) sitting and begging?” (9) Some said, “It is he”; others said, “No, but he is like him.” He [heard them talking among themselves and: Aqu.138:25] said, “[Yes,] I am he.” (10) They said to him, “Then [How were you healed? Aqu.138:26] how have your eyes been opened?” (11) He answered, “The man [that others call: Aqu.138:27] named Jesus made clay and anointed my eyes and said to me, ‘Go to [the pool of: GHT 53:5] Siloam [Speak a word I will give you] and wash [seven times].’ So I [did as He told me, and] went and washed and could [now I] see.” (12) They said to him, “Where is He?” He said, “I do not know [where the man is who has made me whole: GHT 53:6].”

A scribe was passing by, and he saw the man, and heard him say that Jesus, by the Word, had opened his eyes. So he brought... [Aqu.138:28-29] (13) They brought the man who had formerly been blind to the Pharisees [to the synagogue, and related the story to the priests, who asked the man about the miracle. He replied, “I never saw the light until today, for I have been blind from my birth. This morning as I sat beside Siloam, a man I have never known put on my eyes a salve that people say He made out of clay. He bade me speak a word and bathe my eyes in water seven times. I did as He told me and I immediately found I could see. A lawyer asked him, “Who was it who opened your eyes?” The man replied, “Some people say His name is Jesus,

and that He comes from Galilee; but others say He is the Son of God.” Aqu.138:29-33]. (14) Now it was a Sabbath, the day when Jesus made the clay and opened his eyes. (15) Again then, they and the Pharisees asked him how he could see. He said to them, “He put clay on my eyes, and I washed, and (now) I see.” (16) Some of the Pharisees [A Pharisee: Aqu.138:34] therefore said, “This man is not from God, for He does not keep the Sabbath [does a work like this, and has no regard for the Sabbath day].” But others [Some of the priests were amazed, and: Aqu.138:35] said, “How can a man who is a sinner perform such signs? [A wicked man could never perform a miracle like this: he must possess the power of God].” And [so] there was a division among them. (17) So they said to the blind man again, “What do you say [think: Aqu.138:36] about Him [this man from Galilee], since He has opened your eyes?” He said, “He is a prophet [sent from God: Aqu.138:37].”

(18) The Jews did not believe (the story) about him that he had been blind and now saw [from birth, maintaining that there was no power in anyone to open up the eyes of one who was born blind: Aqu.138:38], until they called [brought: Aqu.138:39] the parents of the man who had received his sight [to testify before the Pharisees], (19) and asked them, “Is this your son, who you say was born blind?” How then does he now see?” (20) His parents answered, “We know that this is our son, and that he was born blind. (21) But how he sees now we do not know, nor do we know who opened his eyes. You ask him: he is of age – he will speak for himself.” (22) His parents said this [were afraid to say what they believed, that Jesus was the Christ who had come to manifest the power of God: Aqu.138:41] because they feared the Jews [lest they offend the priests], for the Jews had already agreed that if anyone should acknowledge Jesus to be the Christ, he would be put out of the synagogue. (23) Therefore his parents said, “Ask him: he is of age: you question him.”

(24) So for the second time they [the rulers: Aqu.138:42] called the man who had been blind, and said to him, “Give glory to God. [“This Jesus is a wicked man]. We know that this man is a sinner.” (25) He answered, “Whether He is a sinner [or a saint: Aqu.138:43], I do not know. One thing I do know, that I was blind, but now I see.” (26) So they said to him, “What did He do to you? How did He open your eyes?” (27) He answered them, “I have told you already, and you did not hear. Why do you want to hear it again? Do you too want to become His disciples?” (28) They reviled him, saying, “You are a disciple of that man [from Galilee: Aqu.138:44], but we are disciples of Moses. (29) We know that God has spoken by Moses, but as for this man, we do not know where He is from.” (30) The man answered, “This is an amazing thing: you do not know where He is from, yet He opened my eyes. (31) We know that God does not listen to sinners [when they pray. You must know that no wicked man can employ the power of God: Aqu.138:47], but if anyone fears God and does His will, He listens to him. (32) Never since the world began has it been heard that anyone opened the eyes of a man born blind. (33) If this man were not from God, He could not do anything [He could not have done this.” GHT 53:18] [You know that nothing but the power of God can do such things: Aqu.138:46].” (34) They answered him, “[You wretch! Aqu.138:48] You were born in utter sin, and [now] you [try to] teach [the law to] us?” And they threw him out [of the synagogue].

(35) Jesus heard that they had thrown him out, and having found him He said, “Do you believe in [God and in: Aqu.139:2] the Son of God [Son of Man: GHT 53:20]?” (some latterly unearthed MSS also say Son of Man.) (36) He answered, “[I do believe in God, but: Aqu.139:3] Who is He [the Son of God, you speak of], sir [Lord: GHT 53:21], that I may believe in Him?” (37) Jesus said to him, “You have both seen Him, and the one speaking with you is that One.” The man asked: “Why do you say, ‘The Son of God’? Is there not but the one?” Jesus answered: “All men are sons of God by birth: God is Father of the race. But not all are sons of God by faith.

He who attains to victory over self is son of God by faith, and He who is speaking to you has overcome, and He is called the Son of God, because He is the pattern for the sons of men. He who believes and does the will of God is son of God by faith." [Aqu.139:5-8] (38) He said [exclaimed in joy: Aqu.139:9], "I believe, Lord [in God, and in the Son of God]", and he worshipped [prayed with] Him.

(39) Jesus said, "For judgment (*Gk. krina*) [those who judge: GHT 53:22] I have come into this world [to open prison doors: Aqu.139:10], that those who do not see may see, and that those who [think they] see may become blind [might know that they do not see]. But lo, the Pharisees are themselves blind from birth. When I put the salve of truth on their eyes, and bid them go and wash, and speak the sacred Word, they will not go; they love the dark." [Aqu.139:10-11]." (40) Some of the Pharisees who were with Him heard this, and they said to Him, "Are we also blind?" (41) Jesus said, "If you were blind you would have no sin; but now that you say, 'We see', your sin remains."

THE GOOD SHEPHERD (John 10:1-21)

A multitude of people pressed about the Lord, and He stood forth and said: [Aqu.139:12] "Truly, truly I tell you, [you men of Israel. The fold of God is large: its walls are strong; it has a gateway in the east*, and: Aqu.139:13] he who does not enter the sheepfold by the door [gate], but climbs up another way, that man is a thief and a robber [who has come to rob]. (2) But he who enters by the door [stands outside the gate: Aqu.139:14] is the shepherd of the sheep. (3) [He gives the secret sign: he knocks:] To him the gatekeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out [and he knows their number: GHT 55:7]. (4) When he has brought out all his own, he goes before them, and the sheep follow him, because they know his voice. (5) By no means will they follow a stranger, but will flee from him, because they do not know the voice of strangers." (6) Jesus told this allegory [parable: Aqu.139:17] to them, but they did not understand what He was saying to them. (7) So Jesus again said to them, "Truly, truly, I tell you that [Christ is the gateway of the fold: Aqu.139:18] [The Way which I teach is the door: GHT 55:6] I am the door [shepherd] of the sheep [and he who follows me through Christ shall come into the fold, where living waters flow, and where there are rich pastures. False prophets come and go: they claim to be shepherds of the sheep: they claim to know the way. But they do not know the word of power: the watchman does not open the gate: Aqu.139:18-19]. (8) All who have come before me (*i.e. the false prophets*) are thieves and robbers; but the sheep did not heed them [their call]. (9) I am the door: if anyone enters by me, he will be saved, [all who enter shall be safe] and will go in and out and find pasture. (10) The thief comes only to steal and kill and destroy. I have come that they may have life, and have it abundantly. (11) I am the good shepherd. The good shepherd [feeds his flock: he gathers his lambs in his arms and draws them to his chest, and gently leads those that are with young. He: GHT 55:4] lays down his life for [to save: Aqu.139:20] the sheep. (12) He who is a hireling and not a shepherd, whose own the sheep are not, sees the wolf coming and abandons the sheep and flees [to save his life when the wolves swarm the fold: Aqu.139:21]: and the wolf snatches them [and then the tender lambs are snatched away] and scatters them [the sheep]. (13) He is a hireling and cares nothing for the sheep."

At that time a shepherd was passing, leading his flock to the fold. Jesus took up one of the young lambs in His arms and talked to it lovingly, pressing it to His chest. He spoke to His disciples, saying: [GHT 55:1] (14) "I am the good shepherd [of the sheep: Aqu.139:22]: I know my own [the sheep of God] [my sheep: GHT 55:2], and am known by mine [my voice is known

by them], (15) as the Father knows me and I know the Father [Parent of all knows me, even so I know my sheep]. And I lay down my life for the sheep. (16) I have other sheep that are not of this fold. I must bring them also, and they will heed [hear] my voice, and there shall be one flock, one shepherd. (17) For this reason the Father loves me [with a deathless love: Aqu.139:23], because I lay down my life [for the sheep], that I may take it again. (18) No one takes it from me, but I lay it down of my own accord. I have power to lay it [my body: GHT 55:3] down [when I so will: Aqu.139:24], and I have power to take it again. [Every son of God by faith has power to lay aside his mortal flesh and take it up again. These words I have received...] This charge I have received from my Father [God].”

(19) There was again a [striving and a: Aqu.139:25] division among the Jews [people] because of these words [their views concerning Christ]. (20) Many of them said, “He has a demon, and [or: Aqu.139:26] He is raving. Why do you listen to Him?” (21) Others said, “These are not the words of one who is demon-possessed. Can a demon open the eyes of blind men [one born blind: Aqu.139:27]”? Then Jesus left Jerusalem, and stayed for a few days at the house of one Massalian (on the Mount of Olives: he is mentioned again in Aqu.163:25 below, p291). [Aqu.139:28]

**it is significant that Jesus was crucified on the Mount of Olives on the east side of the Temple, no accidental site for this event.*

THE RETURN OF THE SEVENTY

See Aquarian Ch.133 above, p200-1.

[After a season: GHT 20:1] The time had come for the return of the seventy whom Jesus had sent abroad to preach. At this time Jesus, Peter, James, and John began their journey back to Galilee. They went through Samaria and passed through many villages and towns, and everywhere the people thronged the highways to see the man whom the seventy had told about. Jesus continued teaching and healing the sick. When they reached Capernaum the seventy were there, and they were filled with joy. [Aqu.140:1-4]

Luke 10: 17-21a: (17) The seventy returned with joy, saying: “Lord, [The Spirit of the Lord of Hosts was with us the whole time, and we were filled. The power of the sacred Name was manifest in us. We healed the sick; we enabled the lame to walk; the deaf to hear; the blind to see: Aqu.140:5-6]: even the demons [the very devils trembled when we spoke the Word, and they: Aqu.140:7] submit to us in your Name!” (18) He said to them, “[As you were going on your way, the heavens were bright with light; the earth was bright, and they seemed to meet and be as one. And I beheld...: Aqu.140:8] I saw Satan falling like lightning from heaven.

(Luke 10:18 is one of those scriptures long used as a springboard for speculation on the timing of celestial events involving judgment on Satan – did the devil fall thus-wise in times that were ancient even to the disciples, or at a more recent time? The words of Jesus provided in Aqu.140:8 throw an unexpected different light on this question: on its nature as well as its timing.)

(19) “Behold: I have given you the authority [taught you of the power: GHT 20:3] to tread on serpents and scorpions, and over all the power of the enemy [and these are symbols of the enemies of man. In the way of right you are protected: Aqu.140:9], and nothing shall [can] hurt you in any way. As you went I heard a master say, ‘Well done!’ [Aqu.140:10] (20) Nevertheless, do not rejoice in this, that [you have the power to heal the sick and that: Aqu.140:11] the spirits submit to you [tremble by the Word. For such rejoicing is from your carnal selves. You may rejoice because the nations of the earth have received ears to hear the Word, and eyes to see the glory of the Lord, and hearts to feel the breath of the Holy Spirit. And

you may be glad that: [Aqu.140:11-13](#)]; but rejoice that your names are inscribed in the heavens [[Book of Life: Aqu.140:13](#)].”

(21a) In that same hour He rejoiced in the Holy Spirit [[looked to heaven](#)] and said, “I thank thee Father, Lord of heaven and earth, because thou hast reveal thyself to infants, and taught them how to light the path and lead the (worldly) wise to thee. What thou hast given to me, lo, I have given to them, and through the sacred Word I have bestowed on them a heart of understanding, that they might know and honour thee through Christ, who was, and is, and evermore shall be.” [[Aqu.140:14-16](#)]

(NB: this utterance in Aquarian 140:14-16 was also set down by Matthew and Luke in their own edited wording (Matt.11:25-27 and Luke 10:21b-22), but Luke’s in an adjusted context. Their scriptures are quoted in Aqu.Ch.104 above on p137, because it was there that Jesus had previously made the reference to infants receiving the revelation from God: and now He was repeating it. Matthew, as is plain in Aqu.Ch.104, follows the Aquarian account straightforwardly, but Luke breaks the continuity of the chronology by inserting the return of the seventy into the same former occasion. He then adds verses 23-24 to relate his account to the later occasion in Aqu.Ch.140.)

Luke 10: 23-24 (with [Matt.13:16-17*](#)): (23) Then turning to the [[seventy and the twelve: Aqu.140:17](#)] disciples He said privately, “[[Most](#)] blessed are your eyes which see the things you see, [and {[blessed are: Aqu.140:18](#)} your ears because they hear: [Matt.13:16](#)] [[and blessed are your hearts because you understand: Aqu.140:19, GHT 40:5](#)]. (24) [Truly: [Matt.13:17](#)] I say to you, [[In ages that have gone, the wise of earth: Aqu.140:20](#)] many prophets [[seers](#)] and kings [[righteous men: Matt., GHT](#)] have desired to see the things which you see and have not seen them, and to hear the things which you hear and have not heard them. [[But they had not attained the spirit to hear and see and know](#)].” [Blessed are you of the inner circle who hear my word, and to whom the mysteries are revealed: who subject no innocent creature to the pain of prison or death, but seek the good of all: for to such is everlasting life. Blessed are you who abstain from all things procured from bloodshed and death, and who fulfil all righteousness. Blessed are you, for you shall attain to felicity \(‘Beatitude’\). \[GHT 20:7-8\]”](#)

**[Matt.13:16-17](#) is plainly an insertion interrupting Jesus’ discussion which focuses on the parable of the sower: see [Aquarian Chapter 115](#) above, p156-7.*

JESUS BLESSES THE PEOPLE AROUND GALILEE ([Aquarian 140:21-25](#))

(21) Jesus spoke further: “Lo, I have gone before you many moons, and I have given you the bread of heaven and the cup of life. (22) I have been your buckler and your stay. But now that you have learned the way, and you have the strength to stand alone, lo, I will lay down my body and go to Him who is the All. (23) In forty days, then, we will turn our faces towards Jerusalem, where I will find the altar of the Lord and give my life in willing sacrifice for men. (24) Let us arise and go through all the coasts of Galilee, and give a salutation of good cheer to all the sons of God by faith.” (25) And they arose and went. They entered every town and village on the coast, and everywhere they said, “The benediction of the Christ abide with you for evermore.”

THE FRUITLESS FIG TREE ([Luke 13:6-9](#))

(6) He told this parable: “A man had a fig tree which had been planted in his vineyard, and he came seeking fruit on it and found none. (7) He said to the vinedresser, ‘Lo, it is three years that I have come seeking fruit on this fig tree, and have found none. Cut it down; why should it leach

(Gk. *katargei*) the ground of its nutrients?’ (8) But he answered him, “Sir, leave it alone this year also, until I dig round it and spread manure. (9) If it bears fruit next year, that is good; but if not, you can (have it) cut down.’ ”

JESUS HEALS A WOMAN WHO HAD BEEN BENT DOUBLE EIGHTEEN YEARS (Luke 13:10-19)

(10) Now [in a certain town: Aqu.140:26] He was teaching in one of the synagogues on the Sabbath (*plural ‘sabbaths’ in the Gk.*). (11) And there was a woman who had had a spirit of infirmity for eighteen years [As He was speaking two men brought in on a cot a woman bent near double with disease: Aqu.140:27]: she was bent double and could not fully straighten herself [This woman had not been able to rise from her bed for eighteen years without help]. (12) Seeing her Jesus called her to Him and said, “Woman, you have been freed [Arise: be free: Aqu.140:28] from your infirmity,” (13) and He laid His hands upon her. [As He spoke the word: Aqu.140:29] Immediately she [found she] was made straight [and strong], and she [rose up and started to walk and] praised God.

(14) But the ruler of the synagogue, [was filled with wrath: Aqu.140:30] being angry that Jesus [because the Healer] had healed on the Sabbath, [He did not censure Jesus face to face, but turning: Aqu.140:31] said to the people, “[You men of Galilee, why do you break the laws of God?] There are six days [in every week] when work should be done; come on those days and be healed [it is on those days you may bring the afflicted to be healed], and not on the Sabbath. [This is the Sabbath, the day that God has blessed, the one day on which men may not work: Aqu.140:33].” (15) Then the Lord answered him (and the others with him): “You hypocrites! [You inconsistent scribes and Pharisees! Aqu.140:34] Does not each of you untie his ox or his ass from the manger on the Sabbath, and lead it away to water it [to eat and drink. Is this not work?]? (16) This woman, a daughter of [your father: Aqu.140:35] Abraham whom Satan bound for eighteen years, [(who) has come in faith to be made free] should she not (also) be loosed from this bond on the Sabbath?” Tell me, you men, is it an offence to break her bonds and set her free on the Sabbath?” [Aqu.140:36] (17) Speaking these things, all His adversaries were put to shame [The ruler said no more]. All the people rejoiced at the glorious things that were done by Him. [and exclaimed, “Behold, the Christ!” Aqu.140:37]

(18) [Jesus spoke a parable: Aqu.140:38]: He said, “What is the Kingdom of God like? And to what shall I compare it? (19) [The Kingdom of the Christ] It is like a grain of mustard seed which a man took and sowed in his garden [buried in the ground]. It grew and [after many years it: Aqu.140:39] became a tree, [and many people rested in its shade], and the birds of the air made nests in its branches [and reared their young among its leafy boughs].” (*This parable is the second occasion of its telling. The first is in Aquarian Chapter 116 above, p159, and this is the correct context for the parallel verses of Mark 4:32 and Matt.13:32. Luke treats only two of the seven or so parables of the Kingdom expressed by Jesus in that place – the mustard seed (verses 18-19) and the leaven (verses 20-21), and he twins the latter parable with the former as though it belonged at this late stage of the events of the Gospel, rather than at the earlier time. Hence Luke 13:20-21 is to be found in Aqu.Ch.116 above, p159, since it is absent from Chapter 140.*)

“ARE THERE FEW THAT BE SAVED?” (Luke 13:22-30)

(22) He went through towns and villages teaching, and making His way towards Jerusalem. [Jesus went into another town upon the coast and spoke good words of cheer to those who

followed Him: Aqu.141:1]. (23) Someone [stood forth and: Aqu.141:2] said to Him, “Lord, are there few that be saved? [KJV wording]” He said to them, “[The way is rough that leads to life: Aqu.141:3]. Strive to enter through the narrow door [gate, which is guarded well], for many, I tell you, will seek to enter and will not be able. [but everyone who seeks in faith shall find the way, and they who know the Word may enter. But many seek the way for selfish gain: they pound upon the gate of life; but it is fast: Aqu.141:3-4]. (25) Once the householder has risen up, and has shut the door, and you begin to stand outside and to knock at the door, saying, ‘Lord, open to us’, He will answer you, ‘I do not know where you are from’. (26) Then you will begin to say, ‘We ate and drank in your presence, and you taught in our streets’. (27) But He [the watchman from the turret: Aqu.141:5] will tell you, ‘I do not know where you are from: [your speech is that of Ashdod*, and your robes are those of sin:] depart from me and go your way, all you workers of iniquity!’ (28) There (you) will [They will go their way with weeping...: Aqu.141:6] weep and gnash your teeth, [and they will be enraged: Aqu.141:7] when you [they] see Abraham and Isaac and Jacob and all the prophets in the Kingdom of God [the Christ], but you yourselves thrust outside [debarred]. (29) Men will come from [lands far away, from: Aqu.141:8] east and west, and from north and south, and lie at rest [with me] in the Kingdom of God [in consciousness of life]. (30) And behold, there are some who are last who will be first, and some who are first who will be last.” (regarding Luke’s closing verse, see the note after Mark 10:31 below, p224.) All men are called unto the Kingdom of the Christ; but few are chosen, for the pure in heart alone can see the King. [Aqu.141:10]

*The significance of Ashdod is found in Neh.13:23-24, where Jews had married women from that and other places, with the consequence that many of their children spoke the languages of those places and could not speak Hebrew itself. Ashdod was and is on the Mediterranean coast between Tel Aviv and Gaza.

JESUS IS WARNED THAT HEROD SEEKS HIS LIFE (Luke 13:31-33)

(31) At the same hour [As He was speaking: Aqu.141:11] certain Pharisees [a Pharisee] came up and said to Him, “[You man of Galilee, if you would save your life, do not stay here:] Get away from here [flee instantly], for Herod wishes to [swears he will] kill you [and even at this moment his officers are looking for you].” (32) He said to them, “[Why is it that the Pharisees are so concerned about my life?” And He said to the man who spoke to Him: Aqu.141:12] “Go and tell that [sly: Aqu.141:13] fox, ‘Behold, I (will continue to) cast out demons and perform cures today and tomorrow, and the third day [and the days to come] I shall be perfected (i.e. complete my mission). (33) Nevertheless, I must go my way today and tomorrow and the day following; for it is not possible for a prophet to perish outside Jerusalem.’ [Go and say to him, ‘I need not fear in Galilee; it is within Jerusalem that I must meet the cruel wrath of men’]: Aqu.141:14]. (Luke 13:34-35: with the parallel Matt.23:37-39, see below, p259 in Aqu.Ch.156)

JESUS ADDRESSES THE GUESTS AT A PHARISEE’S SON’S MARRIAGE FEAST (Luke 14:1-24)

While they were staying in that place, a Pharisee invited Jesus and a few of those who followed Him, to dine with Him on the Sabbath, to celebrate the marriage of his son. [Aqu.141:15] One Sabbath, when He went to dine at the house of one of the leaders of the Pharisees, they were watching Him closely. (2) There was a man before Him who suffered from dropsy (an old term for a condition of chronic swelling). (3) Jesus addressed the lawyers and Pharisees [those who had

been sent to extract from His own lips some words in order to accuse Him of a crime: Aqu.141:17], saying, “[You lawyers and you Pharisees: Aqu.141:18], Is it lawful or not to heal [what do you say about the lawlessness of healing] on the Sabbath? Here is a man who is sorely afflicted, and he is one of your own. Shall I, in God’s own strength, utter the healing Word and heal this man? [Aqu.141:19]” (4) They were silent. Then He took him and [spoke the healing word and: Aqu.141:21] healed him, and let him go [rejoicing]. (5) He said to them, “Which of you, having an ass or an ox that falls into a well [on a Sabbath: Aqu.141:22], will not immediately [call on his friends to] pull it out on a Sabbath?” (6) And they could not reply [not a man could answer, ‘I am one’] to this.

(7) Now, noting how those who were invited chose [were crowding in to secure the highest: Aqu.141:22] seats of honour (*reserved for the most important*), He told them a parable: “[You selfish men, why are you striving to take the highest seats when you are but invited guests? You are not displaying to our host the courtesies of life: Aqu.141:25]. When you are invited by anyone to a marriage feast, do not sit [unbidden: Aqu.141:27] in a seat of honour, lest a man more eminent than you has been invited by him, (9) and he who invited both you and him will come and say to you, ‘[Rise up and] Give your place to this man [and take a lower seat]’ [so that he may honour his more worthy guest], and then you will [be unable to conceal your blushing as you] take the lowest place with shame [in your humility]. (10) Instead, when you are invited, go and sit in the lowest place, so that when he who has invited you comes, he may [honour you and: Aqu.141:28] say to you, ‘Friend, go up higher.’ That way you will be [esteemed as] honoured in the presence of all who are sitting with you. (11) For [In this event we note a principle in life: that: Aqu.141:29] everyone who exalts himself will be humbled, and he who humbles himself will be exalted [in the sight of men].”

(12) He also said to the man who had invited Him [to all the guests: Aqu.141:30], “When you prepare a dinner or a supper, do not call your friends or your brothers or your kinsmen or rich neighbours, lest they also invite you in return, and it is compensation for you [for they consider such a courtesy loaned out, and they then feel obliged to make a greater feast for you, as the payment of a debt: Aqu.141:31]. (13) But when you prepare a feast, invite the poor, the maimed, the lame, the blind, (14) and you will be blessed [a blessing awaits you: Aqu.141:32], because [you will know that] they cannot repay you. You will be repaid at the resurrection of the just [But in the consciousness of helping those in need, you will be recompensed].”

(15) When one of those who sat with Him heard this, he said to Him, “Blessed is he who shall eat bread in the Kingdom of God.” (16) He said to him*, “A [wealthy: Aqu.141:33] man prepared a great supper, and invited many. (17) At the time for the supper he sent his servant to say to those who had been invited, ‘Come, for it is now ready.’ (18) But [they had no desire to attend, and] in unison they began to make excuses [that they considered would satisfy their would-be host]. The first said, ‘I have bought some land, and I have to go out and see it [prove my title to it: Aqu.141:34]; I ask you to have me excused.’ (19) Another said, ‘I have bought five yoke of oxen [a number of sheep; Aqu.141:35], and I am on my way to examine them [prove my ownership of them]; I ask you to have me excused.’ (20) And another said, ‘I have [only just: Aqu.141:36] married a wife, therefore I cannot come [I beg you to have me excused].’ (21) The servant came and reported this to the master [that those he had invited would not come: Aqu.141:37]. Then in anger [grieved in heart: Aqu.141:38] the householder told his servant, ‘Go out quickly into the streets and alleys of the city, and bring in [to the feast] the poor and maimed and blind and lame.’ (22) The servant said, ‘Sir, what you ordered has been done, and there is still room.’ (23) The master said to the servant [to his men at arms: Aqu.141:40], ‘Go out into the highways and hedges, and compel [the] people to come in, that my house may be filled.’ [And

then the house was full]. (24) For I tell you, none of those men who were invited shall partake of my supper.” [Business people and merchants will not enter the habitation of my Father.” GT 64. In saying 64, Jesus cites four people who turned down the invitation: a man owed money by merchants; a man who bought a house; a wedding host; and a man renting a farm.]

“God has made a feast for men. Long ago He sent His servants forth unto the favoured sons of men. They would not hear His call; they did not come to the feast. He then sent forth His servants to strangers and multitudes. These came, but there is room for more. Behold, He will send forth His angels with a mighty trumpet blast, and men will be compelled to come up to the feast.” [Aqu.141:41-43]

**This parable is quite similar to the one recorded by Matthew in Matt.22:1-14.*

THE COST OF BEING A DISCIPLE OF JESUS THE CHRIST (Luke 14:25-33)

Jesus and the twelve went to another town on the coast (of the Sea of Galilee), and as they entered they said, “Peace be to all; good will to all.” [Aqu.142:1] (25) Great multitudes came together to accompany [followed: Aqu.142:2] Him. And He turned and said to them: (26) “[Note my words: you are all following me for selfish gain]. If anyone comes to me [would follow me in love, and be a disciple of the Holy Spirit; and gain at last the crown of life: Aqu.142:3] and does not hate* his own father and mother and wife and children and brothers and sisters, yea, even his own life, he cannot be my disciple. (27) Whoever does not bear his cross and come after me cannot be my disciple. (Jesus employed a similar thought before sending out the twelve disciples: see p.172, Matt.10:37-38.) Count well the cost before you start to follow me: it means giving up your life, and all you have. If you love your father, or your mother, or your wife, or your child, more than you love the Christ, you cannot follow me. If you love wealth or honour more than you love the Christ, you cannot follow me. The paths of carnal life do not run up the mountain side towards the top; they run around the mountain of life (i.e. horizontally) – if you go straight to the upper gate of consciousness, you cross these paths of carnal life: tread in them not. This is how men bear the cross, and no man can bear the cross of another. [Aqu.142:8-13] (hence the potency of the pictogram that is the Christian cross: the horizontal arm depicts the carnal way, but this is intersected by the vertical arm, which depicts the path leading upwards to God.)

**Jesus’ choice of the word ‘hate’ is an apparent stumbling-block for anyone weighing love for kin against love for Christ. And does not Jesus avow love and disavow hatred? The Greek word translated ‘hate’ is ‘miseo’, and this word does indeed mean to express hatred or detestation. In grappling with the meaning of Jesus’ requirement for discipleship regarding sentiments towards one’s kin, a linguistic device is routinely resorted to which waters down the meaning of the word: it is reinterpreted so as to erase the element of hate, and also to reduce it down to ‘love less by comparison’, so that Jesus is loved first and one’s kin second. However, such an attempted etymological tactic is not only unwarranted but happens to be unnecessary. If one consults the Gospel of Thomas, he will find this:*

“Whoever does not hate his father and mother as I do cannot be my disciple;

And whoever does not love his father or mother as I do cannot be my disciple.” [GT 101(99)]
The obvious corollary here is that Jesus was simply resorting to hyperbolae. The received Gospels are liable to harbour anomalous gaps in their accounts which obscure such instances of Jesus’ non-literal use of speech, and this is the strongest omission to be found.

(28) “Do not be deceived: pause, you men, reflect, and count the cost [Aqu.142:4]. “For which of you, desiring to build a tower [or a home: Aqu.142:5], does not first sit down and count the cost, whether he has enough [gold; to complete it? (29) Otherwise, when he has laid a foundation,

and is unable to finish [he knows he may lose all his wealth, and: Aqu.142:6], all who see it begin to mock [ridicule] him, (30) saying, 'This man began to build, but was unable to finish.' (31) Or what king, preparing to attack [take the kingdom of: Aqu.142:7] another king in war, will not first sit down and calculate [first call his trusted men for them to consider thoroughly how strong they are] whether he is able with ten thousand to meet him who has twenty thousand? (32) If not, while the other is still a distance away, he sends a delegation and asks terms of peace. [He will not measure arms with one of matchless power]. (33) So therefore, whoever of you does not renounce all that he has, cannot be my disciple."

This way of life is called the pearl of greatest price (cf. Matt.13:46), and he who finds it must put all he has beneath his feet. Behold, a man found in a field the signs of a wondrous mine of gold. He went and sold his home and all he had and bought the field. He then rejoiced in wealth." (a repeat of Jesus' parable in Aqu.116:24, mentioned by Matthew at 13:44.) There were scribes and Pharisees present who possessed wealth and who loved their money, and also their bonds and lands, and they laughed Jesus to scorn loudly. Jesus replied to them, "You are the men who justify yourselves in the sight of other men. But God knows your hearts are depositories of wickedness. You men must also know that whatever is esteemed and exalted by the mind which is carnal is an abomination in the sight of God." [Aqu.142:14-18]

(Luke 14:34-35: see p196 in Aqu.Ch.131 after Jesus' discourse on the preciousness of children.)

"FOR TO SUCH BELONG THE KINGDOM OF HEAVEN"

A short isolated passage which is best placed here, as Mark, Matthew, and Luke all place it before the occasion of the enquiry of the rich young ruler, next. However, the placement is not so convenient regarding what immediately precedes it: in Mark and Matthew's accounts, it follows Jesus' teaching on the higher law of marriage (see p225 from Aqu.143:22), whereas in Luke, it follows the parable of the Pharisee and the tax-collector (see p232 from Aqu.145:32).

Mark 10: 13-16 (with Matt.19: 13-15, Luke 18: 15-17): (13) They [also: Luke 18:15] [There came a number of women and: GHT 21:15] brought [young: Luke: (Gk. *brephe*)] children to Him, [infants who were still suckling] that He might touch them [lay His hands on them and pray {bless them: GHT 21:15, 42:9}: Matt.19:13]; but the disciples rebuked them [saying, "Why are you troubling the Teacher?"]. (14) But when Jesus saw it He was highly displeased (Gk. *eganaktesen*), and [called them to Him and: Luke 19:16] said to them, "Let the children come to me; do not forbid them: for of such is the Kingdom of God [the heavens: Matt.19:14] [the Highest: GHT 42:10]. [Of such will come forth those who will yet confess me before men: GHT 21:16]. (15) Truly, I tell you, whoever does not receive the Kingdom of God like a child may by no means enter it." (16) And taking them in His arms He blessed them, laying His hands on them [and departed: Matt.19:15].

"IT IS EASIER FOR A CAMEL"

Mark 10: 17-27 (with Matt.19: 16-26, Luke 18: 18-27): (17) As He was setting out on His journey, a [young: Aqu.142:19] man [ruler: Luke 18:18] [two rich men: GHT 14:9; one: GHT 43:1] ran up and knelt before Him [down at His feet], and [one of them: GHT 14:9] asked Him, ["Good Master."] (18) Jesus said to him, "Why do you call me [ask me about the: Gk. of Matt.19:17] good? No one is [truly: Aqu.142:20] good except one: God." [The other asked Him, "Master...: GHT 14:10], "Good teacher, [tell me] what [good thing: Matt.19:16] should I [do: Matt.] that I may inherit eternal life?" (Jesus replied:) ["God has said: Aqu.142:21] [If you

would enter into life, keep the commandments: Matt.] [Perform the Law and the prophets] [of the law. The young man asked, "Which commands of God are these?" Aqu.142:21-22]. (19) "You know the commandments [What did Moses teach? GHT 43:2]: 'Do not kill, do not commit adultery [indulge in adulterous things: Aqu.142:23], do not steal, do not bear false witness, do not defraud (*missing in Matthew, Luke, Aqu., GHT*), honour your father and mother (*missing in Aqu.*), [And you shall love the Lord your God with all your heart: Aqu.142:24] [and you shall love your neighbour as yourself: Matt.19:19].'"

(20) He [The young man: Matt.19:20] said to Him, "Teacher, all these I have observed from my boyhood [: what do I still lack? Matt.]." (21) Jesus, looking at him loved him, and said, "There is one thing you [still: Luke 18:22] lack: [your heart is fixed on the things of this earth; you are not free: Aqu.142:26]: [If you would be perfect: Matt.19:21], go, sell what you have [in abundance: GHT 43:3] and give [distribute: Luke 18:22] [your money: Aqu.142:27] to the poor [those who lack], and you will have treasure in heaven [the Kingdom]. And come, take up the cross and follow me [and you shall have eternal life]." (22) At this he was sorrowful and [hiding his face: Aqu.142:28] departed grieving, for he had many possessions [more than satisfied his needs: GHT 43:4] [was very rich: Luke 18:23]. [Jesus' words did not please him. But Jesus said to him, "How can you say you have performed the Law and the prophets? For it is written in the Law, 'Love thy neighbour as thyself.' Lo, many of your brothers, even descendants of Abraham, are clothed in filthy rags, dying from hunger. Your house is full of many good things, but nothing in there has ever come out to be shared with them." GHT 14:11-12] (23) Jesus looked [upon the sorrowing man: Aqu.142:29] around and said to His disciples [to Simon, son of Jona, who was sitting by Him: GHT 14:13], "[Truly, I tell you: Matt.19:23] How hard it will be for those who have riches [hoard their wealth] to enter the Kingdom of God [the heavens: Matt.] [to enter through the door into the kingdom of the soul]." (24) The disciples were amazed at His words. But Jesus said to them again, "Children, how hard it is for those who trust in riches to enter the Kingdom of God. [I tell you, men, they who trust in riches cannot trust in God, and cannot come into the kingdom of the soul: Aqu.142:31]. (25) It is easier for a camel to go through the eye of a needle*, than for a rich man [for a man who hoards wealth: Aqu.142:32] to enter the Kingdom of God [find the way to life]." (26) They were greatly astonished, saying to themselves, "Then who can [find the way? Who can] be saved?" (27) Looking at them Jesus said, "With men [For the carnal mind: GHT 43:6] it is impossible, but not with God: for all things are possible with God [the spiritual mind]." ["The rich may give his gold away; the high may kiss the dust; and God will save them." Aqu.142:33]

* *Whether Jesus was using hyperbolae or metaphor in depicting a sewing needle, or being more literal and referring to a very narrow gate in Jerusalem or Damascus called the Needle Gate or Eye of the Needle (it is hard to tell which), is irrelevant to His point.*

THE RICH MAN AND LAZARUS: A PARABLE (Luke 16:19-31)

Then Jesus spoke this parable to them: [Aqu.142:34] (*note: a parable, not the relating of a factual event, which so many insist is the case, but if it were, would be highly implausible. The opening "Once upon a time" would sit well as an introduction to this passage, which builds on what Jesus said on the preceding occasion about the prospects of the rich.*) [spoke this parable to the rich: GHT 47:10]:

(19) "There was a rich man who used to put on a purple robe and fine linen [who wore the finest garments men could make: Aqu.142:35], and who indulged in splendid merriment every day [his tables were loaded with the costliest food dishes of the land]. (20) At his [the waste:

Aqu.142:36] gate had been placed a poor man [beggar: KJV, GHT] named Lazarus, full of sores, [blind and lame], (21) who desired to be fed with what fell [to share with the dogs the refuse] from the rich man's table. Moreover, dogs came and licked his sores. (22) Eventually, the poor man died and he was carried by the angels into the lap of [our father: Aqu.142:37] Abraham. ("Abraham's bosom" was a cypher for the dead in Sheol/Hades who were at rest and in comfort, Abraham being "the father of the faithful". This signified those counted worthy to be invited into very intimacy with Abraham, the occasion to use being that of an especially honoured guest reclining on the host when feasting at his table.) The rich man also died and was buried [in a costly tomb: Aqu.142:38] [with great pomp: GHT 47:12]. (23) In Hades, being in torment [But in the purifying fires he opened his eyes in deep dissatisfaction], he lifted up his eyes and saw Abraham far away, and Lazarus [resting peacefully: Aqu.142:39] in his [father Abraham's] lap(s) (*Gk. kolpois is plural*). (24) He called out [in the bitterness of his soul], '[My: Father Abraham, have pity on me [your son] and send Lazarus, that he may dip the end of his finger in [give me just a sip of: Aqu.142:41] water and cool my [parched] tongue; for I am suffering in this flame [these flames: Aqu.142:40] [in this place: GHT 47:13].]' (25) But Abraham replied, 'Son, remember that you received the good [best] things [of the earth] you had in your [mortal: Aqu.142:42] lifetime, and in the same way Lazarus, the bad [worst; you would not even give him a cup of water, but drove him from your door] [Lazarus had nothing: GHT 47:14]. [The law must be fulfilled, and: Aqu.142:43] But he is now comforted here; and you are suffering [paying what you owe]. [Thus are the changes of life for the perfecting of souls]. (26) Besides all this, between us and you a great gulf has been fixed [between your abode and us: Aqu.142:44], so that those wanting to pass from here to you cannot [if I would, I could not send Lazarus to you], neither may any cross over from there to us [you cannot come up to us until you have paid your debts] [until their time is accomplished].' (27) He said [in his anguish: Aqu.142:45], 'Then I ask you, father [O father Abraham, I pray], that you may send him [Lazarus back to earth and] to my father's house, (28) for I have five brothers [who are yet in life], that he may testify to them [about the horrors of this place], lest they, too, come [down] into this place of torment [and not upwards to you].' (29) But Abraham said, 'They have Moses and the prophets: let them hear them [their words: GHT 47:16].' (30) He said, 'Nay, father Abraham [they will not hearken to the written word: Aqu.142:47]; but if someone should go to them from the dead [should come out of the grave], they will repent [might believe].' (31) But he replied to him, 'If they will not hear Moses and the prophets, neither will they be persuaded if one should rise from the dead [and stand in their midst: Aqu.142:48] [though one came from this place: GHT 47:17].' "

"WE HAVE LEFT ALL THINGS TO FOLLOW YOU"

Mark 10: 28-31 (with Matt.19: 27-30, Luke 18: 28-30): (28) Peter began to say to Him, "Lo, we have left everything and have followed you. [What then shall there be for us? Matt.19:27] [What is our reward? Aqu.142:49]" (29) Jesus said, "Truly, I say to you [who have left everything to follow me shall come into the newness of a life hidden deep with Christ in God: Aqu.142:50] ["To you who follow me in the regeneration of the elect: GHT 43:8, 75:16c], [in the restoration (of the world) (*Gk. paliggenesia*), when the Son of Man shall sit on the throne of His glory {throne of power: Aqu.142:51}, {I appoint a Kingdom as a Kingdom has been appointed to me, and: 75:16c} you yourselves {who have been faithful to the Truth} will also sit {with me} on twelve thrones, judging {with me} the twelve tribes of Israel* {but the things of this world are not mine to give: GHT 43:8}: and: Matt.19:28] there is no one who has left [riches: GHT 43:9] house or [wife or: Luke 18:29] brothers or sisters (*not in Luke*) or mother or father

[parents: Luke] or children [or friends] or lands (*not in Luke*), for my sake and for the sake of the gospel (*Gk. euaggeliou*) [Kingdom of God: Luke] [Kingdom and its righteousness], [And he who conquers his carnal self, and follows me through Christ: Aqu.142:52] (30) who will not receive a hundredfold [many times over: Luke 18:30, and in some MSS of Matthew] [of that which is the wealth of life on earth] now in this time, houses and brothers and sisters and mothers and children and lands, (along) with persecutions (*which cannot be avoided*), and in the age to come eternal life. (31) "But many that are first will be last, and the last first."

N.B. The last comment is omitted by Luke, and it seems probable this was because he was unable to relate it to the passage it is appended to by Mark, and followed by Matthew in their own gospels. On this, the question is pointed up concerning the relevance of the comment in other places in the gospels where it is found, which are two:

Matthew 20:16 regarding the workers in the vineyard (below), where it would seem entirely apposite; and Luke 13:30 regarding who will be accepted into the Kingdom of God (see above, p218, in Aqu. Ch.141), apposite though not entirely so.

**The Nazarene account at GHT 75:17 has a disciple quite logically enquiring of the Lord at this point if He "will at this time restore the Kingdom to Israel?" This question is nowhere in the received Gospels, but does appear in Acts 1:6.*

THE WORKERS IN THE VINEYARD (Matt.20:1-16)

The Lord was standing by the sea (*of Galilee*): there were many people there, and one stood forth and asked Him, "Does God bestow rewards as men bestow rewards for what has been earned?" Jesus replied: "Men never know the merit of other men's work; this life shows only appearances. One may seem to perform a mighty work and be deemed by men as deserving of a great reward. But a failure in the harvest fields of life, and one may consequently be dishonoured in the eyes of others. Men do not know the hearts of fellow men; God only knows the hearts of men. When the day is done, He may reward with life the man who failed and fell beneath the burdens of the day, yet turn away the man who was an idol in the hearts of other men." And He spoke a parable: [Aqu.143:1-6]

"The Kingdom of (the) heaven(s) [of the soul: Aqu.143:7] is like a householder [who had a vast estate, and] who went out early in the morning [to the market place: Aqu.143:8] to hire workmen for his vineyard [to gather in his grain. He found three men, and: Aqu.143:8-9]. (2) After agreeing with the workmen for a denarius for the day (*a denarius was a workman's daily wage*), he sent them into his vineyard [field]. (3) Going out around the third hour (*9am in the Jewish computation of time*) he saw others [five men waiting: Aqu.143:10] standing idle in the market place. (4) He said to them, 'You also go into the vineyard [my field and work], and whatever is (a) just (amount) I will give you.' So they went [there and worked]. (5) Going out again around the sixth hour (*noon*) [and seven men were waiting at the stand: Aqu.143:11] and the ninth hour (*3pm*) (*not in the Aquarian account*) he did the same. (6) And around the eleventh hour (*5pm*) he went out and found others [twelve men: Aqu.143:12] standing about. He said to them, 'Why have you been standing idle all day?' (7) They replied, 'Because [there is no work for us to do: Aqu.143:13] no one has hired us.' He said to them, 'You go into the vineyard too.' (8) When evening came, the [the man: Aqu.143:15] manager of the vineyard said to his steward, 'Call the workmen [from the field] and pay them their wages, beginning with the last ones and ending with the first.' [and each received a penny (*Levi's word; also the KJV's*) for his hire]. (9) When those (who had been hired) around the eleventh hour came, each received a denarius. (10) Now when the first came, they thought they would receive more, but each of them also received a

denarius. (11) On receiving (the same amount) they grumbled at the householder [were sorely aggrieved: Aqu.143:16], (12) saying, 'These last [twelve: Aqu.143:17] have worked only one [short] hour, and you have made them equal to [have an equal share with] us who have borne the burden and the heat of the day [toiled through the scorching hours of the day: should we not have at least two denarii (Levi's pennies) for our hire?].' (13) But answering one of them he said, 'Friend, I am doing you no wrong: did you not agree with me for a denarius? [Have I not paid you in full? What is it to you if I should pay these men a smaller or a larger sum? Aqu.143:18-19] (14) Take what belongs to you and go your way. I wish to give to this last man as I give to you. [I will give to the twelve what I give to the three, the five, and the seven. They did their best, and you could do no more than your best': Aqu.143:19-20]. (15) Is it not acceptable (Gk. *exestin: lawful*) for me to do what I wish with what is mine? Or is your eye filled with resentment towards me (Gk. *poneros: malice*) because I am good?' (16) So the last ones will be first, and the first ones last. For many are called, but few chosen." (Regarding this closing verse of Matthew, see the note above, p224 after Mark 10:31.) The hire of a man is based on the intent of his heart. [Aqu.143:21]

JESUS CLARIFIES THE DIVINE STANDARD OF MARRIAGE

Here, Jesus reiterates what He said in the Sermon on the Mount: see Aqu.98:1-15, p127.

Matt.19: 1-8 (with Mark 10: 1-9): Now when Jesus had ended these words (Matthew only, the words of Jesus he appears to refer to being the parable of the forgiven servant who chose not to forgive his fellow-servant, which is found some distance above, immediately preceding Aqu.131:31), He went away from Galilee and entered the region of Judea across the Jordan. (This would have been in a south-easterly direction.) (2) Large crowds followed Him and [as His custom was: Mark 10:1] He healed them there. [There they stayed and baptised many who came to them and received His teaching: GHT 29:18].

N.B.: Matt.19:1-2 and the parallel Mark 10:1 do not fit the flow of Jesus' itinerary in light of the overall Aquarian account, by saying that He has left Galilee for Judea. On this basis they are random insertions into their respective accounts, because if they are set aside, Jesus is seen still to be in Galilee, where He had been since Aqu.Ch.140, and He did not depart from there until His final stay in Aqu.Ch.146 below (p233). Another problem with the placement of these verses is that Mark and Matthew differ in the material which immediately precedes them, although both share the same passage following, which is below. If these verses are left in place, then what follows from this point would mean (for Mark and Matthew) Jesus in Judea, as in that case He is not mentioned as heading for Jerusalem until Mark 10:32 / Matt.20:17, and thence to Jericho. In contrast, all the events involved in the interim are firmly recorded in the Aquarian Gospel as taking place in Galilee, and not outside that area, and this is supported by Luke in his own gospel.

(3) Pharisees [a Pharisee: Aqu.143:22] came up to Him, testing Him by asking, "Is it lawful [for a man: Mark 10:2] to put away (Gk. *apolusai*) his wife, whatever the reason?" (4) He answered, "[In some nations, one man has many wives, and puts away whom he will for a just cause. In some, a woman has many husbands, and puts away whom she will for a just cause. And in others, one man is joined to one woman in mutual love, and this is the first and better way: GHT 42:3] ["What did Moses command you?" {"You ought to know: you are a Pharisee. What does the law say? Aqu.143:23} They said, "Moses allowed {The law provides for: Aqu.143:24} a man to write a certificate of divorce (Gk. *apostasiou*), and to put her away." Mark 10:3-4] (Jesus:) Have you not read that He [God: Mark 10:6, GHT 42:4] who created (them) from the beginning

made them male and female, [God made a woman for a man, and they were one, and afterwards He said: Aqu.143:26] (5) and said, 'For the sake of this, a man [or a woman] shall leave his father and mother and shall cleave to his wife [or her husband], and the two shall become one flesh.'? (6) So they are no longer two but one flesh [they are no more divided]. What therefore God has joined together, let not man separate. [What God has joined, no man can separate: Aqu.143:27].” (7) They said to Him, “Then why did Moses arrange to give a certificate of divorce, (allowing a man) to put away (his wife)?” (8) He said to them, “Because of your hardness of heart (*Gk. sklerokardian*) Moses allowed you to put away your wives [he wrote you this statute: Mark 10:5] [the giver of the law was induced to make provisions such as these: Aqu.143:25] [for various causes, even as you think He permitted you to eat flesh: GHT 42:6], but from the beginning [of creation: Mark 10:6] it was not so.”

Matt.19: 9 (with Mark 10: 10-12, Luke 16:18): [In the house the disciples {a man took the liberty to: Aqu.143:28} asked Him again about this matter. He said to them: Mark 10:10-11] [repeated what He had said to the Pharisee. Then He gave the higher law of marriage: Aqu.143:29] (9) “I say to you, whoever puts away his wife, except for fornication [she be a courtesan: Aqu.143:30] [except for a just cause: GHT 42:7], and marries another [in her place], commits adultery [against her. And if she puts away her husband {unless he be a philanderer and an adulterer: Aqu.143:31} and marries another {any other man}, she commits adultery: Mark 10:11-12]. And he who marries her who has been put away commits adultery.”

Thomas asked Him, “What is adultery?” Jesus answered: “The man who harbours lustful thoughts, who covets any woman who is not his wife, is an adulterer. The wife who harbours lustful thoughts, and who covets any man who is not wed to her, who is not her husband, is a courtesan. Men are unable to make a law to bind two hearts. When two are bound in love, they have no thought of lust. The woman cannot leave the man; and the man has no desire to put his wife away. When men and women harbour lustful thoughts and covet any other flesh, they are not one: they are not joined by God.” Philip said, “Lord, are there but few* whom God has joined in holy marriage bonds?” Jesus replied, “God knows those who are pure in heart. Men and women who are lustful are but creatures of their lustful selves. They cannot be at one; nor can they be at one with God.” [Aqu.143:32-39]

**An astutely sensible question considering the behaviour of many of those who were married.*

Matt.19:10-12: (10) The disciples [Nathanael: Aqu.143:40] said to Him, “If such is the condition of a man with his wife, it is of no advantage to marry. [Is it not well that every man should refrain from taking the marriage vow upon himself ?]” (11) But He said, “[A man is not pure because he is unmarried; a man who lusts* is an adulterer whether or not he has a wife.” He then said to them all, “There are some things which men know when they are told; while other things they do not know until the gate of consciousness opens to them. I am speaking a mystery, one that you are unable to understand now. But one day you will understand: Aqu.143:41-43]. Not all men are ready to receive these words, but (only) those to whom it is given. (12) A eunuch is a man who does not lust. [Aqu.143:44] For there are eunuchs [celibates: GHT 42:8] who were born this way from a mother’s womb**, and there are eunuchs [celibates] who have been made eunuchs by men, and there are eunuchs [celibates] who have made themselves eunuchs [celibates] [by the power of the Holy Spirit] for the sake of the Kingdom of the heavens [who makes them free in God through Christ]. He who is able to receive this [truth I speak: Aqu.143:45], let him receive it.”

** meaning one who would unhesitatingly leap into any opportunity to express his lust (and the same for women). An important factor in this matter is the intent of one’s heart; a man and woman are obliged to express “lust” in order, for example, to conceive a child.*

***The choice of 'celibate' for such men seems incongruous considering that the word conveys the result of the power of voluntary choice.*

THE PRODIGAL SON (Luke 15:11-32)

When they had journeyed through the towns and cities of Galilee, the Lord came to Tiberias (*on the western shore of the Sea of Galilee*) with His disciples, and here they met a few souls who loved the Name of Christ. Jesus told them many things about the inner life; but when a crowd of people came up He spoke a parable. [Aqu.144:1-2] (11) He said, "A certain man [who had great possessions: Aqu.144:3] had two sons. (12) The younger of them [grew tired of life at his home and] said to his father [parents*: GHT 58:7], 'Father, [pray divide your wealth and] give me the share of property that falls to me [and I will seek my fortune in another land].' And [obliging his younger son's desires: Aqu.144:5] he [they] divided his living between them. (13) Not many days after, the younger son gathered all he had [his wealth] and went away into a far country. There [having a profligate nature: Aqu.144:6] he [soon] squandered his substance in dissolute living [ways of sin]. (14) But when he had spent everything, a severe famine arose in that country, and he began to be in want. (15) So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. [When there was nothing left for him to spend and to do, he found employment in the fields to care for swine]. (16) He longed to fill his belly with the pods which the swine ate [ate the carob pods which he fed to the swine: Aqu.144:8]. No one gave him anything [to eat]. (17) But coming to himself [after many days: Aqu.144:9] he said, '[My father is a man of wealth:] How many of [the score of] my father's hired servants have an abundance of bread, but I am perishing here with this famine [hunger: GHT 58:9] [starving in the fields among the swine]. (18) [I do not hope again to be received again as a son, but: Aqu.144:10] I will arise and go to my father [and mother*], and I will say to him, 'Father [My father and my mother], I have sinned against heaven [the highest heavens] and before you [in my waywardness. I am a profligate, and I have lost my wealth in sinful living: Aqu.144:10-11]. (19) I am no longer worthy to be called [do not ask to be received again as: Aqu.144:12] your son. Treat me as one of your hired servants [where I may have shelter from the weather and enough to eat].'

(20) "And he arose and came to his father [parents*: GHT 58:10]. But while he was yet a good distance away his father [mother: Aqu.144:13] [his mother and his father] saw him and was moved with compassion, and ran and embraced him and heartedly kissed him. The heart of a mother can feel the first faint yearning of a wandering child. The father came, and hand-in-hand they walked towards the lad, and there was great joy. [Aqu.144:14-15] (21) The son said to him [them], 'Father [My father and my mother], I have sinned against heaven [the highest heavens] and before you. I am no longer worthy to be called your son. Treat me as one of your hired servants.' [The lad tried hard to plead for mercy and to be assigned a place with the servants, but the love of his parents lent too faint an ear to hear his pleas. The door was opened wide, and he found a welcome in the hearts of both his mother and his father: Aqu.144:16-17]. (22) But the father said to his servants, 'Quickly, bring out the best [finest: Aqu.144:18] robe, and clothe him (with it). Put a ring [of the purest gold] on his hand, and [the choicest] sandals on his feet, (23) bring the fattened calf and kill it, [prepare a feast: Aqu.144:19] [bring the choicest ripe fruits, and the bread and the oil and the wine: GHT: 58:11]**, and let us eat and be merry. (24) For this my son [who we thought: Aqu.144:20] was dead, and is alive again: he [a treasure that we thought] was lost, and has been found.' [The feast was soon prepared: Aqu.144:21] And they began to make merry.

(25) “Now his elder son was [serving] in the [a distant] field. [Unaware that his younger brother had returned home] as he came and drew near to the house, he heard music and dancing. (26) He called one of the young servants and asked what this meant. (27) He said to him, ‘Your brother [who has been lost: GHT 58:12] has arrived back, and your father has killed the fattened calf [and your father and mother have prepared the bread and the oil and the wine and the choicest ripe fruits], because he has [they have] received him back in a sound state.’ (28) But [on learning the cause of all the merriment: Aqu.144:22] he was angry and refused to go in. His father [and his mother: Aqu.144:23] came out and entreated him [with tears to disregard his brother’s waywardness and folly, but he would not listen]. (29) But he answered his father, ‘Lo, I have been [stayed at home: Aqu.144:24] serving you [every day] for so many years, and I have never disobeyed an [even the most demanding] order of yours. Yet you have never given me a kid [nor made for me a simple feast: Aqu.144:25] [you have never given me a good feast: GHT 58:13], that I might make merry with my friends. (30) But now [as soon as: GHT 58:14] this [profligate: Aqu.144:26] son of yours has arrived, who has devoured your living [squandered half your wealth] with prostitutes [in ways of sin, coming back home because there was nothing else he could do], you have killed the fattened calf [and made a wondrous feast] for him [made him a feast of the best you have].’ (31) He said to him, ‘Son, you are always with me [us in our joys: Aqu.144:27], and everything that is mine is yours. (32) It behoves us to be merry and rejoice, for this your brother [who is dear to our hearts, and who we thought: Aqu.144:28] was dead, and has come back to life [returned to us alive]: he was lost, and has been found.’ ” He may have been a profligate; he may have consorted with carefree prostitutes and unconscionable thieves, but he is still your brother and our son.’ ” Then Jesus said so that all might hear: “He who has ears to hear, and hearts to understand, will comprehend the meaning of this parable.” Then Jesus and the twelve arrived in Capernaum. [Aqu.144:29-31]

**Jesus includes both father and mother as the parents of the wayward son: this suggests a full gender of the Godhead, given that the parable is a symbol of how God forgives His children upon their repentance. Moreover, it is the wayward son’s mother and not his father who first runs out to him. The English language ought to possess a pronoun which is adequate to describe both male and female together, replacing where necessary the all too constricting ‘he’. But it has been intolerable for many ecclesiastics in both ancient and modern times to describe God as anything more than male. And the people have followed.*

***Note that the Nazarene account pointedly disavows any reference to killing animals, replacing the contents of the feast with food grown from the land, yet the Aquarian account leaves the reference to the killing of an animal intact. Levi’s thought, rather than the words of Jesus?*

THE DISHONEST STEWARD (Luke 16:1-15)

He also said to His disciples, “There was a rich man who had a steward, and complaints were made about him that he was wasting his goods. (2) He called him and said, “What is this that I hear about you? Render an account of your stewardship, for you can no longer be steward.” (3) The steward said to himself, ‘What can I do, since my master is taking the stewardship away from me? I am not able to dig, and I am ashamed to beg. (4) I know what I can do, so that when I am removed from the stewardship, people will accept me into their houses.’ (5) So, summoning the debtors of his master one by one, he said to the first, ‘How much do you owe my master?’ (6) He said, ‘A hundred measures (Gk. batous: this was around eight to nine gallons) of oil.’ He told him, ‘Take your bill and sit down quickly and write fifty.’ (7) Then he said to another, ‘And how much do you owe?’ He said, ‘A hundred measures (Gk. korous: around fifteen bushels, well over

ten thousand (?) gallons in bulk) of wheat.' He told him, 'Take your bill and write eighty.' (8) The master commended* the dishonest steward for acting shrewdly. For the sons of this age are shrewder in dealing with their own generation than the sons of light.

(9) "I tell you, make friends for yourselves by means of the mammon of unrighteousness, so that when it fails, they may receive you into the eternal habitations (*Gk. skenas: tabernacles*).

The Nazarene Gospel's parallel scripture to Luke's v9 appears to have exposed decided errors in Luke which is self-evident upon comparing the two: note the differences shown in bold:

I tell you, do **not** make yourselves friends of the mammon of unrighteousness, that when **you** fail they may receive you into their **earthly** habitations. But rather seek the true riches, even the Wisdom of the Most High, so that you may be received into the eternal habitations which do not fade away. [GHT 43:7]

For Luke's accepted statement to be correct obliges accepting a worldly commodity which tends away from the spirit. It should be asked in any case: how can "they" in Luke have any possession of the eternal habitations of spirit which are for the enjoyment of the righteous, and which, unlike unrighteous mammon, "does not fade away"? It is interesting to see how Bible commenters expound and pontificate upon this verse, unaware of its inherent contradiction.

GHT 21:9 is an apparently parenthetical insertion placed in front of **21:10**, its copy of Luke 16:10 next: "I say to you, though you be gathered together at my breast, if you do not keep my commandments I will cast you forth. For if you do not keep the lesser mysteries, who shall give you the greater?"

(10) "He who is faithful in what is the least is faithful also in much; and he who is dishonest in what is the least is dishonest also in much. (11) If then you have not been faithful in the dishonest/unrighteous mammon, who will entrust you with the true (riches)? (12) And if you have not been faithful in what belongs to another, who will give you what is yours (*Gk. ours*)? (13) No servant can serve two masters: for he will either hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon." (*this is a repeat of what He said in Matt.6:24 in the Sermon on the Mount*)

(14) The Pharisees, who were lovers of money [**covetous: GHT 21:12**], heard all this, and they sneered at Him. (15) But he said to them, "You are they who justify themselves before men. But God knows your hearts. For what is exalted among men is an abomination in the sight of God." ...

**The master, being a man as worldly as his steward, admired him: a natural enough reaction for such a man towards one who had inconvenienced his affairs of trade. But admiring his assistant does not at all imply that he would have given him back his stewardship.*

JESUS FORETELLS THE COMING AGAIN OF THE CHRIST IN POWER (Aquarian Chapter 145)

In this important passage, the scriptures from the Synoptic Gospels (Mark, Matthew, and Luke) are inserted separately each time after the corresponding verses of the Aquarian passage. Note that in the whole account Jesus twice expounds on the events of the future concerning His return as the Son of Man in glory: both here in Capernaum, and in Chapter 157 on the Mount of Olives (see below, pp261ff). The three Gospels largely jumble the two accounts, and in places they fuse together parts of both discourses. Thus the Gospels have presented us with: 1. single unified accounts neatly placed: in Mark Chapter 13 and Matthew Chapter 24; but 2. Luke does at least preserve two accounts: in 17:20-37 and 21:5-36. The way these two accounts have been scrambled and recombined in the received Gospels can be clarified thus:

Jesus' first discourse in Capernaum (Aqu.Ch.145):

Mark 13: 21; Matt.24: 23, 28, 37-41; Luke 17: 20-23, 26-30, 32-37;

Jesus' second discourse on the Mount of Olives (Aqu.Ch.157):

Mark 13: 1-20, 22-33; Matt.24: 1-22, 24-27, 29-36; Luke 17: 24-25, 31 plus 21: 5-36.

A company of Pharisees came up to speak with Jesus. They said, "Rabboni, we have heard you say, 'The Kingdom is at hand.' (2) We read in the book of Daniel that the God of heaven will form a kingdom, and we ask you, is this the kingdom of the God which you speak about? If so, when will it come?" (3) Jesus answered: "All the prophets have told about this kingdom of 'the God'. Yea, it is now to hand; but men can never see it arrive. (4) It can never be seen with carnal eyes; it is within.

[Being questioned by the Pharisees when the Kingdom of God would come, He answered, "The Kingdom of God is not coming in an observable manner, nor will they say, 'Lo, here', or 'There', for behold, the Kingdom of God is in the midst of you (or within you: *Gk. entos hemon*): Luke 17: 20-21]. ["Rather, the Kingdom of the Father is spread out on the earth, but men do not see it." GT 113(112)]

(5) "Lo, I have said it, and I say it yet again: none but the pure in heart can see the King, and all those who are pure in heart are subjects of the King. (6) Reform and turn away from sin. Prepare, yea prepare: the Kingdom is indeed at hand." (Note that Jesus does not oblige the Pharisees about when any outward Kingdom might appear, but He does provide His disciples with in-depth advice, next.)

(7) He spoke to His disciples: "The seasons of the Son of Man are past. (8) The time will come when you will desire above all else to see again one of these days. But you can see it not.

[And He said to His disciples, "The days will come when you will long to see one of the days of the Son of Man, and you will not see it: Luke 17:22].

(9) "Many men will say, 'Lo, here is Christ', or 'Lo, there is Christ'. Do not let them deceive you; do not follow them or copy their ways.

["If anyone says {"And they will say: Luke} to you, 'Lo, here is the Christ', or 'Lo, there' {'Here': Matt.}, do not {hasten not to: GHT 61:8} believe it {do not go; do not follow them: Luke}: Mark 13:21, Matt.24:23, Luke 17:23].

The *Gospel of Mary (Magdalene)* has this: "Beware that no one lead you astray*, saying, 'Lo here!' or 'Lo there!', for the Son of Man is within you. Follow after Him: those who seek Him will find Him." [8:15]

*these first cautionary words were those of Jesus in the same vein in Mark 13:5, etc.: see below in response to the disciples' question in Aqu.157:4 (see p263).

(10) "For when the Son of Man returns, there will be no need for any men to point the way; for as the lightning lights up the heavens, so will the Son of Man light up the heavens and the earth.

(Jesus makes further reference to the illumination of the heavens at Aqu.157:35, p268: the Gospel writers quote His above words in that place. But note that it is here lightning is mentioned by Jesus, not in Aqu.157, where He instead refers to "the morning light". Yet the Gospel writers use the word "lightning" in Aqu.157; but the *Nazarene* account there preserves the word "light".)

(11) “But lo I tell you, many generations will have come and gone before the Son of Man comes again, returning in power. When He comes no one will have any reason to claim, ‘Lo, here is Christ or there He is.’ (12) But that time will be the same as it was in the days of Noah: as it was then before the flood, so shall it be at the return of the Son of Man. The people ate, they drank, were full of merriment and sung for joy, (13) and did not know their doom until the ark was finished and Noah went inside it: then the flood arrived and swept them all away.

[“As were the days of {**Enoch and: GHT 61:13b**} Noah, so will be the coming (*advent*) {so it will be in the days: Luke } of the Son of Man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and they did not know until the flood came and swept them all away {destroyed them all: Luke}, so will be the coming of the Son of Man: **Matt.24:37-39, Luke 17:26-27**].

(14) “Likewise in the days of Lot: the people ate and drank: they bought, they sold, they planted and they reaped – they occupied themselves in their sinful pursuits and cared not a whit. (15) But when righteous Lot escaped from the gates of their city, the earth beneath the city shook, and fires of brimstone fell from heaven*: (16) the gaping jaws of earth flew open wide, and swallowed up their homes, and they went down to rise no more. (17) So shall it be when the Son of Man returns in power.

[“Likewise as it was in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building. But on the day when Lot went out from Sodom, it rained fire and sulphur from heaven* and destroyed everything. It will be the same on the day when the Son of Man is revealed: **Luke 17:28-30**].

**This account is instructive, in that it endorses the findings of geologists and archaeologists who have explored the remains of Sodom and the other cities of the plain. Apparently, the fire and sulphur raining down from above was the result of the same having been ejected under enormous pressure from under the ground beneath the cities, bursting upwards into the air through the fissures caused by the ground being “shaken”, and falling back down again from on high. The same action also explains how Lot’s wife in Gen.19:26 “became a pillar of salt”.*

(18) “I charge you men, as I will charge men at that time, do not seek to save your wealth, or you will lose your lives. Run, and do not look back upon the crumbling walls of sin. Do not forget the wife of Lot. (19) Whoever tries to save his life will lose his life; whoever freely gives his life in serving life will save his life.

[“Remember the wife of Lot {*Gen.19:26*}. Whoever seeks to keep his life safe will lose it, but whoever loses his life will preserve it: **Luke 17:32-33**].

(20) “Then will come the time of sifting. Two men will be in a bed: one will be called, the other left. Two women will be working side by side: one will be snatched away, the other left.”

[“Then two men will be in the field {*Matt. v40 and Luke v36*} {“I tell you, in this night there will be two in one bed: Luke}: one will be taken and one left. Two women will be grinding {together: Luke} at the mill: one is taken and one is left”: **Matt.24:40-41, Luke 17:34-36**].

(21) His disciples said, “Explain this parable to us – or is this not a parable?” (22) Jesus answered, “The wise will understand. For where the bread of heaven is, there you will find the pure in heart; and where the carcass lies, there will be gathered all the birds of prey.

[And answering they said to Him, "Where, Lord?" (*this is a question in Luke unexplained by the context.*) He said, "Wherever the carcass (*Matt.: Gk. ptoma*) / body (*Luke: Gk. soma*) is, there the eagles (*or vultures*) (*Gk. aetoi*) will be gathered." **Matt.24:28, Luke 17:37**]

*(The words of Jesus from the **Aquarian** account throw light on this scripture, one which is the subject of much conjecture and guess work on the part of theologians as to its meaning. An example is that the Greek "aetos" is 'eagle' in both Matthew and Luke, rather than 'vulture', because it represents the Roman military with the eagle on its standard, and the carcass represents the deservedly 'dead' nation of the Jews, thus anticipating the fraught events of the decades after Jesus left the earth. There is an aching suspicion from reading a restored portion of the words of Jesus that Matthew and Luke between them either overlooked including the first part of Jesus' words, or these words were expunged for whatever reason from the account. The **Nazarene** at **61:9** chooses to accept the two salient words as 'carcass' and 'eagles'.)*

(23) "But lo, I tell you, before* these days arrive, the Son of Man will be betrayed by one of you into the hands of wicked men, and He will give His life for you and all the world. (24) Yea, more: the Holy Spirit will come in power and fill you with the wisdom that belongs to the just. (25) And you will tell the wondrous story in Judea and in Samaria, and in the more distant lands of the earth."

this suggests that the events Jesus referred to in **Aqu.145:18 onwards were those which occurred from 66AD to the destruction in 70AD, though of course a repeat in the distant future is not precluded. The first words of Jesus in **v18** certainly suggest such a replay.*

THE UNGODLY JUDGE AND THE PERSISTENT WIDOW (Luke 18:1-8)

He told them a parable, that they ought always to pray, and not lose heart. (2) He said, "In a certain city was a judge who neither feared God nor regarded man. (3) And there was a widow in that city who (kept) coming to him [often implored him to avenge her enemies by righting the wrongs they had done to her: **Aqu.145:28**] and saying, 'Vindicate me against my antagonist.' (4) For a while he refused [At first he would not hear her: **Aqu.145:29**]; but afterwards he said to himself, 'Though I neither fear God nor regard man, (5) yet because this widow (keeps) causing me trouble [every day: **Aqu.145:30**], I will vindicate her, lest she wear me out by her (persistent) visits [pleas].' " (6) And the Lord said, "Hear what the ungodly judge says: (7) will not God vindicate His elect, and bear long with them, who cry to Him day and night? (8) I tell you, He will vindicate them speedily. Nevertheless, when the Son of Man comes, will He find faith on earth?" When the disciples asked the meaning of this parable, the Lord replied, "The wise can understand; the foolish have no need to know." [**Aqu.145:31**]

THE PHARISEE AND THE TAX COLLECTOR (Luke 18:9-14)

(9) He also told this parable [Then to teach a lesson: **Aqu.145:32**] to those among them who trusted in themselves that they were righteous and despised [were holier than] others. (10) "Two men went up into the temple [synagogue: **Aqu.145:33**] to pray, one a [rich: **GHT 36:7**] Pharisee [learned in the law] and the other a tax collector [who was a sinner]. (11) The Pharisee stood and prayed with himself thus; 'God, I thank thee that I am not like other men: rapacious, unjust, adulterers, or even like this tax collector. (12) I fast twice a week, and I give tithes of all that I get.' (13) But the tax collector, standing far off [did not come near, and: **Aqu.145:36**], would not even lift up his eyes to heaven, but beat his breast, saying, "God, be merciful to me, a sinner [I am

a sinner in thy sight: I am undone!” Aqu.145:37]! ” (14) I tell you [Now, you men, the tax collector knew how to pray: Aqu.145:38], this man went down to his house justified rather than the other [The Pharisee knew how to talk, but still went out of the synagogue condemned: Aqu.145:39]. For everyone who exalts himself will be humbled, but he who humbles [and avoids praising himself: Aqu.145:40] himself will be exalted [in the sight of God].”

THE LAST OCCASION OF JESUS IN GALILEE BEFORE DEPARTING FOR JERUSALEM (Aquarian 146:1-22)

The work of Jesus in the land of Galilee was finished. He sent forth a message, and many people came from many towns in Galilee to receive a benediction from His hand. (2) Among the multitudes who came was Luke, a Syrian from Antioch, who was a learned physician and a just and upright man. (3) Theophilus, a Grecian senator, and a member of Caesar’s court, was there. (Luke wrote to one Theophilus in 1:3 and in Acts 1:1.) Many other men of honour and renown were also there.

(4) Miriam sang: “All hail the Day Star from on high! (5) All hail the Christ who ever was, who is, and who evermore shall be! (6) All hail the darkness of the shadowland! All hail the dawn of peace on earth, and goodwill to men! (7) All hail, thou triumphant King, who grapples with the tyrant Death, who conquers in the fight, and who brings to light immortal life for men! (8) All hail the broken cross; the mutilated spear! (9) All hail the triumph of the soul! All hail the empty tomb! (10) All hail to Him despised by men, rejected by the multitudes; for He is seated on the throne of power! (11) All hail! For He has called the pure in heart of every clime to sit with Him on the throne of power! (12) All hail, the rending veil! The way is open for the sons of men into the highest courts of God! (13) Rejoice, O men of the earth: rejoice, and be exceeding glad! (14) Bring forth the harp and pluck its highest strings. Bring forth the lute, and intone its sweetest notes! (15) For men were made low, but they are now exalted on high; and they who walked in darkness and in the vale of death are risen up, and God and man are one forevermore! (16) Allelujah! Praise the Lord forevermore! Amen.”

(17) And Jesus lifted up His eyes to heaven and said, (18) “My Father-God, let the benediction of thy love, thy mercy, and thy truth, now rest on these men. (19) The lamp is now taken from their midst; and if the inner flame is not ablaze, lo, they must tread the paths of darkness and of death.” (20) Then he said to them all, “Farewell!”

(21) Then Jesus and His mother, and the twelve, and Miriam, and Mary the mother of the two disciples James and John, (22) and many other loyal souls who loved the Christ, departed for Jerusalem, that there they might celebrate the Jewish feast (*the Passover of 32AD*).

JESUS SETS HIS FACE TOWARDS JERUSALEM (Luke 9:51-56)

The previous verses of Luke 9 are set around the time that Jesus was leaving Galilee on an earlier occasion. This short passage from that prior occasion is set here because the first words dictate it. On this last time Jesus left Galilee for Jerusalem, it was, as it says, when “the days drew near for Him to be received up”.

(51) As the days drew near for Him to be received up, He set His face to go to Jerusalem. (52) He sent messengers ahead of Him. They went and entered a Samaritan village, to prepare for Him. (53) But the people would not receive Him, because His face was set to go to Jerusalem (*for one thing, there had been long-time enmity between the Samaritans and the Jews*). (54) Seeing it the disciples James and John said, “Lord, do you want us to have fire come down from heaven and

consume them as Elijah did? (*Observes St Ambrose: "What wonder that the Sons of Thunder wished to flash lightning". These two disciples also figure - negatively - in the next section.*) (55) But He turned and rebuked them, and said, "You do not know what spirit you are of; (56) the Son of Man has not come to destroy the lives of men but to save them." And they went on to another village.

"GRANT THAT MY SONS SHALL SIT WITH YOU ON YOUR THRONE"

Mark 10:32-34 (with Matt.20:17-19, Luke 18:31-34): (32) They were on the road going up to Jerusalem, and Jesus was going forward ahead of them. They were amazed (*at the resolution and boldness of their Lord in stepping on towards His destiny*), and those who followed were afraid (*of what might happen to them on account of their association with Him*). Taking the twelve [aside, and on the way, He said: Matt.20:17] again, He began to tell them what was to happen to Him, (33) saying, "Behold, we are going up to Jerusalem [and all things which have been written by the prophets about the Son of Man will be accomplished: Luke 18:31]. The Son of Man will be delivered to the chief priests and the scribes [to the Gentiles: Luke 18:32], and they will condemn Him to death, and deliver Him to the Gentiles. (34) They will mock Him, [and insult Him: Luke], and spit on Him, and scourge Him, and kill [crucify: Matt.20:19] Him. And after three days He will rise up again [and on the third day He will be raised: Matt., Luke]." [But they understood none of these things. His words were hidden from them: they did not grasp what had been said: Luke 18:34].

Mark 10:35-45 (with Matt.20: 20-28): *As they journeyed on, they came to Aenon Springs, near Salim where the harbinger once taught (i.e. Salim Springs: see John 3:23 above, at Aqu.79:1). As they rested by the fountain, Mary, the wife of Zebediah, and the mother... [Aqu.146:23-24]* (35) [Then the mother of : Matt.20:20] James and John, the two sons of Zebediah (*see Mark 1:19 and Matt.4:21*), came up to Him [with her sons: Matt.] and said [doing obeisance before Him she asked Him for a certain thing: Matt.], "Teacher, we want you to do for us whatever we may ask of you." (36) He said to them (*Mark*) her (*Matt.*), "What do you want me to do for you?" (37) They (*Mark*) she (*Matt.*) said, "[*Mary*]: *I know the Kingdom is about to come, and I would ask this great favour: Aqu.146:25*: Grant us that we [that these two sons of mine] may sit [with you upon the throne], one at your right hand, and one at your left, in your glory [Kingdom: Matt.]." (38) But Jesus answered, "You do not know what you are asking." [Then He turned to James and John and said, ": Aqu.146:27] "Are you able [prepared and are you strong enough] to drink the cup that I [am going to] drink, or to be baptised with the baptism which I am baptised with?" (39) They said to Him, "We are able ["Yes, Master: we are strong enough to follow where you go." Aqu.146:28]." Jesus said to them, "The cup that I drink you will (indeed) drink; and with the baptism which I am baptised with, you will (indeed) be baptised. (40) But [I am not the judge over who will] to sit at my right hand or at my left is not mine to grant; but it is for whom it has been prepared [by my Father": Matt.20:23]." ["Those who live the true life and keep the true faith are the ones who will sit upon the throne of power: Aqu.146:30].

(41) The ten, upon hearing this [the solicitation of the mother of her sons, and knew that James and John were seeking special favours from the Lord*: Aqu.146:31], began to be incensed at James and John [the two brothers: Matt.20:24]. They said: we surely thought that James and John had risen above the selfish self. Whom can we trust among the sons of men? [Aqu.146:32] (42) Jesus called them [apart: Aqu.146:33] to Him and said, "[How hard it is for men to comprehend the nature of the kingdom of the soul! These two of you disciples do not seem to know that rulership in heaven is not at all akin to rulership on earth: Aqu.146:33-34]. You

know that [in all the kingdoms of the world: Aqu.146:35] those who are accounted (*Gk. dokountes: i.e. deem themselves to have the authority*) to rule over the nations ["You know that the rulers of the nations: Matt.20:25] lord it over (*i.e. they will always tend to dominate*) them, and their great men exercise authority over them [the men of power, those who exalt themselves, flaunt their authority and rule with an iron fist. But you must know that they who rule the sons of light are those who seek no earthly power, but on the contrary give their lives in willing the rulers of the nations: Matt.20:25] lord it over (*i.e. they will always tend to dominate*) them, and their great men exercise authority over them [the men of power, those who exalt themselves, flaunt their authority and rule with an iron fist. But you must know that they who rule the sons of light are those who seek no earthly power, but on the contrary give their lives in willing sacrifice for men: Aqu.146:35-36]. (43) But it is not to be so among you; whoever would become great among you must be your servant (*Gk. diakonos*), (44) and whoever would be first among you shall be slave (*Gk. doulos*) of you all. (45) For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many." ** *The highest seat in heaven is at the feet of him who is the lowest man of earth. I had a glory with our Father-God before the worlds were created, and I still come to serve the race of men; to be the minister of men; to give my life for men.* Then the Master and His disciples journeyed on and arrived in Jerusalem. [Aqu.146:37-39]

**Matthew has Mary bringing herself to Jesus with her two sons in train; but Mark has James and John apparently submitting their request to Jesus on their own account. Aqu.146:31 might be providing a clue that Mark veiled from the record that it was their mother Mary who petitioned Him on their behalf, which would be because Mark understood that the inordinate ambition she displayed was couched as much in the hearts of her sons as it was in their mother's.*

***This is probably the basis for Paul's statement in Acts 20:35: "It is more blessed to give than to receive." For Paul says that he was quoting Jesus Himself, but these words are not in any Gospel. An even higher principle might be that it is more blessed to give than to lend, in which vein we have a Saying from the **Gospel of Thomas**: "Jesus said, 'If you have money, do not lend it at interest. It is better to give it to someone who will not return it.' " [GT 95(93)]*

JESUS CONFRONTS THE SCRIBES, THE PHARISEES, AND THE DOCTORS OF THE LAW IN JERUSALEM AND INCURS THEIR WRATH (John 10:22-42)

(22) It was the Feast of Dedication at Jerusalem (*in the Jewish calendar, 25 Kislev, fluctuating around late November to late December: now the Festival of Hanukkah*). [Many Jews from Galilee, Judea, and Samaria were in Jerusalem and at the Feast: Aqu.147:1]. (23) It was winter, and Jesus was walking in the Temple, in the portico of Solomon. [The portico of Solomon was filled with scribes and Pharisees and doctors of the law, and Jesus walked with them: Aqu.147:2]. (24) So the Jews surrounded Him and [a scribe coming up to Jesus: Aqu.147:3] said, "[Rabboni,] How long will [why do] you keep us [the people waiting] in suspense? If you are the Christ [that the prophets said would come], tell us plainly [will you not tell us now?]." (25) Jesus answered them, "I have (already) told you [many times: Aqu.147:4], and you do not believe [me]. No man can do the works that I have done and bring men to the truth as I have brought the truth, who has not come from God. [Aqu.147:5] The works that I do [and the words that I have spoken: Aqu.147:6] in the Name of my Father, they bear witness of me. God calls, and those whose ears have been attuned to hear the heavenly voice have heard the call and have believed in me, because God testifies for me. You cannot hear the voice of God because your ears are closed. You cannot

comprehend the works of God because your hearts are full of self. [Aqu.147:7-8] (26) But you do not believe, because you are not of my sheep. (27) My sheep hear my voice, and I know them, and they follow me. (Here, Jesus reiterates what He said in John 10:14-16.) (28) I give them eternal life: they shall never perish, and no one shall snatch them out of my hand [lead them away from the truth: GHT 55:9]. (29) My Father [Parent: GHT 55:10], who has given them to me, is greater than all, and no one is able to snatch them out of the hand of my Father. You are busybodies, mischief-makers, hypocrites: you take these men whom God has given to me into your haunts, and you try to poison them with sophistries and lies, and you think that you will be able to snatch them from the fold of God. I tell you, you men, these men are tried, and you can never snatch any one of them away. My Father who has given them to me is greater than you all, and [Aqu.147:9-11] (30) I and the Father [my Parent] are one.”

(31) The Jews again picked up stones to stone Him [crying, “Now we have heard enough! Away with Him! Let Him be stoned!” But Joseph, a member of the Sanhedrin of the Jews, was in the porch, and he came forth and said, “You men of Israel, do nothing rash. Drop your stones on to the ground. Your reason is a better guide than passion in a time such as this. You do not know if your accusations are true; if this man should prove Himself to be the Christ, and you took His life, the wrath of God would visit and rest on you evermore.” [Aqu.147:12-15]. (32) Jesus answered them, “I have shown you many good works from the Father [my Parent]: [I have healed your sick, I have caused your blind to see, your deaf to hear, your lame to walk, and I have cast out unclean spirits from your friends: [Aqu.147:16]: for which of these [great: Aqu.147:17] works do you stone me [would you wish to take my life?].” (33) The Jews answered Him, “It is not for a good work that we stone you, but for blasphemy [your vile, blasphemous words: Aqu.147:18]: and because you, being [but] a man, make yourself [equal with: GHT 55:12] God [still say that you are God].” (34) Jesus answered them, [“Have I said that I am equal to God? Nay, but I am one with God]. “Is it not written in your law [“A prophet of your own {Asaph} said to the sons of men: Aqu.147:19], ‘I said, Ye are gods’ [Ps.82:6] (Heb. *elohim*: it continues: ‘and children of the Most High, all of thee.’)? (35) If He called them gods to whom the word of God came, and the scripture cannot be broken, [Now hearken, you men, if he could say that to men who did no more than simply hear the word of God: Aqu.147:20] (36) do you say of Him whom the Father [Parent of all: GHT 55:13] has consecrated and sent into the world, ‘You are blaspheming’, because I said, ‘I am the Son of God.’? [and therefore one with the Parent of all?] [why should you think that I blaspheme the Name of God because I say, ‘I am a son of God?’] (37) If I am not doing the works of my Father [Parent: GHT 55:14], do not believe me. (38) But if I am doing them, even if you do not believe me, believe the works [have faith in what I do, and you should then see the Father in these works: Aqu.147:21], that you may know and understand that the Father [Father-God] [Spirit of the Parent of all] is in me, and I am in the Father [Parent].”

(39) Again they tried to arrest Him [picked up stones, and would have stoned Him in the Temple court: Aqu.147:22], but He escaped from their hands [withdrew Himself from sight]. (40) He [left the portico and] went away again across the Jordan to the place where John at first baptised, and there He stayed. [With the twelve He went to Jericho*, and after a number of days they crossed the Jordan, and they stayed in Bethabara for many days: Aqu.147:23] (Bethabara, where John baptised, was on the east side of the river Jordan: see John 1:28 above, p81 regarding its location). (41) Many came to Him, and they said, “John did no sign, but everything that John said about this man is true [He is the true prophet who should come: GHT 55:16].” (42) And many people there believed in Him.

*His second presence there: for His first, see *Aquarian Chapter 78* above, p97.

JESUS RAISES LAZARUS FROM THE DEAD, AND THE REACTION OF SOME OF THE JEWS (John 11:1-54)

Now Lazarus, a man from Bethany, the village of Mary and her sister Martha, was ill. (2) It was Mary who had anointed the Lord with ointment and wiped His feet with her hair*, and it was her brother Lazarus who was ill. (3) So his sisters sent word to Him, saying, "Lord, he whom you love is ill." [As Jesus and the twelve were in silence in a home in Araba (likely to be at or near the Beth Shan of 1Sam.31:10-12, south of the Sea of Galilee, as this is the archaeological site of Abarah, and not far from Bethabara), a messenger came and said, "Lord Jesus, hearken: your friend in Bethany is ill, on the point of death. His sisters are urging you to go to them in haste." Aqu.148:1-2] (4) Hearing it Jesus said, "This illness is not unto death, but for the glory of God, so that the Son of God may thereby be glorified." (5) Now Jesus loved Martha and her sister and Lazarus. (6) But when He heard that he was ill, He [did not hasten to go, but: Aqu.148:6] stayed two days in [Araba] the place where He was. (7) Then after this He said to His disciples, "Let us go into Judea again ["The hour has come, and we must go to Bethany"]." (8) The disciples [urged Him not to go: they: Aqu.148:7] said to Him, "Rabbi, the Jews were (only just) now seeking to stone you [are waiting for you to reappear that they may take your life], and you are going [want to go back: GHT 56:4] there again?" (9) Jesus answered, "Men cannot take my life until I myself have handed it to them. When that time comes, it will be I who lay down my life." [Aqu.148:8-9]. Are there not twelve hours in the day? If anyone walks during the day he does not stumble, because he sees the light of this world. (10) But if anyone walks in the night he stumbles, because the light is not in him." (11) This He spoke, and then He said, "Lazarus our friend has fallen asleep, but I am going to wake him up." (12) The disciples said to Him, "Lord, if he has fallen asleep, he will recover [he will wake up by and by: Aqu.148:4]." (13) Now Jesus had spoken of his death, but they thought that He meant the sleep of slumber. (14) Then Jesus told them plainly: "[It is the sleep of death: Aqu.148:5]: Lazarus is dead. [And a messenger came up to Him and said, "Lazarus is dead." GHT 56:6] (15) For your sakes I am glad that I was not there, so that you may believe. [The time is near, and God knows best. I must arise and go." Aqu.148:9] But let us go to him." (16) So Thomas, called the Twin (*Gk. Didumos*), said to his fellow disciples, "Let us also go, that we may die with Him." (i.e. did Thomas mean "Him", Jesus; or "him", Lazarus? Was he here expressing himself sardonically regarding the likelihood that Jesus and they were surely walking into grave danger?) [Thomas said, "Then we will also go: yes, we will offer up our lives and die with Him." And they arose and went: Aqu.148:10].

* See Luke 7:37-38 in *Aqu.Ch.104*, and the note after v50 (p137-8): taking into account the combined *Aquarian* and *Nazarene* records, was this Mary a prostitute in Magdala?

(17) Now when Jesus arrived, He found that Lazarus had already been in the tomb four days. (18) Bethany was near Jerusalem, about fifteen stadia away (around two miles), (19) and many of the Jews had visited Martha and Mary to console them over their brother. Mary, Martha, Ruth, and many friends were weeping in their home when they were told, "The Lord has come." But Mary did not hear the message. [Aqu.148:11]. (20) When [Ruth and: Aqu.148:12] Martha heard that Jesus was coming, she (both) went out to meet Him [at the village gate where He was waiting]; but Mary sat in the house. (21) Martha said to Jesus, ["You are too late; Lazarus is dead: Aqu.148:13*]; "Lord, if you had [only] been here [with us, I know], my brother would not have died. (22) But even now, I know that whatever you ask of God, God will give you [that you have power over death: that by the sacred Word you may cause life to rise from death: Aqu.148:14]." (23) Jesus said to her, "Your brother [is sleeping, and: GHT 56:9] is going to rise [live: Aqu.148:15] again." (24) Martha said, "I know that he will rise [and live: Aqu.148:16]

again, in the resurrection at the last day [when all the dead shall rise].” (25) Jesus said to her: “I am the resurrection and the life: he who believes [has faith: Aqu.148:17] in me, though he die, yet shall he live, (26) and whoever lives and believes [has a living faith: Aqu.148:18] in me shall never die. Do you believe this?” (27) She said to Him, “Yes, Lord, I believe that you are the Christ, the Son of God, He who is coming into the world [you have come to manifest the Christ of God: Aqu.148:19].”

Then Jesus said, “Go back and call your sister privately, and my mother, and the prophetess (not identified by Levi), and tell them I have come: and I will stay here at the gate until they have come to me.” Ruth and Martha did as Jesus bade them, and in a short while both Marys and the prophetess had met the Lord. [Aqu.148:20-21] (28) Having said this, she went and called her sister Mary privately, saying, “The Teacher is here and is calling for you.” (29) When she heard that she quickly rose and went out to Him. (30) Now Jesus had not yet come into the village, but was still at the place where Martha had met Him. (31) The Jews who were with her consoling her in the house, seeing that Mary had risen quickly and gone out, they followed her, supposing that she was going to the tomb to weep there. (32) When Mary came to where Jesus was and saw Him, she fell at His feet, saying, [“Why did you delay coming? Aqu.148:22**]; “Lord [Jesus: GHT 56:13], if you had been here [with us], my [our dear] brother would not have died.” (33) [Then Jesus went up to the house, and: Aqu.148:23] When Jesus saw her weeping, and the Jews who came with her weeping [saw them grieving heavily], He was Himself deeply grieved (*Gk. enebrimesato*) in spirit and troubled (*Gk. etaraxen*). (34) He said, “Where [is the tomb where] have you laid him?” They said, “Lord, come and see.” (35) Jesus wept. (36) The Jews said, “See how He loved him [this man!” Aqu.148:25].” (37) But some of them said, “Could not He [this Lord: Aqu.148:26] who opened the eyes of the blind [someone who was born blind] have kept this man from dying?” (38) Then Jesus, still deeply moved, came to the tomb [The mourners stood beside the tomb, a sepulchre hewn out of solid rock: Aqu.148:27]: it was a cave, and a [massive] stone lay upon it [closed up the door]. (39) Jesus said, “Lift off [“Take away: Aqu.148:28] the stone.” Martha, the sister of the dead man, said to Him, “Lord [is it good to do this? Aqu.148:29], by now he will be smelling [with decay], for this is the fourth day. [Is it good that we should see his body like this now?]” (40) Jesus said to her, [“Have you forgotten, Martha, what I said while we were at the village gate? Aqu.148:30] “Did I not tell you that if you believe, you will see the glory of God [the Lord]?” (41) So they lifted [rolled: Aqu.148:31] away the stone from where the dead man [Lazarus: GHT 56:15] was lying. [The flesh had not decayed] (i.e. there was a complete absence of odour.) Jesus lifted up His eyes [and invoked the great Name: GHT 56:16] and said, “Father [Father-God: Aqu.148:32] [My Parent], I thank thee that thou hast heard me. (42) I knew that thou hearest me always, but I have said this [call upon you] because of the people standing around, that they may believe that thou hast sent me. [I am thine and thou art mine: make strong the Word of power].” (43) When He had said this, He cried with a loud voice [He spoke the Word, and in a voice that souls can comprehend, cried: Aqu.148:33]: “[“O Lazarus, [awake!] come out! [come forth!]” (44) The dead man [Lazarus: Aqu.148:34] came out [of the tomb], his feet and hands bound with bandages [grave clothes tight around him], and his face wrapped in a cloth. Jesus said to them, “Remove his bandages and let him go.” [“When the thread of life is indeed cut, it does not return again; but when it is whole there is hope.” GHT 56:18]. (this is a clear reference to the silver cord mentioned in Eccl.12:6)

The people were amazed, and many of them confessed their faith in Him. [Aqu.148:36] (45) Many of the Jews who had come to Mary, and had seen what He did, therefore believed in Him. (46) But some of them went to the Pharisees and told them what Jesus had done [that Jesus had resurrected a man from the dead: Aqu.148:37]. (47) So the chief priests and the Pharisees [were

confounded, and: Aqu.148:38] convened a council [to devise a plan by which they might put Him to death: Aqu.148:39] and said, "What are we to do? This man performs many signs. (48) If we leave Him alone [do not stop Him in what He is doing], everyone will believe in Him [look upon Him as king], and the Romans will come and destroy [through the Romans He may take the throne, and we will lose] both our place and our nation [power]." (49) But one of them, Caiaphas, who was high priest that year (*not merely one year: his tenure in the Sanhedrin covered eighteen years: 18-36AD*), said to them, "You do not know anything ["Do you not know the law? Aqu.148:40], (50) nor have you figured that it is an advantage for us that one man die for the people, and that the whole nation should not perish." [Do you not know that in a time such as this, we may sacrifice one life to save our nation and our laws?" Aqu.148:41] (51) He did not say this of his own accord [Caiaphas was unaware that he was a prophet, uttering the words of truth: Aqu.148:42]. (*i.e. that Caiaphas himself was a prophet, according to John*), but being high priest that year he prophesied that Jesus was about to die for the nation, (52) and not for the nation only, but that He might gather into one the children of God who were scattered. [He did not know that the time had come for Jesus to be offered up as a sacrifice for every man: for Jew, for Greek, and for all the world: Aqu.148:43]. (53) So from that day on they took counsel [every day, maturing plans: Aqu.148:44] in order to put Him to death. (54) Jesus [and the twelve: Aqu.148:45] therefore no longer went about openly among the Jews [did not remain in Bethany], but went from there into the countryside [hills] near the wilderness, to a town called Ephraim [on the border with Samaria] (*it was located north-west of Jericho, between Bethel and Shiloh*). And there He [they found a home] stayed with the disciples [for many days].

**In the Aquarian account, neither sister displays due deference to Jesus by opening their importunate words with a title of honour such as "Lord", despite their anguished state of mind.*

JESUS LEAVES NORTHERN JUDEA AND JOURNEYS TO JERICHO

It is now ten days before the Passover Feast day commencing on the evening of the 15th Nisan (the first part of that day) in the Hebrew calendar. Hebrew/Jewish days start at sunset. We are now in March of 32AD.

The Mosaic prescription for the observance of the eight-day Passover ordinance is detailed in Exod.12; Lev.23:4-8; Num.9, 28:16-17; Deut.16:1-8. The Passover memorial rite itself was enacted on the 14th day of the first month (Abib, named Nisan after the Exile) at twilight. The following 15th to the 21st Nisan were the seven Days of Unleavened Bread. Note that the words for 'twilight', 'sunset', or 'evening' in Exod.12:6 and Lev.23:5, "bein ha-arbayim", have the meaning of 'between the evenings', and this phrase (also found in Exodus 16:12, 29:39,41, 30:8; Numbers 9:3,5,11, 28:4,8) caused some ambiguity of interpretation among the Jews. If they sacrificed the Passover lamb at the start of the 14th Nisan after sunset, there would follow an hours-long daylight gap before the First Day of Unleavened Bread on 15th Nisan. If on the other hand "twilight" referred to the dying minutes of daylight before sunset at the end of 14th Nisan, then Unleavened Bread would follow without a break. The Pharisees and the Sadducees were divergent over this issue: the former interpreted twilight as the time from when the sun started to descend in late afternoon (3pm onwards) until it set (still on 14th Nisan); the latter between the sun setting and full darkness with the appearance of the stars, now 15th Nisan.

According to the Encyclopaedia Judaica (Vol.13, p169), at the beginning of the Babylonian exile, twilight towards the end of 14th Nisan was ordained as the time for the Passover lamb to be sacrificed (the Pharisees' prescription), followed hard on its heels by the feast proper on the First Day of Unleavened Bread at the start of the 15th. See p275 regarding the Last Supper.

The great Passover of the Jews, the feast of spring, was calling every loyal Jew up to Jerusalem. Ten days before the Feast, the Lord and His disciples left the Ephraim hills, and went down to Jericho by the way of the Jordan river. [Aqu.149:1-2]

JESUS, UPON ARRIVING AT JERICHO, LIBERATES BIRDS FROM THEIR CAGES AND HEALS A BLIND MAN (Nazarene 41: 1-7, 10-13)

This passage is placed here, rather than at the earlier time Jesus was in Jericho (see above, p97 at Aqu.Ch.78), since the Gospels record the healing of a blind man there (Matthew has two blind men: see below, p243 at Aqu.Ch.150). Thus the latter occasion is possibly the inspiration for this Nazarene passage, rather than it being the record of an actual healing performed by Jesus. Nonetheless, one would like to imagine it does indeed record a real healing in the work of Jesus, for the quality of its spirit is exquisite.

As Jesus approached Jericho He encountered a man who had a cage full of birds which he had caught, and some young doves. He saw how these creatures were in misery, having lost their liberty, and furthermore being tormented by hunger and thirst. (2) He said to the man, "What are you going to do with these birds?" The man answered, "I make my living by selling birds which I have caught, and I am going there now." (3) Jesus asked him a question: "What would you think, if someone who was stronger than you, or who possessed greater craft than you, were to overpower and capture you, or your wife, or your children, and keep you in a prison until he could sell you into captivity for his own profit, and make a living that way? (4) Are these birds not your fellow creatures, only ones who are weaker than you? And does not the same Creator care for all of us? Let these your little brothers go forth into freedom. See that you do what you have been doing no longer, and find an honest way to make your living." (5) The man marvelled at these words, and at His authority, and he let the birds go free. When they were released they flew straight to Jesus, perching on His shoulders and singing to Him. (6) The man asked questions about what Jesus taught, then went his way. He learned the craft of making baskets, and by this craft he was able to earn his bread. Then he dismantled his cages and traps and became a disciple of Jesus.

(7) Then Jesus beheld a man who was working, and that day was the Sabbath. He said to him, "Man, if you know what you are doing you are blessed, for you are not breaking the Law in the spirit. But if you do not know, then you are accursed and a transgressor of the Law."

(10) And there was a man who was blind from his birth. He denied that there were such things as the sun, the moon, the stars, or that there was such a thing as colour. People tried in vain to persuade him that others saw them. They led him to Jesus, who anointed the eyes of the man, and enabled him to see. (11) He rejoiced greatly with both wonderment and fear, and confessed that he had been blind. Being now able to see, he exclaimed, "I see everything. I know everything. I am now like a god!" (12) Jesus then said to him, "How can you say you know everything? You cannot see through the walls of a house, nor read the thoughts of your fellow men, nor can you understand the language of birds or of beasts. You cannot even recall the events of your previous life, or your conception, or your birth. (13) Be humble and reflect on how much remains unknown to you, yea unseen: do this, and you may see more clearly."

JESUS ENCOUNTERS THE TAX COLLECTOR ZACCHAEUS (Luke 19:1-10)

He entered Jericho and was passing through. (2) (In that city) was a man named Zacchaeus: he was a chief tax collector, and he was rich. (3) He sought [came out: Aqu.149:3] to see who Jesus

was [as they were entering Jericho], but was unable on account of the crowd, because he was small in stature. (4) So he ran on ahead and climbed up into a sycamore tree that he might see Him, for He was about to pass that way. (5) As Jesus came to that place He looked up and said to him. “[O: Aqu.149:5] Zacchaeus, make haste and come down, for I must stay at your house today.” (6) So he made haste and came down, and received Him rejoicing. (7) Seeing this they all [many who belonged to the strict religious sects: Aqu.149:6] murmured: “[Shameful! Aqu.149:7] He has gone in to stay [be a guest: GHT 59:16] with a man who is a sinner.” [Zacchaeus, the sinner and the tax collector.” Jesus took a dim view of what they said, and went with Zacchaeus. Now he was a man of faith, and as they talked together, Zacchaeus said: Aqu.149:8-9] (8) Standing, Zacchaeus said to the Lord, “Behold, Lord, [I have always tried to do what is right: Aqu.149:9]. I am giving half of my goods to the poor. And if I have (taken) anything from anyone by accusing them falsely [wronged a man in any way], I will restore it [right the wrong by paying him] fourfold.” (9) Jesus said to him, “Today, salvation has come to this house, since he is [a just man and: GHT 59:18] also a son of Abraham. [“Your life and faith are known to God, and lo, the blessings of the Lord of Hosts abide with you and all your household.” Aqu.149:10] (10) For the Son of Man has come to seek and to save what has been lost.”

THE PARABLE OF THE TALENTS*

Matt.25: 14-28 (with Luke 19: 11-25): [As they were listening to these things (*Luke's previous passage was about Zacchaeus*), He went on to tell a parable, because He was near Jerusalem, and because they (*the disciples*) thought that the Kingdom of God was to appear immediately. So He said: Luke 19:11] (14) “It (*the Kingdom of God*) is as a man [nobleman: Luke 19:12] [A viceroy (*Levi has 'vassal'*) of an emperor was made a king and he went: Aqu.149:11] going to another country [to {claim his rights and} receive a kingdom and then return: Luke] who called [ten of: Luke 19:13] his [trusted: Aqu.149:12] servants and entrusted to them his property. (15) To one he gave five talents (*by one measure, 130lb weight of gold, or the wages of many years of labour*), to another two, to another one, each according to his ability. Then he went away. [He gave them ten (*that is, one each*) minas (*each mina was 100 drachmae or 50 shekels: three months wage for a labourer*), and said to them, ‘Trade with these until I return.’ {‘Go forth and use them as you have opportunity, that you may gain for me more wealth.’ Aqu.149:13} But his citizens hated him and sent representatives after him, saying, ‘We do not want his man to reign over us.’ Luke 19:13-14]. (*The Aquarian account aligns with Luke: ten servants are each given the same sum*) (16) The one receiving five talents went at once and traded with them, and made five talents more. (17) Likewise the one receiving the two made two more. (18) But the one receiving the one talent went and dug in the ground and hid his master’s money.

(19) “Now after a long time the master of those servants returned [having received the kingdom: Luke 19:15] and reckoned accounts with them [ordered these servants, to whom he had given the money, to be called to him {requiring a report from each one: Aqu.149:14}, that he might know what anyone had gained by trading: Luke]. (20) The one receiving the five talents came forward bringing the other five talents, saying, ‘Master, you delivered to me five talents: look, I have made another five talents.’ [The first came saying, ‘Lord, your mina has made another ten {nine: Aqu.149:15} minas {you gave me one and here are ten}.’ Luke 19:16] (21) His master said to him, ‘Well done, thou good and faithful servant. You have been faithful over little; I will set you [make you ruler: GHT 63:3] over much [you shall have authority over ten cities: Luke 19:17] [I judge that you will be faithful in greater things: behold, I am making you ruler over nine important cities in my realm: Aqu.149:16-17]. Enter into the joy of your master.’ (22) And

the one also who received the two talents came forward, saying, 'Master, you delivered to me two talents: look, I have made another two talents.' [The second came saying, 'Lord, your mina has made five {four: Aqu.149:18} minas {you gave me one and here are five}.' Luke 19:18] (23) His master said to him also, 'Well done, thou good and faithful servant. You have been faithful over little: I will set you [make you ruler: GHT 63:4] over much [you shall be over five cities: Luke 19:19] [You have proved your faithfulness: behold, I am making you ruler over four important cities in my realm: Aqu.149:19]. Enter into the joy of your master.' Another came and said, 'Lord, I have doubled what you gave to me. You gave me one and here are two.' The ruler said, 'You have also proved your faithfulness: behold, I am making you ruler over one important city in my realm.' [Aqu.149:20-21] (24) The one receiving the one talent also came forward, saying, 'Master, I knew you to be a hard (*Gk. sklēros*) man, reaping where you did not sow, and gathering where you did not scatter. (25) I was afraid, and I went and hid your talent in the ground. Here, you have (back) what is yours.' [Then another came, saying, 'Lord, here is your mina {here is what you gave to me: Aqu.149:22}, which I put away in a cloth. For I was afraid of you, because you are a severe (*Gk. austeros*) man: you {often} take up what you have not laid down, and reap what you have not sown.' {I was very afraid, so I took the money you gave me and hid it in a secret place: here it is} Luke 19:20-21.]

(26) "But his master answered him, 'I will condemn (*Gk. krino*) you out of your own mouth, you...: Luke 19:22] You wicked and slothful servant! You knew [that I am a severe man: Luke], that I reap where I did not sow, and gather where I did not scatter? [taking up what I have not laid down, and reaping what I have not sown? Luke] ['You slothful man! You knew what I required, that I expected every man to do his best: Aqu.149:23]. (27) Then you should have [why did you not: Luke 19:23] [put your talent to use, and: GHT 63:6] deposited my money with the money-changers (*Gk. trapezitais*), and at my return I would have received what was mine with interest. [If you were timid and afraid to trust your judgment in trading, why did you not put out my money for gain, that I could have it back with interest?' Aqu.149:24] [And he said to those standing by {his steward: Aqu.149:25}: Luke 19:24] (28) 'So take the talent [mina: Luke] from him, and give it to him who has the ten [two: GHT 63:7] talents [minas: Luke] [has earned nine by being diligent]'. [They said to him, 'Lord, he has ten minas (already)'.': Luke 19:25]"

**In this parable, Matthew employs the Talent as the monetary unit, and Luke the Mina (60 Minae were needed to match one Talent). Levi in the Aquarian account adopts the non-ancient Pound as the currency, and the word Talent only at the end in 149:26.*

Mark 4: 24a: He (*Jesus*) said to them:

(A note on these opening words: although vv24-25 of Mark 4 are extracted from the talents parable, he connects this with a much earlier occasion where His disciples and other followers were in a boat: see Mark 4:10 above, p156 at Aqu.115:10. Matthew at 13:12 and Luke at 8:18 follow Mark and position similarly the same extracted words.)

Mark 4: 24b (with Luke 8:18a): "Take heed what [how: Luke] you hear:

Mark 4: 24c : "the measure you measure out is what will be measured to you, and this is what will be added to you.

Matt.25: 29 (also Matt.13:12: with Mark 4:25 and Luke 8:18b, 19:26): "For [I tell you: Luke 19:26] to everyone who has will be given more, and he will have abundance [Everyone who makes use of what he has and gains shall have abundantly: Aqu.149:26]. But from him who does not have, even what [the little that: GHT 40:2] [he thinks: Luke 8:18b] he has [seems to have] will be taken from him [He who hides away his talent in the earth will forfeit what he has].

Matt. 25:30: “(The master:) ‘Cast the useless servant into the outer darkness, (where) there will be wailing and gnashing of teeth. [for that is the portion he has chosen: GHT 63:7].”

Luke 19: 27: ‘But as for these enemies of mine not wanting me to reign over them, bring them here and slay them before me.’ ”

GHT 63:8: Jesus also said to His disciples, “Be approved money-changers of the Kingdom, rejecting the bad and the false, and retaining the good and true.”

GT 70: “If you bring forth what is within you, what you have will save you. If you do not have it within you, what you do not have will kill you.”

JESUS GIVES SIGHT TO BLIND BARTIMAEUS IN JERICHO

The Nazarene account (41:10-13) also relates an incidence of Jesus giving sight to a blind man in the Jericho area, the one there blind from birth, as was the man in John 9: see above, p240-1 after Aqu.149:2. Note that the three Gospel writers below contradict themselves on the number of beggars, on whether Jesus was entering or leaving Jericho, and other details. The Nazarene contribution may help in solving these conflicts.

Mark 10: 46-52* (with Matt.20: 29-34, Luke 18: 35-43): (46) They came to Jericho (*they were already there, but Mark apparently omits Jesus' encounter with Zacchaeus*). As He was **leaving** [as He **drew near** to: Luke 18:35] Jericho with His disciples and a large number of people [Jesus and the twelve started out on their way to Bethany, and as they were still in Jericho, they passed: Aqu.150:1], Bartimaeus, the son of Timaeus (*his name means that*) a blind beggar, was sitting [lo, **two** blind men: Matt.20:30] by the wayside [begging. Hearing a crowd of people passing by, he asked what this was about: Luke 18:35-36]. (47) When he heard [they told him: Luke 18:37] that it was Jesus of Nazareth (*Gk. Jesus the Nazarene*), he began to cry out, “Jesus [Lord: Matt.], son of David [**“Lord Jesus, son of David, stay! Aqu.150:4**], have pity on me! [us! Matt.] [**on poor blind Bartimaeus!**” (48) Many [those in front: Luke 18:39] rebuked him [them: Matt.20:31], telling him [them: Matt.] to be silent, but he [they: Matt.] cried out all the more, “Son of David, [**Thou son of David, hear me! Aqu.150:6**] have pity on me! [us! Matt.] [**on poor blind Bartimaeus!**” (49) Stopping, Jesus said, “Call him.” [**“Bring him to me.” Aqu.150:7**] [ordered him to be brought to Him: Luke 18:40]. They called the blind man, saying to him, “Take heart [**“Be of good cheer, Bartimaeus: Aqu.150:8**]: rise up, He is calling you.” (50) Throwing off his mantle he leapt up and came [ran: Aqu.150:9] to Jesus [as He waited on the highway]. [Stopping, Jesus called them, saying: Matt.20:32]. (51) [When he drew near: Luke] Jesus said to him, “What is your desire that I do for you [**Bartimaeus: Aqu.150:10**]?” The blind man [they: Matt.20:33] answered, “Rabboni [Lord: Matt., Luke], [**open my eyes that: Aqu.150:11**] that I may see again [that our eyes may be opened: Matt.]” (52) Jesus said to him, “[**Look up: Aqu.150:12**]: [Receive your sight: Luke 18:42]: Go your way: your faith has healed you.” [In pity for them, Jesus touched their eyes: Matt.20:34]. Immediately he [they: Matt.] could see again, [**and from the fullness of his heart he said, “Praise God!” Aqu.150:13**] and he [they: Matt.] followed Him on the highway [glorifying God. And all the people, when they witnessed it, gave praise to God: Luke 18:43]. *on Mark 10:46 alone, see CC below, p620.

THE FINAL WEEK BEFORE THE START OF PASSOVER ON 14th NISAN

John 11:55-57: (55) Now the Passover of the Jews was at hand, and many went up to Jerusalem from the country prior to the Passover that they might purify themselves. (56) They were looking

for Jesus and saying to one another as they stood in the Temple, "What do you think? That He will not come to the Feast?" (57) Now the chief priests and the Pharisees had given orders that if anyone knew where He was, he should inform them, so that they might arrest Him.

John 12: 1: Six days before the Passover, Jesus came to Bethany, where Lazarus resided, whom Jesus had raised from the dead.

Then Jesus and the twelve continued on to Bethany. It was six days before the Passover feast (i.e. 8th Nisan). [Aqu.150:15]

(John 12:2-8: see [Aqu.Ch.159](#) (p273) regarding Mary anointing Jesus. Mark and Matthew correctly place the anointing two days before Passover (see Mark 14:1 and Matt.26:2), but John 12:1 above at first glance appears to suggest the anointing was six days before. It is true that Jesus arrived in Bethany six days before Passover, and the events from 12:9 happened hard on its heels; but Jesus' anointing by Mary (12:2-8) has been inserted out of chronological order, interrupting the narrative: its correct place is after 12:50)

John 12: 9-11: (9) When the great throng of Jews learned He was there (*in Bethany: v1*), they came [from near and far: Aqu.150:16], not only because of Jesus [to see Him and to hear Him speak: Aqu.150:17], but also to see [and talk with] Lazarus whom He had raised [awakened] from the dead. Now in Jerusalem, the priests and Pharisees were alert and waiting. They said, "This Jesus will be at the Feast, and we must not allow Him to slip away again." They ordered every man to stay alert and aid in apprehending the Lord, that they might take His life. [Aqu.150:18-19] (10) The chief priests also took counsel how to put Lazarus to death, (11) because it was on account of him that many of the Jews were going over to believing in Jesus (*forsaking the synagogues, no doubt*).

JESUS RIDES TOWARDS JERUSALEM ON AN ASS AND ITS COLT: PALM SUNDAY

It is now Sunday 10th Nisan, five days before Jesus is crucified on the 15th.

It was on the eighth of the Jewish month of Nisan, the day before the Sabbath, that Jesus arrived in Bethany. On the Sabbath He went to the synagogue and taught. And on the morning of the first day of the week, He called His twelve apostles to Him and said, "This is the day we are going up to Jerusalem. But do not be afraid; my time has not yet come." [Aqu.151:1-4]

Mark 11: 1-10 (with Matt.21: 1-9, Luke 19: 28-40): [When He (*Jesus*) had said this (*in Luke's record, the parable of the talents*) He went on ahead, going up to Jerusalem: Luke 19:28] (1) When they drew near to Jerusalem, to Bethphage and Bethany, near the Mount of Olives (*Bethphage was a village very near to Bethany, to the north-west, hence somewhat nearer to Jerusalem than the latter*), He sent two of His disciples, (2) and said to them, "Go into the village opposite you [Bethphage: Aqu.151:5], and as soon as you enter you will find a colt [an ass: Matt.21:2] tied up [and a colt with her: Matt.] [an ass tied to a tree, and you will see a little colt nearby], on which no one has yet sat. Untie it [them: Matt.] [Untie the ass: Aqu.151:6] and bring it [them: Matt.] [her] here [to me: Matt.]. (*It can be taken that they would collect both animals, and not leave the colt behind.*) (3) If anyone says to you, 'Why are you doing this [taking the ass]?' say, 'The Lord has need of it [them: Matt.21:3] [her], and He will send it [them: Matt.] back again straightaway.' " [This took place to fulfil what was spoken by the prophet, saying, "Tell the daughter of Zion, 'Behold, your King is coming to you, { 'triumphant and victorious is He ' is omitted }, humble, and mounted on an ass; and on a colt, the foal of an ass.' {Zech.9:9}": Matt.21: 4-5). (*From this it is noted that Matthew and the Aquarian account*

mention both animals, in line with the prophecy; Mark and Luke have only the colt.)

(4) They went [and did as Jesus directed them: Matt.21:6], and found [it as He had told them: Luke 19:32] the colt [the ass, and the colt near an open door: Aqu.151:7] tied up at a door outside in the street, and they untied it [started to untie the ass]. (5) Some of those standing there [As they were untying the colt, its owners: Luke 19:33] said to them, "What are you doing, untying the colt?" ["Why are you taking the ass away?"] (6) They told them what Jesus had said ["The Lord has need of it {her: Aqu.151:8}." Luke 19:34], and they let them go [the owner said, "It is well."]. (7) They brought the [ass and the: Matt.21:7] colt [animal: Aqu.151:9] to Jesus and put their garments on it [them: Matt.] [her]. He sat on it [them: Matt.21:7]. [they set Jesus on it {and He set off for Jerusalem. And there were many people who had come and filled the roadway, and His disciples praised the Lord and said, "Thrice blessed is the King who has come in the Name of God! All glory be to God, and peace on earth, and goodwill to men!" Aqu.151:9-11}. As He was riding along: Luke 19:35-36] (8) Many people spread their garments on the road, and others spread layers of foliage [palm branches: GHT 67:4] which they had cut from the fields [trees: Matt.]. [As He drew near (the city), at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the powerful works that they had seen, saying...: Luke 19:37] (9) Those who went in front, and those who followed, cried, "Hosanna!* [to the son of David! Matt.21:9] Blessed is He [the King: Luke 19:38] who comes in the Name of the Lord! (10) Blessed is the Kingdom of our father David that is coming in the Name of the Lord! Hosanna* in the highest (heaven)! [Peace in heaven and glory in the highest (places)! Luke]" There were many children who had come with garlands of sweet flowers, and they placed them on the Lord, or strewed them on the road and said, "All hail the King! Long live the King!" The throne of David shall be built again. Hosanna* to the Lord of Hosts!" [Aqu.151:13-14]

Some of the Pharisees in the crowd said to Him, "Teacher, rebuke your disciples [this noisy throng; it is shameful for them to shout this way in the street: Aqu.151:15]." He answered, "I tell you, if they were silent, the very stones (here on the ground) would cry out." Luke 19:39-40]

*from the Heb. הוֹשִׁיעָה נָא *hoshiah na*: "save, now" (Ps.118:25).

John also provides an account of this occasion, different enough to require separating out:

John 12: 12-19: (12) The next day*, many in the great crowd who had come to the Feast heard that Jesus was coming to Jerusalem. (13) So they took the branches of palm trees and went out to meet Him, crying "Hosanna! Blessed is He who comes in the Name of the Lord, Yea, the King of Israel!" (14) Jesus found a young ass and sat upon it: as it is written: (15) "Fear not, daughter of Zion: behold, your King is coming, sitting on the foal of an ass." (16) His disciples did not at first understand this. But when Jesus was glorified, they then remembered that this had been written of Him and they had done these things to Him. (17) The people who had been with Him when He called Lazarus out of the tomb and raised him from the dead bore witness. (18) Therefore the crowd (also) went to meet Him because they heard He had performed this sign. (19) The Pharisees then said to one another, "You see that you can do nothing ["Our threats are no more than idle words: Aqu.151.17]: see, the whole world has gone after Him!"

*this was the *second* day from Jesus' arrival in Bethany: John 12:2-8 are out of sequence

JESUS ENTERS JERUSALEM AND ANGUISHES OVER IT

Luke 19: 41-44: (41) When He drew near and saw the city, He [paused and: Aqu.151:18] wept over it, (42) saying, "Would that even this day you knew the things that make for peace! But

now they are hidden from your eyes. (43) For the days shall come upon you when your enemies will throw up a rampart about you and surround you, and hem you in on every side, (44) and dash you to the ground, you and your children inside you, and they will not leave one stone on top of another* in you: because you did not know the time of your visitation.”

The words of Jesus in the Aquarian Gospel:

“Jerusalem! Jerusalem! The holy city of the Jews! Yours was the glory of the Lord. But you have cast away the Lord. Your eyes are closed, and you cannot see the King. The Kingdom of the Lord of heaven and earth has come, and you comprehend it not. Lo, the day is coming when armies from afar will throw up earthworks around you. They will compass you about and hem you in on every side. They will dash you to the ground and slay you, and slay your children, in the streets. And of your holy Temple, and of your palaces and walls, they will not leave one stone on top of another*. Because today you have spurned the offers of the God of heaven.” [Aqu.151:18-22]

**this is a significant phrase, discussed in the place where Jesus repeats it later: see (3) p262.*

Matt.21: 10-11: As He [and the multitude with Him: Aqu.151:23] entered Jerusalem, the whole city was stirred, saying, “Who is this?” The crowds of people said, “This is [the King: Aqu.151:24], [the prophet, the priest of God.] the prophet Jesus [This is the man] from Nazareth in Galilee.”

(Matt.21:12-13: *below, p248 from Aqu.152:7: this is Matthew’s record of the second time Jesus cleansed the Temple.*)

But Jesus did not linger where He was. He went directly to the portico of the Temple, where He found it filled with people pressing hard to see the King. [Aqu.151:25]

Matt.21: 14-17: (14) The [sick, the halt, the: Aqu.151:26] blind, and the lame came to Him in the Temple, and He [paused, taking time to lay on them His hands and] healed them [by the sacred Word]. (15) But seeing the wonderful things that He did, and the children [The Temple and the Temple courts were filled with children praising God: Aqu.151:27] crying out in the Temple, “Hosanna to the son of David! ” [“Hosanna to the King! The son of David is the King! All hail the King! Praise God!”] the chief priests and the scribes [the Pharisees: Aqu.151:28] were incensed [consumed with anger when they heard the children singing]. (16) They said to Him, “Do you hear what these [children] are saying?” Jesus answered them, “Yes [I hear them: Aqu.151:29]: have you never read [the words of our own psalmist who said], ‘Out of the mouths of babes and sucklings thou hast brought perfect praise.’ [Ps.8:2]?” (17) And leaving them He went out of the city to Bethany and lodged there.

Mark submits the briefest of accounts of Jesus arriving at and entering the Temple:

Mark 11: 11: He came into Jerusalem and went into the Temple. When He had looked round at everything, it now being a late hour [evening: Aqu.151:31], He [the Lord and His disciples returned again] to Bethany with the twelve.

REBUKING A FIG TREE WITH NO FRUIT

It is now Monday 11th Nisan, four days before Jesus is crucified on the 15th.

Mark 11: 12-14 (with Matt.21: 18-20): (12) On the [morning of the: Matt.21:18] following day, when they were going forth [to the city: Matt.] after leaving Bethany, He was hungry, (13) and seeing in the distance a fig tree with its leaves [by the wayside: Matt.21:19], He went to see if he could find anything on it. Coming up to it He found nothing but leaves, for it was not the season for figs*. (14) He said to it, “May no one ever eat fruit [“Let no fruit ever come: Matt.] from you again.” [“You useless burden to the ground underneath you. You, a fig tree fair to look

upon, but delusive. You have taken from the earth and the air the food that fruitful trees should have. Return to the earth and be yourself the food for other trees to eat." Aqu.152:3-5]. And His disciples heard Him [And the fig tree dried up instantly. When the disciples saw it they were astonished, saying, "How has this fig tree withered at once?" Matt.21:19-20*]. When Jesus had thus spoken to the tree He went His way. [Aqu.152:6]

**Matthew 21:19-20 and Mark 11: 20-21 below are contradictory, as one account has the tree withered immediately, the other overnight.*

"Not the season for figs": a personal comment from Mark? For why would Jesus rebuke a tree which wasn't yet ready to grow its fruit? However, if His reproof of the tree is a parabolic statement, surely one lesson to be derived from it is that it symbolises the man (or institution) who appears outwardly to be fruitful when inside he is anything but: witness the regalia and pomp of many churches, and in particular the "whitewashed sepulchres" of the preening priests of the Jerusalem Temple in His own day, precisely those with whom He was soon to face a final confrontation. This is exactly what had been in Jesus' thoughts since His youth when in Nepal (see Aqu.35:8-12, p363), and what He says in Aqu.153:4 below, p249.

The Nazarene account records this occasion with a singular difference: Peter is put in the place of Jesus: Now on the morrow as they were coming from Bethany, Peter was hungry, and seeing a fig tree in the distance with its leaves, went up to it. But he found nothing except its leaves, for it was not yet the season for figs. Peter was angry and said to the tree, "Accursed tree, no man shall henceforth eat fruit from you." And some of the disciples heard him. The following day, as Jesus and His disciples were passing by, Peter said to Him, "Jesus, Master, behold, the fig tree which I cursed is green and flourishing. Why has my word not prevailed?" Jesus replied, "You do not know what spirit you are of. Why did you curse that which the Creator has not cursed?" Peter said, "Behold, Lord, I was hungry, and finding leaves but no fruit, I was angry and I cursed the tree." Jesus said, "Son of Jona, did you not know that the season for figs is not yet? Behold the corn in the field, which grows according to its nature: first the green shoot, then the stalk, then the ear. Would you be angry if you came at the time of the tender shoot or the stalk, finding no corn in the ear? And would you curse a tree full of buds and blossom, but yet to bear fruit?" [GHT 70:1-5]

If the Nazarene account is the true one, it solves some major problems, and this writer has ample reason to accept it as a faithful report, which posits a decided ancient tampering with the text of Mark and Matthew. The first problem furnished with a solution is the image engendered of the Son of God as a figure expressing unreasonable violence to creation. This is a circumstance which later horrified certain peoples of Central Russia who possessed an especial respect for trees and nature in general. They regarded the chastisement visited upon an innocent tree which was obeying perfectly the law of nature, as unworthy of anyone claiming divine sonship, and this prompted them to reject the Gospel on that account. If Peter is indeed the central character in this episode and not Jesus, then Levi in his Aquarian account was influenced more by his familiarity with the received Gospels than the need for fidelity when observing and transcribing from the Akasha – God's Holy Book of Remembrance. Let the reader allow what the Holy Spirit decides.

(This issue is discussed in further detail as section W in Errors, Contradictions, and Anomalies in the Four Gospels, p619.)

JESUS FOR THE SECOND TIME DRIVES OUT THE MERCHANTS FROM THE TEMPLE

The previous occasion, exactly three years earlier, was Jesus' first action at the start of His ministry, and recorded solely by John. See at the start of [Aquarian Chapter 72](#) above, p90 which shows that nothing had changed in the interim.

Mark 11: 15-19 (with Matt.21: 12-13, Luke 19: 45-48): (15a) They came to Jerusalem [from Bethany: GHT 71:1*]. And He entered the Temple [of God (omitted from some latterly discovered MSS): Matt.21:12] [and found it filled with petty merchants selling doves and animals, and other things for sacrifice: the Temple had again become a trading market. Jesus was highly incensed at the sight: Aqu.152:7-8], (17) He taught and said to them, “[You men of Israel, look at what shameful things you are doing before the eyes of God in this Temple! This is supposed to be a house of prayer! Remove this plunder from this holy place!” Aqu.152:8] Is it not written, ‘My house shall be called a house of prayer for all the nations’ [Isa.56:7: GHT 49:6* adds, not in Isaiah: for the sacrifice of praise and thanksgiving – evidently to emphasise that true sacrifice does not involve the killing of animals and birds]? But you have made it a den of robbers!” (He quotes Jer.7:11) [a house of slaughter: GHT 49:6; and filled it with all manner of abominations! GHT 49:6, 71:3] [Again it is written, ‘From the rising of the sun to the setting of the sun shall my Name be great among the nations, and incense with a pure offering shall be offered unto me.’ {Mal.1:11} But you have made it a desolation with your offerings of blood, and you have used the sweet incense only to cover the ill savour thereof. Do you not know what is written? ‘Obedience is better than sacrifice, and to hearken, than the fat of rams’ {1Sam.15:22}; ‘I the Lord am weary of your burnt offerings {Isa.1:11} and vain oblations {Isa.1:13}: your hands are filled with blood.’ {Isa.1:15}. And is it not written? ‘What is true sacrifice?’ {Ps.51:17, Prov.21:3}; ‘Cleanse and purify yourself and put evil away from before my eyes. Cease to do evil; learn to do well.’ {Isa.1:16-17}; ‘Provide justice for the fatherless and the widow {Deut.10:18}, and all who are oppressed.’ {Ps.103:6, 145:14}. In so doing you shall fulfil the Law. The day is approaching when all that is in the outer court which pertains to blood offerings shall be taken away, and pure worshippers shall worship the Eternal in purity and in truth.” GHT 49:7-10]

[The merchants only laughed and retorted, “Our trading is protected by those who have authority here: we are not going.” Then Jesus made a scourge of cords, as He had done once before, and rushed among the merchants, again throwing their money on the floor, and throwing open the cages of the doves, and cutting the cords that held the bleating lambs, setting them free: Aqu.152:10-11]. (15b) and He began to drive out those who were selling and buying in the Temple, and He overturned the tables of the money-changers and the seats of those selling doves. (16) He would not allow anyone to carry anything [any vessel of blood: GHT 71:4] through the Temple [or any animals to be slain]. [Then he drove out the merchants from that place, and with a new clean broom swept the floors: Aqu.152:12].

(18) The chief priests and the scribes [and the chief men of the people: Luke 19:47b] heard about this [and were filled with wrath: Aqu.152:13] [and were astounded: GHT 71:8] and sought how they might destroy Him. For they feared Him [to touch or even rebuke the Lord] [But they found there was nothing they could do: Luke 19:48], because the multitude was struck with astonishment at His teaching [hung on His words: Luke] [and stood in His defence.] [He taught {the people: Aqu.152:14} all that day long in the Temple: Luke 19:47a] [and healed many who were afflicted with disease]. (19) When evening came He went out of the city [returning to Bethany: Aqu.152:15].

**In the Nazarene account, parts of both Chapters 49 and 71 are found to refer to either of the two occasions of the cleansing of the Temple by Jesus: see Aqu.Ch.72 for the first occasion, p90.*

THE FIG TREE WITHOUT FRUIT IS FOUND DRIED UP

It is now Tuesday 12th Nisan, three days before Jesus is crucified on the 15th.

Mark 11: 20-26 (with Matt.21: 21-22, Luke 17:5-6): (20) As they passed by early in the morning [on their way to Jerusalem: Aqu.153:1], they saw the fig tree [which the Lord had addressed the day before: Aqu.153:2] dried up from its roots [and lo, its leaves were withered, just as if they had been scorched with fire]. (21) Recalling (*the day before*), Peter* said to Him, "Rabbi, look! The fig tree you pronounced against has dried up." ["Its leaves are withered and the tree seems dead." Jesus said, "So shall it be with those who bear no fruit. When God calls them up to give an account, He will breathe upon them: and their leaves, their empty words, will wither and decay. God will not allow the fruitless trees of life to be burdensome, sucking up goodness from the ground. He will uproot them and cast them all away." Aqu.153:3-5] (22) Jesus answered them, "Have faith in God. (23) Truly, I tell you, [not only will you (be able to) do what has been done to this fig tree, but even if you say to: Matt.21:21] whoever says to this mountain, 'Be taken up and cast into the sea', and does not doubt in his heart, but believes that what he says will come to pass, he will have it." [The apostles said to the Lord, "Increase our faith." The Lord said, "If you have faith as a grain of mustard seed, you could say to this sycamine tree (*similar to a fig tree*), 'Be rooted up and be planted in the sea', and it would obey you." Luke 17:5-6] ["You can demonstrate the power of God: have faith in God, and you can bid the mountains to depart, and they will crumble at your feet. You may talk to the wind and the waves, and they will hear, and will obey what you command. God hears the prayer of faith: Aqu.153:6-8]. (24) Therefore I tell you, whatever you ask in prayer, believe that you have received it, and you will have it. (25) And whenever you are standing praying, forgive, if you have anything against anyone, so that your Father in the heavens will also forgive your (own) trespasses. (26) But if you do not forgive, neither will your Father in the heavens forgive your (own) trespasses." You must not ask amiss: God will not hear the prayer of a man who comes to Him with the blood of other men on his hands. And he who harbours envious thoughts, and does not love his fellow men, can pray to God forever, and He will not hear him. God can do nothing more for men than what they would do for other men." [Aqu.153:9-11]

**It is Peter whom the Nazarene Gospel identifies as the one who cursed the fig tree, and the Gospel text in Mark and Matthew has in fact been tampered with. See the notes under the record of that occasion on the previous day, at Aqu.Ch.152, p247.*

THE RELIGIOUS DIGNITARIES QUESTION JESUS' AUTHORITY, AND RECEIVE THE PARABLE OF A MAN WHO INVITED THE RICH TO HIS FEAST

Mark 11: 27-33 (with Matt.21: 23-27, Luke 20:1-8): (27) They came again to Jerusalem. And as He was walking in [when He had come into: Matt.21:23] the Temple [courts: Aqu.153:12], the chief priests and the scribes and the elders [were greatly emboldened by the counsel of Caiaphas and the other men who had power, and: Aqu.153:13] came to Him [as He was teaching: Matt.] [...and proclaiming the gospel: Luke 20:1]. (28) They said to Him, "By what authority are you doing these things, or [and: Matt. *only*] who gave you authority that you could do them?" ["Who gave you the authority to do what you did, and drive the merchants from the Temple yesterday? Aqu.153:14] (29) Jesus said to them, "I [also: Matt.21:24] will ask you one

question: answer me, and I will tell you by what authority I do these things. (30) [Tell me: Luke 20:3], The baptism of John, [whence was it? Matt.21:25]: was it from heaven or from men? [Was John the harbinger a man of God, or was he just a man who stirred up sedition? Aqu.153:15] Answer me.” (31) They [were loth to answer Him. They: Aqu.153:16] debated with one another, saying, “If we say, ‘From heaven’ [‘John was a prophet sent from God’: Aqu.153:17], He will say, ‘[John testified of me, that I am Son of God: Aqu.153:18]: Why then have you not believed him?’ (32) But can we say [if we say: Matt., Luke] ‘From men?’” [‘John was a bold seditious man’: Aqu.153:19] – they feared [‘we fear: Matt.21:26] the people, for everyone held that John was indeed a prophet. [‘all the people will stone us: Luke 20:6] [the people will be angered], [for they all hold {are convinced: Luke } {think} John to be a prophet.” Matt.21:26] (33) So they answered Jesus, “We do not know [whence it was: Luke 20:7] [We cannot tell.” Aqu.153:20].” And Jesus said to them, “Neither will I tell you by what authority I do these things.”

Aqu.153: 22-33: (22) Then He spoke a parable to them. He said: “A man once prepared a feast, inviting all the rich and honourable people of the land. (23) But when they arrived they found the door to the banquet hall was low, and they were unable to enter unless they bowed their heads and got on their knees. (24) The guests refused to bow their heads and get on their knees, so they went away, and did not partake of the feast. (25) So the man sent out his messengers to the common folk, and those of low estate, bidding them to come and feast with him. (26) These people came gladly: they were happy to bow their heads and get on their knees, and entered the banquet hall, and they filled it and everyone rejoiced.” (27) The Master then said, “Lo, you priests and scribes and Pharisees. The Lord of heaven and earth has spread a lavish feast, and you were the ones who were the first of all to be bidden. (28) But you have found the door to the banquet hall too low for a man unless he bows his head and gets on his knees if he desires to enter. You have scorned the King who prepared the feast, refusing to bow your heads and fall on your knees, and you have left and gone your way. (29) But God has called again: the common folk and those of low estate have come in droves to enter into the banquet hall to enjoy the feast, and all of them rejoice. (30) I tell you, men, tax collectors and prostitutes go through the gates into the Kingdom of the God of heaven, and you are left outside. (31) John came to you in righteousness. He brought the truth, but you have never believed him. (32) But tax collectors and prostitutes believed him, and he baptised them, and they have now entered in to the feast. (33) I tell you now, as I have told you many times, the many have been called, but it is the few who are chosen.”

THE PARABLE OF THE TWO SONS (Matt.21:28-32)

(28) “But what do you think? A man had two sons. Going to the first he said, ‘Son, go and work in the vineyard today.’ (29) He answered, ‘I will not’, but after repenting he went. (30) Going to the second he said the same, and he answered, ‘I am going, sir’, but did not go. (31) Which of the two did the will of the father?” They said, “The first.” Jesus said to them, “Truly, I tell you, the tax collectors and the prostitutes are going into the Kingdom of God before you. (32) For John came to you in the path of righteousness, and you did not believe him. But the tax collectors and the prostitutes believed him. (Despite) seeing this you did not repent afterwards and believe him.”

THE PARABLE OF THE WICKED TENANTS

Mark 12: 1-12 (with Matt.21:33-46, Luke 20: 9-19): The people were eager to hear what Jesus had to say, so they built a platform in the court of the Temple. Jesus stood on it and began

teaching them. [Aqu.154:1] (1) He began to speak to them in parables: “[Hear another parable: Matt.21:33]: A man [householder: Matt.] [owned a vast estate: he: Aqu.154:2] planted a vineyard and set a hedge around it; and he dug (for) a wine press, and built a tower, and let it out to tenants [placed his vineyard in the hands of tenants: Aqu.154:3], then went away [to a distant land] [for a long time: Luke 20:9]. (2) The time came, and [When it was near the time for the fruit to ripen: Matt.21:34] he sent a servant [his servants: Matt.] to the tenants, to get from the tenants a portion of the fruit of the vineyard. (3) But laying hold of him they beat him [laid forty lashes on his back: Aqu.154:5], and sent him away empty-handed [and cast him out beyond the vineyard gate]. (4) Again he sent another servant [to bring back to him his own: Aqu.154:6], and this one they [sorely] wounded in the head and abused him [casting him from the vineyard, leaving him half-dead at the side of the road]. (5) He sent another, and that one they killed [He sent yet a third: this one they wounded and cast out: Luke 20:12] [The tenants seized him and pierced his heart with a javelin, burying his body on the other side of the hedge: Aqu.154:7]; and (the same with) many others, killing some, beating others. [But laying hold of his servants the tenants beat one, killed another, and stoned another. Again he sent other servants, more {honourable: GHT 68:3} than the first, and they did the same to them: Matt.21:35-36]. (6) He still had one other, a beloved son. He sent him to them last of all, saying, ‘They will show reverence to my son.’ [The owner of the vineyard {was deeply aggrieved, and thought to himself: Aqu.154:8} said, ‘What shall I do? {I will do this:} I will send my beloved {only} son {and I will send him to the tenants}. Perhaps {surely: Aqu.154:9} they will reverence him {and return him to me with what is mine}.” Luke 20:13]. And he sent his son. [Aqu.154:10] (7) But those tenants said to one another, ‘This is the [only] heir [to all this vast wealth]: come, let us kill him, and the inheritance will be ours.’ (8) They laid hold of him and killed him, and cast him outside the vineyard (*Matthew and Luke have him cast out before being killed, which has more sense*). (9) What will the owner of the vineyard do [when he returns?]: Matt.21:40]? He will come and destroy the tenants, and give the vineyard to others.” [The days will come: the owner will return to reckon account with the tenants. He will seize every one of them and cast them into scorching fires where they will stay until they have paid the debts they owe. And he will place his vineyard in the care of honest men: Aqu.154:12-13] [They said to Him, “He will ruthlessly destroy those evil men, and let out the vineyard to other tenants who will give him the fruits when their season arrives.” Matt.21:41]. (*Luke follows Mark in attributing words of the closing statement to Jesus, not to His hearers, as here in Matthew.*)

[When they heard this they said, “God forbid (*Gk. may it not be*)! ” But looking at them [turning to the priests and scribes: Aqu.154:14] He said, “What then is this that is written? Luke 20:16-17), (10) “Have you not [never: Matt.21:42] read this scripture [“Did not your prophets say]: ‘The very stone which the builders rejected has become the head of the corner [capstone of the arch: Aqu.154:15] [capstone of the Pyramid: GHT 68:6]. (11) This is the Lord’s doing, and it is marvellous in our eyes’ [Ps.118:22-23]?” [“You men who pose as representatives of God, as tenants, lo, you have stoned and killed the messengers of God, His prophets and His seers. And now you seek to slay His Son: Aqu.154:16]. [“Therefore, I tell you, the Kingdom of God will be taken from you and given to a nation producing the fruit of it {to people who at this time are not a people, and a nation that at this time is not a nation. And men whose speech you cannot understand, will stand between the living and the dead, and show the way to life” Aqu.154:17-18}. Anyone falling on this stone will be broken in pieces; but on anyone it falls, it will crush him to powder.”

Hearing His parables, the chief priests and the Pharisees knew that He was speaking about them: Matt.21:43-45]. [were deeply angered, and would have seized the Lord and done Him

harm: Aqu.154:19]. (12) They tried to take hold of Him, but [when they tried to arrest Him: Matt.21:46] they feared the crowd [because they held Him to be a prophet: Matt.], for they (“they” fits either the priests and Pharisees, or the crowd) knew that He had told the parable against them. So they left Him and went away.

Afterwards the disciples asked Him the meaning of this parable. He said to them, “The vineyard is the world, the tenants are your priests, and the messengers are the servants of the good Law, and the prophets. When the fruits of their labour are demanded of the priests, none is given, but they treat with evil the messengers who teach the truth of God, even as they have done from the beginning. When the Son of Man, the Messiah, comes, they will gather together against the Anointed One and slay Him, and cast Him out of the vineyard. For they have not wrought the things of the Spirit but sought their own pleasure and gain, rejecting the holy Law. Had they accepted the Anointed One, who is the cornerstone and the head, it would have been well with them, and the building would have stood, even as the Temple of the Lord dwelt therein by the Spirit. But the day will come when the Law which they reject shall become the headstone, seen by all, and they who stumble on it will be broken; and they who persist in disobedience shall be ground in pieces.

“To some of the angels the Almighty gave dominion over the course of this world, and He charged them to rule with Wisdom, in Justice, and in Love. But they have neglected the commands of the Most High, and rebelled against the good order of the Lord Creator. Thus cruelty and suffering have entered the world, until the time the Master returns and takes possession of all things, and calls His servants to account.” [GHT 68:9-14]

THE PARABLE OF THE KING’S SON’S MARRIAGE FEAST (Matt.22:1-14)

Jesus spoke again to them in parables, saying, (2) “The Kingdom of the heavens may be compared to a king who prepared a marriage feast for his son, (3) and sent his servants to call those who had been invited to the marriage feast. But they did not want to come. (4) Again he sent other servants, saying, ‘Tell those who have been invited, “Lo, I have made my dinner ready [my tables are now spread: Aqu.154:23]: my oxen and my fatlings have been killed, [the choicest foods and the richest wines are on my boards: Aqu.154:24] and everything is ready. Come to the marriage feast.” ’ (5) But they made light of it [the people laughed and treated his call with disdain: Aqu.154:25] and went off, one to his farm, another to his business; (6) and the rest seized his servants, abusing them shamefully, and killing [some of: Aqu.154:26] them. (7) The king was angry and he sent his troops and destroyed those murderers, and burned their city [towns: Aqu.154:27]. (8) Then he said to his [to other: Aqu.154:28] servants, ‘The wedding is ready, but those invited were not worthy. (9) Therefore go through the [street corners and] thoroughfares [and business places], and invite to the marriage feast as many as you find.’ [and say to everyone, “Whoever is willing may come to the marriage feast.” ’ Aqu.154:29] (10) Those servants went out into the streets and gathered all whom they found, both bad and good. So the wedding hall was filled with guests.

(11) “But when the king came in to look at the guests, he saw there a man who had on no wedding garment. (12) He said to him, ‘Friend, how did you get in here without a wedding garment? [Would you dishonour my son?’ Aqu.154:32] ’ And he was speechless. (13) Then the king said to the attendants, ‘Bind him hand and foot, and cast him into the outer darkness [the darkness of the night. (The Aquarian account omits the phrase following) Aqu.154:34], (where) there will be wailing and gnashing of teeth.’ (14) For many are called. But few are chosen [none is chosen to be a guest who has not clad himself in a wedding garment: Aqu.154:35].”

PAYING TAXES TO CAESAR

Mark 12: 13-17 (with Matt.22: 15-22, Luke 20: 20-26): (13) They sent some of the Pharisees and some of the Herodians to Him, [The Pharisees went and took counsel how to ensnare Him in His words. They sent their disciples, with the Herodians: Matt.22:15-16], [So they watched Him carefully and sent spies, pretending to be sincerely righteous: Luke 20:20], that they might entrap [incriminate: Aqu.155:1] Him in His words [so as to deliver Him up to the rule and power of the governor: Luke]. (14) Coming up to Him they [a strict Herodian: Aqu.155:2] said, “Teacher, we know that you are (a man of) truth, and the standing of a man does not matter to you: that you do not look upon the outward appearance of men, but teach the way of God in truth. [Tell us, what do you think? Aqu.155:3] Is it lawful [for us, who are the seed of Abraham] to give tribute to Caesar, or not? (15) Should we give it, or should we not give?” But aware of their [his wickedness of heart: Aqu.155:4] hypocrisy [malice: Matt.22:18] [craftiness: Luke 20:23], He said to them [him], “Why are you putting me to the test [you hypocrites: Matt.]? Bring me a denarius (a Roman coin) so I can look at it. [Show me the money for the tribute that you are speaking about]: Matt.22:19” (16) And they brought one. He said to them, “Whose likeness and inscription is this [on this coin]?” They said, “Of Caesar.” (17) So Jesus said to them, “Render to Caesar the things that are Caesar’s, and to God the things that are God’s [and give me what is mine: GT 100(98)].” [They who heard Him said, “He answers well.”: Aqu.155:9] And they marvelled at Him [and they left Him and went away: Mat.22:22]. [They were unable to catch Him out by His words in the presence of the people, but marvelling at His answer they were silent: Luke 20:26].

THE SADDUCEES ON MARRIAGE IN HEAVEN

Mark 12: 18-27 (with Matt.22: 23-33, Luke 20:27-39): (18) [The same day (as Jesus was challenged over the payment of taxes): Matt.22:23] Sadducees [a Sadducee: Aqu.155:10], who say [thought] [deny: GHT 54:1] that there is to be no resurrection [of the dead], came up to Him and asked Him a question: (19) “Teacher [Rabboni], Moses wrote for us that if the brother of a man dies and leaves behind a wife, but leaves no child, the brother should take the wife, and raise up children for his brother. (20) Now there were seven [six: GHT: 54:2] brothers [among us: Matt.22:25]: the first [eldest: Aqu.155:11] took a wife, and when he died, he left no children. (21) The second took her [So too the second and third, to the seventh {sixth}: Matt.22:26], and he died leaving no children. And the third likewise. (22) None of the seven [six] left children. Last of all the woman also died. (23) In the resurrection, when they rise again, whose wife will she be? For the seven [six: GHT 54:3] had her as wife.”

(24) Jesus* said to them, “Is not this why you are wrong, knowing neither the scriptures nor the power of God? [The sons of this age marry and are given in marriage [whether a woman with six husbands, or a man with six wives, the case is the same: GHT 54:4], but those accounted worthy to attain to that Age (the Age to follow this one) and to the resurrection from the dead {from the cycles of rebirth: GHT 54:5}: Luke 20:34-35] (25) For when they rise again from the dead they neither marry nor are given in marriage, but are as angels [of God: Matt.22:30] in heaven [for they cannot die any more, because they are equal to angels, and are sons {children} of God, being sons {children} of the resurrection: Luke 20:36].

* *The Fifth Gospel (p103)* points out that it was actually a disciple of Jesus who answered the Sadducees, not Jesus Himself, and Steiner confesses to being astonished at discovering this in the Akashic Chronicle.

“Here in this plane of life, men marry just to gratify their selfish selves, or to perpetuate the race. But in the world to come, and on the day of the resurrection, men do not take upon themselves vows of marriage, but like the angels and the other sons of God, they do not form unions for the pleasure of the self, nor to perpetuate the race. Death does not mean the end of life. The grave is not the final destination of men, any more than the earth is the final destination of seeds. Life is the consequence of death. A seed may appear to die, but from its grave arises into life a tree. So man may appear to die, but he lives on, and from the grave into life he springs. If you could comprehend the word that Moses spoke about the bush that burned and was nevertheless not consumed, then you would understand that death cannot destroy life. [Aqu.155:14-19]

(26) “As for the [resurrection of the: Matt.22:31] dead, that they are raised, have you not read [what was said to you by God: Matt.] in the scroll of Moses, how God said to him at the bush, ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob’ [Exod.3:6]? [But that the dead are raised, even Moses showed at the bush, as he calls the Lord the God of...: Luke 20:37]. (27) He is not God of the dead [of dead men’s bones: Aqu.155:21], but of the living [man] [for all live to Him: Luke 20:38]. You are very wrong.” “I tell you, men, man goes down to the grave, but he rises up again to manifest life. For every life is hidden with Christ in God, and while God shall live, man shall live.” [Aqu.155:22-23] [Hearing this the crowd marvelled at His teaching: Matt.22:33]. [Some of the scribes answered, “Teacher, you have spoken well.” Luke 20:39] [The Pharisees and scribes who were listening to the Lord exclaimed, “He speaks the truth.” They were glad to see the Sadducees discomfited: Aqu.155:24].

If these words of Jesus convey clearly any one truth about the state of the dead, it must be that what is dead in the grave is only the material body; the conscious being continues to live as a spirit, fully awake with all his faculties. That appearances can be deceptive is well said.

WHICH IS THE GREATEST COMMANDMENT?

Mark 12: 28-31 (with Matt.22:34-40*): (28) One of the scribes [who was honest: Aqu.155:25] came up and heard them debating, and seeing that He answered them well, [Hearing that He had silenced the Sadducees, the Pharisees came together, and one of them, a lawyer: Matt.22:34-35] asked Him [a question, to test him: Matt.22:35], “[Teacher: Matt.22:36], [“Jesus, Lord, you speak as one whom God has sent. May I ask:], Which commandment is the first of all [greatest in the law? Matt.] [greatest and the first in the law: Aqu.155:26]?” (29) Jesus answered, “The first is: ‘Hear, O Israel: the Lord our God, the Lord is One, (30) and you shall love the Lord your God with all your heart and with all your soul, and with all your mind, and with all your strength (this fourth is not in Matthew, who also omits the Old Testament scripture).’ [Deut.6:4] [This is the greatest and first commandment. A second is like it: Matt.22:38-39]. (31) The second is this: ‘You shall love your neighbour as yourself.’ [Lev.19:18] There is no other commandment greater than these** [On these two commandments depend all the law and the prophets {and the Psalms: Aqu.155:29}.” Matt.22:40].”

**Against both Mark and the Aquarian account, Matthew profiles the enquirer as a lawyer with hostile disposition, not as any sincere scribe.*

***Levi says in Aqu.155:29: “These are the greatest of the ten”; but they are not part of the ten.*

Mark 12: 32-34a: (32) The scribe said to Him, “(You speak) well, Teacher. You have said in truth that there is One, and there is no other but He. (33) To love Him with all the heart, and with all the understanding, and with all the strength, and to love one’s neighbour as himself, is more than all (the sum of) burnt offerings and sacrifices.” [My soul gives witness that you speak the truth. For love fulfils the law, and far transcends burnt offerings and sacrifice: Aqu.155:30].

(34) When Jesus saw that he answered wisely, He said to him, “[Lo, you have solved a mystery: [Aqu.155:31](#)]: You are not far from the Kingdom of God [in the Kingdom and the Kingdom is in you].”

“WHAT DO YOU THINK OF THE CHRIST – WHOSE SON IS HE?”

Mark 12:35-37 (with Matt.22: 41-45, Luke 20:41-44): (35) As Jesus was teaching in the Temple, [When the Pharisees were gathered together: Matt.22:41] He said [asked them a question: Matt.], [“What do you think of the Christ? Whose son is He?” They said to Him, “Of David.” He said to them, “How is it [how can: Luke 20:41] the scribes say that the Christ is the son of David? (36) David himself declared by the Holy Spirit [in the scroll of the Psalms: Luke 20:42], “The Lord said to my Lord, “Sit at my right hand, until I put thine enemies under thy feet [make your enemies a stool for thy feet: Luke 20:43].” [Ps.110:1]’ [How then does David, in the Spirit, call Him Lord? Matt.22:43] (37) David himself calls Him Lord. So how is He his son?” And the great crowd of people heard Him gladly.

NO ONE DARED TO ASK HIM ANY MORE QUESTIONS

Mark 12:34b: And no one dared any more to question Him.

(after hearing Him expound on what was the greatest commandment. This should have been placed after v37).

Matt.22:46: And no one was able to answer Him a word, nor dared from that day to question Him any more.

(after hearing Him expound on who was the Father of the Christ).

Luke 20:40: For they no longer dared to question Him about anything.

(after hearing Him expound on the resurrection of the dead, silencing the Sadducees. This should have been placed after v44).

Luke 21:37-38: Every day He taught in the Temple, but at night He went out and lodged on the mount called Olivet. And early in the morning all the people came to Him in the Temple [[courts: GHT 71:96](#)] to hear Him.

JESUS GIVES COUNSEL ON SOME SPIRITUAL ISSUES ([Nazarene Chapter 69](#))

As Jesus sat by the west side of the Temple with His disciples, there passed a burial procession on its way to bury the one who was dead. One of those watching asked Jesus, “Master, if a man dies, shall he live again?” (*This is what Job asked in 14:14.*) (2) He answered, “I am the resurrection and the life ([John 11:25](#)). If a man lives in Truth and believes in me, he shall not die, but live eternally. As in Adam all die and are bound to cycles of rebirth, so in the Christ shall all be made eternal (*paraphrasing 1Cor.15:22*). Blessed are the dead who die in me, and who are made perfect in image and likeness, for they rest from their labours, and their works follow them (*from Rev.14:13*). They have overcome evil, and are made pillars in the Temple of the Lord, and they go out no longer (*from Rev.3:12*), for they rest in the Eternal. (3) For those who persist in evil there is no rest, but they go out and in, and they suffer correction through further Ages until they are made perfect. (*By “out and in” is meant out from the sphere of the spirit into the material realm in a new incarnation, and back to the spirit upon death.*) But for those who have done good and attained unto perfection, there is endless rest, and they go into life everlasting. They rest

in the Eternal. (4) Over these, the cycle of death and birth has no power, for the wheel revolves no more: they have attained unto the centre, wherein is eternal rest.”

(5) One of the disciples asked Him, “How can a man enter into the Kingdom?” He answered, “If you do not make the below as the above, and the left as the right, and the behind as the before, entering into the centre and passing into the Spirit, you will not enter the Kingdom of God.”

(6) He also said: “Believe not that any man is wholly without error. For even among the prophets, and those who have been initiated into the mysteries of the Christ and the Kingdom, the word of error has been found. But there are a multitude of errors which are covered by love (1Pet.4:8).”

The following verses of Nazarene Chapter 69 provide an interesting illustration of the intertwined nature of the early texts which provided meat for various non-canonical Gospels and related works. Verses 7 to 10 appear, in one case, to be material imported (or was it in the original autographs of a Nazarene group such as the Essenes?) from the Gospel of the Egyptians, references to which were made by the 2nd and 3rd Century theologian Clement of Alexandria. In another case, the same or closely similar material appears in a different source: as Sayings 22 and 37 in the Gospel of Thomas. These two sayings are set out after GHT 69:10:

(7) When evening had come, He went out to Bethany with the twelve, where lived Lazarus and Mary and Martha whom He loved. (8) And Salome (the Salome of Mark 15:40?) came to Him and asked, “Lord Jesus, how long shall death hold sway?” He answered, “As long as men inflict burdens and women bring forth. For this purpose have I come: to end the works of the heedless.” (9) Salome said to Him, “Then I have done well in not bringing forth.” Jesus said, “Eat of every pasture that is good, but of that which has the bitterness of death, eat not.” (10) Salome asked when those things she asked Him about would be known, Jesus replied, “When you shall tread upon the vesture of shame and rise above desire; when the two shall be one; and when the male with the female shall be neither male nor female.”

The parallel material from the Gospel of Thomas: Jesus saw some babies suckling. He said to His disciples, “These suckling babies are like those who enter the Kingdom.” They said to Him, “Then shall we enter the Kingdom as babies?” Jesus said to them: “When you make the two into one; when you make the inner like the outer, and the outer like the inner; and the above like the below; when you make male and female into a single one, so that the male will not be male, and the female will not be female; when you make eyes replaced by an eye, a hand replacing a hand, a foot replacing a foot, and an image replacing an image, then you will enter the Kingdom.” [GT 22] His disciples said to Him, “When will you appear to us, and when shall we see you?” Jesus said: “When you strip without shame, and you take your clothes and tread them under your feet, and trample them like small children, then you will see the Child of the Living One, and you will not be afraid.” [GT 37]

Clement’s quotation of the Gospel of the Egyptians: The Lord Himself...said, “When the two shall be one, and the outside as the inside, and you trample on the shameful garment, and the male with the female is neither male nor female.” [2Clem.12:2]

(11) Another disciple asked Him, “When shall it be when all obey the Law?” Jesus said, “When the Spirit of the Lord shall fill the whole earth and fill every heart of man and woman. (12) The Law was cast into the earth, and it took root, and in due time bore twelve fruits for the nourishment of all. The Law was cast into the water, and the water was cleansed from all defilement of evil. The Law was cast into the fire, and the gold was purged from the dross. The Law was cast into the air, and it was made above by the Spirit of the Living One that fills all things and dwells in every heart.” (13) Jesus spoke many other like sayings to those who had ears

to hear, and an understanding mind. But to the multitude they were dark sayings.

“DO WHAT THE SCRIBES AND PHARISEES BID YOU, BUT DO NOT COPY THEM”

Jesus’ remarks here, together with the passage which follows this one, largely form a repeat of what He uttered at the Pharisee’s house after being taken to task for eating with unwashed hands, recorded by Luke (11:37-54): see above, p145-6 in [Aqu.Ch.108](#).

NB: In the passage below, apart from the opening words, Mark and Luke are almost identical.

A useful preliminary: first read what was said about religious dignitaries in [Aqu.35:8-15](#), p363.

Matt.23: 1-7 (with Mark 12:38-40, Luke 20: 45-47): Then Jesus spoke to the people and [in the hearing of all the people He said: Luke 20:45, [Aqu.155:32](#)] to His disciples: (2) “The scribes and Pharisees [*believe that they: GHT 60:1*] sit [*are placed by law: Aqu.155:35*] in Moses’ seat [*and by law they may interpret the law*], (3) so perform and keep whatever they tell you [*which is in accordance with the Way*], but do not do what they (themselves) do; for they talk, but do not act [*do not imitate their deeds. They say the things that Moses taught; they do the things of Be’elzebul: Aqu.155:36-37*]. [“Beware of the scribes {and Pharisees: [Aqu.155:32](#)}, who like to go about {pride themselves} in long {and richly decorated} robes, and to receive greetings in the market places: Mark 12:38, Luke 20:46]: (4) They [*talk of mercy, but they: Aqu.155:38*] bind heavy burdens, hard to bear, and put them on men’s shoulders, [*they talk of helpfulness: Aqu.155:39*] but they themselves will not move them with their finger [*and put forth not the slightest helpful effort for their brother man*]. (5) They perform all their works [*make a show of doing things: Aqu.155:40*] in order to be seen by men: [*but they do nothing except showing their gaudy robes, and making*] they make their phylacteries bigger (*or tefillin: these are receptacles containing texts which the devout tie to prominent places on their bodies when at worship, including the head and arms. A square phylactery box perched on the head is nothing if not eye-catching: see illustration below, p548*) and lengthen their fringes [*of their robes: GHT 60:2*], [*and smile when people call them honoured masters of the law*]. (6) They love the chief place of honour [*highest seats: Aqu.155:33*] at feasts and the chief seats in the synagogues, (7) and greetings in the market places, and [*strutting about and showing their pride when: Aqu.155:41*] being called rabbi by men [*when people call them Father so-and-so*]. [**(but) who forcibly appropriate the houses of widows, and who posture by praying at great length [long and loud...and take the hard-earned wages of the poor to satisfy their carnal selves. These are the wolves who clothe themselves to look like sheep: Aqu.155:33-34]. They will receive greater condemnation: Mark 12:40, Luke 20:47*].

**Matthew also pens this scripture, but inserts it further below in 23:14.*

Matt.23: 8-12: (8) “[*Hear now, you men! Aqu.155:42*] But you are [*But desire: GHT 60:3*] not to be called rabbi, for you have one teacher [*one Rabbi, who is Christ*], and you are all brothers. (9) And call none of yourselves father on earth, for [*they are fathers in the flesh only, but in the highest heaven*] you have one heavenly Father [*The God of heaven and earth, and He alone, is Father of the race of men*] [*there is One who is your Father-Mother, who is the Spirit of Truth, whom the world cannot receive*]. (10) Neither [*desire to: GHT 60:4*] be called masters, for you have one master, the Christ [*Christ is the hierarch, the high exalted Master of the sons of men: Aqu.155:43*]. (11) He who is greatest among you shall be your servant. (12) He who exalts himself will be humbled, and he who humbles himself will be exalted. (*Jesus expressed this principle once before, at the conclusion of His parable about the Pharisee who compared himself with a tax collector: see above, p233 at Luke 18:14 in [Aqu.Ch.145](#).) [If you would be exalted, sit down at the Master’s feet and serve. The greatest man is he who serves the best: [Aqu.155:44](#)].*

JESUS EXCORIATES THE SCRIBES AND PHARISEES (Matt.23:13-36)

Compare the woes Jesus pronounces here, upon the religious dignitaries of the Jews, with those He pronounced in the Sermon on the Mount: above, p123 in [Aqu.95:17-29](#). Much of Jesus' harangue is a repeat of what He uttered at the Pharisee's house after being taken to task for eating with unwashed hands, recorded by Luke (11:37-54): see above p145-6 in [Aqu.Ch.108](#).

The scribes and Pharisees were consumed and frenzied with rage. And Jesus said to them: [Aqu.156:1](#)]:

(13) "But **woe** to you, scribes and Pharisees, hypocrites! Because you shut the Kingdom of heaven against men [[stand in the way and block the door: Aqu.156:2](#)]. For you neither enter yourselves, nor allow in those [[the pure in heart](#)] who are about to enter. [["The Pharisees and the scribes have taken the keys to knowledge and have hidden them. They have not entered, nor have they allowed those who want to enter to do so." GT 39](#)] [["Woe to the Pharisees: for they are like a dog sleeping in a food trough for oxen: the dog neither eats nor lets the oxen eat." GT 102\(100\)](#)]: *this is a restating of the familiar Greek fable about the dog in the manger.*]

(14) "**Woe** to you, scribes and Pharisees, hypocrites! You forcibly appropriate the houses of widows, and you posture by praying at great length. Therefore you will receive greater condemnation. (*Matthew places this verse here, which Mark (12:40) and Luke (20:47) instead associate with the preceding characterisation of the scribes' and Pharisees' hypocrisy above. Its placement here may be the more comfortable, though it is absent at this place in the Aquarian account.*)

(15) "**Woe** to you, scribes and Pharisees, hypocrites! You traverse sea and land to make a single proselyte, and when he becomes one, you make him twice a son of Gehenna as yourselves.

(16) "**Woe** to you, blind guides [[who call yourselves the guides of men, but as guides you are blind! Aqu.156:4](#)], who say, 'If anyone swears by the Temple it is nothing, but if anyone swears by the gold in the Temple, he is a debtor.' (17) You blind fools! Which is greater: the gold, or the Temple sanctifying the gold? (18) And you say, 'If anyone swears by the altar it is nothing, but if anyone swears by the gift that is on the altar, he is a debtor.' (19) You [[fools and: GHT 60:9](#)] blind men! Which is greater: the gift, or the altar sanctifying the gift? (20) So he who swears by the altar swears by it and by everything on it; (21) and he who swears by the Temple swears by it and by Him who dwells in it; (22) and he who swears by heaven swears by the throne of God and by Him [[the Holy One: GHT 60:10](#)] who sits thereon.

(23) "**Woe** to you, scribes and Pharisees, hypocrites! You tithe mint and dill (*a herb, expensive in those times: some versions have the herb 'anise'*) and cumin (*a seed used in flavouring*), and have neglected the weightier matters of the law: justice and mercy and faith. It is these you ought to have done, without neglecting the others. (24) You blind guides, straining out a gnat [[before drinking: Aqu.156:6](#)] and swallowing a camel!

(25) "**Woe** to you, scribes and Pharisees, hypocrites! You clean [[and scour: Aqu.156:7](#)] the outside of the cup and the dish, but inside they are full of extortion (*Gk. harpagēs*) and intemperance (*Gk. akrasias*) [[filth, extortion, and excess](#)]. (26) You blind Pharisee! Clean first the inside of the cup and the dish, that the outside may also be clean [[and then the poisonous fumes will not defile the outside of the cup: Aqu.156:8](#)].

(27) "**Woe** to you, scribes and Pharisees, hypocrites! You are like whitewashed sepulchres, which outwardly appear beautiful indeed, but within they are full of the bones of dead men and all uncleanness. (28) Thus you outwardly appear indeed righteous [[divine: Aqu.156:10](#)] to men, but within, you are full of [[in your hearts you nourish lust](#)], hypocrisy and iniquity.

(29) "**Woe** to you, scribes and Pharisees, hypocrites! You build the sepulchres of the prophets, and decorate the monuments of the righteous [[holy men: Aqu.156:11](#)], (30) saying, 'If we had

lived in the days of our fathers, we would [have guarded them, and would: Aqu.156:12] not have taken part with them in [maltreating and] (shedding) the blood of the prophets [holy men.' You are not a whit any more just than they: Aqu.156:13]. (31) Thus you witness to yourselves, that you are the sons of [act as the children of: GHT 60:15] those who killed the prophets. (32) [Go forth and: Aqu.156:14] Fill up, then, the measure of your fathers [who were steeped in crime]. (33) You serpents, brood of vipers! How will you escape the judgment (*Gk. kriseos*) of Gehenna (*KJV: damnation of hell*)? [How can you be anything but serpents of the dust? Aqu.156:15]

“[Wherefore speaks holy Wisdom: GHT 60:16] Therefore, lo, I [God has now yet again: Aqu.156:16] send you prophets and wise men and scribes [*the Aquarian has prophets, seers, wise men, holy men*], some of whom you will kill and crucify, and some you will scourge in your synagogues, and persecute from city to city [stone in the streets, and nail them to the cross], (35) that upon you [Woe to you! For on your heads will: Aqu.156:17] may fall all the righteous blood shed on earth, from the blood of innocent [righteous] Abel to the blood of Zachariah the son of Barachiah, whom you murdered between the sanctuary and the altar [within the Holy Place before the altar of the Lord: Aqu.156:18] (*The Holy Place was the section of the Temple before the Holy of Holies. Zachariah was the father of John the Baptist, and his slaying is described above, p61 in Aquarian Chapter 6*). (36) Truly, I tell you, all these things will come upon this generation [this nation and the people of Jerusalem: Aqu.156:19].”

“JERUSALEM! JERUSALEM! ”

Matt.23:37-39 (with Luke 13:34-35): [Jesus looked about and surveyed the city before Him: He cried: Aqu.156:20] (37) “O Jerusalem, Jerusalem! [Thou cruel city of Jerusalem!] You that kill the prophets [in your streets] and stone* those [the holy men] who are [whom God has] sent to you! How often have I wanted to gather your children [to the fold of God: Aqu.156:21] as a bird gathers her young under her wings, and you would not! (38) [You have rejected God, and now: Aqu.156:22] Behold, your house is [desolate] abandoned unto you.** For I tell you, from now you will by no means see me, until [the time comes when: Luke 13:35] you [can] say, [Thrice: Aqu.156:23] Blessed is He [the Son of Man] who comes in the Name of the Lord' [who has come as Son of God] [Holy, Holy, Holy, blessed are they who come in the Name of the Just One.' GHT 60:18].”

*Stoning was the prescribed Jewish punishment for capital crimes, and Jesus Himself was not exempt: it formed part of the ordeal which He underwent before and during His crucifixion, by leave of Pontius Pilatus (John 18:31).

**Forsaken: as witness the terrible events of 70AD and after. And to this day the Jews have never changed their stance towards their true Messiah. Jesus in His distress is quoting 2Esdras 1:30-33: “I gathered you together as a hen her chickens under her wings: but now, what shall I do unto you? I will cast you out from my presence... Thus saith the Lord Almighty, Your house is desolate: I will cast you out as the wind scatters stubble.”

THE WIDOW’S MITE

Mark 12: 41-44 (with Luke 21:1-4): (41) Sitting down opposite the treasury He watched [looked up and saw: Luke 21:1] how the people put money [their tithes: Aqu.156:24*] into the treasury, and many rich people put in large amounts [their offerings: Luke]. (42) One poor [but loyal: Aqu.156:25] widow came, and put in [the treasure box] two lepta (*the lepton possessed the smallest value of all coins in circulation: mentioned also in Luke 12:59 regarding paying a debt*),

which make a quadrans (mentioned in Matt.5:26, which uses the word in place of lepton in the same scripture as Luke's. The KJV has "two mites, which make a farthing" in Mark 12:42). (43) Calling His disciples to Him He said, "Truly, I tell you, this poor widow has put in more than all the others who are putting (money) into the treasury. (44) For they have all put in [their offerings to God: Luke 21:4] out of their abundance [the rich have given just a little share of what they have: Aqu.156:27]; but she in the face of her poverty has put in all she had, her whole living."

**Levi appears here to have personally opted for the term 'tithe' instead of money or offering, and, following the King James, he also has "a farthing" for the two lepta the widow put in. The observation is important because of the presumption it provokes, that tithes took the form of money, to be paid direct into the Temple treasury. At a minimum this is misleading, since in the Mosaic Law there was a distinction between paying tithes, which did not involve money (except by special arrangement), and the obligation to support the financial needs of the Temple. This latter, amounting to a treasury tax, is prescribed in Exod.30:13-16, and this was the inauguration of a regular practice which was maintained throughout the whole of the Temple's existence. The result of this arrangement was a continual and bountiful income for the Temple and the priesthood. This of course has been exploited ever since by churches, to claim, using Malachi 3:8-10 without biblical authority, that God demands tithes of people's money. Tithing was never about money; and the magnitude of the receipts of the Temple tax meant that in any case it did not need to be.*

JESUS GIVES HIS FAREWELL ADDRESS TO THE PEOPLE AND JERUSALEM

John 12:20-36a, 44-50, 36b-43: (20) Now among those who went up to worship at the Feast were [a company of: Aqu.156:28] Greeks [Greek Jews]. (21) They therefore approached Philip, the (disciple) from Bethsaida in Galilee [who was able to converse with them], and asked him, "Sir, we wish to see [the Lord, this] Jesus [who is called the Christ]." (22) Philip went and told Andrew, and Andrew went with Philip and they told Jesus [and brought them to the Christ: Aqu.156:29]. (23) Jesus answered them, "The hour has come, for the Son of Man [is ready: Aqu.156:30] to be glorified [and it cannot be otherwise]. (24) Truly, truly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone [it can be nothing but a grain of wheat: Aqu.156:31]. But if it dies it [it lives again] bears much fruit [and from its grave a hundred grains of wheat arise]. (25) He who loves his life will lose it, and he who hates* his life in this world will keep it for eternal life. (26) If anyone serves me, let him follow me. Where I am, there will my servant be also. If anyone serves me, the Father will honour him.

(27) "Now is my soul troubled. [He lifted His eyes to heaven and said, "My Father-God, I would not ask to be relieved of all the burdens I must bear. I ask only for grace and strength to bear the burdens, however they come: Aqu.156:32-33]. What shall I say? 'Father, save me from this hour'? Nay, for this purpose have I come to this hour. [This is the hour for which I came to earth: Aqu.156:34]. (28) [O] Father, glorify thy Name." Then [the place was illuminated with a light more brilliant than the sun at noon. The people shrank back in fear. Then: Aqu.156:35-36] a voice came from heaven: "I have [both: Aqu.156:37] glorified it [my Name and thy Name], and I will glorify it [honour them] again." (29) Hearing (the sound) [some of: Aqu.156:38] the people standing by said that it had thundered ["Behold, a distant thunder!"]. Others said, "An angel has spoken to Him." (30) Jesus answered, "This voice has come, not for my sake, but for yours [that you might know that I have come from God: Aqu.156:39]. (31) Now is the judgment of this world [at hand: Aqu.156:40]: now shall the ruler of this world be cast out [the prince of darkness be manifest and go unto his own]. (32) And if I am [The Son of Man will now be: Aqu.156:41] lifted up from the earth, [and He] I will draw all men to myself [Himself]." (33) He said this to

signify by what kind of death He was to die. (34) The people answered Him, “We have heard from the law that the Christ remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?” (35) Jesus said, “The light is [shining: Aqu.156:42] with you for a little while yet. Walk while you have the light, lest the darkness overtake you. [The darkness is coming, but: Aqu.156:44] He who walks in the darkness does not know where he is going. (36a) While you have the light, believe in the light, that you may become [men may know you are: Aqu.156:45] sons of light.”

Jesus stood out in the Temple porch and made His final appeal to the multitudes of people. [Aqu.156:46] (44) Jesus cried out and said, “He who believes in me, believes not in me but in Him who has sent me [forth to do His will: Aqu.156:47]. (45) He who sees me sees Him [my Father-God] who has sent me. (46) [Behold: Aqu.156:48], I have come as light into the world, that whoever believes in me [shall walk in light, the light of life, and] may not remain in darkness. (47) If anyone hears my words and does not keep them, it is not I who judge him [You men who are hearing me now: if you do not believe me, I do not judge you: Aqu.156:49], for I have not come to judge the world but to save the world (an echo of John 3:17). [God is the only judge of men: Aqu.156:51]. (48) He who rejects me and does not receive my words has one that judges him: the word that I have spoken is that which will judge him on the last day [what I speak will stand against you on the day when God judges the world]. (49) For I have not spoken from myself; it is the Father who sent me who has given me commandment what to say (Gk. *eipo*) and what to speak (Gk. *laleso*). (50) I know that His commandment is eternal life. Therefore what I speak, I speak as the Father has said to me.” And then He said, “Jerusalem! With all your glory and with all your crimes, Farewell!” [Aqu.156:53]

(36b) When Jesus had said these things He departed and hid Himself from them. (37) Though He had performed so many signs before them, yet they did not believe in Him: (38) that the word of the prophet Isaiah might be fulfilled: “Lord, who has believed our report (that we have heard)? And to whom has the arm of the Lord been revealed?” [Isa.53:1] (39) Therefore they could not believe, for Isaiah said again: (40) “He has blinded their eyes and hardened their heart, lest they should see with their eyes and understand with their heart, and turn for me to heal them.” [Isa.6:10] (41) Isaiah said this because he saw His glory and spoke of Him (see Isa.6:1). (42) Nonetheless, even of those in authority, many believed in Him, but for fear of the Pharisees they did not confess it lest they should be put out of the synagogue. (43) For they loved the praise of men more than the praise of God.

**[John 12:25]: the word “hate”: see the comment to Luke 14:26 on p220 above.*

THE OLIVET PROPHECY: THE DESTRUCTION OF JERUSALEM AND THE TEMPLE, AND THE FATE OF THE WORLD (Aquarian Chapter 157)

This is the second part of Jesus’ exposition on the events of the future that He began in Capernaum, shortly before He set His face to go to Jerusalem: see above, pp229ff in Aquarian Chapter 145. Jesus is now on the Mount of Olives, and, as with Chapter 145, the contents of His prophecy are set out in what can be taken as their proper order. This unravels the scrambling of the text in the received Gospels, which has jumbled together His two separate discourses: see the notes to the first prophecy above. This is a necessary repeat of the listing found there:

Jesus’ first discourse in Capernaum (Aqu.Ch.145):

Mark 13: 21; **Matt.**24: 23, 28, 37-41; **Luke** 17: 20-23, 26-30, 32-37;

Jesus’ second discourse on the Mount of Olives (Aqu.Ch.157):

Mark 13: 1-20, 22-33; **Matt.**24: 1-22, 24-27, 29-36; **Luke** 17: 24-25, 31 plus 21: 5-36.

Then Jesus with the twelve went forth and sat on the Mount of Olives, just beyond the gate of the city (that is, a gate on the east side of Jerusalem. It was across the Kidron Valley and the Mount afforded a panoramic view of the city, which included the eastern aspect of the Temple). (2) His disciples said, "Behold the wondrous city of Jerusalem! Its homes are all so beautiful! Its temples and its shrines are clothed in such magnificence!"

[The Feast of the Passover was at hand, and some of the disciples, being stonemasons, were set to repair one of the chambers of the Temple: **GHT 49:1a**];

[As He went forth out of the Temple {and was going away: Matt.}, one of {plural in Matt.} His disciples {came to point out to Him the buildings of the Temple: Matt.} said to Him, "Teacher, Behold! What fine stones and what splendid buildings! {As some of them were remarking about the Temple, that it was adorned with beautiful stones and offerings (*Gk. anathemasin: these were gifts positioned in conspicuous points in the Temple*)}, He said: Luke]:

Mark 13:1, Matt.24:1, Luke 21:5];

[As Jesus was passing by, they said to Him, "Teacher, do you see these great buildings, how impressive the stones here are, and how beautiful is the work of our ancestors?" **GHT 49:1b**].

(3) Jesus said, "The city is the glory of my people Israel, but lo, the time will come when every stone will be cast down, and it will be a hiss and byword for the nations of the earth."

[And Jesus said to him {them: Matt.}, "You are beholding (*i.e. admiring*) these great buildings, {are you not? Truly, I tell you: Matt.}? {"These things which you are beholding, the days will come when: Luke} There shall by no means be left one stone {of them: Luke} upon another, that will not be thrown down." **Mark 13:2, Matt.24:2, Luke 21:6**];

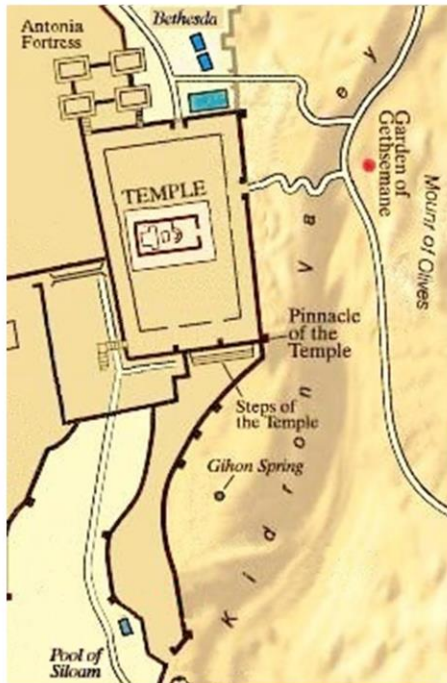
[Jesus answered, "That is to be granted: the work of their hands is indeed beautiful, and well wrought. But the time is at hand when not one stone shall be left on top of another. For the enemy shall overthrow both the city and the Temple. Yet the true Temple is the body of Man in which dwells the Creator by the Holy Spirit. When this Temple (*the material body of Jesus*) is destroyed in three days, the Lord (*or: destroyed, in three days the Lord*) will raise up a more glorious Temple, one which the eye of carnal man perceives not: **GHT 49:2-3**].

History bears sober and grave testimony to what Jesus was prophesying, although the fulfilment of His words has been overridden and obscured by a universal assumption: that the present raised rectangular area of around 37 acres, the Haram al-Sharif on which stands the Dome of the Rock, is one and the same as the site of the Jewish Temple destroyed in 70AD. This assumption is wrong, if only because the huge western wall of this area survives, continuing to display a complete array of ancient but barely worn stones, large as life.

But Jesus said that not one stone would remain on top of another, and this is exactly what happened in 70AD. It is incumbent upon all who would possess an adequate familiarity with the history of these fraught times, that a serious study of Flavius Josephus' history be pursued and absorbed, for he describes with detailed thoroughness how the Roman armies destroyed both the Temple and the entirety of the city: see his Wars of the Jews, Books 5, 6, and 7. The whole of the Haram al-Sharif is in reality the old Roman fortress of Antonia, and the Jewish Temple was situated south of it. The Tenth Legion needed an area of this size to be accommodated: see the diagrams below.

In contrast to the utterly destroyed Temple, the western wall of the Haram is the Wailing Wall, no less, of the Jews: they who presume to be in communion with the holy Shekinah of God when they pray there. Today, the terrain south of the Haram is lower than in Jesus' day, another result of the Romans' razing and levelling of the city. It was precisely the rabid extent of the Jews' frenzy against the Romans that provoked such an equally furious reciprocation in the steps which

the latter took to neutralise once and for all the vexatious problem these fractious and recalcitrant people had presented to the occupying power. The propriety of identifying the location of the Temple south of the Haram, where the City of David was once situated, rests in no small measure on the presence of the Gihon Spring in this same area. This is a source of fresh water which flowed in biblical times, and continues to this day, and would have been essential for the Temple sacrifices and its other activities. In contrast, there has never been a water source anywhere in the area of the Haram al-Sharif.



The Jerusalem Temple...

where it has always been assumed to be (left, on the present-day Haram al-Sharif), and where it really was (right). The Roman 10th Legion could not have been housed where it is shown top left. It needed all the area of the present Haram. Today's Wailing Wall (WW) on the west side is mute witness to the massive and sturdy construction of the Antonia Fortress.

(4) The disciples asked Him, "When will this desolation come?"

[As He sat on the Mount of Olives opposite the Temple, Peter and James and John and Andrew asked Him in private, "Tell us, when will these things {are about to: Luke} occur, and what will be the sign when all these things are to be fulfilled? {what will be the sign of thy advent (Gk. *parousias*), and of the completion of this age? Matt.}" **Mark 13:3-4, Matt.24:3, Luke 21:7**].

All three Synoptic writers introduce Jesus' answer with the following salutary opening, not included in the [Aquarian](#) account:

Mark 13:5-8 (with Matt.24:4-8, Luke 21:8-11): (5) Jesus began to say to them, "Take heed lest anyone lead you astray. (6) Many will come in my Name, saying, 'I am (Gk. *ego eimi*)' [I am the Christ: Matt.] [and, 'The time is at hand': Luke], and they will lead many astray. [Do not go after them: Luke]. (7) And when you [are about to: Matt.] hear of wars [and commotions: Luke] and rumours of wars, do not be alarmed [frightened: Luke]. These things must take place, but the end is not yet [will not follow immediately: Luke]. (8) For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various

places: there will be famines [and pestilences, and earthquakes: Matt.]. These things are [but: Matt.] the beginning of birth pangs.

The Nazarene Gospel adds the following:

In those days, those who have the power shall gather to themselves the lands and riches of the earth for their own lusts, and shall oppress the many who lack, and hold them in bondage, and use them to increase their riches. They shall oppress even the beasts of the field, setting up the abominable thing (an allusion to Mark 13:14 below). But the Lord shall send them His messengers, and they shall proclaim the Law (an allusion to Mark 13:10 below), which men have hidden by their traditions, and those who transgress shall reap the harvest of their deeds: **GHT 61:3**.

(5) Jesus answered, "This round of human life will not be consummated until the armies of the conqueror will thunder at her gates. They will break in and blood will flow like water through the streets. (6) All the precious furnishings of Temple, court, and palace will be destroyed, or carried away to enrich the palaces and courts of kings. (7) Behold, these days are not at hand. Before they come, lo, you shall be abused by the scribes and Pharisees, the high priests, and the doctors of the law. (8) Without proper cause you will be arraigned into their courts: you will be stoned; you will be beaten in the synagogues; you will stand condemned before the rulers of this world; and governors and kings will sentence you to death. (9) But you will not falter, and you will testify for truth and righteousness. (10) In these hours do not be anxious about your words; you do not need to work out what you are going to say. (11) For lo, the Holy Spirit will overshadow you and give you the words you need to speak.

["But take heed to yourselves: {But before these things they will lay their hands on you and persecute you, and: Luke} for they will deliver you up to councils, and you will be beaten in synagogues {and prisons: Luke}, and you will stand {be brought: Luke} before governors and kings for my sake, for a testimony to them {This will be an opportunity for you to bear testimony: Luke}. When they haul you, delivering you up (to trial), do not be anxious {Therefore settle in your hearts not to dwell on: Luke} beforehand what you will say {how you will defend yourselves: Luke }, but speak whatever is given you in that hour, for it is not you who speak, but the Holy Spirit {for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict: Luke}: **Mark 13:9,11(with Luke 21:12-15)**].

(12) "But the carnage will go on, and men will think they are pleasing God by killing you. Nations far and near will hate you for the sake of Christ. (13) And men will stir up evil thoughts among your own kin, and they will hate you and give you up to be put to death. (14) Brothers will be false to brothers; fathers will stand and testify against their own, and children will drive their parents to the funeral pyre.

["Brother will deliver brother up to death, and the father his child, and children will rise up against their parents and have them put to death. And you will be hated by all on account of my Name: **Mark 13:12-13a**];

["Then they will deliver you up to tribulation and put you to death, and you will be hated by all the nations on account of my Name. Many will fall away and betray one another, and hate one another: **Matt.24:9-10**];

["You will be betrayed even by parents and brothers and kinsfolk and friends: and they will have some of you put to death: **Luke 21:16-17**];

Matthew adds the following:

"And because wickedness is multiplied, most men's love will grow cold. But he who endures to

the end will be saved: **Matt.24:12-13**;

Luke adds the following:

“But no hair of your head will by any means perish. By your endurance you will establish your souls: **Luke 21:18-19**.

(15) “When you shall hear the Roman eagle screeching in the air, and see his legions screaming over the plain, then know that the desolation of Jerusalem is near.

["When you see the abomination of desolation, spoken of by Daniel the prophet {*Dan.9:27, 11:31, 12:11*}, standing where it ought not to be {standing in the holy place: *Matt.*} – let the reader understand – : **Mark 13:14, Matt.24:15**];

["But when you see Jerusalem surrounded by armies, then know that its desolation has come near: **Luke 21:20**];

Matthew and Luke add the following:

“Then let those who are in Judea flee to the mountains: **Matt.24:16, Luke 21:21a**;

Luke adds the following:

“and let those who are inside (the city) escape out of it, and let not those who are in the countryside enter it. Because these are the days of vengeance, in order that all that has been written may be fulfilled: **Luke 21:21b-22**.

It is significant that in the Aquarian account Jesus does not mention what Daniel had written. Daniel's references to the desecration of the Temple had proved a repeated stumbling-block to the Jews since Antiochus Epiphanes, as they persuaded themselves that they knew how to interpret the event, but their interpretations unravelling in the implacable cold light of subsequent events. May it be asked if Mark and Matthew were aligning themselves with similar sentiments?

On the Roman eagle screeching in the air, it is important to quote Josephus, because this historian recorded an exact fulfilment of Jesus' prediction (6.5.3: 296-299):

“A few days after that feast [the Passover of 70AD], on the twenty-first day of the month Artemisius [the Jewish month Iyyar], a certain prodigious and incredible phenomenon appeared. I suppose the account of it would seem to be a fable, were it not related by those who saw it, and were it not that the events which followed were of so monumental a nature as to oblige the appearance of such signs. For, before sunset, chariots were observed in the air, and troops of soldiers clad in armour were seen hurtling through the clouds and surrounding the cities.”

This was but one of a succession of supernatural signs centred around the city, particularly involving the Temple, an eye-witness account of which Josephus has bequeathed in graphic detail for future generations. The disaster which overtook Jerusalem and its Temple in the years 66-70AD was so cataclysmic that such prior warning signs from heaven were nothing if not tantamount to an imperative. They had begun (in 30AD) even before Jesus was arrested and tried, at every stage furnishing the Jews with evidences and warnings of God's personal involvement in everything that was transpiring, and displaying His sorrow that His people were resolved to turn their backs on Him. Copious opportunities were afforded them to apprehend who Jesus was, and to repent of their rebellion, culminating in a 40-year final warning, but the Father-Mother and Son were spurned by Their own people.

Even after 66AD, when the Jews entered their final death throes as a people enjoying a measure of normality, even tranquillity under the Roman yoke, and guided in their worship by their priests, God continued to plead with His people, until final destruction of the Temple and the city was the indissoluble fruit of their rebellion. The testimony of history shows that God finally abandoned the Temple, rendering it no more holy than the Colosseum of Rome or the casinos of Las Vegas. The Temple had been highly favoured with the grace of the supernatural Presence of

the Shekinah glory of God (Num.9:15-23), but we are told that the Shekinah forsook it just prior to its destruction by Nebuchadrezzar some hundreds of years before, and it abode on the Mount of Olives. There it pleaded forlornly with the Jews for three and a half years in a supernatural voice (Bet Qol) saying "Return, O backsliding children. Return unto me, and I will return unto you." When the people did not repent, it said, "I will return unto my place." (Midrash Rabbah, Lamentations 2:11). It is suggested that the same happened again from 66AD until just before the Temple of Herod was likewise destroyed in 70AD, which is moot. What is not moot is that God punishes only with the greatest reluctance, and by degrees. Some 40 years earlier, the Son of God had appeared and the people persisted in rejecting His message for all that time. But the Father of the Son of God did not abandon the people until they themselves descended into such rebellion that they became a lost cause. John 5:43 became a prophecy fulfilled: they had rejected the Prophet of God and embraced the false prophets which appeared: see p116 in [Aqu.Ch.91](#) above.

Josephus provides an epitaph: "Thus were the miserable people seduced by these deceivers, and such as belied God himself; while they failed to attend, or to give credence, to the signs that were all around them and which so plainly presaged their future calamity; but, like men spellbound, bereft of eyes to see, and minds to apprehend, they did not regard the denunciations that God had pronounced on them." [The Wars of the Jews, 6.5.3: 288]

(16) "Then let not the wise loiter; they must flee. Let not him who is on the top of his house wait until he has gone down into it to gather up his wealth; he must not wait but flee. (17) And he who is labouring in the field must not return there, but leave everything he has to save his life.

[“On that day, let him who is on the roof (of his house), with his goods in the house, not come down {into his house: Mark} to take them; likewise let him who is in a field not return {to his things: Mark} to get his coat {clothes: GHT 61:66}: **Mark 13:15-16, Matt.24:17-18, Luke 17:31**].

(18) "Woe to mothers in that day with their small children: none shall escape the sword. (19) The tribulation of these days cannot be told in words, for such has never occurred since God created man upon the earth.

[“Woe to the women who are pregnant with a child, and for those giving suck in those days. Pray that it {your flight: Matt.} may not happen in winter {or on a Sabbath: Matt.}. For in those days there will be {great: Matt., Luke} tribulation (*Gk. thlipsis*) {distress (*Gk. anagke*) in the land, and wrath upon this people: Luke}, : **Mark 13:17-19a, Matt.24:19-21a, Luke 21:23**];

[“...of such a kind as has not occurred from the beginning of creation which God created {of the world (*Gk. kosmoi*): Matt.} until now, nor ever shall be. And unless the Lord shortened the days, no flesh would be saved; but for the sake of the elect (*Gk. eklektous*), whom He chose, He shortened the days: **Mark 13:19b-20, Matt.24:21b-22**].

(20) "The conqueror will carry many of the sons of Abraham away as captives into foreign lands, and those who have not known Israel's God will tread the highways of Jerusalem until the anti-Jewish times have been fulfilled.

[“They will fall by the edge of the sword and be led away as captives to all the nations. And Jerusalem will be trodden down by the Gentiles, until the times of the Gentiles are fulfilled: **Luke 21:24**].

(21) “But when the people have been punished for their crimes, the tribulation days will end.* But lo, the time will come when the whole world will rise and fight each other, like gladiators in a ring, just for the sake of shedding blood. (23) The very air will seem impregnated with smoke and death, and pestilence will be biting at the heels of the sword.

**(which indicates that this tribulation is not to be associated with the future time immediately prior to the return of Christ in His glory).*

(24) “Signs that men have never witnessed will then appear in heaven and on earth: in the sun, in the moon, and in the stars. (25) The seas will roar, and sounds will come from heaven that men can never comprehend, and these will bring distress of nations with perplexity. (26) The hearts of the strongest men will faint in fear, in expectation of the coming of even more frightful things on the earth.

[“There will be signs in sun and moon and stars, and on the earth anxiety of nations in perplexity at the roaring of the sea and the waves, while men are fainting with fear and with foreboding of the things that are coming on the world; for the powers of the heavens will be shaken: **Luke 21:25-26**];

[“But in those days, {“Immediately: Matt.} after the tribulation, the sun will be darkened, and the moon will not give its light. The stars will fall from heaven, and the powers of the heavens will be shaken: **Mark 13:24-25, Matt.24:29**].

(27) “But while the conflicts are raging on land and sea, the Prince of Peace will stand above the clouds of heaven and say once more: (28) ‘Peace! Peace on earth! Good will to men.’ And every man will throw away his sword, and nations will learn war no more. (29) Then the man who bears the pitcher will walk forth across an arc of heaven (*this is a veiled but clear reference to the Sign of Aquarius, the water-bearer, depicting the introduction of a new Age in human history. It is only shortly before this that Jesus was speaking of signs in the heavens*): the sign and signet of the Son of Man will stand forth in the eastern sky.

[“Then will appear the sign of the Son of Man in heaven, and then all the tribes of earth will mourn (*Gk. kopsontai*), and...: **Matt.24:30a**];

[“Then they will see (*Gk. opsontai*) the Son of Man coming on the clouds of heaven {in a cloud: Luke} with power and great glory: **Mark 13:26, Matt.24:30b, Luke 21:27**];

Mark and Matthew add the following:

“Then He will send the angels {with a loud trumpet call: Matt.}, and gather together His elect (*Gk. eklektous: chosen*) from the four winds, from the ends of the earth to the ends of heaven: **Mark 13:27, Matt.24:31**.

(30) “Then the wise will lift up their heads and know that the redemption of the earth is near.

[“Now when these things take place, stand up and raise your heads, because your redemption is drawing near.” **Luke 21:28**].

(31) “But before these days come, behold, false Christs and poor deluded prophets will arise in many lands. (32) They will perform signs and do a myriad of great works: and they will lead astray the many who are not wise. Many of the wise will also be deceived.

[“And many false prophets will arise and lead many astray: **Matt.24:11**];

[“For false Christs and false prophets will arise and perform {great: Matt.} signs and wonders, so as to lead astray, if possible, even the elect. {Take heed: Mark}, Lo, I have told you {everything: Mark} beforehand: **Mark 13:22-23, Matt.24:24-25**].

(33) “And now I tell you once again: when men shall say, ‘The Christ is in the wilderness’, do not go forth. (34) If they say, ‘The Christ is in this secret place’, do not believe them. For when He comes, the world will know without any doubt that He has come.

[“So if they say to you, ‘Lo, He is in the wilderness’, do not go there; or if they say, ‘Lo, He is in secret rooms’, do not {**hasten to: GHT 61:9**} believe it: **Matt.24:26**].

(35) “For as the morning light comes from the east and shines unto the west, so shall be the coming of the new Age and the Son of Man.

[“For as the lightning {**Light: GHT 61:9**} comes from {flashes out of: Luke} the east and shines towards the west, so will be the coming of the Son of Man {in His day: Luke }: **Matt.24:27, Luke 17:24**];

Luke adds:

“But first He must suffer many things and be rejected by this generation: **Luke 17:25**.”

(36) “The wicked of the earth will wail when they shall see the Son of Man coming down in power upon the clouds of heaven.

(37) “Take heed, O man! Take heed! For you do not know the hour or the day when the Son of Man will come.

[“But of that day or hour no one knows, not the angels in heaven, neither the Son (*this one omitted by Matthew*), but the Father only. Take heed: stay awake and pray, for you do not know when the time will come: **Mark 13:32-33, Matt.24:36**].

(38) “Do not allow your hearts to be overcharged with things of the senses, nor with the cares of life, lest that day arrive and it finds you unprepared. (39) Keep watch at every season of the year, and pray that you may meet the Lord with joy and not with grief.

[“Take heed to yourselves, lest your hearts be weighted down with indulging and drunkenness and the cares of life, and that day come upon you suddenly as a snare. For it will come upon all who dwell upon the face of the whole earth. But keep awake at all times, praying that you may have strength enough (*Gk. katischusetete: the KJV has “accounted worthy”*) to escape all these things that are about to take place, and to stand before the Son of Man: **Luke 21:34-36**].

(40) “Before these days shall come, our Father-God will send His messengers abroad: yea, to the corners of the earth. They will announce: (41) ‘Prepare thy selves, O sons of men! Make thy selves ready! The Prince of Peace shall come, and He is now coming on the clouds of heaven!’ ”

[“This gospel of the Kingdom will {must first: Mark} be proclaimed throughout the whole world as a testimony to all nations; then shall the end come.” **Mark 13:10, Matt.24:14**].

All three Synoptic writers add the following, which is not included in the Aquarian account:

Mark 13: 28-31 (with Matt.24:32-35, Luke 21:29-33): [He spoke to them a parable: Luke 21:29]: (28) “From the fig tree learn this parable [“You see the fig tree and all the trees: Luke]: when its branch becomes tender and puts forth its leaves [when they burst into leaf: Luke 21:30], you know that summer is near. (29) So also [you: Luke 21:31], when you see these things taking place, know that He/it [the Kingdom of God: Luke] is near, at the doors. (30) Truly, I tell you, this generation will by no means pass away until all these things take place. (31) Heaven and earth will pass away, but my words will not [by no means: Matt.24:35, Luke 21:33] pass away.” [“**This heaven will pass away, and the heaven above it will pass away.**” **GT 11**]

(42) When Jesus had thus prophesied concerning the times to come, and the coming in glory of the Son of Man, He went with His disciples back to Bethany.

A profound epitaph for the Capernaum and Olivet Prophecies of the Lord:

“Now, if any one considers these things, he will find that God takes care of mankind, and by all possible means shows our race what is necessary for their welfare; but that men perish by those miseries which, in their folly and by their own resolve, they bring down upon themselves.” [Josephus, the Wars of the Jews, 6.5.4:310]

JESUS ON THE MOUNT OF OLIVES TEACHES HIS DISCIPLES IN PARABLES

It is now Wednesday 13th Nisan, two days before Jesus is crucified on the 15th.

The morning of the fourth day of the week was come, and Jesus with the twelve went out to Olivet to pray. They were lost in prayer for seven hours. Then Jesus called the twelve to Him and said, “This day the curtain is parting, and we will step beyond the veil into the secret courts of God.” (He was also foreshadowing, when on the tree of crucifixion, the literal tearing apart of the Temple curtain.) And He opened up to them the meaning of the hidden Way, and of the Holy Spirit, and of the Light that cannot fail. He disclosed to them about the Book of Life, the Rolls of Graphael (the records of souls whose spirits are attuned with God?), and the Book of God’s Remembrance (the Akashic Record) where all the thoughts and words (and deeds) of men are written down. Jesus did not speak in loud tones to them: He told them the secrets of the masters in an undertone, and when He spoke the Name of God there was silence in the courts of heaven for half an hour (compare Rev.8:1), for angels spoke with bated breath. Jesus said, “These things may not be spoken out aloud; and they may never be written down. They are the messages of the Land of Silence; they are the breathings of the inner heart of God.”

Then the Master taught the twelve the lessons which they were to teach other men, some of which were in parables. He said to them: “Call to mind the words spoken yesterday concerning the coming of the Son of Man. Now you shall teach other men what I have spoken, and what I am speaking to you. Teach men to pray and not to faint (repeating the advice He gave in Aqu.145:26 when He introduced the parable of the ungodly judge and the persistent widow): to be prepared at every moment of the day. For when they least expect Him, then the Lord will come. [Aqu.158:1-9]

Mark 13:34: “It is like a man going away [to a distant land: Aqu.158:10] and leaving his house [and all his wealth in the care of servants], and putting his servants in charge, each with his duties, [five to guard his house, and five to guard his outbuildings and livestock], and commanding the doorkeeper to be alert and on guard.

“The servants waited long for his return, but he did not come. They became careless in their work: some spent their time in revelry and drunkenness, and some slept at their posts. Night after night robbers came and stole wealth from the house and storehouses, and drove away the best of the livestock. When the servants realised that much of the wealth that they had been left to guard had been purloined, they said, ‘The blame for this cannot be laid at our feet. If we knew the day and hour when our master is coming back, we would guard well his wealth, and we would not allow thieves to break in and steal it. Our master is surely at fault because he has not told us.’

“But after many days the master did return. When he discovered that thieves had robbed him of his wealth, he called his servants and said to them, ‘Because you have been derelict in what you were given to do, and have spent your time in revelry or asleep, you have all become debtors to

me. What I have lost by your neglect you owe to me.' He gave them heavy tasks to discharge, and bound them in chains to their posts, and they remained in that state until they had paid for all the goods their master had lost through their indifference.

"Another man locked up his wealth and went to sleep. In the night robbers came: they unlocked his doors, and when they saw there was no guard they crept in and carried off that wealth. When the man awoke and found his doors open and all his treasure gone, he bewailed, 'If only I had known when thieves were coming, I would have been awake and on guard.'

[Aqu.158:11-19]

Mark 13: 35-37: (35) "Watch therefore, for you do not know when the master of the house will come: in the evening, or at midnight, or at cockcrow, or in the morning, (36) lest he come suddenly and find you sleeping. (37) And what I say to you, I say to all: 'Watch.' "

Matt. 24: 42: "Watch therefore, for you do not know what hour your Lord will come.

Matt. 24: 43 (with Luke 12:39): "Know this, that if the householder [guardian of the house: GHT 61:16] had known in what watch (hour: Luke) the thief was coming, he would have watched [begin his vigil before his arrival: GT 21] and would not have allowed his house to be broken into [and his possessions be stolen].

Matt.24: 44: "Therefore you also be ready: for the Son of Man is coming at an hour you do not expect. ["Beware, my friends, beware! Be prepared at all times, at every hour, and if your Lord is to come at midnight or at cockcrow, it will matter not one whit, for He will find you ready to receive Him." Aqu.158:20] ["Therefore be on guard against the world. Strengthen yourselves and be prepared, lest the robbers find a way to reach you, for the trouble you expect will surely come." GT 21] ["Blessed is the man who knows where the robbers will enter. Then he may arise, bring together his estate, and prepare before the robbers break in." GT 103(101)]

(The whole of Luke 12:35-48 & Matt.24:43-51 are closely related in content to each other and to the two different times Jesus spoke regarding the necessity of keeping watch: each can be located comfortably in either time frame. However, as exceptions conditioned by the two separate Aquarian accounts: Luke 12:39 (which repeats Matt.24:43 here) applies only to the Aqu.158 passage; and Matt.24:45-51 (paralleling Luke 12:42-46) apply only to the Aqu.112 passage. In the latter case vv.42/44 in Luke and their counterpart vv.45/47 in Matt. are not found in the Aquarian passage, but are evident additions inspired by the personal thoughts of one of the Gospel authors. So was it that Matthew followed Luke, or Luke who followed Matthew? The layout of the whole theme in those two Gospels suggests the former.

This state of affairs affords a good example of the complexities created when the Gospel authors compiled and edited their individual accounts – if indeed it was they and not later revisers who were the source of such exercises in {to use a contemporary expression} cutting and pasting the texts.)

(Matt.24:45-51: see Luke 12:42-46 in Aqu.Ch.112 above, p151.)

THE WISE AND FOOLISH VIRGINS (Matt.25:1-13)

"Then shall the Kingdom of the heavens be compared to ten virgins (*Gk. parthenois*) who took their lamps and went to meet the bridegroom. [Then, behold, a marriage was announced, and virgins, ten of them, were set apart to meet the bridegroom when he came. All ten virgins clothed themselves with the proper raiment and sat waiting for the announcement, 'Behold, the bridegroom is coming!' Aqu.158:21-22] (2) Five of them were foolish and five were wise.* (3) For when the foolish took their lamps, they took no oil with them. (4) But the wise took flasks of oil with their lamps. (5) As the bridegroom was delayed [The groom did not come at the time expected:

Aqu.158:24], they [weary with watching] all slumbered and slept. (6) But at midnight there was a cry, 'Behold, the bridegroom [is coming! Aqu.158:25, GHT 62:3]! Go forth to meet him!' (7) Then all those virgins rose and [quickly: Aqu.158:26] trimmed their lamps. (8) The foolish said to the wise, 'Give us [Let us borrow: Aqu.158:28] some of your oil, for our lamps are going out [not burning: Aqu.158:27, GHT 62:4].' (9) But the wise replied, 'Lest there be not enough for (both) us and you [We have none to spare: Aqu.158:28], go rather to the merchant and buy for yourselves [and when your lamps are full, come forth to meet the groom then].' (10) As they were going away to buy, the bridegroom came, and those who were ready [with their lamps trimmed: Aqu.158:29] went in with him to the marriage festivities [to receive the groom: Aqu.158:26], and the door was shut. (11) Then later, the other virgins also came [and found the door shut: Aqu.158:30], saying, 'Lord, Lord, open to us!' [and though they knocked and called out aloud, the door remained shut]. (12) But he [the master of the feast: Aqu.158:31] replied, 'Truly, I tell you, I do not know you.' [and in disgrace the foolish virgins went away].** (13) Watch, therefore, for you know neither the day nor the hour when the Son of Man will come. **Keep your lamps burning. [GHT 62:7]**

*The *Epistle of the Apostles* quaintly interprets the five awake virgins as Faith, Love, Grace, Peace, and Hope; and the five slumbering virgins as Knowledge, Understanding, Obedience, Patience, and Compassion [EA 42-43].

**Jesus comments about people outside the door in the *Gospel of Thomas*: "Many are standing by the door, but those who are alone will enter the wedding chamber." [GT 75(73c)] The Greek for 'alone' is "monos", with the meaning of being solitary and apart from the crowd (hence 'monk').

"Again I say to you, and you also shall say this to those who follow you, 'Be prepared at every moment of the day and night, because when you do not expect Him, the Lord will come.' Behold, when He comes with all His messengers of light, the Book of Life, and that of the Records, shall be opened up: the books in which are written down all the thoughts and words and deeds of every man (God's Book of Remembrance, the Akasha). Every man will read the records he has written for himself by his own hand, and he will know his destiny (Levi has the word 'doom') even before the Judge speaks: this will be the time of sifting. According to their records, men will find their own (place).* [Aqu.158:32-36]

*There are many different realms for the abodes of souls in spirit. Each soul is destined for the realm where he or she is compatible. Gluttons will be in company with gluttons, the proud with the proud, and so on. To its discredit, orthodox Christianity takes no account of anything beyond the generic and elementary heaven and hell.

SEPARATING THE SHEEP AND THE GOATS (Matt.25:31-46)

"The judge is Righteousness, the King of the earth, and He will separate... [Aqu.158:37] (31) "When the Son of Man comes in His glory, and all the [holy: GHT 67:7*] angels with Him, then He will sit on the throne of His glory. (32) Before Him will be assembled all the nations [multitudes], and He will separate them from one another, as a shepherd separates the sheep from the goats. (33) He will place the sheep on His right, but the goats on the left [and every man will know his place: Aqu.158:38]. (34) Then the King [judge: Aqu.158:39] will say to those on His right, 'Come, O blessed of my Father [Father-God] [Parent: GHT 67:8], inherit the Kingdom prepared for you from the foundation of the world [times of old]. (35) [You have been servants of the race: Aqu.158:40]: For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you entertained me [in your homes I found a home: Aqu.158:41] [took me in], (36) I was naked and you clothed me, I was sick and you visited [ministered to] me,

I was in prison and you came to me [with words of cheer].’ (37) Then the righteous will answer Him, ‘Lord, when did we see you hungry and fed you, or thirsty and gave you drink? (38) And when did we see you a stranger [at our gates: Aqu.158:42] and entertained [ministered to] [took you in: GHT 67:9] you, or naked and clothed you?’ (39) And when did we see you sick or in prison and came to you?’ (40) The King [judge: Aqu.158:43] will answer them, [‘Behold, I manifest myself to you in all created forms, and: GHT 67:10] ‘Truly, I say to you, [you served the sons of men] as you did it to one of the least of these, my brothers, you did it to me.’ (41) Then He will say to those on His left, ‘Depart from me, [evil souls: GHT 67:11] thou cursed [you have not served the sons of men: Aqu.158:44], into eternal (Gk. *aionion*: lasting for an age of indeterminate duration) fire prepared for the devil and his angels (this clause not in the *Aquarian account*) [which you have prepared for yourselves, until you are purified seven times and cleansed from your sins]. (42) For I was hungry and you gave me no food [nothing to eat: Aqu.158:45], I was thirsty and you gave me no [nothing to] drink, (43) I was a stranger and you did not entertain me [drove me from your door] [took me not in: GHT 67:12], naked and you did not clothe me, and in prison and you did not visit [minister to] me.’ (44) Then they also will answer, ‘Lord, when did we [neglect to care for you? When did we: Aqu.158:46] see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?’ (45) Then He will answer them, [‘Behold, I manifest myself to you in all created forms, and: GHT 67:14] ‘Truly, I say to you, [your life was full of self: your own self is whom you served, and not your fellow man: Aqu.158:47]: as you did not do it to [as you slighted] one of the least of these, you did it not to [slighted and neglected] me.’ (46) And they [the cruel, and those devoid of love: GHT 67:15] will go away into eternal punishment (Gk. *kolasin aionion*) [go forth to pay their debts, to suffer all that men suffered at their hands: Aqu.158:48] [into chastisement for a span of Ages, and if they do not repent, be utterly destroyed], but the righteous [and the merciful] into eternal life [and peace].” [will have the Kingdom and the power. They who have ears to hear and hearts to understand will comprehend these parables.” Aqu.158:48-49]

*The *Nazarene account* in *GHT 67:6* states that Jesus began speaking with this message in the Temple, quoting Mark 11:11 (see above, p246 at *Aqu.151:31*), and not the Mount of Olives where His words were in the midst of a discourse already ongoing.

JESUS IS ANOINTED IN THE HOUSE OF SIMON IN BETHANY BY MARY

This is the second of the two occasions of a woman anointing Jesus. Both are in the house of a Simon. In the first in Galilee, related solely by Luke (7:36-50), the Simon there is a Pharisee: see p137 in Aqu.Ch.104); this time, the Simon is in Bethany, and is a leper healed by the Lord.

Matt.26: 1-2: When Jesus had finished all these sayings [parables: Aqu.158:50], He said to His disciples, (2) “You know that after two days will be the [great feast of the] Passover, and the Son of Man will be [betrayed into the hands of wicked men] delivered up to be crucified.” [He will give His life upon the cross. And men will know that He, the Son of Man, is Son of God.” Then Jesus and the twelve returned to Bethany: Aqu.158:51-52].

Mark 14:1a (with Luke 22:1): It was now two days to the Passover and the Feast of Unleavened Bread (*Mark*). Now the feast of Unleavened Bread drew near, which is called the Passover (*Luke*).

This was on the Wednesday, the fourth day of the week (see Aqu.158:1 above, p269), which was the latter daylight part of the 13th Nisan. The Passover memorial was held around the evening changeover from the 14th to the 15th Nisan, i.e. on the Thursday evening. This was also the start of the First Day of Unleavened Bread, a high Sabbath. Jesus and the disciples followed

the altered arrangement for the timing of the Passover memorial (see the lower half of p239 above), making the sacrifice of the lamb to be carried out immediately before the First Day of Unleavened Bread. And as the record shows, the succession of events from the time Jesus rode into Jerusalem on the ass three days earlier was such as to preclude killing the lamb for the Passover memorial being any earlier.

(Mark 14:1b-2 and Matt.26:3-5: see below, p274.)

Jesus was in Bethany on the evening of the Sabbath before the Passover, and He went to the house of Simon the leper. [GHT 65:1]

(This Nazarene verse is patently taking its cue from John's mention in 12:1 of Jesus coming to Bethany six days before the Passover, but, as explained elsewhere, the meal in the house of Simon came four days later. The Sabbath of GHT 65:1 was indeed six days before the Passover Feast, the one commencing on the Friday evening of 9th Nisan.)

Bar-Simon, who was once a leper and was cleansed by Jesus by the sacred Word, lived in Bethany. In honour of the Lord he gave a feast. [Aqu.159:1-2]

Mark 14: 3-9 (with Matt.26: 6-13, John 12: 2-8*): (3) While He was in Bethany in the house of Simon the leper [They therefore made Him a supper there: [Ruth and: Aqu.159:2] Martha served, and Lazarus was one of those at table with Him: John 12:2], as He was reclining, a woman [Mary: John 12:3] [Mary called Magdalene**: GHT 65:2] arrived with an alabaster cruse [took a pound (Gk. *litran*): John] of ointment of pure and costly [precious: Matt.26:7] nard (or *spikenard*), and breaking the cruse she poured it over His head [and feet, and then she knelt and: Aqu.159:3-4] [anointed the feet of Jesus, and wiped His feet with her hair. The house was filled with the fragrance of the ointment: John]. (4) But [seeing it: Matt.26:8] some of them who were there felt anger and [Judas Iscariot, the son of Simon, one of His disciples – the one who was about to betray Him: John 12:4] [Judas, always looking at the selfish side of life, exclaimed: Aqu.159:5] said, “[What a disgrace!] Why has [did you waste] this ointment been wasted this way? (5) For this ointment might have been sold for more than three hundred denarii (one denarius was a labourer's wage for a day) [a large sum: Matt.26:9], [(Judas:) to supply our wants: Aqu.159:6] and given to the poor.” [He said this, not because he cared about the poor, but because he was a thief [filled with jealousy and greed: GHT 65:3], and as he had the money bag and took out of (Gk. *ebastazen*: stole?) what was put into it: John 12:6]. They were indignant with her [saying, “Why, Mary, you are such a profligate throwing away such expensive incense: you should not do it.” Aqu.159:8]. (6) But Jesus [aware of this: Matt.26:10] said, “[You men, still your tongues: Aqu.159:9]: Let her be [she kept it (to prepare me) for the day of my burial: John 12:7]: why are you troubling her [the woman**: Matt.]: [You do not know what you are saying]. She has wrought a good work for me. (7) For you always have the poor with you, and whenever you will [at any time: Aqu.159:10], you can do good to them. But you will not always have me. [Mary knows the sadness of the coming days: Aqu.159:11]: (8) What she could do she has done: she has come beforehand to anoint my body for burial [in pouring this ointment on my body, she has done it for my burial: Matt.26:12]. (9) Truly, I tell you, wherever the gospel is [the gospel of the Christ will be: Aqu.159:12] proclaimed in the whole world [and he who tells the story of the Christ will recount this day], what she has done will be told as a [and what was done by Mary at this hour will be a sweet] memorial of her [wherever men live].”

*At first glance John 12:1 would suggest that the anointing was six days before the Passover instead of two days. 12:1 is certainly correct (see above, p244) but that was when Jesus arrived in Bethany; the anointing was some four days after.

** John is clear that the woman anointing Jesus was Mary, the sister of Martha and Lazarus, and who was the same Mary who anointed Him the first time (Aqu.Ch.104 at p137): see

11:1-2 and 12:2-3. However, Mark (14:3) and Matthew (26:7), challenge John by profiling the woman as an anonymous stranger. The *Nazarene* authors might agree, but also insist that the woman in both anointings is Mary Magdalene. The *Aquarian* account concurs with John, and has Mary in this second anointing as the sister of Martha and Lazarus. Mark's and Matthew's record of an anonymous woman seems remiss, especially when it is noted that it is they who both said that Mary's gesture would be a memorial for her (14:9 and 26:13). *Whoever would erect a tombstone and omit or erase the name of the occupant?*

*We may observe something about Martha in this anointing: the previous time she had served when Jesus was in their Bethany house, she complained that her sister Mary was not sharing the burden of serving others (see above, p208-9 in *Aqu.Ch.136*). The situation was now being repeated when Jesus was anointed by Mary, with Martha again serving. But this time there is no mention that the latter was resentful, not even joining in the disciples' disapproval of Mary's lavishing of expensive salve on her Lord.*

THE BETRAYAL, ARREST, TRIAL, AND EXECUTION OF JESUS

THE RELIGIOUS AUTHORITIES PLOT HOW TO ARREST JESUS, AND JUDAS ISCARIOT OBLIGES THEM

When the feast was over Jesus went with Lazarus to his home. Now in Jerusalem the priests and Pharisees were busy with their plans to seize the Lord and take His life. [Aqu.159:13-14]

Mark 14: 1b-2 (with Matt.26:3-5, Luke 22:2): The chief priests and the scribes [and the elders of the people assembled in the court of the high priest, who was called Caiaphas, and took counsel: Matt.26:3-4] were seeking how to arrest Him by stealth and kill [destroy: Luke] Him [for they feared the people: Luke]. (2) They said, 'Not during the Feast, lest there be an uproar from the people.'

The high priest called in counsel the wisest men, saying: "This deed must be accomplished in a secret manner. He must be taken away from the multitude, else we may cause a war. The common people may stand in His defence and therefore pollute this sacred place with human blood. What we decide must be carried out before the great day of the Feast." Ananias* said, "I have a plan that will succeed. The twelve go alone with Jesus every day to pray. We must find their hidden place, where we can seize the man and bring Him here without the knowledge of the people. I know one of these twelve: he is a man who worships wealth, and for a sum I think that he will lead us to where this man usually prays." Caiaphas said, "If you can indeed lead the way and bribe this man you are speaking about, enabling Jesus to be seized in this secret place, then we will give you a hundred pieces of silver for your hire." Ananias replied, "It is well."

He went to Bethany and found the twelve at the house of Simon. Calling Judas to his side**, he said, "If you would care to make a sum of money for yourself, hear me. The high priest and other rulers in Jerusalem would like to talk with Jesus alone, that they may know about His claims. If He proves Himself to be the Christ, lo, they will stand in His defence. Now, if you will but lead the way to where your Master is on the night of the morrow, that they may send a priest to talk alone with Him, there is a sum of silver pieces, thirty in number, that the priests will give you."

Judas reasoned within himself: "It may surely be well to give the Lord a chance to tell the priests about His claims when He is all alone. If the priests intend to do Him harm, He has the power to disappear and go His way as He has done before. And thirty pieces of silver is a

goodsum.” He said to Ananias, “I will lead the way, and by a kiss I will make known which person is Jesus.” [Aqu.159:15-30]

**An associate of that name of the high priest was himself high priest of the Sanhedrin from 47AD to 52AD, and who presided over a trial of Paul, mentioned in Acts 23 and 24.*

***See the note under Mark 14:10-11 below.*

Mark 14: 10-11 (with Matt.26: 14-16, Luke 22:3-6): (10) [Satan entered into*: Luke 22:3] Judas Iscariot, one of the twelve, went to [and conferred with: Luke 22:4] the chief priests [and officers: Luke] in order to betray Jesus to them. (11) Hearing him they exulted, and promised [agreed: Luke: 22:5] to give him silver [saying to them, “What are you willing to give me if I deliver Him to you?” They agreed with him for thirty pieces of silver: Matt.26:15] **[the price of a slave: GHT 65:6]**. And [from that moment: Matt.26:16] he sought an opportunity to betray Him [away from the people: Luke].

**Satan is mentioned in John 13:27 as entering into Judas after he had dipped his morsel into the dish at the Last Supper.*

Here we are faced with two opposites: either Judas approached the priests with a proposition (the Synoptic Gospel writers) or the priests approached Judas with a proposition (Aquarian Gospel). If the Aquarian account is true, then we have to conclude that the level of the Gospel writers’ antipathy towards Judas Iscariot probably goaded them into a distortion of their record about him. Not one of them covers the manner of the scheming described here by the religious authorities to apprehend the Lord. Or perhaps they were never aware of it, and that it has taken centuries for it to come to light through the express divine permission granted to a human being to read the sacred record in the annals of heaven.

*The non-canonical **Gospel of Nicodemus** purports, alluringly nonetheless, to relate the challenging events which personally confronted Caiaphas and his father-in-law Annas soon after the events of the resurrection. Their responses showed that they began to be open to being persuaded of the truth of the divinity of the Lord, and that accordingly, they were nudged closer to acknowledging their error and to the necessity of repenting of it. In being oblivious to this possibility we are forever fixated on the image of a high priest and his father-in-law as irredeemable paragons of non-virtue, whose evil was thorough and complete with no remedial factors, and therefore whose doom must be as assuredly sealed as that of Judas Iscariot himself. If for no other reason, the **Gospel of Nicodemus** deserves attention for reorienting our perspective towards having these religious eminences embrace a less inflexible temper. Some extracts from this Gospel are incorporated in the body of this account below, deservedly so.*

THE LAST SUPPER IS READIED – IN THE HOUSE OF NICODEMUS

It is now the daylight hours of 14th Nisan, on the Thursday of the passion week.

As mentioned above, Jesus and the disciples observed the Passover in accordance with the restated directive of the Jewish authorities that the memorial seder (ritual meal) was to be observed around sunset at the close of 14th Nisan, entailing that the high Sabbath of the First Day of Unleavened Bread would follow immediately without a break on 15th Nisan. The usefulness of bearing this in mind is in how to read Mark 14:12, Matt.26:17, and Luke 22:7 below. On the surface, they seem contradictory in equating the First Day of Unleavened Bread with the preliminary memorial seder, and implying that it preceded the preparations for the Passover memorial. The wording is indeed unfortunate, for the preparation day for the Passover came first and would occupy the daylight hours of 14th Nisan (or even on the previous day for those Jews who felt they had to

observe the memorial at the start of 14th Nisan and not at its close). It is suggested these three verses should all read: "On the day before the first day of the Feast of Unleavened Bread..."

The preparation for the Passover observance followed by Jesus took up the daylight hours of the 14th, and not the previous 13th. The fact that Jesus must have observed the Last Supper when He did, and not a day earlier, is that too many events intervened from the previous Sabbath, the day after which (Palm Sunday) Jesus rode into Jerusalem on an ass:

1. 8th Nisan (daylight hours, Friday): Jesus arrives in Bethany (John12:1, [Aqu.151:1](#), p244)
2. 9th Nisan (Friday sunset to Saturday sunset: the weekly Sabbath ([Aqu.151:2](#), p244)
3. 10th Nisan (daylight, Sunday): Jesus rides to Jerusalem on an ass, the prototype for Palm Sunday (Mark 11:1ff, [Aqu.151:3-4](#), p244)
4. 11th Nisan (daylight, Monday): the fig tree is cursed (Mark 11:12, p246)
5. 12th Nisan (daylight, Tuesday): the fig tree is found dried up (Mark 11:20, p249): numerous things are mentioned as taking place in Jerusalem, culminating in the Olivet prophecy
6. 13th Nisan (daylight, Wednesday): Jesus returns to the Mount of Olives and teaches (Mark 13:34, Matt.24:42 onwards in [Aqu.Ch.158](#), p269-70)
7. 13th Nisan (last part of the day, now Thursday): "two days to the Passover and the Feast" (Mark 14:1, Matt.26:2: p272-3). Jesus is anointed in Bethany in the house of Simon
8. 14th Nisan (daylight, Thursday): the Last Supper is prepared. The first (evening) part of the 14th Nisan has already passed. (Mark 14:12 et al, with [Aqu.160:1](#), below). The feast of the First Day of Unleavened Bread now arrived in the following evening, the start of 15th Nisan.

On the morning of the fifth day of the week, Jesus called His twelve disciples to Him and said, "This is God's day of remembrance, and we will eat the Passover supper all alone. [[Aqu.160:1](#)]"* **Mark 14: 12-16 (with Matt.26: 17-19, Luke 22:7-13):** (12) On the first day of Unleavened Bread**, when they sacrificed the Passover [when the Passover must be killed: Luke 22:7], His disciples [**Judas, the newest (?) member, who had not yet been initiated in the mysteries: GHT 75:4a**] said to Jesus, "Where do you want us to go, that we may prepare for you to eat the Passover?" (13) And He sent two of His disciples [Peter and John: Luke 22:8] [**Peter, James, and John: Aqu.160:2**], saying to them, "Go into the city [**by the Fountain Gate (located near the south-eastern end of the old City of David area of Jerusalem, south of the Temple): Aqu.160:4**], and [to: Matt.26:18] a man carrying a pitcher of water will meet you. Follow him [into the house which he enters: Luke 22:10], (14) and where he enters, say to the householder (**the Aquarian Gospel has him as the same man**), "[This is the first day of Unleavened Bread**]: The Teacher says, "[My time is at hand: I will keep the Passover with you: Matt.] [**"The Lord would have you set apart your: Aqu.160:5**] Where is my guest room where I [He] may eat the Passover with my disciples [the twelve]?" ' (15) He will show you a large upper room furnished and ready: prepare [the Passover: Luke 22:8] for us there [that we may eat it: Luke]." [**Fear not to speak to him: the man whom you will see is Nicodemus, a ruler of the Jews, yet a man of God.**" [Aqu.160:6](#)] (16) The disciples set out and came into the city, and found it [the man: [Aqu.160:7](#)] as He had told them, and [**Nicodemus hastened to his home. The guest room, an upper room, was set apart, and**] they prepared the Passover.

In the afternoon, the Lord and His disciples went up to Jerusalem and found the feast prepared and ready. [[Aqu.160:8](#)]

*But was this limited to the twelve? See the note before John 13:23-30, p279.

**See the comment on Mark 14:12, Matt.26:17, and Luke 22:7 in the long note under the heading to this section on p275 above, as the wording requires caution in interpretation. The First Day of Unleavened Bread did not start until the end of the day when the Passover was prepared,

and was also preceded by the memorial seder around sunset at the end of 14th Nisan. Jesus barred the killing of a real lamb for the Last Supper, His own seder, as He Himself was the Lamb of God. For other Jews, the Paschal lamb was consumed hastily before the partaking of unleavened bread and other food.

THE START OF THE LAST SUPPER: THE DISCIPLES STILL SHOW A CARNAL SIDE

Had the disciples learned nothing during their time with Jesus, from the time He had taught them that he who exalts himself will be abased (Luke 14:11, 18:14; Mark 10:44; Matt.23:12)?

Mark 14:17 (with Matt.26:20, Luke 22:14): When it was evening [the hour came: Luke 22:14] He came and sat at table with the twelve [apostles: Luke]. [and their fellows*: Peter and Jacob (James) (Zebediah) and Thomas and John and Simon and Matthew and Andrew and Nathanael, and James and Thaddaeus and Philip and their companions**]: and there was also Judas Iscariot, who was numbered by men among the twelve, until the time when he should manifest his destiny. They were all clad in garments of white linen, pure and clean, for linen is the righteousness of the saints; and each had the colour of his tribe (see *GHT 17:1-3* after Mark 3:19 in *Aqu.Ch.121* above, p170). But Jesus was clad in His pure white robe, without seam or spot: *GHT 75:1-2*].

*as to the number present at this supper, see the note below after *Aqu.160:31*, p279.

**suggesting other people present besides the twelve. Perhaps the contention mentioned next was occasioned by the twelve considering themselves superior, not so much to those among their own fellows, but more to the others outside their circle.

When the time came to start the feast, the twelve began to strive among themselves, each anxious to secure the honoured seats. [*Aqu.160:9*]

Luke 22: 24-30: (24) Contention arose among them, as to which of them was to be regarded as the greatest*. (25) He said to them, “[My friends, are you consumed with elevating your carnal selves, just as the shadows of this night of darkness are looming? *Aqu.160:10*] The kings of the nations exercise lordship over them, and those having authority over them are called (and call themselves) benefactors. (26) But not so with you; rather, let the greatest among you become as the youngest, and the ruler as the one serving. (27) For who is greater? The one reclining at table, or the one serving? Is it not the one reclining? But I am among you as the one serving. There is no honoured seat at heaven’s feast except for him who in humility takes the lowest seat. [*Aqu.160:11*]

(28) “You are the ones who have continued with me in my trials. (29) I appoint to you, as my Father has appointed to me, a kingdom, (30) that you may eat and drink at my table in my Kingdom. And you will sit on thrones judging the twelve tribes of Israel (repeating what He said to them in *Matt.19:28*).”

*repeating their mindset in *Mark 10:37* and *Matt.20:21*. But would these have been the twelve, or other disciples present with them at the supper? Again, see the 5-line note on p279

JESUS WASHES THE FEET OF HIS DISCIPLES (John 13:1-20)

From this point the account of the life of Jesus prioritises John’s Gospel by virtue of that writer’s standing with his Lord, and the purpose He assigned him. Therefore Mark, Matthew, and Luke follow, as a rule, in the wake of John where any of these three share the same record of events.

Now before the feast of the Passover, when Jesus knew that His hour had come for Him to depart out of this world to the Father: in loving His own who were in the world, He loved them to the end. (2) During supper, when the devil had already put it into the heart of Judas Iscariot, the son

of Simon (Iscariot), to betray Him, (3) knowing that the Father had given all things into His hands, and that He had come from God and was going back to God, (4) He rose from the supper, put aside His clothes, and took a towel and covered Himself with it. (*The Nazarene account in GHT 76:1 has the washing of the disciples' feet after the Paschal supper had ended, and "the lights kindled", but its writer appears oblivious to the unfolding of the stages of this occasion, which was of critical significance.*) (5) Then He poured water into a basin and [bowing down: Aqu.160:12] began to wash the feet of [all twelve of] the disciples, and to wipe them [dry] with the towel He was wearing. He breathed upon them and said, "May these feet walk in righteousness forever." [Aqu.160:13] (6) He came to Simon Peter (*GHT 76:2 renders him anonymous: that this is not an oversight is seen in the note after the passage in Aqu.181:10-15 below, p345*), and [was about to wash his feet, when: Aqu.160:14] Peter said to Him, "Lord, you are washing my feet?" (7) Jesus answered him, "What I am doing you do not understand yet, but afterwards you will know." (8) Peter said, "[My Master, no, you shall not stoop to: Aqu.160:16] You shall never wash my feet." Jesus answered him, "[My friend: Aqu.160:17] If I do not wash you, you have no part with me." (9) Simon Peter said, "[Then O: Aqu.160:18] Lord, not my feet only, but also my hands and my head." (10) Jesus said to him, "He who has bathed [is clean and: Aqu.160:19] does not need to wash, except for his feet, but is completely clean. The feet are truly symbols of the understanding of the man: he who would be clean must, in the streams of life, wash well his understanding every day." [Aqu.160:20] You (disciples) are clean, but not all of you." (11) For He knew who would betray Him: that was why He said, "You are not all clean."

(12) When He had washed their feet and put back on His garments [over-garment of pure white linen without seam or spot: GHT 76:4], and resumed His place, He said to them, "[Hearken to the lesson of the hour: Aqu.160:21]. Do you know what I have done for you? (13) You call me Teacher and Lord [Master: Aqu.160:22] [Lord and Master]: and you say well, for so I am. (14) If I then, your Lord and Teacher [Lord and Master], have [kneeled and] washed your feet, you also ought to [should you not] wash the feet of one another [and thus show your willingness to serve?]. (15) For I have given you an example, that as I have done for you, you also should do. (16) Truly, truly, I tell you, a servant is not greater than his master; nor is he who is sent greater than him who sent him. (17) If you know these things, [thrice: Aqu.160:23] blessed are you if you perform them. (18) I am not speaking of all of you. I know whom I have chosen: but (this is so) that the scripture may be fulfilled: 'The (there is) one eating my bread (who) has lifted up his heel against me.' [Ps.41:9] (19) I am telling you this now, before it takes place, that when it does take place you may believe that I AM (*Gk. ego eimi*). (20) Truly, truly I tell you, he who receives anyone whom I send receives me. And he who receives me receives Him [the Father-Mother: GHT 75:16b] who sent me."

"ONE OF YOU WILL BETRAY ME"

Mark 14: 18-21 (with Matt.26: 21-25; Luke 22: 15-16, 21-23; John 13: 21-22): (18) As they were at the table eating, Jesus said, "[This is an hour when I can truly praise the Name of God, for: Aqu.160:24] [I have earnestly desired to eat this Passover with you before I suffer {pass through the veil} {and to institute the memorial of my oblation for the service and salvation of all: GHT 75:4b}. For I tell you that I will not by any means eat it again until it is fulfilled in the Kingdom of God {our Father-God" Aqu.160:25}: Luke 22:15-16]. Then they sang the Hebrew song of praise that it was the custom of the Jews to sing before the Feast. [Aqu.160:26]

Judas Iscariot said to Him, "Jesus, behold the unleavened bread, the mingled wine, and the oil,

and the herbs, but where is the lamb that Moses commanded? – for Judas had bought a lamb, but Jesus had forbidden that it should be killed. And John spoke in the Spirit, “Behold the Lamb of God! The Good Shepherd who gives His life for the sheep.” Judas was troubled by these words, for he knew he was going to betray Him. But again Judas said, “Jesus, is it not written in the law that a lamb must be slain for the Passover within the gates?” (*The ordinances for observing the Passover are in Exod.12:1-27, Lev.23:4-7, Num.9:1-14, and Deut.16:1-8.*) [GHT 75:6-7]

Jesus answered, “You have walked with me even this short time, yet you ask me this? If I am lifted up on the cross, then indeed shall the lamb be slain, but woe to him by whom the lamb is delivered into the hands of the slayers: better for him if he had not been born.” [GHT 75:8]

Then they began to partake of the supper. As they were eating, [Aqu.160:27] [Jesus was troubled in His spirit, and testified: John 13:21] “Truly, truly, I tell you, one of you will [turn away this night and: Aqu.160:27] betray me [into wicked hands], one (of you) who (are) eating with me.” [The hour is at hand when the Son of Man shall be betrayed into the hands of sinners.” GHT 75:4c]. (19) The disciples [were amazed at what He said, and: Aqu.160:28] began to be [deeply: Matt.26:22] distressed [and to question one another as to who of them might be the one about to do this: Luke 22:23] [looked at one another {in bewilderment}, being perplexed over whom He was speaking: John 13:22], and to say to Him one by one, “It is not I, is it [Lord: Matt.]?” (20) He said to them, “It is one of the twelve*, one (of you) dipping bread [his hand: Matt.26:23] in the dish with me [the hand of him who is my betrayer is with me on the table: Luke 22:21]. (21) [The prophecies cannot fail: Aqu.160:33] For the Son of Man is going away as it is written of Him [as it has been determined: Luke 22:22], but woe to that man by whom the Son of Man is betrayed. It would be good for him if he had not been born.” [Judas, the one who betrayed Him, said, “It is not I, is it, Rabbi? [Lord? Aqu.160:31]” He said to him, “You have said (*Gk. Su eipas*).” Matt.26:25]

*The wording as it stands (*Gk. eis ton dodeka*: “one of the twelve”) would suggest there were more than the twelve present. Otherwise the Greek would surely have read: *eis humon dodeka*: “one of you twelve”. The Nazarene account in GHT 75:1 above, p277 is specific in having a number greater than twelve. Reason itself might dictate the presence of others besides the twelve in such an important memorial supper, and that would include women.

John 13: 23-30: (23) One of His disciples [John: Aqu.160:29], whom Jesus loved, was lying close to the breast of Jesus. (24) So Simon Peter beckoned to him and said, “Tell us who it is He is speaking about.” (25) So falling close again to the breast of Jesus, he [reached out his hand to touch the hand of the Master, and: Aqu.160:30] said to Him, “Lord, who is it?” [“Which one of us is so depraved as to betray his Lord?”] (26) Jesus answered, “It is the one to whom I shall dip this morsel and give it.” Dipping the morsel He gave it to Judas, the son of Simon Iscariot. [“He is the one who has now put his hand with mine into the dish.” They looked, and it was the hand of Judas with the hand of Jesus in the dish: Aqu.160:32]. (27) After the morsel Satan entered into him. Jesus said to him, “What you are going to do, do quickly.” (28) No one at the table (*including Peter and John*) knew the meaning of what He said to him. (29) Some of them thought, since Judas had the money bag, Jesus was telling him, “Buy what we need for the feast”; or that he should give something to the poor. (30) After taking the morsel he immediately [rose up from the table and: Aqu.160:34] went out [: his hour had come]. And it was night.

Now Judas Iscariot went to the house of Caiaphas and said to him, “Behold, He has celebrated the Passover within the gates of this city, with the unleavened bread in place of the lamb. I indeed bought a lamb for the Passover, but He forbade that it should be killed. The man who sold me the lamb is a witness.” Caiaphas rent his clothes and said, “Truly He has done a deed worthy of death, for this is a weighty transgression of the law. What additional witnesses do we need?”

Even now, two robbers have broken into the Temple and stolen the Scroll of the Law, and this is the end of His teaching. Let us tell these things to the people, for they will fear the authority of the law. One who was standing by as Judas left said, "Do you think that they will put Him to death?" Judas answered, "Nay. Jesus will perform some mighty work to deliver Himself out of their hands, as He did in Capernaum (*if Capernaum, then on an occasion different from that in Nazareth, which is detailed in Luke 4:29 at Aqu.86:15-16 above, p106*) when those in the synagogue rose up against Him and brought Him to the brow of the hill there, in order to throw Him down headlong, and He passed safely through their midst (*this occasion must surely be the one which took place in Nazareth*). Surely He will escape them again and proclaim Himself openly, and will set up the Kingdom He speaks about." [GHT 76:27-30]

(If this had come about, what did Judas imagine would have been his place in that Kingdom; his "reward" from his Master for betraying Him?)

"DO THIS AS A MEMORIAL OF ME"

When the supper was done, the Lord, with the eleven, sat for a time in silent thought. [Aqu.160:36]

Mark 14: 22-25 (with Matt.26: 26-29, Luke 22: 17-20): (22) As they were eating (*compare Aqu.160:36*), He took a loaf of bread [*that had not been broken: Aqu.160:37*] and speaking a blessing, broke it, [*took the holy bread and broke it, and He took the fruit of the vine also, and mingled it, and having blessed and hallowed both, and casting a fragment of the bread into the cup, he blessed the holy union: GHT 76:22*] and gave it to the disciples, saying, "Take [eat: Matt.26:26]: this is [*a symbol of*] my body [*even the Substance of the Christ: GHT 76:23*] [*which is given for you {for the salvation of your body and your soul} and bread is a symbol of the bread of life. As I break this loaf, so shall my flesh be broken as a pattern for the sons of men: for men must give their bodies freely in willing sacrifice for other men. As you eat this bread, so shall you eat the bread of life, and never die.*"] Then He gave to each a portion of the bread to eat: Aqu.160:37-39}. Do this as a memorial of me." Likewise the cup after the supper: Luke 22:19-20) (*has Luke reversed the order, Jesus giving the cup before the bread? See his previous verses 17-18 below*). (23) And He took a cup [*of wine: Aqu.160:40*] [*of the fruit of the vine: GHT 76:24*], and when He had given thanks He gave it to them [*and said, "Blood is the life: this is the life-blood of the grape. It is the symbol of the Life of Him who gives His life for men. As you drink this wine, if you drink it in faith, you are drinking the Life of Christ: Aqu.160:40-41*] [*saying, "Drink of it, all of you." Matt.26:27*] [*saying, "Take this, and divide it among yourselves: Luke: 22:17,*] [*Then He partook of the wine, and passed the cup to the disciples: Aqu.160:42a*] and they all drank of it. (24) He said to them, "This is [*a symbol of*] my blood of the new covenant [*even the Living Water of the Christ*], which is poured out for many [*for the forgiveness of sins: Matt.26:28*] [*for the salvation of your body and your soul*]. (25) Truly, I tell you, I shall by no means drink again of the fruit of the vine until that day when I drink it new [*with you: Matt.26:29*] in the Kingdom of God [*my Father's Kingdom: Matt.*] [*until the Kingdom of God has come: Luke 22:18.*"]

The Nazarene Gospel has a passage containing words of Jesus which it places at the point where He takes the bread and the wine:

"This commandment have I given you, that you love one another [quoting John 13:34, 15:12], and all the creatures of the earth. Love is the fulfilling of the Law [Rom.13:10]. Love is of the Lord, and the Lord is Love. Whoever does not love knows not the Lord. Now you are clean through the word which I have spoken to you [John 15:3]. By this shall all men know that you

are my disciples, if you have love for one another [John 13:35]: if you show mercy and love to all creatures, especially those that are weak and oppressed and suffer wrong. For the whole earth is filled with dark places of cruelty, with pain and sorrow, by the selfishness and ignorance of man. I say to you, love your enemies, bless those who curse you [Matt.5:44, Luke 6:27-28] and give them light for their darkness. Let the Spirit of Love dwell within your hearts and abound to all. Again I say to you, love one another and all the creation of God.” When He had finished they said, “Blessed be the Lord.” Then He lifted up His voice, and they joined Him saying, “As the hart pants after the water brook, so does my soul pant after thee, O Lord.” [Ps.42:1]

When they had ended, one of the disciples brought to Him a censer of live coals, and he cast frankincense thereon: this was the frankincense that His mother had given Him on the day of His manifestation (see the Section above, p83: “Jesus Gathers His First Disciples”). And the sweetness of the odour filled the room. Then Jesus placed the platter before Him, and the chalice behind it, and lifting His eyes to heaven, gave thanks for the presence of the Creator in all things, and to all. After that he took in His hands the unleavened bread, and blessed it. He likewise blessed the wine mingled with water, invoking the holy Name, the Sevenfold (*the Elohim*), and calling upon the thrice holy Parent in the highest heavens to send down the Holy Spirit and make the bread to be His body, the Body of the Christ, and the fruit of the vine to be His blood, the Blood of the Christ, for the remission of sins and everlasting life, to all who obey the gospel. Then lifting up the oblation towards the heavens, He said, “The Son of Man is lifted up from the earth, and I shall draw all men unto me. Then the people shall know that I have been sent from God.” [GHT 76:5-10]

He said, “This is the Feast of Life, the great Passover of the Son of Man, the Supper of the Lord. You shall often eat the bread and drink the wine. From henceforth, this bread shall be called Remembrance bread; this wine shall be called Remembrance wine. When you eat this bread and drink this wine, remember me.” [Aqu.160:426-43]

When all had partaken, He said to them, “As often as you assemble together in my Name, make this oblation as a memorial of me, even the Bread of everlasting life and the Wine of eternal salvation, and eat and drink thereof with a pure heart, and you shall receive of the Substance and Life of God who also dwells in me.” And when they had sung a hymn, Jesus stood up in the midst of His apostles, and circling round Him who was their centre, as in a solemn dance, they rejoiced in Him. [GHT 76:25-26a]

JESUS TEACHES THE ELEVEN, PREPARING THEM FOR WHAT IS TO FOLLOW

This is the great subject of John's Chapters 14 to 16. However, the temporal sequence of the stages of the whole passage seems, as ever in the received Gospels, to have been rearranged. Hence the order of these Chapters below (the contributions of Mark, Matthew, and Luke being placed accordingly) is this: John 13:31-38; 14:1-12; (15:16b; 16:23-24;) 14:13-15; 15:1-27; 14:16-18; 16:1-7; 14:19-26; 16:12-19, 8-11, 20-33; 14:27-31.

John 13:31-38: (31) When he (*Judas*) had gone out [to meet with the representatives of the priests and to betray his Lord: Aqu.161:1], Jesus said, “[The hour has come: Aqu.161:2]: Now will the Son of Man be glorified [among His twelve: GHT 75:16a], and in Him God is glorified. (32) If God is glorified in Him, God will both glorify Him in Himself (or *Himself in Him? Gk. auton en autoi*), and glorify Him (*Himself? Gk. auton*) at once. (33) Children, I am with you for a little while longer. [Soon: Aqu.161:3] You will seek me; but as I said to the Jews, so now I am saying to you, [You will not find me, because] Where I am going you cannot come.’ (34) I am giving you a new commandment: that you love one another: as I have loved you, you also love

one another. I love you and give my life for you: so shall you love the world and give your lives to save the world. [Aqu.161:4] (35) By this all men will know that you are my disciples, if you have love for each another." [Love one another as you love yourselves, and then the world will know that you are sons of God, disciples of the Son of Man whom God has glorified: Aqu.161:5].

(36) Simon Peter said to Him, "Lord, where are you going?" Jesus answered, "Where I am going you cannot follow me now; but afterwards you will follow." (37) Peter said to Him, "Lord, why cannot I follow you yet? [Wherever you go, I will go there with you: Aqu.161:6]: I will lay down my life for you ["Lord, I am ready to go with you, both to prison and to death: Luke 22:33]." (38) Jesus answered, "Will you lay down your life for me? [Do not boast of bravery, my friend; you are not strong enough to follow me tonight: Aqu.161:7]. Truly, truly, I tell you, [Simon: GHT 77:3] the cock will not crow [in the morning: Aqu.161:8] [this night] until you have denied me three times." ["The very night of this day, before the cock crows {twice: Mark only }, you will deny {that you know me: Luke } me three times." But he said vehemently, "If it has to be that I die with you, I will not deny you." And they {the disciples: Matt.26:35} all said the same: Mark 14:30-31, Matt.26:34-35, Luke 22:34].

Mark 14: 27-29 (with Matt.26:31-33): NB: the verses in Mark (14:26) and Matthew (26:30) imply that Jesus is now speaking to the eleven from the Mount of Olives and Gethsemane; but the *Aquarian* account has Jesus preaching at length to them when still in the room for the Passover. With Luke, he gives no indication at what point they left for the Mount of Olives, but John aligns with the *Aquarian* in not having them over the Kidron Valley until his Chapter 18. Considering the pace and drama of events in Gethsemane, the activity being confined to a limited span of time, it is only reasonable to concur with John and the *Aquarian Gospel*, and therefore the four whole Chapters 14 to 17 of John (following below) were surely spoken prior to Gethsemane.

[As they went to the Mount of Olives: GHT 77:1 – the *Nazarene* account, oblivious to John, is following the layout in Mark/Matthew commented on above.] (27) Jesus [looked upon the eleven and: Aqu.161:9] said to them, "You will all be estranged (*Gk. skandalisthesesthe*) [from me this night: Matt.26:31]: for it is written, 'I will strike the shepherd, and the sheep [of the flock: Matt.] will be scattered [(adding): and hide away: Aqu.161:10].' [Zech.13:7] (28) But after I am raised up [from the dead, lo, you will come back again, and: Aqu.161:11], I will go before you into Galilee." (29) Peter [Simon: GHT 77:2] said to Him, "Even though they are all estranged (from you) [forsake you: Aqu.161:12] [because of you], I will not be [never be estranged (from you): Matt.26:33]."

Luke 22:31-32: (31) "Simon, Simon [O Simon Peter! Lo, your zeal is greater than your fortitude: Aqu.161:13], behold, Satan demanded to have you, to sift you [in a pan] like wheat (*as he did with Job*), (32) but I have prayed for you that your faith may [shall] not fail. When you have turned back (to me), strengthen [you will be a tower of strength for] your brothers." And all the disciples exclaimed, "There is no power on earth that can force us to forsake you, or force us to deny our Lord." [Aqu.161:14]

"Truly, I tell you, Peter, one of my twelve will deny me three times in his fear and anger, with curses, swearing that he does not know me; and the rest will forsake me for a season. But you (*my disciples*) shall repent and grieve bitterly, because in your heart you love me. You shall be as an altar of twelve hewn stones, and a witness to my Name, and you shall be as the servants of servants, and the keys of the church will I give you, and you shall feed my sheep and my lambs, and you shall be my vice-regents on earth.

"But there shall arise men among those who succeed you, though some will indeed love me even as you, who, being hot-headed and unwise and void of patience, shall curse those whom the Lord has not cursed, and persecute them in their ignorance, because they cannot yet find in them

the fruits they seek (*compare Acts 20:29*). Others, being lovers of themselves, shall make alliances with the kings and rulers of the world, and seek earthly power, riches, and domination, and put to the sword and to death those who seek the Truth and are therefore truly my disciples. In their days, the Son of Man will be crucified afresh and put to open shame (*compare Heb.6:6*), for they will profess to do these things in my Name.” Peter said, “Be it far from you, Jesus.” Jesus answered, “As I shall be nailed to the cross, so also shall my church in those days, for she is my bride, and one with me. But the day shall come when this darkness shall pass away, and the true light shall shine.” [GHT 70:6-11]

In two of the published versions of the text which follows: we have:

“My church shall be filled with light, and they shall give light to all the nations of the earth.” [GHT 70:12]

...or we have (which has never yet been fulfilled):

“There shall be one who sits on my throne, one who shall be a man of Truth and goodness and power, and one who is filled with love and wisdom beyond all others, and he shall rule my church by a fourfold twelve and by seventy two (*sic*) as of old, and he shall teach only that which is true. And my church shall be filled with light, and give light to all nations of the earth, and there shall be one Pontiff (*sic*) sitting on his throne as a king and a priest. My Spirit shall be upon him and his throne shall endure and not be shaken, for it shall be founded on love and truth and equity. Light shall come to it, and go forth from it to all the nations of the earth, and the Truth shall make them free.” [GHT 70:12-14]

John 14: 1-12: [As Jesus sat with His disciples in the Garden of Gethsemane... : GHT 72:1]

(this is patently wrong: the disjointed Nazarene account {its Chapter 71 concerns separate matters} is plainly following Mark and Matthew. But Jesus and the eleven did not arrive in the Garden until later: see the above note against Mark 14:27-29, p282.)

“Do not let your hearts be troubled; you believe in God, believe also in me. (2) In the house of my Father [Parent] [in my Fatherland: Aqu.161:16] are many places (Gk. monai) (to dwell in); (The KJV is enamoured by the word “mansions”; but the humble Greek word it is translated from should disabuse the believer of materialistic bent who, on ruminating idly on his future heavenly reward, salivates over the prospect of stepping into an opulent palatial edifice. Such a cornucopia of indulgent luxury was not exactly part of Jesus’ thinking.)

(if it were) otherwise, I would have told you: because I am going to prepare a place for you. (3) And if I go to prepare a place for you, I will come again and take you to myself, that where I am, you may also be. (4) Where I am going you know, and the way you know [for it is within you] [The way to my Fatherland you do not know at this time: Aqu.161:17]. (5) Thomas said to Him, “Lord, we do not know where you are going: how could we know the way?” (6) Jesus said to him, “I am the Way, and the Truth, and the Life [I manifest the Christ of God: Aqu.161:19] [and whoever lives and believes in me shall never die: GHT 56:106]: no one comes to the Father [Parent: GHT 72:2] except through me [with me through Christ]. (7) If you had known [and comprehended: Aqu.161:20] me, you would have also known my Father [Father-God] [Parent]. From now you do know Him, and you have seen Him.” (8) Philip said to Him, “Lord, show us [reveal further: GHT 72:3] the Father [Parent, that we might know Him more fully], and this will be sufficient for us.” (9) Jesus said to him, “In the length of time I have been with you, have you still not known me, Philip? He who has seen me [the Son: Aqu.161:23] has seen the Father [Parent] [for in the Son the Father has revealed Himself]. How is it you are saying, ‘Show us the Father’? (10) Do you not believe that I am in the Father and the Father is in me? [Lo, I have told you many times that: Aqu.161:24] The words that I say to you [and the works that I do] I do

not speak [or do] from myself [they are not the words and works of man]; but it is the Father [Parent] who dwells in me who [speaks and who Aqu.161:25]: does His works. (11) Believe me that I am [live] in the Father [Parent: GHT 72:4] and the Father [Parent] is [lives] in me; or else believe me because of the works themselves. (12) Truly, truly, I tell you [you faithful men: Aqu.161:26], he who believes in me [and in my Father-God], [and performs] the [words and] works that I [speak and] do, he will [speak and] do [what I have spoken and done] also. [Yea, more: Aqu.161:27]: And greater works than these [I have ever done] will he do, because I am going to my Father [whose works we do, and then I can reach out my hand in service to men].

John 15: 16b: “Whatever you ask the Father [Parent: GHT 73:9b] in my Name [through Christ: Aqu.161:28], He may give to you.

John 16: 23-24: (23) “In that day you will not question me about anything. Truly, truly, I tell you, whatever you ask of the Father [my Parent: GHT 74:9a], He will give it to you [you will receive] in my Name. (24) Until now you have not asked for anything in my Name: ask, and you will receive, that your joy may be complete.

John 14: 13-15: (13) “Whatever you ask [good you ask for my help in: GHT 72:5] in my Name, this I will do, that the Father [Parent] may be glorified in the Son [and Daughter of Man]. (14) If you ask me* anything in my Name, I will do it. (15) [Do you believe the words that I have said? Yes, you believe them, and: Aqu.161:29] If you love me [the Christ and follow me] you will keep my commandments [words] [keep the Law: GHT 72:6a].”

**the small but significant word “me” is present in some MSS, absent in others.*

John 15: 1-27: [Jesus spoke a mystery, saying: GHT 73:1] “I am the true vine, [you are the branches of the vine: Aqu.161:30] and my Father [Parent] is the vinedresser. (2) Every branch in me bearing no fruit [nothing but leaves: Aqu.161:31] (recall Jesus’ message about the fruitless fig tree found displaying a full complement of foliage) He removes [cuts away and casts into the fire to be burned], and every branch that does bear fruit He prunes [purges/grooms], that it may bear more fruit. (3) You are now clean by the word which I have spoken to you. (4) Abide in me, and I [will also abide: GHT 73:2] in you. [and do the works that God, through me, has taught you how to do, and you will bear much fruit, and God will honour you as He has honoured me: Aqu.161:34]. As the branch cannot bear fruit by itself unless it abides in the vine [if separated from the vine: Aqu.161:33], neither can you unless you abide in me [when separated from me]. (5) I am the vine; you are the branches. He who abides in me, and I in him, it is he who bears much fruit, for apart from me you cannot do anything. (6) Unless a man abides in me, he is cast out as a [useless: GHT 73:3] branch and is dried up: and such are gathered up and thrown into the fire and burned up. (7) If you abide in me, and my words abide in you, ask whatever you will and it shall be done for you.

(8) By this my Father [my Parent: GHT 73:7] is glorified, that you bear much fruit, and thus be my disciples. (9) As the Father [my Parent] has loved me, so I have loved you: abide [continue] in my love. (10) If you keep my commandments you will abide in my love, as I have kept my Father’s [my Parent’s] commandments and abide in His love [the Spirit of Love eternally]. (11) I have spoken these things to you that my joy may be in you, and that your joy may be complete. (12) This is my commandment, that you love one another as I have loved you. (13) Greater love has no man than this, that a man lay down his life for his friends.* (14) You are my friends if you do what I command you. (15) I am no longer calling you servants, for the servant does not know what his master is doing. But I have called you friends, because all the things that I have heard from my Father [my Parent: GHT 73:9a] I have made known to you.** (16a) You have not chosen me, but I have chosen you and appointed you that you should go and

bring forth fruit, and that your fruit should endure. (17) This I command you, to love one another [and all creatures of God: GHT 73:10].

(John 15:16b: *this is inserted between 14:12 and 14:13 above, p284: which says that the Father grants the petition; whereas 14:13 says it is the Son who grants the petition. John 15:16b seems to belong more comfortably where placed in Ch.14.*)

(18) "If the world hates you, know that it has hated me before it hates you. (19) If you were of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hates you. (20) Remember the word that I said to you: 'A servant is not greater than his master.' If they have persecuted me, they will persecute you. If they have kept my word, they will also keep yours. (21) But they will do all these things to you because of my Name, for they do not know the One who has sent me. (22) If I had not come and spoken to them, they would not have had sin; but now they have no pretext for their sin. (23) He who hates me also hates my Father. (24) If I had not done the works among them which no other man has done, they would not have had sin; but they have now seen and (yet) have hated both me and my Father. (25) But this is to fulfil the word written in their (own) law: 'They hated me without a cause.' [Ps.35:19, 69:4] (26) But when the Intercessor comes, whom I shall send to you from the Father [my Parent: GHT 73:12], the Spirit of Truth, who proceeds from the Father [Father and the Mother], He will bear witness of me. (27) And you are also witnesses, because you have been with me from the beginning."

*The *Gospel of the Saviour* has Jesus instead saying: "For there is no commandment greater than this, that I should lay down my life for the race of men." [21]

**Compare the *Gospel According to Philip*: "The slave seeks only to be free, but does not hope to acquire the estate of his master. The son, however, is not only a son, but lays claim to the inheritance of his father."

John 14:16-18: (16) "And [now I go my way, but: Aqu.161:35] I will petition the Father [Parent: GHT 72:66], and He will give you another Intercessor (and helper: Gk. *parakleton*), that He may abide with you forever, (17) [Behold, this Intercessor of God, the Holy Spirit: Aqu.161:36] the Spirit of Truth [is one with God, but she* is the One], whom the world cannot receive, because it neither sees Him [Her*] nor knows Him [Her*]. You know Him [Her*, and will know Her*: Aqu.161:37], for He [She*] dwells with you, and will be in you [abide within your soul]. (18) I will not leave you as orphans: I will come to you [in the Christ, who is the Love of God made manifest to men, I will be with you all the way." Aqu.161:38]."

*The deep mystery of the Triune God, yet no mystery: the female aspect of the divine. The Greek for 'spirit', *pneuma*, is no more than the common word for the air we breathe, but honoured by being awarded the assignation to a part of God no less. The word is in the neuter gender. Regarding the objection submitted towards tincturing 'pneuma' with the female gender, those who entertain that objection need to be reminded that it applies equally to the opposite gender. The *Aquarian Gospel* is not wrong (neither are those who apply 'He' instead of 'it'): God is the full sum of both genders, expressing Himself or Herself contingent upon the circumstance. If it were not so, Eve would be the sole creation of God who incorporated an essence having her source outside of "Him"-self, rendering impotent the claim that God is the source of all that is (Rom.11:36, 1Cor.8:6, et al.).

John 16:1-7: "I have said all these things to you to keep you from being offended (Gk. *skandalisthete*) [that you be forewarned: GHT 74:1]. (2) They will put you out of the synagogues. Indeed, the hour is coming when whoever kills you will think he is offering service to God. (3) They will do these things because they have known neither the Father [the Parent] nor

me. (4) I have said these things to you, that when their hour comes, you may remember that I told you. I did not say these things to you from the beginning, because I have been with you. (5) But now I am going to the One [my Parent: GHT 74:2] who sent me, and none of you asks me, 'Where are you going?' "

Now John was deeply grieved that the Master had said (*John 13:33 above*), "I am going away, and where I am going you cannot come." He wept and said, "Lord, I would go with you through every trial and to death." Jesus said, "You shall indeed follow me through trials and through death. But at this time you cannot go where I am going; but later you shall come." [Aqu.162:1-3] (6) "But because I have said these things to you, grief has filled your hearts. [Jesus again spoke to the eleven: "Do not grieve because I am going away: Aqu.162:4]: (7) Nevertheless, I tell you the truth: it is to your advantage that I should go away, for if I do not go away, the Intercessor will by no means come to you; but if I go I will send Him to you."

John 14: 19-26: (19) "In but a short while the world will see me no more, but you will see me. Because I live, you also will live. (20) In that day you will know that I am in my Father [I and my Parent are one, as you and I are one: GHT 72:7b], and you in me, and I in you. (21) He who has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father [my Parent: GHT 72:8], and I will love him and manifest myself to him." (22) Judas – not Iscariot – said to Him, "Lord, how is it that you will manifest yourself to us, and not to the world?" (23) Jesus answered him, "If anyone loves me he will keep my word [and the Holy Spirit will come to him: GHT 72:9], and my Father will love him, and we will come to him and stay with him. (24) He who does not love me does not keep my words. The word that you hear is not mine but that of the Father who sent me. (25) I have spoken these things to you while still with you. (26) But the Intercessor [who is my Mother, Holy Wisdom: GHT 72:10], the Holy Spirit, whom the Father will send in my Name, [shall come in power, and She*: Aqu.162:5] will teach you all things [more upon more], and recall to you all that I have said to you."

**see the note above, p285 under John 14:16-18.*

John 16:12-19: (12) "I have yet many things to say to you, but you cannot bear them now. ["There is a multitude of things that are yet to be said. These are things that this Age cannot receive, because it cannot comprehend: Aqu.162:6]. (13) But when that One comes, the Spirit of Truth, He [She*: GHT 74:5] will guide you into all truth; for He [She*] will not speak from Himself [Herself*], but what things He [She*] hears He [She*] will speak, and He [the Same] will declare to you the things that are to come [and shall fulfil my words]. [But lo, I tell you, before the great day of the Lord comes, the Holy Spirit will make known all mysteries: the mysteries of the soul, of life, of death, of immortality; the oneness of a man with every other man and with his God. Then will the world be led to truth, and man will be truth. [Aqu.162:7-9] (14) He [She*] will glorify me, for He [the Same] will take from what is mine and declare it to you. (15) All that the Father has is mine: therefore I said that He [She*] will take from what is mine and declare it to you.

(16) "A little while and you will see me no more; and again, a little while and you will see me, because I go to the Father [Parent: GHT 74:6]." (17) So some of His disciples said to one another, "What is this that He is saying to us, 'A little while and you will see me no more'; and again, 'A little while and you will see me'? and 'Because I go to the Father [Parent] '?" (18) They said, "What does He mean by 'A little while'? We do not know what He means." (19) Jesus knew that they wanted to question Him, and said to them, "Are you are asking yourselves what I meant by saying, 'A little while and you will not see me, and again, a little while and you will

see me.?’

**see the note above, p285 under John 14:16-18.*

John 16:8-11: (8) “When He [She*: Aqu.162:10] has come [the Intercessor, She*] He will convince the world of sin and [of the truth that I speak], of righteousness and of judgment [of the rightness of the judgment of the just]: (9) of sin because they do not believe in me; (10) of righteousness because I am going to the [my: GHT 74:4] Father and you will see me no more; (11) of judgment because the ruler [prince] of this world has been judged. [then the prince of carnal life will be cast out. When the Intercessor comes I need not intercede for you myself: for you will stand approved, and God will know you then as He knows me: Aqu.162:10-11].

**see the note above, p285 under John 14:16-18.*

John 16: 20-33: (20) “Truly, truly, I tell you, [“The hour has come when: Aqu.162:12] you will weep and lament, but the world [wicked] will rejoice [because I have gone away]: you will be full of grief, but your grief will change into joy. (21) When a woman is giving birth she has pain, because her hour has come. But when she brings forth the child she no longer remembers her anguish, for joy that a child (Gk. *anthropos*) [soul: GHT 74:8] is born into the world. (22) So you are indeed having grief at this time, but I will see you [will come] again and your hearts will rejoice [as one who welcomes a brother back from the dead: Aqu.162:13], and there will be no one to take your joy from you.

(John 16:23-24: this is inserted between 14:12 and 14:13 above, p284: it appears to be a reiteration on the part of John to emphasise the propriety of taking our requests to God, and is thus an echo of John 14:13 and 15:16b.)

(25) “I have said these things to you in allegories; the hour is coming when I shall no longer speak to you in allegories [a mystery: GHT 74:9b], but tell you plainly [about the greater things] of the Father [Parent]. (26) In that day you (yourselves) will ask in my Name [ask remembering me: GHT 74:10]. I am not saying to you that I shall petition the Father [my Parent] for you. (27) For the Father [Parent in Truth] Himself loves [cares for] you [already], because you have loved me and have believed that I have come forth from the Father. (28) I came forth from the Father and have come into the world. Again I am leaving this world and going to the Father.” (29) His disciples said, “Ah, now you are speaking plainly, not in figures [a mystery: GHT 74:11] [“Our Lord, do not speak any more in proverbs: speak to us plainly. What is the meaning of your words, ‘I am going away, but I will come again?’” [Aqu.162:14-15]. (30a) Now we know that [you are wise and: v14] you know all things, and have no need for anyone to question you. (30b) By this we believe that you have come forth from God.” (31) Jesus answered them, “Do you now believe? (32) Lo, the hour is coming, indeed it has come, when you will be scattered, each one to his own, [every man will be afraid and will flee to save his life: Aqu.162:16-17], and you will leave me alone. Yet I am not alone, for the Father [Father-God: Aqu.162:17] is with me [all the way. Wicked men will take me to the judgment seat of wicked men. And in the presence of multitudes of men I will give up my life, which is a pattern for the sons of men. But I will rise again and come to you: Aqu.162:17-19]. (33) I have said these things to you, that in me you may have peace [be established in the faith when these things shall come to pass: Aqu.162:20]. In the world you will have distress [endure the abuse and blows of men, and follow in the thorny path I am treading: Aqu.162:21]; but be of good cheer: I have overcome the world [and you shall overcome the world.” Aqu.162:22].

John 14:27-31: (27) “Peace I am leaving with you: my peace I am giving to you. I am not giving (it) to you as the world would give (it). Do not let not your hearts become troubled, nor be afraid. (28) You have heard me say to you, ‘I am going away, and I will come (return) to you.’ If you loved me you would have rejoiced that I am going to the Father [Parent: GHT 72:11], for

the Father is greater than I. (29) And now I have told you before it comes to pass, so that when it comes to pass you may believe. (30) I will no longer talk much with you, for the ruler [prince: KJV, GHT 72:12] of this world is coming (*the KJV has 'prince' for the Gk. "archon", but 'ruler' for the same word in the parallel John 16:11*). He has no power over me (*Gk. nothing in me*). (31) But that the world may know that I love the Father [Parent: GHT 72:13], I do [to the end] as the Father [Parent] has commanded me.

"Rise, let us go hence." (the Nazarene account places this at the end of John 16:33 above, plainly accepting the order of John's Chapters 14 to 16 in the received Gospels, yet removing it from the end of 14:31, which appears to be the correct place for it)

(At this point Jesus and the eleven left the Passover room, but did not leave the city and go east across the Kidron Valley to the Mount of Olives and Gethsemane until Chapter 18.)

JESUS PRAYS TO HIS FATHER FOR THOSE WHO BELIEVE IN HIM (John Chapter 17)

These words Jesus spoke, and lifting His eyes to heaven He said:

"Father [My Father-God: Aqu.162:23] [Abba-Amma: GHT 76:11], the hour has come: glorify thy Son that the Son may glorify [may be glorified in] thee, (2) as thou hast given Him power over all flesh, that He may give eternal life to all whom thou hast given Him. (3) And this is eternal life, that they know thee, the only true God, and Jesus Christ whom thou hast sent. (4) I have glorified thee on the earth, having accomplished the work which thou gavest me to do. (5) And now Father, glorify thou me with thine own self with the glory which I had with thee before the world came to be.

"The Son of Man must now be lifted from the earth: and may He falter not, that all the world may know the power of sacrifice. For as I give my life for men, lo, men must give their lives for other men. I came to do thy will, O God, and in the sacred Name the Christ is glorified, that men may see the Christ as life, as light, as love, as truth. [Aqu.162:24-27]

"Yea, thou hast glorified me, Thou hast filled my heart with fire, Thou hast set lamps on my right hand and on my left, so that no part of my being shouldst be without light. Thy Love shineth on my right hand, and thy Wisdom on my left. Thy Love, Wisdom, and Power are manifest in me. [GHT 76:12]

(6) "I have manifested thy Name to [I praise thy Name because of: Aqu.162:28] the men whom thou gavest me out of this world. Thine they were, and thou gavest them to me, and they have kept thy word [have honoured thee, and they will honour thee]. (7) Now they know that everything that thou hast given me is from thee: (8) for I have given them the words which thou gavest me, and they have received them, and know in truth that I have come forth from thee. And they believe that thou hast sent me. (9) I am praying on their behalf; I am not praying on behalf of this world, but for those whom thou hast given me, because they are thine. (10) All things that are mine are thine, and all things that are thine are mine, and I am glorified in them. (11) And now I am to be no more in this world. But they are in this world, and I am coming to thee. Holy Father [Holy One: GHT 76:13], keep them in thy Name [the twelve (*sic: not the eleven*) and their fellow believers], which thou hast given me that they may be one, as we (are one) [I am one with thee]. (12) While I have been with them in this world I have kept them in my Name which thou hast given me; and I have guarded them, and none of them is lost to perdition (*Gk. apoleta*) [and none is gone away: Aqu.162:29] but the [blinded] son of perdition (*apoleias*) [of carnal life, who hath gone forth to sell his Lord], that the scripture be fulfilled. [for he who has gone out from us was not one of us. Nevertheless, I pray for him that he may be restored]. O God [Father-Mother], forgive this man, because he does not know what he is doing. [Aqu.162:30, GHT]

(Would that this plea from the heart of the Lord had been favoured by the canonisers with inclusion here into the received Gospel of John!)

(13) "But now [O God: Aqu.162:31] I am coming to thee [: I am no longer to reside in mortal life]. I speak these things in the world, that they may have my joy fulfilled in themselves. Keep thou these men to whom I have made known thy wisdom and thy love. As they believe in me, and in the words I speak, may all the world believe in them and in the words they themselves speak. [Aqu.162:31-32] (14) I have given them thy word; and this world has hated them because they are not of this world, as I am not of this world. (15) I am not praying that thou shouldst take them out of the world, but that thou shouldst keep them from the evil (one) [evil of this world, and be guarded from subjection to temptations that are too great for them to bear: Aqu.162:34] [while yet in the world: GHT 76:15]. (16) They are not [once were: Aqu.162:35] of this world [but are of this world no longer], even as I am not of this world. (17) Sanctify them in the truth: thy word is truth. (18) As thou didst send me into this world, so I have sent them into this world. [and I pray that thou wouldst honour them as thou hast honoured me: Aqu.162:33]. (19) [Thy word is truth, O God, and by thy word: Aqu.162:36] And I sanctify myself on their behalf, that they also may be sanctified in truth.

(20) "I am not praying on behalf of these only [O God: Aqu.162:37], but also on behalf of [all] those who [will] believe in me [be added to their number, and for the seventy two (sic) also whom I sent forth: GHT 76:16] through their word [and who will accept the Christ because of what they do and say], (21) that all may be one [in thee]: even as thou, Father, art in [one with: Aqu.162:38] me, and I in [am one with] thee: that they also may be in [one with] us, so that [all: Aqu.162:39] the world may believe [know] that thou hast sent me [forth to do thy will, and that thou lovest them as thou hast always loved me]. (22) And the glory which thou hast given me I have given to them, that they may be one as we are one, (23) I in them and thou in me, that they be made perfect in one, that this world may know that thou hast sent me and hast loved them, as thou hast loved me. (24) Father [Holy Parent: GHT 76:17], I desire that where I am, those also, whom thou hast given me [yea, all who live], may be there with me, to behold [partake of] my glory which thou hast given me: because thou hast loved me from before the foundation of the world. (25) O righteous Father, this world has not known thee [in thy righteousness: GHT 76:18], but I know thee; and these know that thou hast sent me. (26) I have made known to them thy Name, and I will make it known, that the love with which thou hast loved me may be in them, and I in them [and that from them it may abound, even to all thy creatures: GHT 76:19]."

When Jesus had thus prayed, they sung the Jewish song of praise, and then arose and went their way. [Aqu.162:40] These words being concluded, all the disciples lifted up their voices with Him, and prayed as He had taught them: "Our Father-Mother who art above and within, let thy Name be hallowed, in Wisdom, Love, and Equity. Let thy Kingdom come, let thy will be done, on the earth, as it is done in the highest heavens. Give us each day the sustenance we need, and the fruit of the living vine. Forgive us our sins, as we forgive the sins of those who sin against us. Show thy goodness to us, that we may show the same to others. Do not abandon us to temptation, but in the hour of trial deliver us from evil. For the Kingdom is thine, the power is thine, and the glory is thine, from the Ages unto the Ages. Amen." (GHT 76:19-21)

JESUS IS WARNED BY PONTIUS PILATUS WHO OFFERS TO GUARD HIS LIFE

(Aquarian 163: 1-24) As Jesus and the eleven went out, a Roman guard approached and said, "All hail! Is one of you the man from Galilee?" (2) Peter said, "We are all from Galilee. Whom

do you seek?" (3) The guard replied, "I am seeking for Jesus, who is called the Christ." (4) Jesus answered, "I am here." (5) The guard spoke out explaining, "I have not come in any official way. I bear you a message from the Governor. (6) Jerusalem is alive with vengeful Jews who are swearing they will take your life. Pilatus would confer with you, and he would have you come to him without delay." (7) Jesus said to Peter and the others, "Go to the valley, and by the Kidron (*the Kidron is the valley separating the east side of Jerusalem and its Temple from the Mount of Olives, and a brook flowed through it.*) wait there for me. I am going alone to see the Governor." (8) And Jesus went up with the guard.

When He reached the palace Pilatus met Him at the gate and said, (9) "Young man, I have a word to say that may be well for you. I have observed your works and heard your words for three (*N.B.*) years and more. (10) I have often stood in your defence when your own countrymen would fain have stoned you as a criminal. (11) But now, the priests, the scribes, and the Pharisees have stirred up the common people to a frenzied height of rabid wantonness and cruelty, and they intend to take your life. (12) They say it is because you have sworn to tear down their Temple; to change the laws that Moses gave them; to exile Pharisee and priest; and to seat yourself on a throne. (13) And they aver that you are fully in league with Rome. (14) At this moment a horde of madmen is swarming the streets everywhere in Jerusalem, all intent on shedding your blood. (15) There is no safety for you except in flight. Do not wait even for the morning sun. You know the way to reach the border of this cursed land. (16) I have a small contingent of guards, well horsed and armed, and they will take you out beyond the reach of harm. (17) You must not stay here, young man; you must arise and go."

(18) Jesus said, "A noble prince has Caesar in his Pontius Pilatus. From the point of carnal man, your words are seasoned with the salt of the wise man. But from the point of the Christ your words are, in truth, folly. (19) The coward flees when danger looms. He who has come to seek and save those who are lost must give his life in willing sacrifice for those he has come to seek and save. (20) Before the Passover Seder has been consumed, lo, all this nation will be cursed by the shedding of the blood of the innocent. Even now, the murderers are at the door." (21) Pilatus said, "It shall not be: the sword of Rome will be unsheathed to save your life." (22) Jesus said, "Nay, noble Pilatus, nay. There are no armies huge enough in the whole world to save my life." (23) And Jesus bade the Governor farewell and went His way. But Pilatus sent a double guard with Him lest He should fall into the hands of those poised with an itching sword to take His life. (24) But in a sudden moment Jesus disappeared. The guards saw Him no more, and in a short while He reached the brook of Kidron where the eleven were waiting.

JESUS LEAVES JERUSALEM FOR GETHSEMANE: HE ADDRESSES PETER, JAMES, AND JOHN, AND PRAYS FOR FORTITUDE

Mark 14: 26 (with Matt.26:30): Having sung a hymn they went out to the Mount of Olives.

Luke 22:39: He came out, and went, as His custom had been, to the Mount of Olives, and the disciples followed Him.

John 18:1: Having spoken these words Jesus went forth with His disciples across the [**brook: GHT 77:4**] Kidron, which was flowing rapidly, to where there was a garden [**called Gethsemane**], which He and His disciples entered.

Aqu.163:25-27: Now just beyond the brook was an orchard, and a home where one Massalian (*he was mentioned in Aqu.139:28 above*) lived, a place Jesus had often visited. Massalian was His friend, and he believed that Jesus was the Christ that Jewish prophets said long ago would

come. Now, in the orchard was a sacred knoll: Massalian called the place Gethsemane. (Gethsemane was, and still is, located on the western slope of the Mount of Olives overlooking the Kidron valley, a short distance north of the Temple: see map p263.)

Mark 14:32-42 (with Matt.26:36-46, Luke 22: 40-46): (32) They went to a plot of land called Gethsemane [the night was dark, but in the orchard it was doubly dark: Aqu.163:28], and [upon coming to the place: Luke 22:40] He said to [eight of] His disciples, “[Pray that you may not fall into temptation: Luke]: Sit here [by the brook] while I [go a short distance away and: Matt.26:36] pray.”

(33a) He took with Him Peter and James and John [Peter and the two sons of Zebediah: Matt.26:37] [to Gethsemane to pray. They sat beneath an olive tree, and Jesus opened up the mysteries of life to them: He said: “The Spirit of eternity is the One unmanifest: this is God the Father, God the Mother, God the Son in One. Now in the life of manifests the One became the three*: God the Father is the God of Might, God the Mother is omniscient God, and God the Son is Love. And God the Father is the power of heaven and earth, God the Mother is the Holy Spirit, the thought of heaven and earth, and God the Son, the only son, is Christ, and Christ is love. I came to manifest this love to men.

“As man I have been subject to all the trials and temptations of the human race. But I have overcome the flesh, with all its passions and appetites. **What I have done, all men can do.** And I am now about to demonstrate the power of man to conquer death: for every man is God made flesh. I will lay down my life, and I will take it up again, that you may know the mysteries of life, death, and the resurrection of the dead. I will lay down in my flesh, but I will rise in spirit form with power to manifest myself so that mortal eyes can see. In three days I will show forth the all of life, the all of death, and the meaning of the resurrection of the dead. **What I am doing, all men can do.**

“You my three, who are the inner circle of the ekklesia (Greek: the body of believers who are called out from the world and consecrated to God – Levi has resorted to the familiar Old English word ‘church’) of Christ, will show to men the attributes of all the Gods of the Triune God: **Peter** shall make known the **Power of God**, and **James** shall show the **Thought of God**, and **John** shall demonstrate the **Love of God**.** Do not be afraid of men, for you have been sent forth to perform the mighty works of God the Father, God the Mother, God the Son. No power of carnal life is able to destroy your lives until your work is completed. The time has come for me to leave you, for I will now go out into the darkness all alone and talk with God.” [Aqu.163:29-46]

*Had a record of this final impartation of deep knowledge from the lips of Jesus, or a similar treatise (there were such) been allowed into the canon of documents forming the New Testament, the fraught history of the centuries-long religious wars of Christendom might have been exempted from the taint caused by the sacrifice of the lives of countless believers by fellow-believers on the altar of presumptuous interpretations of the Triune God. Is God a Trinity of Gods or is He the One God? “He is a trinity, therefore you who hold a different opinion shall die ! ” “He is one indivisible God, therefore you shall die who hold a different belief ! ” “God is Father, not Father-Mother, therefore you shall die who speak such a heresy ! ”

** Compare **Aqu.179:12-20** below, p340 regarding the special focus on the ministries which Jesus assigned these three foremost of His disciples (their names picked out in bold).

(33b) and He began to suffer profound dread (Gk. *ekthambeisthai*) and distress. (34) He said to them, “My soul is sorrowing deeply, even unto death. Remain here [I am leaving you here: Aqu.163:47] and be awake and alert [with me].” (35) Going a little further [about a stone’s throw: Luke 22:41] [three hundred cubits towards the east: Aqu.163:48] (around 150 yards/metres – a cubit was the length of one’s forearm, including the hand), He fell on the ground

[on His face: Matt.26:39] [knelt down: Luke] and prayed that, if it were possible, the hour might pass from Him. (36) He cried, “[My God! My God! Is there a way for me to escape the horrors of the coming hours? My human flesh shrinks back in abhorrence: Aqu.163:49]. Abba, Father [O my Father-Mother: GHT 77:6], all things are possible to thee: [if it be possible: Matt.] remove this cup from me*; nevertheless, [my soul is firm: therefore] not what I will, but what thou [O God] wilt.” [And there appeared to Him an angel from heaven, strengthening Him. Being in agony He prayed the more earnestly: [the strain upon His human frame was extreme: His veins burst asunder and His brow was bathed in blood: Aqu.163:50]: His sweat became as drops of blood falling to the ground: Luke 22:43-44].

**In the Gospel of the Saviour, Jesus petitions His Father thus three times with these words, but in spirit at His throne [GS 48, 55, 59].*

(37) [Rising up from prayer: Luke 22.45] He came [to His disciples: Matt.26:40] [to the three: Aqu.163:51] and found them sleeping [for sorrow: Luke], and He said to Peter, “Simon [O Simon! Simon! Aqu.163:52], are you sleeping? Could you not stay awake [with me: Matt., Aqu.] one hour? (38) Be vigilant and pray lest you fall into temptation [that your temptations be not too great for you to bear]. The spirit is indeed eager, but the flesh is weak.” (39) Again [for the second time: Matt.26:42] He went away and prayed, saying the same words [“My Father, if this {cup: GHT 77:9} cannot pass unless I drink it, thy will be done.” Matt.] [“O Father God! If I must drink this bitter cup, give me the strength of body as I have the strength of soul; but not my will, but thine be done.” Aqu.163:54] (40) Again He came and found them sleeping, for their eyes were heavy; and they did not know how to answer Him. He wakened them and said to James, “Have you slept while your Master has been wrestling with the greatest foe of men? Could you not watch with me one single hour?” [Aqu.163:55-56] [Leaving them He went away and prayed for the third time, saying the same words: Matt.26:44] [“O God, I yield myself to thee. Thy will be done.” Aqu.163:57] [“O my Father-Mother, not my will but Thine be done, on earth as it is in the highest heavens.” GHT 77:12]. (41) He came a third time [to the three, and still they slept. He said to John: Aqu.163:58] and said to them [the disciples: Matt.26:45], “Are you still sleeping and taking rest? [“With all the love you have for me, could you not watch with me a single hour? Aqu.163:59] [“Sleep now and take your rest: GHT 77:13]. It is enough: the hour has come. The Son of Man is betrayed into the hands of sinners.”

When they went back to the Kidron brook, lo, the eight disciples were also asleep, and Jesus said: [Aqu.163:61] (42) “Rise up: let us be going. Behold, the one who betrays me [the Son of Man] has come.”

JESUS IS BETRAYED AND APPREHENDED

All four Gospels pay attention to the arrest of Jesus in Gethsemane, but their temporal sequence is, as ever throughout their accounts, jumbled, the full import of the event being yielded up only when this is corrected. Hence: John 18:12 comes between 2-9 and 10-11; Mark 14:47 comes between 43-49 and 50-52; Matt.26:51-54 comes between 56a and 56b; and Luke 22:52-53 comes between 47-48 and 49-51.

John 18: 2-9 (with Mark 14: 43-45, Matt.26: 47-50a, Luke 22: 47-48): (2) Judas, the one who betrayed Him, also knew the place, for Jesus often assembled there with His disciples. (3) So, procuring a cohort of men and officers from the chief priests [and the elders of the people: Matt.26:47] and the Pharisees [from the chief priests and the scribes and the elders: Mark 14:43], [Immediately, while Jesus was still speaking: Mark, Matt., Luke] Judas [one of the twelve: Mark, Matt., Luke] came there [leading them: Luke 22:47] with lanterns and torches and weapons

[swords and clubs: Mark, Matt.]. [Jesus said, "Behold the agents of the evil one! And Judas leads the way." The disciples said, "Lord, let us flee to save our lives." But Jesus said, "Why should we flee to save our lives when this is the fulfilment of the words of prophets and seers?" Aqu.164:2-4] (4) Then Jesus, knowing all that was to befall Him, went forward [alone: Aqu.164:5] and said to them, "[Why are you hear, you men?] Whom do you seek?" (5) They answered Him, "[We seek the man from Galilee. We seek: Aqu.164:6] Jesus the Nazarene [the one who calls Himself the Christ]." Jesus said to them, "I AM (*Gk. ego eimi*)." Judas, the one betraying Him, was standing with them. (6) When He said to them, "I AM", they fell back and dropped to the ground.* [... "I AM", and then He raised His hands, and with a potent thought He brought the ethers to the state of light, and the whole orchard was aglow with light. The frenzied men were driven back, and many of them fled, not stopping until they reached Jerusalem. Others fell on their faces on the ground. The most brazen of them, those with the hardest hearts, stayed where they were, and when the light faded [and when they rose to their feet: GHT 78:3], the Lord: Aqu.164:7-10] (7) Again He asked them, "Whom do you seek?" They [Ananias: Aqu.164:11] said, "[We seek the man from Galilee. We seek] Jesus the Nazarene [He who calls Himself the Christ]." (8) Jesus answered, "I told you [once before; but now I tell you again: Aqu.164:12] that I AM. (*The Nazarene account at this point describes a repeat of the effect of Jesus' Word of power "I AM" on the crowd of people, thus having them ask Him, and Him answer them, a third time.*) Therefore if it is I you seek, let these men go [their way]." (9) This was to fulfil the word which He had said, "Of those whom thou hast given me I have lost not one." [John 17:12]

* "I AM", not "I am He". Jesus is recorded repeatedly in the Gospels attributing to Himself this divine appellation, identifying to people who He was, leaving those knowledgeable in the scriptures bereft of any doubt as to His claim to be one with the God of Exod.3:14. When Jesus told the Pharisees and other religious luminaries in John 8:58 (see in *Aqu.Ch.135* above, p207) that "Before Abraham was, I AM", they knew full well it was not a lesson in time travel that He was giving them. But knowledge of the significance of the I AM was not a necessary factor in experiencing the power of the Word: the vulgar horde in the Garden were not forced to the ground because of an inordinate draught of air or because they had collectively tripped up and lost their balance.

[Now the betrayer had given them a sign**, saying, "The one I shall kiss is the man: seize Him and lead Him away securely." As soon as he came, he went up to Him and said, "{Hail! Matt.}, Rabbi" (he did not use the deferential title *Rabboni*) ["Hail! Master": GHT 78:5], and kissed Him repeatedly: Mark 14:44-45, Matt.26:48-49.] [Judas stood next to Ananias, but in a moment he had gone and come up behind the Lord and said, "My Lord", then he kissed Him as a sign that He was Jesus whom they sought: Aqu.164:13.] [Jesus said to him, "Friend, what reason are you here?" {"Judas, is it with a kiss that you betray the Son of Man? Luke 22:48}" Matt.26:50a.] ["Have you, Iscariot, come to betray your Master this way – with a kiss? This thing needs to be done; but woe to him who is the one to betray his Lord. Your carnal greed has seared your conscience, and you do not know what you are doing. But in only a short while your conscience will assert itself. Lo, in remorse you will take your own life, and thus bring to an end the span of your sojourn on earth." Then the eleven came up and laid hold of Judas, and were about to do him harm. But Jesus said, "You must not harm this man: you have no right to judge him. His conscience is his judge, and it will impel him towards a sentence which will oblige him to execute himself." Aqu.164:14-18.]

**It took a kiss for the crowd to learn which among the group was Jesus. This was despite the effect of the power demonstrated by His use of the divine Name. If our Lord had resembled the familiar depictions of a tall, muscular, white Caucasian with long hair and blue eyes, any

physical gesture to single Him out would have been redundant. Such portrayals of what artists have long thought Christ looked like do not sit at all well with Isa.53:2: "He had no form nor comeliness that we should admire Him; and no beauty that we should desire Him."

According to Steiner, there was a further reason necessitating the kiss: in the course of the time together of Jesus and His disciples during His ministry, the presence of the Christ Spirit in Him and around the disciples had, during their years together, rendered their appearance such that the eyes of observers became impotent to distinguish which was Jesus and which was a disciple; even to the extent also that it often became impossible in the same way to discern who among the thirteen was addressing them [The Fifth Gospel pp158-161].

John 18: 12 (with Mark 14:46, Matt.26:50b): So the cohort and their commander, and the officers of the Jews, [came up and: Matt.] [Then the mob, led on by Malchus, the servant of Caiaphas: Aqu.164:19] laid hold of Jesus and bound Him [was binding Him with chains].

Matt.26: 55-56a (with Mark 14: 48-49, Luke 22: 52-53): (55) Jesus said to the crowd of people [to the chief priests and officials of the Temple and elders who had come out to Him: Luke 22:52], "[Why have you come in the dead of night: Aqu.164:20] Have you come out as you would against a robber [thief: GHT 78:6], to arrest me with swords and clubs [in this sacred place?]? Day after day I was with you teaching in the Temple, and you did not take hold of me. [Have I not spoken in the public places of Jerusalem? Have I not healed your sick, and opened your blinded eyes, and made your lame to walk and your deaf to hear? You could have found me at any time. And now you try to fetter me with chains: what are these chains but links of reeds." He raised His hands and the chains snapped and fell to the ground: Aqu.164:21-22]. [But this is your hour, and {for} the power of darkness {is within you}." Luke 22:53]. (56a) But all this has taken place that the scriptures of the prophets might be fulfilled."

John 18: 10-11 (with Mark 14:47, Matt.26:51-54, Luke 22:49-51): [Those around Him, seeing what would follow, said, "Lord, shall we strike out with our swords?" Luke 22:49] Malchus was expecting the Lord to flee to save His life, and with a club would fain have struck Him in the face: Aqu.164:23]. (10) Then Simon Peter [one of those standing by: Mark 14:47] [one of those with Jesus: Matt.26:51], having a sword, [stretched out his hand and: Matt.] drew it and [rushed up and: Aqu.164:24] struck the servant of the high priest, and cut off his right ear. The name of the servant was Malchus. (11) Jesus said to Peter, "[Stay! Peter, stay! Aqu.164:25] ["No more of this! Luke 22:51a] Put your sword into its sheath [: you have not been called to fight with swords and clubs]; [for all who take the sword will perish by the sword: Matt.26:52]. Shall I not drink the cup which the Father has given me?" [I do not need protection from the sons of men: Aqu.164:26]. [Do you think that I cannot [even now: GHT 78:9] appeal to my Father [my Parent], and He will at once send me [a legion, yea] more than twelve legions of angels [to come and stand in my defence]? But how then should the scriptures be fulfilled, that it must be so?" Matt.26:53-54] [Then He said to Malchus, "Man, I would not have you harmed." Aqu.164:27.] [And He touched the ear (of Malchus) and healed him: Luke 22:51b.]

Then Jesus said, "You have no need to fear that I will tear myself away from you and flee to save my life. Indeed, I have no wish to save my life. Do with me as you see fit." [Aqu.164:28]

Matt.26: 56b (with Mark 14:50): The mob then rushed up to seize the eleven, intent on taking them back to stand trial as the accessories of Jesus in His crimes. [Aqu.164:29] And they all [all the disciples: Matt.] forsook Him and fled. [But the disciples, every one of them, deserted Jesus and fled to save their lives. Aqu.164:30.]

Mark 14: 51-52: (51) A certain young man (*John: see below*) accompanied Him, with a linen cloth about his (otherwise) bare body: and they seized him.

His single garment seems to have been the attire of all the eleven, given the veracity of the important Nazarene account in GHT 75:1-2 (see p277 before Aqu.160:9 above). This quite properly gives a description of what would have been the essential preparation of Jesus for His disciples when inviting them to take part in the last sacred Passover memorial. This preparation underlines the gravity of approaching matters concerning the Holiness of God, and it was the second time Jesus had His disciples clad accordingly. He had seen to this when appointing those who were chosen to be His disciples, His prophets, His evangelists, and His teachers: see GHT 17:4-5 above, p170. Their attire foreshadows that of the Bride of the Lamb in Rev.19:8, whose "fine linen is the righteous deeds of the saints." The Gk. for this garment is 'sindon', which yields a ready mnemonic: "done with sin".

(52) But he left the linen cloth and ran away naked. [John was the last to flee: the mob laid hold of him, tearing his garment to shreds (*Levi has garments*), and he escaped in his nakedness. Massalian saw him, took him to his home, and gave him new clothes. Then he followed after those who led away his Lord. And Peter was ashamed of his weak cowardice, and when he was again himself, he joined John and they followed close behind the mob as they came into Jerusalem: Aqu.164:31-33.]

JESUS IS TAKEN TO THE HOUSE OF CAIAPHAS THE HIGH PRIEST, AND PETER'S FIRST DENIAL

It is now the midnight hours of Thursday/Friday, the 15th Nisan having commenced at sunset, and the commencement of the First Day of Unleavened Bread.

John 18: 13-18 (with Mark 14:53-54, Matt.26: 57-58, Luke 22: 54-55): (13) [Having arrested Him: Luke 22:54] First they led Him [Jesus to the high priest: Mark 14:53] to [the house of the high priest: Luke] [to Caiaphas, the high priest, where {all the chief priests: Mark}, the scribes and the elders were assembled: Matt.26:57]. [*Caiaphas was the high priest of the Jews: the mob led Jesus to his palace hall: Aqu.165:1*] [*Those who laid hands on Jesus led Him away to Caiaphas, but they first brought Him to: GHT 78:106*] Annas, for he was the father-in-law of Caiaphas who was high priest that year (*during his actual tenure in the Sanhedrin 18-36AD*).

Annas himself had been the high priest in 6-15AD: though he had been officially deposed, he remained highly influential. That said, there is confusion here. Only John identifies the high priest who received Jesus from those who had arrested Him as Annas, reiterating that idea in 18:19 and 18:24 ("the high priest sent Jesus to the high priest"): Luke had also profiled both Annas and Caiaphas in 3:2 as joint high priests. Matthew identifies the high priest, not as Annas, but as Caiaphas, His son-in-law (Mark and Luke are non-committal). The Aquarian account is recommended as the true arbiter of the dilemma, since, as is plain below, it shows that the trial of Jesus was, true to Pharisaic form, organised in thoroughgoing adherence to the minutiae of Jewish law. This being the case, it would seem impossible to allow the one invested with the judicial task of steering the trial to be devoted to anyone but the official high priest, who was Caiaphas, and it is he whom the detailed Aquarian account identifies. Thus there is a compelling constraint to remove John 18:19-24 from its place in the record and relocate it after v27.

The court had been convened, and all the galleries were packed with scribes and Pharisees, already sworn as witnesses against the Lord. [Aqu.165:2] (14) It was Caiaphas who had advised the Jews that it was expedient that one man should die for the [sins of the: GHT 78:11] people (see John 11:49-50 above in *Aqu.Ch.148*). (15) Simon Peter [Peter, John, Simon, and Jude: GHT 78:12] followed Jesus [at a distance {Mark, Matt., Luke}, right into {as far as: Matt.} the

courtyard of the high priest: Mark 14:54a, Matt.26:58], as did another disciple. [and going in (to the courtyard) he sat with the officers to see the end: Mark, Matt.]. That disciple was known to the high priest (*he is deduced to be John himself: see below*), and he entered the court of the high priest with Jesus, (16) while Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the maidservant who kept the door, and brought (*Gk. eisegagen: the meaning of this word presumably signified mere permission, for Peter declined*) Peter in. [The maidservant who kept the door knew John, and he asked that he and Peter be admitted to the court. The maidservant allowed them to enter, and John went in; but Peter was afraid and stayed in the courtyard: Aqu.165:3-4]. (17) The maidservant, the one who kept the door, said to Peter, “Are you not also one of the disciples [a follower: Aqu.165:5] of this man [from Galilee]?” He said, “I am not.”

(18) Now the servants and officers [who had brought Jesus to the court:] had made a charcoal [John only] fire [in the middle of the courtyard {outer court}: Luke 22:55] because it was cold, and they were standing [sitting: Luke, Aqu.] and warming themselves. (*The Nazarene account has the fire inside the court, which was on an upper level, therefore improbable: and see Mark 14:66 below*). Peter [with Simon by him: GHT 78:13] was also with them, standing [sitting: Mark, Aqu., GHT] and warming himself [in the light of the fire: Mark 14:54b: *Gk. phos*] (*in his case, wearing a single garment and probably thin: the linen cloth he had been clad with at the last supper: see the note to Mark 14:51-52 above, p295*).

PETER DENIES HIS LORD A SECOND TIME

John 18:25 (with Mark 14: 66-70a, Matt.26: 69-73a, Luke 22: 56-58): (25) Now Simon Peter was (still) standing (sitting) and warming himself. [As Peter was below in the courtyard: Mark 14:66], They [a maidservant {one of the maidservants of the high priest: Mark}, seeing him {warming himself: Mark} sitting in the light (of the fire) and gazing at him: Luke 22:56] [came up to him and: Matt.26:69] said to him, “Are you not also one of His disciples?” [“You also were with the Nazarene, Jesus.” Mark 14:67] [the Galilean.” Matt.] [“You are surely from Galilee: your speech is Galilean. You are a follower of this man.”].” He denied it [before them all: Matt.26:70] and said, “I am not.” [“I neither know nor understand what you are saying.” Mark 14:68, Matt.] [“Woman, {I do not know what you mean: Aqu.165:9}: I do not know Him {this man}.” Luke 22:57, GHT 78:14] [And he went out into the forecourt: and the cock crowed. And the maidservant {another: Matt.26:71} saw him and again said to the bystanders, “This man is one of them.” Mark 14:68-69] [“This man was with Jesus of Nazareth.” Matt.]

Mark adds this, as the start of his v70: But again he denied it.

(*Mark appears to have included “again” because he does not mention Peter’s denial to his first accuser {the maid keeping the door of the court}, which only John mentions, but knows he has to maintain in his account a total of three occasions for Peter to deny his Master. Mark’s double denial in vv68,70 is Peter’s second occasion of denial, not his first two denials. Matthew and Luke, along with the Nazarene account, have the same arrangement.*)

The following words in Mark 14:70, “After a little while”, are parallel to Luke 22:58 below, and are to be separated from the rest of v70 and following, which records Peter’s third denial. The complete record shows that Peter’s predicament was a protracted affair lasting for over an hour, with many people eyeing him up in suspicion in the meantime. The three denials of Peter are thus to be viewed as separate expressions of denial at three different intervals.

Matthew adds this for the same reason, as his v72: He denied it with an oath, “I do not know the man.”

Matthew closely follows Mark, and his double denial is in his vv70,72. The following words in v73: "After a little while" are also parallel to Luke 22:58 below.

Luke adds this likewise, as his v58: A little later, someone else saw him and said, "You are also one of them." But Peter said, "Man, I am not." (also Naz.78:15).

Luke, in common with Mark and Matthew, omits Peter's first denial to the maidservant at the door. His double denial for Peter's second occasion is in his vv57,58.

PETER DENIES HIS LORD A THIRD TIME

John 18: 26-27 (with Mark 14: 70b-72; Matt.26: 73b-75; Luke 22: 59-62): [After an interval of about an hour: Luke 22:59] (26) One of the servants of [Caiaphas: Aqu.165:10] the high priest, a kinsman of the man whose ear Peter had cut off [one of those who laid hold of the Lord and brought Him to the court, saw Peter and], asked, "Did I not see you in the garden [orchard of Massalian: Aqu.165:11] with Him [this seditious Nazarene]?" [bystanders {came up and: Matt.} said to Peter, "Of a certainty you are one of them: {for look, you are a Galilean": Mark} {your speech betrays you." Matt.}: Mark 14:70b, Matt.26:73b] [yet another confidently asserted, "For a certainty, this man was also with Him [Jesus the Nazarene: GHT 78:16] for he is a Galilean." Luke 22:59] [I am certain I saw you there, and you are one of those who follow Him.]

(27) Peter again denied it [a third time with an oath: GHT 78:17] [And he began to curse and to swear, "I do not know this man you are speaking about!" Mark 14:71, Matt.26:74] ["Man, I do not know what you are talking about!" Luke 22:60] [Peter rose up and stamped on the floor (not "ground": he had exited the courtyard and was now inside the door), and swore by every sacred object that he did not know the criminal. John was standing nearby, and when he heard Peter's outburst, realising that he had denied his Lord, he stared at him in astonishment**:
Aqu.165:12-13]; and at once the cock crowed [while he was still speaking: Luke] [a second time: Mark 14:72*] [loudly beneath the court: Aqu.165:14]. [The Lord turned round and looked at Peter. Peter remembered the word of the Lord, how He had said to him, "Before the cock crows [twice: Mark*] today, you will deny me three times." {Peter's conscience smote him heavily: Aqu.165:16} And he went outside {into the night} and wept bitterly: Luke 22:61-62].

**see Mark 14:30 above, after Aqu.161:8. **but what would John himself have done?*

To clarify the text treating Peter's three denials:

First (John 18:17 only);

Second (John 18:25, Mark 14:68/70, Matt.27:70/72, Luke 22:57/58);

Third (John 18:27, Mark 14:71, Matt.27:74, Luke 22:60).

JESUS IS ON TRIAL BEFORE CAIAPHAS

John 18: 19-24: (19) The high priest questioned Jesus about His disciples and about His teaching.

(The Nazarene account {at GHT 79:1} has the high priest directing his opening question towards the age of Jesus: "How old are you? Are you He that said that our father Abraham saw your coming?" The account then quotes what Jesus replied, which was exactly what He had said in John 8:58 when He was contending with the religious Jews in the Temple, and told them their father was the devil (see in Aqu.Ch.135 above): "Before Abraham was, I AM." If Jesus had confessed this once more at the start of His examination by Caiaphas, it seems a certainty the course of His trial would not have run exactly as it did. Caiaphas' reaction in the Nazarene account is so low key as to be highly improbable.)

(20) Jesus answered him, "I have spoken freely [*openly: GHT 79:3*] to the world; I have always taught in synagogues and [*even*] in the Temple, where all the Jews come together. I have spoken nothing in secret. (21) Why are you questioning me? Question those who have heard what I have said to them: they know what I have said." (22) As He said this, one of the officers standing by struck Jesus with his hand, saying, "Is that how you answer the high priest?" (23) Jesus answered him, "If I have spoken wrongly [*evil: GHT 79:4*], bear witness to the wrong [*evil*]; but if well, why have you struck me?" (24) Annas then handed Him over bound to Caiaphas the high priest (*but see the note above, p295 after Aqu.165:1 regarding the propriety of seeing Annas as the high priest instead of Caiaphas*).

The Aquarian account 165:17-47 is stated in full:

Caiaphas (*not Annas as in John 18:24*) sat in state: before him stood the man from Galilee. Caiaphas said, "You people of Jerusalem, who is this man whom you are accusing?" They answered, "In the name of every loyal Jew we accuse this man from Galilee, this Jesus, who presumes to be our king, as enemy of God and man." Caiaphas said to Jesus, "Man, you are now permitted to speak and to tell us about your doctrines and your claims. Jesus replied: "You priest of carnal man, why are you questioning me about the words I utter and the works I perform? Lo, I have taught the multitudes in every public place; I have restored your sick to health; I have opened up the eyes of your blind; I have caused the ears of your deaf to hear; I have caused the feet of your lame to walk; and I have brought your dead back to life. None of my works has been performed in any secret place, but in your public halls and thoroughfares. Go and consult with the people, those who have not been bought off with your gold or your glittering promises, and let them tell you about my words and my works." When Jesus had said this, a Jewish guard came up and struck Him in the face, upbraiding Him, "How dare you speak to him this way, the high priest of the Jews!" Jesus answered, "If I have spoken falsely, then bear witness to what I have said. But if I have spoken the truth, why did you smite me?"

Then Caiaphas said, "Whatever you do, do it in a legal way, for we must all answer to a higher court for everything we do or say. Let the accusers of this man accordingly present their charges in a legal form." Then the scribe of Caiaphas stood up and announced: "I have here the accusations, and they are in legal form, and the charges made and signed by scribes, priests, and Pharisees." Caiaphas said, "Hush and be still, you men: hear the charges as they are read out." The scribe picked up a scroll and read thus: "To the Sanhedrin of the Jews and to Caiaphas the high priest, most honoured of men: the highest duty that a man can render to his nation and to his own is to protect them from their foes. The people of Jerusalem are conscious of a mighty foe in their midst. A man named Jesus has come forth and claims to be the heir to the throne of David. As an imposter He is a foe, and in the name of every loyal Jew we hereby submit these charges, which we are competent to prove.

"And first, He blasphemes God: He says that He is the Son of God: that He and God are one. And He profanes our holy days by healing, and by performing other work upon the Sabbath days. And He proclaims Himself the King, the successor of our David and our Solomon.

And He declares that He will tear down our Temple and build it up again in a more glorious form in three days.

And He declares that He will drive the people from Jerusalem, as He drove out the merchants from the court of the Temple; and bring a tribe of men who know not God to occupy our sacred hills.

And He avers that every doctor, scribe, and Pharisee and Sadducee, shall go into exile, and shall nevermore return.

“And to these charges we do set our hands and seals: Annas Simon Abinadab Annanias (*perhaps Ananias mis-spelled*) Joash Azaniah Hezekiah.”

Now when the scribe had read the charges, all the people called for blood. They exclaimed, “Let such a wretch be stoned (*this was the official Jewish form of capital punishment*)! Let Him be crucified (*this was the official Roman form of capital punishment*)!” Caiaphas said, “You men of Israel, do you sustain the charges of these men?” A hundred men who had been bribed stood forth to testify: they swore that every charge was true. Caiaphas said to Jesus, “Man, have you a word you wish to say? Are you the Son of God?” Jesus said one thing, and nothing more: “So you have said.”

JESUS IS SENT TO GIVE ANSWER ALSO BEFORE THE SANHEDRIN

When Jesus declined to speak, Caiaphas stood before the Jewish mob and said, “Bind the prisoner fast: He must go before the great Sanhedrin of the Jews to answer for His life. We cannot execute a criminal until our findings have been verified by this, the highest council of the Jews.” [Aqu.166:1-3]

Luke 22: 66: As soon as it was day, [the highest council: Aqu.166:4], the elders of the people and the chief priests and the scribes were assembled, and led Him into their council.

The Lord and His accusers stood before the bar. Caiaphas was the chief. He rose and said, “Let the accusers of this man from Galilee bring forth their charges and their evidence.” The scribe of Caiaphas stood up and read the charges and the names of those who had accused the man from Galilee. All the witnesses were made to stand and testify before the council of the Jews. Then the lawyers weighed the evidence, and Nicodemus stood among the men who were pleading. He raised his hands and said, “Let justice now be done, though every scribe and Pharisee and priest and Sadducee, as well as Jesus, be judged a liar. If we can prove this Jesus to be a foe and a traitor to our laws and our land, let Him be judged a criminal and suffer for His crimes. If it be proved that these who testify are perjurers in the sight of God and man, then let them be adjudged as criminals, and let the man from Galilee be released.” [Aqu.166:4-11]

Mark 14: 55-65 (with Matt.26:59-68; Luke 22: 67-71, 63-65): (55) Now the chief priests and [elders and: GHT 79:5] the whole council sought [false: Matt.26:59, GHT] testimony against Jesus, so as to put Him to death: but they found none. For many [came forward and: Matt.26:60] witnessed falsely against Him, their testimonies not agreeing. [Then Nicodemus brought the testimonies of the witnesses before the judges of the law. No two of them agreed: the testifiers had testified in the heat of passion, or for gain: Aqu.166:12] (57) And some stood up [Later, two came forward: Matt.] and [one of them: GHT 79:6] witnessed falsely against Him, saying, (58) “We heard Him saying, ‘I will [am able to: Matt.26:61] destroy this Temple that is made with hands, and after three days I will build another, not made with hands [will rebuild it after three days: Matt.]’ ” [The other said, “I will destroy this Temple and build another.”] (59) Yet even these witnesses did not agree. (60) Standing up in the midst of them the high priest asked Jesus, “Have you no answer to anything these men testify against you?” (61a) But He was silent and gave no answer to anything (He was being accused of). The council would nonetheless have judged that Jesus was a criminal and sentenced Him to death. But in the face of the condition of their evidence they were afraid. [Aqu.166:13]

[They (*not only Caiaphas*) said, “If you are the Christ, tell us.” But He said to them, “If I tell you, you will not believe; and if I question you, you will not answer, nor release me.” Luke 22:67-68]. [“If I answered Yes, you would not hear, nor yet believe; if I answered No, I would be like your witnesses, and stand a liar in the sight of man and God.” Aqu.166:15-16a]. They asked

Him further, saying, "Do you say that the sacrifices of the law must be abolished, and the eating of flesh, as Moses commanded?" He answered, "Behold, a Law greater than that which you made of the law of Moses is restored to you." [GHT 79:9]

(61b) Again* the high priest questioned Him, "[I adjure you by the living God {that you shall answer me: Aqu.166:14}: Matt.26:63], Are you [that you tell us if you are: Matt.] the Christ, the Son of the Blessed One?" ["Are you then the Son of God?" Luke 22:70] [Are you the Christ, the Son of God?"] (62) Jesus said, "I AM (Gk. *ego eimi*)** ["You have said: Matt.26:64, GHT 79:10] ["You say that I am." Luke]. And [But I tell you, hereafter: Matt.] ["This I say, that the time will come when: Aqu.166:16b-17] you will see the Son of Man seated at the right hand [throne] of power [the power of God: Luke 22:69], and coming in the clouds of heaven." (63) The high priest tore his garments, and said, "[He has blasphemed! Matt.26:65] ["Have you not heard enough? Did you not just now hear His vile blasphemous words? Aqu.166:18]. What further need do we have for witnesses? (64) You have [now: Matt.] heard His blasphemy. What is your persuasion about this? [We have heard it ourselves from His own mouth." Luke 22:71]."

**i.e. Caiaphas had already asked Him this, but Mark fails to mention what Luke includes in his 22:67-68. And the account also overlooks, with Matthew, that Caiaphas twice asked Jesus if He was the Christ. The first time he asked Him, expressed mildly, elicited no answer that satisfied his enquiry. It was only to be expected that the high priest would, for the sake of appearances and protocol, first assume the guise of temperance and reasonableness as a first means of addressing the prisoner in front of him. Therefore Jesus' unobliging response propelled a highly affronted Caiaphas to reiterate his question in the form of a demand uttered with vehemence. Hence Aqu.166:14 comes after vv15-16, as does also Luke 22:69 after v70.)*

***Apparently, Jesus' unambiguous assertion is missing in error in the Aquarian account immediately after Caiaphas' direct question in 166:14, Levi providing an answer in vv15-16 which does not obey the strict sequence in the questioning, as seen above. Mark is undoubtedly right to record that Jesus said "I AM" as His answer, and one which was entirely appropriate. If He had in fact not uttered this, then Caiaphas' reaction in Matt.26:65 and Aqu.166:18 would make little logical or legal sense: further, it throws doubt on the integrity of Luke at 22:70-71.*

They all condemned Him as deserving of death. [The men who were (in charge of) holding Jesus [rushed up and: Aqu.166:19] mocked Him and beat Him: Luke 22:63]. (65) Some spat on Him [in His face: Matt.26:67], and grossly abused Him, then covering over His face [blindfolding Him: Luke 22:64], saying to Him, "[You are a prophet: Aqu.166:20]: Prophecy [to us, you Christ! Who is it who struck you? Matt.26:68]" as the guards took Him and struck Him [in the face: Luke] with their hands. [And they uttered many other things that were blasphemous against Him: Luke 22:65]. Jesus made no answer, and, like a lamb before a shearer, He, the man from Galilee, resisted not. Caiaphas said, "We cannot put a man to death until the Roman ruler confirms the sentence of this court. So take away this criminal, and Pilatus will endorse what we have done." And Jesus was dragged along the way to the palace of the Roman Governor. [Aqu.166:21-24]

JESUS STANDS BEFORE THE ROMAN PREFECT PONTIUS PILATUS

The sun has now risen on Friday the daylight hours of 15th Nisan, the First Day of Unleavened Bread.

Marcus Pontius Pilatus was the Praefectus of Judaea, his term of office spanning the years 26AD to 36 or early 37AD. His title signified the Roman provincial governor with a military

background, and he was the fifth or sixth to bear it in that land. The rank of Prefect was replaced by Procurator in 44AD when direct rule of Judea from Rome was imposed. Pilatus died, apparently by his own hand under the orders of Caesar around 39AD (Eusebius), largely the result of the aftermath of the crucifixion of Christ.

In the English language, the deep-rooted universal addiction to the form of his surname as Pilate is curious, since this is simply the Dative case of the Greek form Pilatos. Most quotations employing the received spelling have it uniformly replaced by the authentic Roman spelling (Pilatus) in this volume. See vignette above, p19-20.

The trial of Jesus before Pontius Pilatus is one of the main subjects of the apocryphal *Gospel of Nicodemus*, generally regarded as a late-produced apologetic work (revised from a more ancient prototype which exhibited a markedly weaker Christian disposition) surveying the trial of Jesus (this part of the Gospel entitled *Acta Pilati*), and also His execution, the aftermath of His Resurrection, and His descent into Hades. Certain extracts from this work (annotated GN) are entered in a few places below for the sake of adding further flesh to the bones. Though not established as possessing historical veracity, these passages are nevertheless instructive of the manner of the times.

History provides us with clues that agree with the GN in support of a 32AD year for the crucifixion and resurrection of Jesus. Pilatus was under the authority of one Sejanus, the leader of the Praetorian guard in Rome. Being found guilty of treachery in 31AD, Tiberius Caesar had him executed, and this concurred with an alleviation of what had been received as the harsh policies of Pilatus towards the people in Judea. This harshness is suspected of being the disposition of Sejanus himself. This change to a softer administrative policy coincided with the manner of the execution of Christ on the part of Pilatus, a decision which was personally repugnant to him, and it appears more than likely that he took opportunity to administer an easier treatment over his subjects than would otherwise have been the case with Sejanus continuing his authority.

John 18:28-38a (with Mark 15:1-5; Matt.27:1-2, 11-14; Luke 23:1-3):

Now it was unlawful among the Jews to try a man by night. Therefore [GHT 79:13]. [As soon as it was morning, the chief priests, with the elders and scribes*, and the whole council, held a consultation {against Jesus to put Him to death: Matt.27:1} {They gave forth their sentence against Him that He was worthy of death: GHT 79:14}, and having bound Jesus, led Him away and delivered Him to [the hall of judgment, to: GHT 81:1] {Pontius: Matt.27:2} Pilatus {the Governor}: Mark 15:1]. (28) They [the whole company: Luke 23:1] led Jesus from (the court of) Caiaphas to the praetorium (*the section of the residence of Pilatus where juridical and other official or military business was discharged*), and it was early. They did not enter the praetorium [palace of the Roman Governor: Aqu.167:1], lest they should be defiled, but might [and be unworthy to] eat the Passover. (29) So [they led Jesus to the court of the palace, and] Pilatus went out to them [there] and said, “[Why are you creating a commotion this early in the day? Aqu.167:2] What accusation do you bring against this man?” (30) They [proceeded to accuse Him, saying: Luke 23:2] answered, “[We found this man perverting our nation, and forbidding tribute to be given to Caesar (*their twist on Jesus’ words above, p253*), and saying of Himself that He is Christ, a king {the King of the Jews: GHT 81:5}.” Luke] [We have brought before you an evil and seditious man. He has been tried before the highest council of the Jews and proved to be a traitor to our laws, our state, and to the government of Rome. We petition you to sentence Him to death upon the cross: Aqu.167:3-5]. [Pilatus said to them, “Tell me, you high priests and judges of your laws: how can I, a governor, try a king?” They said, “We are not saying that He is a king, but that He Himself claims to be a king.” GN I:76] If this man were not an evildoer, we would not

have handed Him over to you.” (31a) Pilatus said to them,

“And what things are they that He does, that He wishes to destroy your law?” They said, “We have a law that we should not heal anyone on the Sabbath. But this man, using evil power, has healed the lame, the deaf, the bent, those with palsy, the lepers, the withered, the blind, the paralytic, and those possessed by demons, all on the Sabbath.” Pilatus asked them, “And with what evil methods has He performed beneficial healings?” They answered him, “He is a sorcerer, and casts out demons by Be’elzebul, the prince of devils, and they are all subject to Him.” Pilatus replied, “Would not the work of casting out devils be of the power of God, and not the perpetrations of fellow devils?” [GN I:3-6]

Pilatus summoned the twelve men (named on p321, below) who denied Jesus was born of fornication (one of the accusations levelled by the elders of the Jews), and he asked them, “What reason do they have for wanting to have Him put to death?” They answered, “They are incensed and jealous because He heals people on the Sabbath.” Pilatus said, “So for good works they seek to have Him killed?” They responded, “Yes.” [GN II:17]

[So] why have you brought Him to me? Aqu.167:6] (31b) “Take Him yourselves and judge Him by your own law.” [You have a law of your own, and by the sanction of the law of Rome you have the right to judge, and the right to execute: Aqu.167:7]. The Jews said, “It is not lawful for us [“We have no right: Aqu.167:8] to put any man to death [on a Roman cross. Since this man is a traitor to Tiberius, our counsellors believe that He should meet the most humiliating execution – death on the cross].” (32) This was to fulfil the word which Jesus had spoken to show by what death He was to die. Pilatus said to the Jews, “Has God forbidden you to put a man to death, but allowed me?” [GN III:4b]

*The *Gospel of Nicodemus* cites these ten individuals: *Annas, Caiaphas, Senes (spelling?), Dothael (spelling?), Gamaliel, Judas, Levi, Nephthalim, Alexander, Jairus.*

But Pilatus said, “No man can be found guilty of a crime by Roman law until all the evidence is in and the accused has been permitted to defend himself. I will therefore take your bill of charges, with the evidence you have, and judge it by the law of Rome.” The Jews had already made a copy of the accusations in the language of the Roman court: they had added to the bill, “We charge that Jesus is an enemy of Rome: that He demands that men shall pay no tribute to Tiberius (see Luke 23:2 at John 18:30 above).” [The chief priests accused Him of many things: Mark 15:3]. Pilatus took the bill, and his guards led Jesus up the steps to the palace hall. [Aqu.167:9-13] (33a) Pilatus went back into the praetorium and summoned Jesus. [Jesus stood before the Governor: Matt.27:11]. [and Pilatus read to Him the charges of the Jews, and said to Him, “What is your answer to this bill? These charges: are they true or false? Aqu.167:14-15]

[When accused by the chief priests and elders, He had given no answer. Pilatus said to Him, “Do you not hear what things they are testifying against you?” But to not one charge did He give him answer; so that the Governor wondered greatly: Matt.27:12-14: also Mark 15:5]. [Pilatus again asked Him, “Have you no answer to make? See {Hear: GHT 81:11} how many things they are accusing you of.” Mark 15:4] [Jesus then spoke: “Why should I plead before an earthly court? These charges have been validated by men who are perjured. What need I say?” Aqu.167:16]

(33b) “(Pilatus) said to Him, “Are you the King of the Jews?” (34) Jesus answered, “Are you saying this on your own account, or have others said it to you about me?” (35) Pilate answered, “Am I a Jew? It is your own nation and the chief priests who have handed you over to me. What have you done?” (36) Jesus answered: “[Yes, I am a king; but carnal men cannot behold the King, nor see the Kingdom of God: it is within, not without: Aqu.167:17]. My Kingdom is not

of this world. If my Kingdom were of this world [If I had been a king as carnal man is king: Aqu.167:18], my servants would have fought [stood in my defence], that I might not have been handed over to the Jews [and I would not have willingly surrendered to the lackeys of the Jewish law]. But my Kingdom is not from here [of this world: GHT 81:7*].” (37) Pilate said to Him, “So then you are a king?” Jesus answered, “You say that I am a king. [You have said: Mark 15:2, Matt.27:11, Luke 23:3] [Yes, a king I AM: GHT 81:8]. [I have no testimony from the sons of men. It is God who is my witness: Aqu.167:19]. For this I was born, and for this have I come into this world, to [and my words and deeds] bear witness to the truth. Everyone who is of [comprehends: Aqu.167:20] the truth hears [will hearken to] my voice [words, and within his soul give witness to me].” (38a) Pilatus said to Him, “What is truth?” Jesus said, “Truth is the God who knows. It is the changeless One. The Holy Spirit is truth. She changes not and cannot pass away.” [Aqu.167:22] [“Truth is of the highest heavens.” Pilatus said, “Then truth is not on the earth?” Jesus said to Pilatus, “Believe that Truth is indeed on the earth, among those who receive and obey it. They who judge with right judgment are of the Truth.” GHT 81:9] [“Truth is from heaven above.” Pilatus asked, “Is there not truth on the earth?” Jesus answered him, “You see in front of you how those who speak the truth from heaven are condemned by those who have the authority to judge on the earth.” GN III:13-14]

**The Nazarene account adds these appended words here: “My Kingdom is not of this world, neither are all Israel who are called Israel. They are those in every nation who do not defile themselves with cruelty: who do righteous deeds, who have mercy, who love and reverence all the works of God, and who give succour to all that are weak and oppressed: the same are the true Israel of God” [GHT 75:17b-18]*

PILATUS APPEALS TO THE JEWS ON JESUS’ BEHALF, THEN HANDS HIM OVER TO HEROD, WHO DECLINES TO JUDGE HIM, AND WHO RETURNS HIM

John 18: 38b: After he had said [heard: GHT 81:10a] this, he went out to the Jews again, and told them, “I find no crime in Him.”

Luke 23: 4-10: (4) Pilatus said to the chief priests and the multitude, “I find no crime in this man.” [“This man is guilty of no crime; I cannot sentence Him to death.” Aqu.167:23] (5) But they were insistent [grew boisterous: Aqu.167:24], saying, “He stirs up the people, teaching throughout the whole of Judea [all Jewry, beginning: GHT 81:13], from Galilee to here.” [“Our council surely knows. The wisest men in the whole land have found Him guilty of a score of crimes. He would pervert the Jewish nation: He would overthrow the rule of Rome and make Himself king. He is a culprit who has come up from Galilee. He must be crucified!” Aqu.167:24-25] (6) On hearing this, Pilatus asked if the man was a Galilean.

(7) When [As soon as: GHT 81:14] he learned that He belonged under the jurisdiction of Herod, he sent Him over to Herod [as the one who should judge Him: Aqu.167:26], who was himself in Jerusalem at this time [with his entourage. Pilatus sent the Lord to him in chains. He also sent a copy of the charges, and of the testimonies of the Jews, asking that he would pass judgment on the case: Aqu.167:27]. (8) Seeing Jesus, Herod was very glad, for he had long desired to see Him, because he had heard [much: Aqu.167:29] about Him [and was pleased to have Him in his court], and he hoped to see some sign wrought by Him. (9) So he questioned Him at length [about His claims and about His teachings and His purposes: Aqu.167:30]. But He gave no answer to him. (10) The chief priests and the scribes stood there, vehemently accusing Him [and many false witnesses rose up against Him, accusing Him of things He knew nothing about: GHT 81:16]. [Herod was enraged. He cried, “So you would insult the ruler of this land

by refusing to give an answer.” Then he called his guards and said, “Take this man and torture Him until he answers me.” Aqu.167:31-32].

John 19: 2-3 (with Mark 15: 17-19, Matt.27:28-30, Luke 23:11-12): NB: the *Aquarian* account has the ensuing episode of the soldiers (who were Roman, but given over to the jurisdiction of the tetrarch Herod: see *Aqu.170:6-8* below, p311) mocking Jesus in the court of Herod. By contrast, Mark’s and Matthew’s sequence of events implies this was in the praetorium after Barabbas had been released. But the fuller account brings to light that it was a case of the soldiers under Herod resuming their earlier mocking of the Lord, upon His being given up by Pilatus around the sixth hour of that day, which was noon. Given that Jesus was crucified at the ninth hour (see the note to Mark 15:25 below, p311-2), this would have meant a prolonged period of suffering for our Lord in the interim. It was the same soldiers who nailed Him to the cross: also see below.

[Herod with his soldiers treated Him with contempt {struck Him and: Aqu.167:33} and mocked Him: Luke 23:11]. (2) The soldiers [stripped Him: Matt.27:28] plaited a wreath of thorns and put it on His head, and arrayed Him in a [splendid: Luke] purple [scarlet: Matt.] [royal] robe, [and put a reed in his right hand: Matt.27:29]. (3) They came up to Him [began to salute Him: Mark 15:18] saying [derisively: Aqu.167:34], “[All] Hail! King of the Jews! [Thou royal king! Where are your armies and your guards? Where are your subjects and your friends?”]” and struck Him with their hands [on His head with a (*heavy*) reed {which they took (from His hand): Matt.27:30}, and spat on Him, and knelt down in (mock) worship of Him: Mark 15:19]. But Jesus answered not a word. [Aqu.167:35] [Then Herod sent Him back to Pilatus {with this note of courtesy: “Most worthy counsellor of Rome, I have examined all the charges and the testimonies that you sent me regarding this seditious man from Galilee. While I might adjudge Him guilty of the crimes as charged, I yield to you my rights as judge, because you are superior to me in power. I will approve of any judgment you may render in this case: Aqu.167:36-37}. And Herod {the tetrarch: Aqu.167:38} and Pilatus {(who) had been foes} became friends with each other that same day; they had previously been at enmity with each other: Luke 23:11-12] [but the experience of this hour destroyed their enmity].

“CRUCIFY HIM! CRUCIFY HIM!” PILATUS PLEADS IN VAIN FOR THE LIFE OF JESUS

Luke:23:13-16: [When Jesus had been returned to the court of Pilatus: Aqu.167:39], (13) Pilatus, calling together the chief priests and the rulers and (of) the people, (14) said to them, “You have brought this man [Nazarene] to me as one who has been perverting the people. After examining Him before you, behold, I have found nothing in this man guilty of any of your accusations against Him. (15) Neither has Herod, for he has sent Him back to us [for I sent you to him: GHT 81:22]. Behold, He has done nothing [there is no evidence that He: Aqu.167:40] deserving death. (16) I will therefore chastise Him [scourge Him thoroughly] and release Him.” (repeated in v22.) The Jews cried out in anger, “It is not right that such a dangerous man should live. He must be crucified!” [Aqu.167:41]

The Gospel of Nicodemus provides an account * of what happened when, Jesus entered the Roman judgment hall (praetorium). The episode is placed at this juncture because the reaction of Pilatus was also the occasion for his wife to importune him:

“Now when Jesus entered, the tops of the standards which the ensigns were holding up curled down, as though bowing in reverence to Him. When the Jews saw how the standards curled down as though reverencing Jesus, they exclaimed vehemently against the ensigns. But Pilatus said to them, “You are affronted that the standards bowed just now to Jesus, but are you not

astonished at how they appeared to reverence Him?” The Jews said to Pilatus, “We saw the ensigns lowering the tops of the standards to make them worship Jesus.” The Governor summoned the ensigns and asked them, “Why did you do this to the standards?” They answered, “We are Greeks and we worship our own gods in our temples. Why would we reverence Jesus? We held the standards firmly in our hands, but the tops bowed down of their own accord, motioning as though they were reverencing Him.” Then Pilatus said to the rulers of the synagogue and the elders of the people, “Choose strong men to hold the standards, and we shall see if they move by themselves.” So the elders of the Jews took twelve strong men and made them hold the standards, and they were placed before the Governor. Pilatus said to his messenger, “Take Him out of the praetorium ready to bring Him in again”, and Jesus went outside of the hall with the messenger. Then Pilatus summoned those who had held the standards, and swore to them by the safety of Caesar that if the standards did not bend down again when Jesus entered, he would have their heads cut off. The Governor then ordered that Jesus be instructed to enter the hall again. The messenger did as before and entreated Jesus that He walk again upon the cloak that he spread in front of His feet. Jesus honoured the messenger and walked upon his cloak and entered in to the hall. And the standards again curled down at the top in reverence to Him.” [GN I:20-32]

**This part of the Gospel of Nicodemus was in circulation as early as the 2nd Century AD, since it was referred to by Justin Martyr who lived from 100AD to 165AD. There is no reason to insist that the episode lacks historical veracity, and hopefully possesses this quality.*

Then Pilatus said: “I bid you pause a little time.” Then he went into an inner room to sit and consider the matter in silent contemplation: Aqu.167:41-42).

Matt.27: 19: While sitting in the tribunal seat [As he was deliberating: Aqu.167:43], his wife [a godly woman, chosen from among the Gauls] (her name was Procla or Procula) sent word [came in and said] to him: “Have nothing to do with [the persecution of: GHT 81:21*] that righteous man, for I have suffered much over Him [seen many things] today in a dream.

**In this verse the Nazarene account has Procla entering and approaching Pilatus whilst he is sat with the assembled chief priests and Jewish rulers in front of him. On the contrary, Pilatus withdrew from them because of his state of mind.*

“I pray you, Pilatus, hearken unto me: beware of what you do this hour. Touch not this man from Galilee: He is a holy man. If you should scourge this man, you scourge the Son of God. Last night I saw it all in a vision far too vivid to be set aside as an idle dream. I saw this man walking on the waters of the sea; I heard Him calm an angry storm; I saw Him flying in the air with wings of light. Then I saw Jerusalem bathed in blood. I saw the statues of the Caesars fall*. I saw a veil before the sun, and day was dark as night. The earth on which I stood was shaken like a reed in the wind**. I tell you Pilatus, if you bathe your hands in this man’s blood, then you may dread the frowns of great Tiberius, and the curses of the senators of Rome.” Then she left, and Pilatus wept. [Aqu.167:44-49]

**In Vol.8 of the Anti-Nicene Fathers, Pilatus is summoned to Caesar in Rome to explain to him, the senate, and others, his handling of the recent events in Judea and its aftermath:*

“Caesar said to Pilatus: ‘When the Jews delivered Him to you, you ought to have made Him secure and sent Him to me, and not have acquiesced in having such a man crucified. As you have written in your report, the man was righteous, and the miracles He performed were beneficial. For a man to perform such miracles as you describe shows that this Jesus was the Christ, the King of the Jews.’ When Caesar was in the course of saying this and uttered the Name of Christ, all the statues of the gods fell down where he was seated with the assembled senators, and they were reduced to dust. All who were present trembled in fear because of the naming of the Name and

the destruction of their gods..." [8.805] (so was Tiberius' bestowing of the title of Christ upon Jesus a true part of his reference to Him?)

***The veiling of the sun and the earthquake were a presage of the sixth hour of the day when Jesus was hanging on the cross: see Mark 15:33, Matt.27:45, and Luke 23:44 below, p314.*

John 19: 4-13: (4) Pilatus went outside again and said to them, "Behold, I am bringing Him out to you, that you may know that I find no crime in Him." (5) So Jesus came out, wearing the wreath of thorns and the purple robe. Pilatus said, "Behold the man!" (in Latin: "Ecce homo!") (6) When the chief priests and the officers saw Him, they cried out, "Crucify Him! Crucify Him!" Pilatus said to them, "Take Him and crucify Him yourselves; I find no crime in Him." (7) The Jews answered, "We have a law, and by that law He ought to die, because He [would change the customs and rites which Moses delivered to us, and: GHT 81:26] has made Himself Son of God." (the GHT has them saying this in their earlier appeal to Pilatus in John 18:30.) (8) When Pilatus heard these words he was the more afraid. (9) He went back into the praetorium again and said to Jesus, "Where are you from ["For what purpose have you come? GHT 81:18]?" But Jesus gave him no answer. (10) Pilatus therefore said to Him, "Will you not speak to me? Do you not know that I have power to release you, and power to crucify you?" (11) Jesus then answered, "You would have no power over me unless it were given you from above. Therefore the one who has delivered me to you has a greater sin." (12) Upon this Pilatus sought to release Him, but the Jews cried out, "If you release this man you are not Caesar's friend: every man who makes himself a king speaks against Caesar." (13) When Pilatus heard these words he brought Jesus outside and sat down in the tribunal seat at a place called the (Stone) Pavement, in Hebrew, 'Gabbatha' (likely meaning that the paved area was raised up from its surroundings, rather as a pulpit in a church).

BARABBAS IS RELEASED; JESUS IS CONDEMNED

The Jews are a superstitious people: they have a faith that they have borrowed from the idol worshippers of other lands, that at the end of every year they may heap all their sins upon the head of some man set apart to bear their sins. The man becomes the scapegoat for the multitudes: they believe that when they drive him away into the wilderness, or into a foreign land, they are released from sin. (The atonement ritual in Lev.16 involved two goats.)

So every spring before the Feast they chose a prisoner from the prisons of the land, and by a form their own, they fain would make him bear away their sins. Among the Jewish prisoners in Jerusalem were three who were the leaders of a vile seditious band, who had engaged in theft, murder, and rape, and who had been sentenced to be crucified. Barabbas bar Jezia* was among the men who were to die. But being rich he had bribed the priests to earmark him as the scapegoat for the people at the coming Feast, and he was anxiously awaiting his hour to arrive. Pilatus had the idea to turn this superstition to good account to save the Lord: [Aqu.168:1-7].

**Barabbas is sometimes called Jesus Barabbas in commentary about him.*

Mark 15: 6-16, 20 (with Matt.27:15-18, 20-27,31; Luke 23: 17-25; John 18:39-40; 19:14-15, 1, 16a): (6) Now at the Feast he [the Governor: Matt.27:15] was accustomed [was obliged: Luke 23:17] to release one prisoner to them whom they petitioned. (7) Among the rebels who were bound, who had committed murder in the insurrection [in the city: Luke 23:19] [who was a robber: John 18:40], was a [notorious: Matt.27:16] man called Barabbas [and for killing a Roman centurion was thrown into prison: GHT 81:24]. (8) The crowd came up and began to petition Pilatus to do as he had previously done for them. (9) But he answered them: ["You {men of Israel: Aqu.168:8} have a custom (Levi says the custom was Pilatus' own), that I should release one man for you at the Passover {who shall bear your sins away}: John 18:39]. This man you

drive into the wilderness or into a foreign land, and you have asked me to release Barabbas, who has been proven guilty of the murder of a score of men. [Aqu.168:9] “Do you wish me to release to you [Barabbas, or Jesus who is called Christ? Matt.27:17] the King of the Jews?” [“Now hear me: let Jesus be released, and let Barabbas pay his debt upon the cross. Then you can send this Jesus into the wilderness and hear no more of Him.” Aqu.168:10]. (10) For he knew that it was out of envy that the chief priests had delivered Him up. (11) But the chief priests [and officers: GHT 82:4] stirred up the crowd to have him release Barabbas for them instead [and destroy Jesus. The Governor (again) said to them, “Which of the two do you want me to release to you? {Barabbas, or Jesus who is called Christ?” GHT 81:25; “Behold, I am again bringing Him out to you, that you may know that I have found no fault in Him.” GHT 81:28}” Matt.27:20-21]. [They cried out again, “Not {Away with: Luke 23:18} this man, but {release to us: Luke} Barabbas!” John 18:40] (12) Pilatus again said to them [addressed them once more, desiring to release Jesus: Luke 23:20]: “Then what shall I do with the man you call the King of the Jews [with Jesus who is called Christ? Matt.27:22]?” (13) Again they [they all: Matt.] cried out, “Crucify Him! ” (14) But Pilatus said to them [a third time: Luke 23:22], “Why, what evil has He done?” [I have found no grounds for death in Him. I will therefore chastise Him and release Him: Luke] (a repeat of what he offered in 23:16).” But they cried out all the more, “Crucify Him! ” [And their voices prevailed {along with those of the chief priests of the Sanhedrin: GHT 81:30}: Luke 23:23]. In their rage they began to plot to tear down the Roman palace and drive Pilatus into exile, along with his household and his guards. [Aqu.168:11] (15a) So Pilatus, resolving to satisfy the crowd [gave sentence that it should be as they demanded, and: GHT 81:32] released Barabbas to them [decided to allow their demand be carried out: Luke 23:24], [seeing that he was gaining nothing, but rather that a riot was brewing {convinced that civil war would break out if he did not heed the demands of the mob: Aqu.168:12}, took some {a bowl of} water and washed his hands in front of the crowd, saying: “{This man you accuse is a son of the most holy gods: Aqu.168:13}. I am innocent of this innocent man’s blood {and I proclaim my innocence. If you are intent on shedding His blood, His blood is on your hands and not on mine: Aqu.168:13-14}: see to it yourselves.” * And all the people answered, “His blood be on us {our hands: Aqu.168:15} and on our children {children’s hands}!” Matt.27:24-25]. But none of the Jews washed his hands; or any of his judges. [Gospel of Peter: 1]

**The Aquarian account, with Matthew, has Pilatus washing his hands of the affair before releasing Barabbas, but it appears the reverse was the case.*

He summoned the elders and priests and Levites and entreated them in private: “Do not act this way. Nothing you have accused this man of deserves His death. Your accusations concern matters such as healing and disregarding your Sabbath law.” They answered him, “If a man insults Caesar, is he worthy of death?” Pilatus said, “Such a man is worthy of death.” They said to Pilatus, “So a man who insults Caesar is worthy of death; but this man has blasphemed God.” He then ordered the Jews to vacate the hall, and he called Jesus to him and said, “What shall I do with you?” Jesus answered, “Do as it has been given you.” Pilatus asked, “How has it been given to me?” Jesus said, “Moses and the prophets foretold my death, and my rising from death.” Now the Jews overheard these words which Jesus spoke. They said to Pilatus, “What further need do you have to hear His blasphemy?” [GN IV:6-12]

Pilatus trembled like a leaf in fear. As he released Barabbas, and as he brought out the Lord to stand in front of the mob: Aqu.168:16 [He said to the Jews, “Behold, your king!” They cried out, “Away with Him, away with Him! Crucify Him!” Pilatus said to them, “Shall I crucify {“Would you put to death} your king?” The chief priests answered, “{He is no king: Aqu.168:17}; We have no king but Caesar {great Tiberius}.” John 19:14c-15].

(15b) So having scourged Jesus (*John 19:1 therefore here*) (*Pilatus had Jesus scourged presumably in a forlorn effort to assuage the wrath of the multitude clamouring for His punishment***), Pilatus handed Him over to them to be crucified. [He released the man who had been thrown into prison for insurrection and murder, whom they demanded; but Jesus he delivered up to their will: Luke 23:25]. *Herod the king ordered the Lord to be taken away, and said to them, "Do what I ordered you to do to Him."* [GP 2] (16a) The soldiers [of the Governor: Matt.27:27] led Him into the court, which is the praetorium: and they called together the whole cohort [before Him: Matt.]. (20) And when they had mocked Him, they stripped Him of the purple robe and put His own clothes on Him, then they led Him out to crucify Him. [It was about the sixth hour (*around noon in the Jewish method of counting time*). Now it was the preparation of the Passover: John 19:14b, 14a]*.

**Preparation Day of the Passover occupied the daylight hours before Jesus' last supper, hence had already come and gone. But preparation day also referred to the day before the weekly Sabbath (Mark 15:42, Luke 23:54), and this Friday therefore would automatically make a second such day in succession. In addition, this day was also the First Day of Unleavened Bread of the whole Passover week, and designated one of the special annual Sabbaths associated with the Jewish Feasts. The practice of the Jews would therefore have necessitated the Thursday preparation to cover more than the one day. It appears from this that there are issues of wording in John 19:14, the occasion for much animated debate, since John simply relates the preparation to the Passover, frustratingly without further elaboration.*

As to the question of John's sixth hour, whether or not it relates to this actual point in the account, or belongs elsewhere, see the comments to Mark 15:25 below, p311-2.

***This is attested by the **Gospel of Gamaliel**: "Indeed Pilatus and his wife loved [Jesus] like their own soul, and the flogging that he had ordered for Him was done in order to satisfy the wicked Jews, and so to save Him from death. Had he known that they would crucify Him, if he were to die with his wife and his sons, he would not have laid hands on Him at all. The Jews had lied to Pilatus saying: 'If you only chastise this rebel for us, and if He ceases to heal people on the Sabbath day, we will release Him.' It is under this false pretext that Pilatus had ordered Him to be flagellated."*

JESUS IS LED OUT TOWARDS THE MOUNT OF OLIVES TO HIS CRUCIFIXION

It is now well into the morning of Friday the daylight hours of the 15th Nisan, the First Day of Unleavened Bread.

Now Pilatus refused to give consent that Roman soldiers should immerse their hands in the blood of innocence, so the chief priests and the Pharisees debated what to do with Jesus, who was called the Christ. Caiaphas said, "We cannot crucify this man. He must be stoned to death and nothing more (*they were devout to a fault*). The rabble cried out, urging, "Make haste! Stone Him!" They led Him forth towards the hill (*eastward towards the Mount of Olives*) beyond the gate of the city where criminals were put to death. The rabble could not wait until they had reached the Place of Skulls: as soon as they had emerged from the city gate they rushed upon Him. They struck Him with their hands, they spat on Him, and they stoned Him, causing Him to collapse on the ground. Standing by in their presence was a man of God, and while this was happening, he opened his mouth and spoke the words of Isaiah: "He shall be bruised for our transgressions, and by His stripes we are healed." [Isa.53:5] As Jesus lay in mangled flesh* on the ground, a Pharisee called out, "Stay your hands, you men! Stay! Behold, the guards of Herod are here, and they will crucify this man." [Aqu.168:18-23]

(It is the whole human race who are guilty of inflicting the punishment of death upon our Saviour. Crucifixion is representative of the Gentiles' (i.e. all non-Jews) judicial method of chastisement; but stoning was the Jews' prescription of capital punishment. For centuries the received Gospels have been used by Gentiles to accuse the Jews of killing Christ. But ironically, it is crucifixion that the documents highlight, not stoning. In the eyes of God, neither Jews nor non-Jews are exempt from guilt. In any event, neither stoning nor crucifixion was the more efficacious in bringing on the death of Christ, since neither method had the power to kill Him; it was the Lord Himself who chose when to vacate his mortal body, not the potency of the wounds inflicted on Him.

A complete record demands the inclusion of such a passage as the [Aquarian](#) account here. Were the rabid mob who were stoning our Saviour not interrupted by the arrival of the Roman soldiers, the mutilated body of Jesus would have been reduced to a state of physical incapacity to sustain itself as the house of Jesus' spirit, though His spirit continued to reside therein. But through crucifixion it was the purpose of the Father to place the responsibility for His death on the whole human race, Jews and non-Jews: and neither one can accuse the other.)

Beside the gate of the city they found the cross meant for Barabbas, so the frenzied mob cried out, "Let Him be crucified!" Caiaphas and the other rulers of the Jews came and gave their consent. So they hauled Jesus up from the ground and at the points of their swords goaded Him onwards. [[Aqu.168:24-26](#)]

**Here was the fulfilment of Ps.22:17: "I can count all my bones: they stare and gloat over me." Stones rip into the flesh. Artists' depictions of the bodily suffering of Jesus through the ages come nowhere near showing its true extent.*

John 19: 16b-17: So they took Jesus, and He went forth bearing His own cross (*Gk. stauron*), to the place called the place of a skull, in Hebrew called Golgotha.

The location of Golgotha (Latin: Calvary) has long been argued over. The biblical (and Talmudic - Mishnah) evidence would dictate it to be on the Mount of Olives, and not north-west of the city walls outside the Damascus Gate, much less the Church of the Holy Sepulchre. This volume is not the best place to dissect the matter: suffice it to say that the position adopted here can be recommended by strong evidence, so that the events of the passion of Christ – His death right through to His resurrection, all centre round the Mount of Olives and city of David, as will His future return.

Mark 15: 21-22, Matt.27:32-33, Luke 23: 26: (21) They compelled [laid hold of: Luke 23:26] a passer-by, Simon of Cyrene [[a friend of Jesus: Aqu.168:27](#)], who was coming from the country, the father of Alexander and Rufus, to carry [and laid on him {his shoulders}: Luke] His cross [to carry it behind Jesus: Luke] [[onwards to Golgotha, since the bruised and wounded Jesus was unable to carry His cross](#)]. (22) And they brought Him to the place called Golgotha, which means the place of a skull.

Luke 23: 27-32: (27) A great multitude of people followed Him, and of women who bewailed and lamented Him. [[The Jewish mob pushed on towards Golgotha, and as they went, the two Marys, Miriam, and not a few other women, were close beside the Lord, and they wept aloud: Aqu.170:1-2](#)]. (28) But Jesus, turning to them, said, "Do not weep for me. Though I am going away, and am going through the gateway of the cross, yet on the next day of the sun, lift up your hearts. For I will meet you at the sepulchre." [[Aqu.170:3](#)] (*Then to the women in the crowd:*) "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. (29) For behold, the days are coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never gave suck!' Then they will begin to say to the mountains, 'Fall on us!' and to the hills, 'Cover us!' (31) For if they do these things when the wood is green

(Gk. *full of sap*), what will happen when it is dry?"

(Shades of the withered fig tree. Jerusalem continued in a state of prosperity for 34 years further until 66AD, when the impudent folly of the Jews provoked the military might of Rome and ignited the start of the war between them. If the Jews had known then what would befall them, they would have looked upon the condition of their Lord with a much more jaundiced eye. What the Jews suffered in that war, culminating in the destruction of the city and the Temple, was a savage horror story bar none, told only too graphically by Josephus, and fitting well Jesus' warning of great tribulation in His prophecy which He uttered from the very place where He was now headed.)

(32) And two others, who were criminals, were led away with Him to be put to death. (*The Gospel of Nicodemus* calls these two *Dysmas* and *Gestas*.)

JUDAS ISCARIOT IS OVERCOME BY REMORSE (Matthew 27:3-10)

Now Judas, who betrayed his Lord, was present in the mob dragging Jesus to Golgotha. All the time he had reasoned that Jesus would assert His power and demonstrate the strength of God that He possessed, then free Himself by striking down the fiendish multitudes. But when he beheld his Master on the ground and bleeding from a score of wounds, he said, "O God! What have I done? I have betrayed the Son of God. The curse of God will now rest on my soul." [Aqu.169:1-3]

(3) When Judas, His betrayer, saw that He was condemned, he repented and [ran with haste until he reached the door of the Temple. He found the priests who had given him the thirty pieces of silver to betray the Lord: Aqu.169:4] brought back the thirty pieces of silver to the chief priests and elders, (4) saying, "[Take back your bribe; I have betrayed the Son of God: Aqu.169:5]. I have sinned in betraying innocent blood." They said, "What is that to us? See to it yourself (*in current English vernacular: 'That's your problem'*)." (5) Throwing down the pieces of silver in the Temple, [and, crushed down with grief: Aqu.169:7], he left and went away and [on a ledge beyond the walls of the city] hanged himself [and died].

In time the fastenings suspending his body gave way, and it fell into the valley of Hinnom (*this swept round the outside of the south and south-west stretches of the wall of the city*), where, after many days, it was found a shapeless mass. [Aqu.169:8: *see also Acts 1:18*] (6) The chief priests, taking the pieces of silver, said, "It is not lawful (*devout to a fault*) to put them into the treasury, since it is the price of blood." (7) So they took counsel and bought the potter's field with them, to bury strangers in [those with no rights to lie within sacred burial grounds. And there they interred the remains of the man who sold his Lord: Aqu.169:10-11]. (8) Therefore that field has been called the Field of Blood to this day (*Akeldama in Acts 1:19: there is a monastery today at or near the site of Judas' suicide called by that name*). (9) Then was fulfilled what was spoken by the prophet Jeremiah: "And they took the thirty pieces of silver, the price of him on whom a price had been set by the sons of Israel, (10) and gave them for the potter's field [cast them to the potter: GHT 80:5], as the Lord directed me." (*spoken by Zechariah in 11:12-13, not Jeremiah, but the latter has a connection with the subject in 32:6-15*.)

Jesus had said to His disciples, "Woe unto the man who receives the mysteries, and falls into sin thereafter. For such a man there is no repentance in this cycle, seeing he has crucified afresh the divine offspring of the Most High, and put the Anointed One within him to open shame (*Heb.6:6*). Such are worse than the beasts (whom you ignorantly affirm to perish), for in your scriptures it is written, 'That which befalls the beast befalls the son of men.' All live the one breath: as one dies, so dies the other, and man has no pre-eminence over the beast: all go to the same place: all arise from the dust, and all together return to the dust (*Ecc.3:19-20*)." These

things Jesus spoke concerning those who were unregenerate, not having received the Holy Spirit within their souls, which is the Spirit of the Lord: who, once having received the Light, crucified the Son of the Most High. [GHT 80:6-10].

JESUS, THE SON OF GOD, IS CRUCIFIED. IT IS 14th MARCH IN 32AD

It is the third hour of 9am. He is on the cross for six of the hours of the First Day of Unleavened Bread, to 3pm, on Friday the 15th Nisan.

John 19: 18-22 (with Mark 15:23,25-28; Matt.27:34,37-38; Luke 23:33-34a,38):

(16b-17) So they took Jesus...to the place called the place of a skull, in Hebrew called Golgotha.) The great procession came to Golgotha. The Roman soldiers had already bound, but not nailed, the two state prisoners to the cross. Four soldiers of the Roman guard that Herod brought from Galilee were commandeered to execute the orders of the court. There were the same men who had been set aside to torture Jesus in an attempt to secure from Him a confession of guilt. These were they who first scourged Him, put a wreath of thorns on His head, a broken reed into His hand, clothed Him in a royal robe, and bowed in mockery before Him as a king. [Aqu.170:4-8]

(Either here or after Mark 15:23 next) These four soldiers took the Lord and stripped Him, laid Him on the cross, and were ready to bind Him to it with cords. But this would not satisfy the cruelty of the Jews who were there. They held out hammer and nails. They cried out, "Not cords! Nails! Drive in nails to fasten Him to the cross!" So the soldiers took the nails and drove them through His feet and hands. [Aqu.170:9-11]

[They offered Him {a sedative to drink: Aqu.170:12}, wine spiced with myrrh {mixed with gall (a bitter substance): Matt.27:34}; but He did not {when He tasted it He would not: Matt.} take it: Mark 15:23]. (18) There [the place which is called The Skull: Luke 23:33] they crucified Him, and with Him two others [robbers: Mark 15:27, Matt.27:38] [criminals: Luke], one on one side and one on the other, with Jesus between them. [And the scripture was fulfilled which says, "He was counted with the transgressors" {Isa.53:12}: Mark 15:28]. The soldiers had prepared a place in which to plant* the cross for Barabbas, between the other criminals. Here they raised the cross of Jesus, who was called the Christ. Then they sat down to watch Him die. [Aqu.170:13-14] [They brought two wrongdoers and crucified the Lord in between them. But He was silent as though having no pain: Gospel of Peter 10]. *if all three were crucified on one tree, 'affix'.

<>

[And Jesus said, "Father [My Father-God: Aqu.170:15] [Abba-Amma: GHT 82:10], forgive them [these men], for they know not what they are doing." Luke 23:34a]

<>

[It was the third hour* and they crucified Him: Mark 15:25]. (19) Pilatus also wrote a title [on a tablet: Aqu.170:16] and put it on the cross. It [the superscription of the charge against Him: Mark 15:26] [over His head: Matt.27:37] read, "[This is: Matt., Luke] Jesus the Nazarene [the Christ], the King of the Jews." ** (20) Many of the Jews read this title, for the place where Jesus was crucified was near the city, and it was written in Hebrew, in Latin, and in Greek. (21) The chief priests of the Jews [were angered: Aqu.170:17] then said to Pilatus, "Do not write, 'The King of the Jews' **, but that He said, 'I am the King of the Jews.'" (22) Pilatus answered, "What I have written, I have written. [Let it stand: Aqu.170:19]." ** "Jews" literally Judaeans

*reading Mark 15:25 in tandem with v33 (below), Jesus was crucified at nine o'clock in the morning (the Jewish third hour), the darkness over the land occurring three hours later at noon, and Jesus dying at three o'clock in the afternoon. However, John 19:14 is a rival to the undisturbed acceptance of Mark's third hour, submitting a time of noon (if John was using the

same Jewish method of counting the hours in a day), three hours AFTER Mark's third hour, when Jesus was still in the hands of Pilatus: see above, p308 after [Aqu.168:17](#). Confronted with what seems to be a patent contradiction, the challenge is to try to resolve it.

Was John using Roman counting of hours, instead of Jewish hours? If so, he would mean 6am instead of noon, and three hours before the time Mark says Jesus was crucified. But this itself could never collude with the observation that long before this point in the narrative, when Pilatus was about to relinquish Jesus to the Jewish mob baying for His blood, a sizeable interval must have elapsed from when Caiaphas first appeared at the praetorium and insinuated himself upon Pilatus. This itself was soon after daybreak, around 6am (see above, p301). Pilatus made a prolonged effort to save the life of Jesus; devoid of this effort, the Roman Prefect would have considerably shortened the time Jesus was on His hands. So again, the train of events recorded as ensuing from Caiaphas' first appearance, until Jesus was finally abandoned, gives an impression of a span of time requiring not a few hours in duration, during which He was in the hands of first Pilatus, then Herod, then Pilatus again. John reduces this interval to nothing if he means 6am in 19:14. The only other alternative is that the John meant the sixth hour of darkness, i.e. midnight, but this time would have long passed at the point Pilatus again had Jesus on his hands.

These things considered, it appears that this first part of John 19:14 is a spurious and ill-fitting insertion into the text. Its removal would allow v13 to flow easily into the rest of v14 and onto v15. It is entirely feasible to query the legitimacy of its placement in the received account of John's Gospel. And why should a misplacement be at all astonishing? – witness the editorial dicing and extensive scrambling of the text exposed throughout this whole volume, exercises undertaken by ancient hands long shrouded in obscure corners hardly accessible to the light of discovery. We already have a major example of the injudicious recording of time in John, where at the start of Chapter 12 the incomplete text misleadingly seems to say that Jesus was anointed six days before the Passover when He attended the supper in Bethany: see p.273 in [Aqu.Ch.159](#).

Thus Mark's third hour in 15:25 is unassailed, and the MSS of John's Gospel contains an anomaly which has generated the difficulty in the timing of these events. We know that Jesus was already on the cross when darkness descended on the land at the Jewish sixth hour, which was noon, some six hours after Caiaphas first descended upon Pilatus. Mark says that Jesus was crucified at the third hour of 9am. He was therefore on the cross for six hours until 3pm, and six is the number of man.

John 19: 23-25a (with Mark 15:24, Matt.27:35-36, Luke 23:34b): According to a custom of the Jews, to those who were the executioners of law and took the lives of criminals, belonged the garments of those criminals. [[Aqu.170:36](#)] (23) When the soldiers had crucified Jesus they took His garments and made four parts, a part for each soldier [casting lots for them: Mark 15:24, Luke 23:34b]: also His robe*. But the robe was without seam, woven from the top downwards [[and highly prized: Aqu.170:38](#)]. (24) So they said to one another, "Let us not tear it, but cast lots for it to decide whose it shall be": that the scripture might be fulfilled [which was spoken by the prophet: Matt.27:35], "They divided my garments among them, and for my clothing they cast lots." [[Ps.22:18: also Exod.28:32](#)] (25a) So these things the soldiers did. [Then they sat down and kept watch over Him there: Matt.27:36].

*There is a tradition that Pontius Pilatus collected the robe and carried it with him to Tiberius Caesar in Rome, and that it exhibited spiritual power upon him (see [Ante-Nicene Fathers, Vol.8 p808: "The Death of Pilate"](#)).

John 19: 25b-27: (25) Now standing by the cross of Jesus were [many women from Judea and from Galilee, among them: Aqu.170:31] His mother, [and Miriam] and the sister of His mother, Mary the . . . (*missing word or words here*) of Clopas (Gk. *Klopas* : *in the KJV* Cleophas: *the name is mentioned in the gospels only here and Luke 24:18*), [Mary, the mother of the two apostles James and John: Aqu.170:32] and Mary Magdalene, [and Martha, Ruth and Mary, and Salome] (*compare this with Mark 15:40 with Matt.27:56 below*). (26) Seeing His mother [and the singer Miriam: Aqu.170:33], and the disciple whom He loved (*John*) standing nearby, Jesus said to His mother, “Woman, behold your son.” (27) Then He said to the disciple, “Behold, your mother [“In your most tender care I leave my mother and my sister Miriam: Aqu.170:34].” And from that hour the disciple took her into his own home. *John* replied, “While they live, my home shall be the home of your thrice blessed mother and your sister.” [Aqu.170:35]

Mark 15: 29-32 (with Matt.27:39-44, Luke 23:35-37): [The people stood by, watching; but the rulers sneered at Him: Luke 23:35]. (29) Those who passed by blasphemed Him, shaking their heads, saying, “Ahi! You, the one destroying the Temple and building it in three days. *The Jewish crowds beholding Jesus on the cross exulted in joy, snarling, “All hail, fake king!”* [Aqu.170:20] (30) Save yourself [If you are the Son of God: Matt.27:40] and come down from the cross.” (31) Likewise the chief priests [looked on the scene and scoffed: Aqu.170:23] mocked Him [to one another: Mark 15:31] with the scribes [and elders: Matt.27:41] [and Pharisees], saying, “He saved others [from the grave] [saved a lamb: GHT 82:18]; He cannot save Himself [if He is the Christ of God, His Chosen One! ” Luke 23:35]. (32a) Let the Christ, the King of Israel, [He is the king of Israel: let Him: Matt.27:42] come down from the cross now, that we may see and [then all men will: Aqu.170:22] believe. [He has trusted in God: let God deliver Him now, if He desires Him, for He said, ‘I am the Son of God.’ Matt.27:43]” *The usurers and the dealers in animals and birds also cast contempt into His teeth, saying, “You who drove the traders from the Temple, with their oxen and sheep and doves, you yourself are no more than a lamb that is being sacrificed.”* [GHT 82:19]

[The {Jewish: Aqu.170:24} soldiers [and the Roman guards who came from Galilee] also mocked [and derided] Him, coming up and offering Him vinegar (*Gk. oxos: a rough mix of sour wine and water*), and saying, “If you are the King of the Jews, save yourself !” Luke 23:36-37] (32b) And those [And in the same way, the robbers: Matt.27:44] who were crucified with Him also reproached Him (*but one had a change of heart*).

Luke 23:39-43: (39) One of the criminals [on the left: GHT 82:15] [Gestas: GN] who were hanged [on the cross joined in the mockery and: Aqu.170:25] blasphemed Him, saying, “Are you not the Christ? [You have the power. Just speak the word and] Save yourself and us [me]! ” (40) But the other [one on the right] [Dysmas: GN] rebuked him, answering him, “[Thou wretch! Aqu.170:25] Have you no fear of God, since you are under the same condemnation (*Gk. krimati*)? (41) And we indeed justly, for we are receiving the due reward of our deeds [paying the debts we owe.” Aqu.170:26]. But this man has done nothing wrong.” (42) He said, “[Lord, I know your Kingdom will come, the Kingdom that the world will never comprehend. When you come on the clouds of heaven: Aqu.170:28-29] Jesus, remember me when you come into your Kingdom.” (43) He said to him, “Truly, I tell you, today you will be with me in Paradise [in the realm of souls: Aqu.170:30].”

*The giving of names to the criminals in the **Gospel of Nicodemus** is not unique, for the **First Gospel of the Infancy of Jesus Christ** (see App.3A) has the infant Jesus naming them *Dumachus* (cf. *Gestas*) and *Titus* (cf. *Dysmas*), predicting they would be crucified with Him in*

a further 30 years. This happened when Jesus' family were waylaid by these two and others on their way back to Judea from Egypt. Happily, both accounts coincide in identifying the criminal who asked Jesus to remember Him as the one crucified on His right (Titus = Dysmas).

This one had treated the family kindly, allowing them to pass safely on their way [III:3-7].

There is circumstantial evidence that Jesus and the two criminals were crucified together on crosses fastened, on this occasion, to one living tree, which was an olive. If a single tree, this of course would presumably have meant one with an unusually wide girth of trunk. In this regard, Deut.21:23 and Gal.3:13 are instructive. And Jesus' identification with the worst of sinners would have been rendered more potent by such close proximity to two such. Artists' depictions of Jesus bearing a full-size cross of considerable weight along the "Via Dolorosa" appear unrealistic in light of the physical punishment, particularly stoning, that He had already endured. A lesser cross would have been sufficient for its purpose when affixed to a tree.

Further, the circumstantial evidence of the depth of Jesus' ordeal extends to His being blinded when on the cross, owing to the Jews, in their hatred, resuming their stoning of Him while He was impaled thereon. Jesus when on earth made blind eyes to see, and here we have the Jews blinding their true Messiah, and with their rejection of Him, rendering themselves spiritually blind ever since.

IT IS THE SIXTH HOUR: DARKNESS DESCENDS FOR THREE HOURS

Mark 15:33-35 (with Matt.27: 45-47, Luke 23: 44-45a): (33) When the sixth hour [about the sixth hour: Luke 23:44] (noon) had come [although the sun was at its full height: Aqu.171:1], darkness spread over the whole land until the ninth hour [as the sunlight failed: Luke 23:45a] [as dark as night. Men were obliged to seek for lanterns {light torches: GHT 82:20}, and they built fires on the hills, in order to see: Aqu.171:2]. † (34) At the ninth hour, Jesus cried with a loud voice, "Eloi! Eloi! Lama sabachthani?" ["Eli! Eli! Lema sabachthani?" Matt.27:46] which means, "My God! My God! Why hast thou forsaken me?" (these are words in Ps.22:1).* (35) Hearing it, some of the bystanders said, "Behold, He is calling Elijah." The people did not understand the words He spoke. They thought He spoke the name Elijah, and they said, "He is calling upon Elias (or Gk. Eliou, Elia for Elijah) in his hour of need: now we shall see if he comes to Him." [Aqu.171:4-5] Others said: "He is calling on the sun." [GHT 82:21] (†fulfilling Amos 8:8-10)

*There are some grounds for reappraising the translation of these words, both linguistic and theological, introducing the possibility Ps.22:1 might not have been quoted by Jesus. Presumably there is no conceivable circumstance that would induce the Father ever to forsake His only Begotten Son, not even by turning His eyes away from Him as He was cloaked with the sin of the world. Besides this, the mentality of the Jews would have leaped to an embrace of the words as rendered in Mark and Matthew, as they convey a connotation of failure on the part of the Father to honour Jesus, His Son. However, it is contended by some linguists that the last word "sabachthani" does not mean 'forsaken', arguing that there is a different word for 'forsaken', which is "azbatani". Now "azbatani" is the word used in the Hebrew of Ps.22:1, and is translated by the LXX (Greek translation of the Old Testament: the Septuagint) into the same Greek word for "forsaken" (egkateleipes) used by both Mark and Matthew above, meaning that these two had "azbatani" in front of them, as it is in the Psalm, and not "sabachthani". Now this word "sabachthani" (not found in the Old Testament) is seen by these linguists as having other meanings, so why would Jesus have used the word "sabachthani" instead of "azbatani" of the Psalm? The problem is that other authorities who support the familiar translation are wont to contend it also means 'forsaken'. So a deep word study is called for here, and this is left at the disposal of all those so constrained to

pursue it.

Nonetheless, perhaps one translation (or paraphrase) of what Jesus said, recommended by some, is at least in harmony with Jesus' undoubted state of mind regarding why He was on the cross: "My God! My God! For this I was spared: this was my destiny," a statement of accomplishment, not a question of despair. Yet the bystanders are reported to have understood that they heard His words in the form of an appeal to Elijah. But whatever the words Jesus spoke, it is a salutary thought that would apprise them as a declaration of triumph by His sacrifice in death, and John 19:28-30 would have confirmed it by sealing the matter.

However, in Aqu.171:3, agreeing with **GHT 82:21** above, has an interesting rendering of Jesus' cry: "When the sun refused to shine and darkness came, the Lord exclaimed, "Helo! Heloi! lama sabachthani?" ("Thou sun! Thou sun! Why hast thou forsaken me?"). "Helios" is the Greek word for 'sun' (though 'Shemesh' in Aramaic). Being that the initial 'H' sound in a Greek word is written as an unobtrusive mark over the first character (a reverse-facing comma), it could easily be overlooked by a manuscript transcriber (this would by no means be the only instance of it), changing "Heli" into "Eli". * The sun was veiled for three hours, and it was only when Jesus breathed His last that the darkness was lifted. So did Jesus actually say, "Thou sun! Thou sun! Have you forsaken me (too)?", but the bystanders mishearing 'Helo' (Thou sun) in Greek as 'Eloi' (Elijah)? In line with this thought are the first words of Jesus recorded upon His resurrection in the *Aquarian Gospel* at 172:35 below (p322): "All hail the rising sun!" See also *Aqu.178:35* below (p337) and other places.

Rudolf Steiner would find it plausible that it was indeed the sun which Jesus was addressing on the cross, since in his whole cosmic scheme of the redemption of Man, the Sun itself played a central role at that stage in the work of Christ, but this is a matter of deep esoteric import, left for the interested reader to research. And there are clues in this work for those who care to search.

The *Gospel of Peter* has an improbable word, the Gk. *dunamis*, as Jesus' addressee, having Him crying: "My strength, my strength, you have gone from me!" [GP 19]

*aside from which the Greek for Elijah is also written with an apparent H: Ηλιος.

John 19: 28-29: (28) After this, Jesus, knowing that all was now accomplished, said, that the scripture might be fulfilled, "I thirst." [Ps.69:21b] (29) A bowl full of vinegar was at hand. So they [a Roman soldier: Aqu.171:6] put a sponge full of the vinegar [with myrrh] on a spear and held it to His mouth. (One Gk. word for pike or spear is *hussoi*. The translation 'hyssop', which appears to make less sense than a rigid pointed pole, arises from the Gk. *hussopoi*, present in the MSS, so we might well be grappling with a copyist's error. But hyssop does have symbolic meaning in that it is a shrub whose twigs were used for sprinkling in Jewish purification rites.)

Mark 15:36 (with Matt. 27: 48-49): And (when they saw) a man running (towards Him) who had [immediately: Matt.27:48] filled a sponge full of vinegar and put it on a reed, giving it to Him to drink, they said, "Wait: let us see whether Elijah will come to take Him down [save Him: Matt.27:49]."

IT IS THE NINTH HOUR. JESUS YIELDS UP HIS BODY AND HE DIES

Mark 15:37-38 (with Matt. 27: 50-51a, Luke 23: 45b-46, John 19:30): At the ninth hour (3pm) the earth began to quake, and in the darkness of that sunless day, a flood of golden light appeared above the cross. And from the light a voice was heard: "Lo! It is done!" [Aqu.171:7-8] [When Jesus had received the vinegar, He: John 19:30] (37) Jesus [again: Matt.27:50] uttered a loud cry ["It is finished!" John] ["Father {"My Father-God: Aqu.171:9} {"Abba-Amma: GHT 82:25}], into thy hands I commit my spirit [soul]!" and having said this He: Luke 23:46] and

breathed His last [released His spirit: Matt.] [and He bowed His head and gave up His spirit: John]. (38) And [there was great thunder and lightning, and: GHT 82:27] [the Temple shook, and: Aqu.171:13] the curtain of the Temple was torn in two, from top to bottom [the partition wall of the Holy Place, from which hung the curtain, collapsed] [and consternation overcame those who were moving about in its precincts]. (*The curtain, which veiled the Holy of Holies from the Holy Place, was no small affair, being at least thirty feet in height, and of no mean thickness. Its size meant that it could be seen by anyone who was present at the tree of the crucifixion of Jesus on the Mount of Olives.*)

(*The Aquarian account at 171:10 has a Roman soldier piercing Jesus' heart with a spear out of compassion, to end His extreme agony, thus rendering Him dead. Until Aqu.176:11 it is silent on His side being pierced by a soldier after he was already dead and they had broken the legs of the two criminals, as stated in John 19:34 below. But the important thing to understand is that Jesus did not die by the action of man; He had power to lay down His life and power to take it up again. No man took His life from Him; He chose that moment Himself. As He said in Aqu.148:8-9 when He was on His way to resurrect Lazarus: "Men cannot take my life until I myself have handed it to them. When that time comes, it will be I who lay down my life." The soldier, in piercing Jesus' heart immediately He uttered His last cry, will have naturally thought that it was his own action which had ended our Saviour's life.*)

Matt.27: 51b-53: (51b) The earth shook†, and the rocks were split. [Then the earth was violently shaken again. The city of Jerusalem was rocked to and fro. The hills were rent and tombs were thrown open: Aqu.171:11]. (52) The tombs were opened, and many bodies of the saints who had fallen asleep were raised, (53) and coming out of the tombs after His resurrection, they went into the holy city and appeared to many. People were thinking they were dreaming at the sight of the dead rising up out of these graves and walking the streets. [Aqu.171:12]

[Some of those who had slept and risen after Jesus rose from the dead appeared and were seen by many in the holy city, and great fear fell upon the wicked; but light and gladness to the righteous in heart: GHT 86:8]. (†fulfilling Amos 8:8: see note † to Mark 15:33-35 etc. above)

[There were seen in that terror dead men raised up, as the Jews that saw them said: "We have seen Abraham, and Isaac, and Jacob, and the twelve patriarchs, that died two thousand five hundred years ago; and we have seen Noah manifestly in the body." All the multitude walked about, and sang praises to God with a loud voice, saying: "The Lord our God that has risen from the dead has brought to life all the dead, and has plundered Hades, and put him to death." [Ante-Nicene Fathers, Vol. 8 p804: "The Report of Pontius Pilatus to Tiberius Caesar"]

NB: From the biblical report about deceased people having risen in numbers from the graves in Jerusalem and walking about its streets in the sight of its citizens, it must be asked what the repercussions were from this monumental phenomenon, by way of it generating records by observers which would become part of the historical record, ensuring that the memory of it would not become lost in the mists of time. As is the case for any impressive event in the past, many would have felt the urge to ask detailed questions, such as how the resurrected dead appeared, and how it would become recognised that among their number were figures such as Abraham, Isaac, Jacob, and Noah, those mentioned in the Ante-Nicene Fathers passage.

It is noticeable that one of the arguments levelled at the whole matter of Christ's own Resurrection is the apparent unconcern of the Lord to lay in front of the world more outward and tangible proofs for the world to accept. This argument, bolstered by the dearth of historical documentation of the life of Jesus in the Holy Land, is of course a resort to the reasoning of

carnal man and not that of his higher spiritual self. In this vein, things such as book-burning and manuscript suppression come to mind. And this argument overlooks one particular: that “proofs” of Christ lie first in inward and not outward evidence, which this writer for one will not hesitate to attest to.

Mark 15:39-41 (with Matt.27:54-56, Luke 23:47-49): (39) The centurion, who stood facing Him, [and those who were with him, keeping watch over Jesus, seeing the earthquake and what took place*, were greatly afraid, and: Matt.27:54] seeing how He cried out and breathed His last, [glorified God and: Luke 23:47] said, “Truly, this man was the Son of God [was righteous: Luke].” [All the people who had arrived together to see the sight, when they saw what had taken place, returned (to their houses) beating their breasts: Luke 27:48].

* “seeing what took place”. Jesus was crucified on the Mount of Olives, east of and directly opposite the Temple across the Kidron valley, and He was facing it. And see Heb.13:11-13, where ‘camp’ (Gk. *paremboles*) means the area of the city inside its walls. The Temple courts and the entrance to the Holy of Holies were oriented eastwards, and by this Jesus was symbolically beholding the Father whilst on the cross. Whilst in the east behind Him, the starry heavens were proclaiming from the blackness of the sky, to those who, like the Magi, could read their message, that the true King of the Jews, and their Messiah, was in their midst.

But not only He: the centurion and the others who were also there witnessed the curtain of the Temple torn in two, from the top downwards. The whole scene is replete with deep spiritual symbolism, which in this account is not the place to describe any more fully. Meanwhile, the Jews continue to persuade themselves that they commune with their Messiah at the Wailing Wall.

Those who were at Golgotha then rushed down and away; the priests, the Pharisees, and the scribes, these were filled with fear. They sought the cover of their synagogues and their houses, crying out that these things were the wrath of God. [Aqu.171:15-16]

The centurion reported what he had seen to Pilatus. When he and Procla his wife heard it, they were deeply grieved and neither ate nor drank for the rest of that day. And Pilatus sent for the Jews and said to them, “You are witnesses to what has happened.” But they answered, “There was an eclipse of the sun in the normal manner.” [GN VIII:7-10] (Comment: does a normal eclipse of the sun ever last three hours?)

(40) There were also women [and all His acquaintances: Luke 23:49] looking on from a distance [who had followed Jesus from Galilee, ministering to Him: Matt.27:55], among whom were [Mary the mother of Jesus and...: GHT 82:29], Mary Magdalene, and Mary the mother of James the less and of Joses (Joseph)*, and Salome, (41) who followed Him when He was in Galilee, and ministered to Him [and the mother of the sons of Zebediah: Matt.27:56]: and many other women who had come up with Him to Jerusalem. They lamented, saying, “The Light of the world is hidden from our eyes; the lord of Love is crucified.”

* a second brother of James Alphaeus, the other being Jude. The Gk. spelling is ‘Iosetos’ in Mk.15:40, but ‘Ioseph’ in Matt.27:55. The KJV translates the name as ‘Joses’ for both.

The *Gospel of Gamaliel* provides us with an instructive insight into the dialogue between Pilatus and the Leaders of the Jews at this juncture:

Then Pilate summoned the High Priests Annas and Caiaphas before the public and said to them: “O haters of bodies and drinkers of blood unjustly shed, see now what happened as a consequence of the death of Jesus of Nazareth on the cross. May His blood be on you and on your children!” And they struck at their chests and at their faces saying: “May the blood of this erring man be on us and on our children for a thousand generations!” Pilate said, “What! Even now after all the signs that He showed in heaven and earth, you are not awestruck and amazed like all

the people?" They said: "We are not afraid because we have fulfilled the law." Pilate said: "O High Priest, if you have fulfilled the law, why are your clothes rent? The law says that if a High Priest rends his clothes, he falls from office." He answered: "I rent my clothes because He blasphemed against the Most High God and against the law." Pilate said to him: "I order you not to enter the Temple again like a High Priest but like a rebel. If anyone tells me that you have gone to the Temple I will cut off your head." The High Priest said to him: "Which Governor among your predecessors has in the preceding time interdicted a High Priest, and enjoyed a long term of office?" He said this because he was under the jurisdiction of Herod. Pilate said to him: "Are not then the signs that have so far occurred sufficient for you, as they are for all the people?" The High Priest said to Pilate: "You are a young shoot in this town, and you do not know the meaning and the portent of these signs. This month is Barmudah (*the eighth month of the Coptic calendar: around April*) and in it the revolution of the sun and the moon takes place. At this time the sorcerers give to the moon the colour of blood and detract the ray of the sun by their spells. They do it in order to exact work from the husbandman and to prognosticate concerning the fruits, the crops, the wines and the oils." This is what the High Priest lied and said. Then Pilate rose from his chair and scourged him with a rough whip; he plucked also the hair of his beard, and tormented him and said: "You wish to bring the wrath (of God) on the earth on account of your hatred for Jesus." Then the centurion and the soldier said: "You prefer death to life." After having chastised him on the recommendation of Pilate, they sent him to prison on the advice of the centurion, until such time as they would send him to the Emperor. [tr. Cor Hendriks Robscholemuseum, Netherlands, 2015]

THE BODY OF JESUS IS TAKEN DOWN AND PLACED IN A TOMB

Shortly before sunset on Friday, which marked the start of the 16th Nisan, coinciding with the weekly Sabbath.

John 19:31: Since it was the day of Preparation, that the bodies not remain on the cross on the Sabbath, for that Sabbath was a high day, the Jews asked Pilatus that their legs might be broken, and that they might be taken down. *The great day of the Jewish Passover was near* ("was near": *Levi's thinking was apparently affected by the potential ambiguity of John 19:31: John was referring to the high Sabbath they were already in, which was now expiring, falling immediately before the weekly Saturday Sabbath, i.e. two Sabbaths happened to fall in succession. It was the first of these that was Levi's 'great day of the Jewish Passover', not the weekly Sabbath*), and Jews by law could not permit a criminal to hang upon a cross on the Sabbath. So they beseeched Pilatus that he would have the bodies removed, of the men who had been crucified. Pilatus therefore sent guards to Golgotha to discover first if all three men were dead. [Aqu.171:17-19]

(*The Gospel of Peter has Joseph of Arimathea as a friend of Pilatus and already having asked for Jesus' body from him at the time He was condemned to be crucified [3]. It also has Herod as the one paying attention to the Jews' law requiring bodies to be buried before the Sabbath [5]. See also Deut.21:22-23. This Gospel mentions that it is on this account people were distressed when darkness fell on the land at noon [15].*)

John 19:38a (with Mark 15:42-45a; Matt.27:57-58a; Luke 23:50-52, 54):

(38a) After these things [When evening was approaching*: Mark 15:42a, Matt.27:57], [since it was the (day of) Preparation, which is the day before the Sabbath: Mark 15:42b] [and the Sabbath was about to commence: Luke 23:54], [when the guards had left: Aqu.171:20], Joseph [a rich man: Matt.27:57] from [the Jewish town of: Luke 23:50] Arimathea (*this town was, by*

most accounts, located some distance north-west of the Dead Sea), who was a disciple of Jesus, but secretly for fear of the Jews, [an honourable member of the council {a good and righteous man who had not consented to their scheming and actions: Luke 23:50-51}, who was also himself looking for the Kingdom of God, took courage and went **[boldly: GHT 83:1]** to Pilatus: Mark 15:43] [Two elderly Jews came to the palace door to see the Governor. They were members of the highest council of the Jews, but nevertheless believed that Jesus was a prophet sent from God. One was Rabbi Joseph, the councillor from Arimathea, who was a just man who loved the law of God. The other was Nicodemus: Aqu.171:20-23], and asked him [they fell down at his feet and pleaded: Aqu.171:24] that he [they] might take away the body of Jesus [and lay it in a tomb]. When the guards returned, they said, "The Nazarene is dead; the criminals are alive." [Aqu.171:27]. [Pilatus was greatly surprised (to hear the suggestion {receive the report} that: Gk. 'if') He was already dead: summoning the centurion, he asked him if He had been dead a long time. On verifying it from the centurion: Mark 15:44-45a], [Pilatus ordered the guards to go and smite the criminals to cause them to die, then to have their bodies burned, but to give the body of the Nazarene to the rabbis who would call for it: Aqu.171:28].

**Gk. genomenes, in the aorist tense: "was approaching" is permissible, harmonising with Luke 23:54. As soon as the sun set, the Sabbath commenced and the day of Preparation was terminated. The composite narrative makes it clear the activity of the individuals described was undertaken, no doubt with haste, before sunset and the onset of the Sabbath. Although the First Day of Unleavened Bread was itself a high Sabbath, the proscription against doing work on that day was less of a stricture than on the regular weekly Sabbath.*

John 19: 38b (with Mark 15:45b, Matt.27:58b): (38b) and Pilatus gave him [them] leave [granted the body to Joseph: Mark 15:45b] [ordered it to be given to him: Matt.27:58b].

John 19: 32-37: (32) So the soldiers came and broke the legs of the first, then of the other who had been crucified with Him. (33) But when they came to Jesus and saw that He was already dead, they did not break His legs. (34) But one of the soldiers (*traditionally given the name Longinus*) pierced His side with a lance, and at once there poured out blood and water. (35) He who saw it has borne witness, and his testimony is true, and he knows that he tells **[Jesus spoke: GHT 82:31]** the truth, that you also **[that all]** may believe.* (36) For these things took place that the scripture might be fulfilled, "Not a bone of Him shall be broken." [Ps.34:20, with Exod.12:46, Num.9:12] (37) And again, another scripture says, "They shall look upon Him whom they have pierced." [Zech.12:10] (*the GHT has: "In the midst of the week shall the Messiah be cut off", which is an interpretive splicing of parts of Dan.9:27 and Dan.9:26.*)

**This verse 35 exudes a strange pallor, as though intoning a weak but prolix response to some unmentioned dispute. It is tempting to bring it for scrutiny alongside the note about Aqu.171:10 on p316 (before Matt.27:51b-53), because doubt is thereby thrown on which report is true: was Jesus speared in the heart in an attempt to cut short his life; or was He lanced in the side well after He had expired?*

John 19: 38c-42 (with Mark 15:46-47; Matt.27:59-61; Luke 23: 53,55-56): (38c) So [having bought some fine linen: Mark 15:46] he came back and took away [took down: Luke 23:53] His body. [The rabbis Joseph and Nicodemus came and collected the body of the Lord: Aqu.171:30]. (39) Nicodemus also came, he who at the first had come to Him at night, bringing a [Joseph had prepared a costly: Aqu.171:26] mixture of myrrh and aloes, (in weight) about a hundred litras (Gk.: the litra was, at 12 ounces, short of the modern pound: a third of a kilo). (40) They took the body of Jesus, and bound it in linen sheets with the spices, as is the burial custom of the Jews. (41) Now in the place where He was crucified there was a garden, and in the garden a [Joseph's own: Matt.27:60] new tomb [which had been hewn out of rock: Mark] ('tomb' is the Gk.

mnemeion: another word for 'grave' is the Gk. *taphos*, used only in Matt.27:64,66 below, indicated by 'sepulchre') where no one had ever been laid [that had been made for Joseph: Aqu.171:31]. (42) Because of the Jewish day of Preparation, as the tomb was nearby, they laid Jesus there [about the beginning of the second watch: GHT 83:4 (the second watch was 9pm to midnight)]. [and he rolled a stone against the door of the tomb {and left: Matt.}. Mary Magdalene and Mary the mother of Joseph {the other Mary: Matt. 27:61, GHT 83:5} {and Mary the mother of Jesus} saw where He was laid: Mark 15:46-47] [were sat there opposite the tomb: Matt.]*. [The women who had come with Him from Galilee followed {bearing lamps in their hands: GHT 83:6}, and saw the tomb, and how His body was laid {and they made lamentation over Him}. Then they returned and prepared spices and salve.** On the Sabbath they rested according to the commandment: Luke 23:55-56].

*The GHT in 83:5 adds, "There at the tomb they kept watch for three days and three nights."

**GHT 83:7 says they prepared the spices and salve on the day after the Sabbath. But the whole verse is convoluted, and renders this part of it unusable. As in Luke 7:37, the salve was likely to have been myrrh. It is a tantalising thought that the myrrh which the Magi gave the new-born Jesus would be cited in a subsequent circumstance, as was the frankincense at the Last Supper. See the table in Appendix 1 for the occurrences of this fragrant oil.

THE JEWS AND PILATUS SEAL THE SEPULCHRE OF JESUS AND GUARD IT

...on the weekly Sabbath, the Saturday, on which no work was to be undertaken...

Matt.27: 62-66: (62) On the following day (i.e. it was now the 16th Nisan and the weekly Sabbath), which was the one after the day of Preparation (which coincided with the First Day of Unleavened Bread), the chief priests and Pharisees, the scribes, and elders gathered together, and having heard that all the people were murmuring and beating their breasts, saying, "If such very great signs happened when He died, behold how righteous He was!" they became fearful and [Gospel of Peter 28] assembled before Pilatus (63) and said, "Sir, we remember how that deceiver said, while He was still alive, 'After three days I will rise up.' (64) Therefore order the sepulchre to be made secure until the third day, lest His disciples come [at night: Aqu.171:33] and steal Him away, and tell the people, 'He has risen from the dead', and the last fraud will be worse than the first." [and they requested the Governor to send his soldiers to the tomb to guard the body: Aqu.171:34]. (65) Pilatus said to them, "[I will not release for you a Roman guard; you have Jewish soldiers, and you are granted leave to send a hundred men with a centurion to guard the tomb." Aqu.171:35] You have a guard (of soldiers): go, make it as secure as you know how." (66) So they went and made [sent a hundred soldiers to make: Aqu.171:36] the sepulchre secure by sealing the stone and setting a watch [until the end of the third day: GHT 83:10].

The Gospel of Peter seems to have Pilatus obliging the Jews' request:

[So Pilatus gave them the centurion Petronius and soldiers to safeguard the sepulchre. The elders and scribes came with them to the sepulchre. With the centurion and the soldiers they rolled a great stone and placed it before the entrance to the tomb. They smeared it with seven wax seals, pitched a tent, and safeguarded the tomb: GP 31-33.]

The tomb in which they laid the body of Jesus was in a garden rich in flowers, the garden of Siloam, and the home of Joseph was near.* Before the watch began, Caiaphas sent out a company of priests to the garden of Siloam, to ensure that the body of Jesus remained within the tomb. They rolled aside the stone, and seeing the body inside, they rolled the stone back in front of the door. Pilatus sent his scribe to place on the stone the seal of Rome, in such a way that if the stone was moved, the seal would break. To break this Roman seal meant death to the one who broke it.

The Jewish soldiers were all sworn to loyalty. And then the watch began (*The second watch of the Jews began at 9pm, and the third at midnight*). [Aqu.172:1-6]

**Siloam was in the area of the City of David, just south of the Temple. If the account is correct, the tomb of Jesus cannot have been north of the city walls and the Damascus Gate. It would have been easier to convey the body of Jesus to Siloam from the Mount of Olives than across the city. Joseph's home "was near". This was therefore a home in Jerusalem, implying he had at least two homes: this one and another in Arimathea.*

When the Jews learned that Joseph had beseeched Pilatus for the body of Jesus, they searched for him and the twelve men* who had confirmed to Pilatus that Jesus was not born of fornication, and Nicodemus, and many others who had stood before Pilatus at His trial and made known His good works. But they all hid themselves away except for Nicodemus, because he was a ruler of the Jews. When the Jews found Nicodemus, he asked them, "How were you able to enter the synagogue?" They answered, "And how have you been allowed in the synagogue? You are a disciple of His, and His portion shall be with you in the world to come." Nicodemus said, "Amen! Amen! " Then Joseph of Arimathea came forth from hiding and said to them, "Why are you offended over me because I asked for the body of Jesus? Behold, I have placed it in my new tomb. It is wrapped in clean linen, and I have rolled a stone over the door of the cave. You have not done well with this holy man, for you have not repented of having crucified Him, but added to your sin by thrusting Him through with a spear."

The indignant Jews then seized Joseph and ordered him to be put in a secure place until the first day of the week. They said to him, "Know that the hour prevents us from doing anything against you, because the Sabbath is drawing near. But also know that you will not even be counted worthy of burial, as we shall give your own body to the birds of the air." [GN IX:1-8]

**these were Jews who were present when Joseph was betrothed to Mary. They were: Lazarus, Asterius, Antonius, Jacob, Amnes, Zeras, Samuel, Isaac, Phinees, Crispus, Agrippa, and Judas.*

According to this Gospel, the Jews then had Joseph of Arimathea shut up in a building without a window and posted guards outside with the door sealed. The aftermath of their action is described below, p327-8 and p341-2.

Aqu.172: 7-24: (7) At midnight all was at peace. But suddenly, inside the tomb, it became ablaze with light, and down the garden walk, a line of soldiers clad in white marched in single file. (8) They came up to the door of the tomb and marched to and fro across it. (9) The Jewish soldiers were now alerted, and they thought that friends of Jesus had come to steal the body of the Nazarene. The captain of the guard cried out to charge, (10) but not a single white clad soldier fell. Neither did they stop their marching and countermarching among the stunned and now frightened men. (11) The white clad soldiers stood upon the Roman seal. They did not speak. Neither did they unsheathe their swords. These men were the Silent Brotherhood. (12) At this sight the Jewish soldiers drew back in fear from the tomb, and fell on the ground. (13) Then the white clad soldiers marched away, and the light in the tomb from behind the stone dimmed and vanished. (14) At this the Jewish soldiers returned to their station. They found the stone in its place and the seal unbroken. Their composure regained, they resumed their watch.

(15) Jesus had not slept within the tomb. The body of flesh is the manifest of the soul, and the soul away from the body is the soul unseen. (16) It was in the realm of unmanifest souls that the Lord went forth and taught. (17) He opened up the prison doors (*of Hades*) and set the prisoners free. (18) He broke the chains of the souls who were in captivity and led the captives to the light. (19) He sat in council with the patriarchs and prophets of ancient times. (20) He met with the

masters of all times and seasons, and in great assemblies He stood forth and related the story of His life on the earth, and of His death and sacrifice for the race of man, (21) and of His promise to clothe Himself in the garb of flesh, walking with His disciples, to prove the possibilities of man: (22) to give them the key of life, of death, and of the resurrection from the dead. (23) The masters sat in council and discussed the revelations of the coming Age, (24) when She, the Holy Spirit, would fill the earth and the air with holy breath, and open up the way for man to perfectness and endless life.

JESUS RISES FROM THE DEAD

Jesus rose late in the small hours at 5.20am before dawn on the first day of the week, which was the 17th Nisan, with Sunday 16th March having commenced at midnight, and sunrise occurring at 6.17am. The disposition of the constellations of the stars and planets in the heavens indicates that the time He rose was predetermined, falling at an exact hour and minute. These are astronomical details inapposite to be included in this volume, but were a restatement of the message the heavens put forth during the hours of darkness when Jesus hung on the cross. The Gospels alone give no easy clue as to the exact time Jesus was resurrected.

It is to be observed that Jesus could not have been in the grave a full "three days and three nights" of 72 hours (Matt.12:40; all nine other Gospel references content themselves with "after three days" or "in three days"), simply because the time He was crucified did not match the time He was resurrected. This induces the question of how literally to interpret the phrase. Perhaps the best that can be said is that Jesus was in "the heart of the earth" (Matt.12:40 again) for portions of three consecutive days. However, does "the heart of the earth" possess a deeper meaning, reflecting Jonah's time in the heart of the fish? By this, it can be noted that a full three days and nights to His resurrection arched over the time from when Jesus first subjected Himself to the authority of the god of this world (He had now finished His work of proclaiming the Kingdom of God, and Judas was planning the betrayal of His Lord with the Jews). This full 72-hour interval commenced when preparations began for the Last Supper.

Aqu.172: 25-42: (25) The garden of Siloam was silent throughout the Sabbath. The Jewish soldiers had watched and no one had approached the tomb. But on the following night the scene changed. (26) Every Jewish soldier then (*Levi says at midnight, but he had said the same in v7*) heard a voice which said, "Adon Mashich Cumil!", which meant, "Lord Christ, Arise!" ("*Adon Mashich*" – Lord, Anointed One, are more often spelled "*Adonai Mashiach*".) (27) They again thought that friends of Jesus had arrived to take the body of their Lord, (28) and they were ready with their swords unsheathed. They heard the voice again. (29) It seemed to be all around them, yet they saw no man. (30) The soldiers were overcome with fear, but to flee their watch meant death for cowardice, so they were rooted to their places in a state of foreboding. (31) Just before the sun arose (*this was at 5.20am*), the heavens blazed with light, and there was distant thunder which seemed to herald a coming storm. (32) Then the earth began to quake. In the rays of light they saw a form descend from heaven towards the sepulchre, which they took to be an angel. (33) They heard for the third time, "Adon Mashich Cumil!" (34) The feet of the white-robed angelic form struck the Roman seal, then he tore it to shreds. He took the mighty stone in front of the door of the tomb as though it weighed no more than a pebble, and cast it to one side.

(35) Jesus opened His eyes and said, "All hail the rising sun!* The coming of the day of righteousness!" (36) Then He folded up His burial gown, His head bandages, and His swathing cloths, and laid them aside. (37) He rose up, and for a moment stood beside the white-robed

angelic being. (38) The weaker of the soldiers fell on the ground and hid their faces in their hands. The stronger stood and watched in awe. (39) Before their eyes the body of the Nazarene was transmuted. They saw it transfigured from mortal flesh to the form of immortality. Then it vanished in front of them. (40) The soldiers heard a voice, sounding as though from everywhere: (41) "Peace! Peace on earth! Good will to men!" (42) Stunned, they looked through the door into the tomb: it was empty, and the Lord had risen. As He said.

**see the comment on p314-5 above illustrating the possible bearing these opening exultant words have on Jesus' words on the cross: "Heloi! Heloi! lama sabachthani?" as reported in the Aquarian Gospel at 171:3.*

Matt.28: 2-4: (2) And behold, there was a great earthquake: for an angel of the Lord descended from heaven and came and rolled the stone away from the door, and sat upon it. (3) His appearance was like lightning, and his raiment white as snow. (4) For fear of him the guards trembled and became like dead men.

The Gospel of Peter has two angels or men descending from the opened sky and the stone rolling away by itself, both of the men entering the tomb. They emerge supporting the body of Jesus, and a cross follows them. A voice from heaven is then heard to address the cross, "Have you preached to those who are asleep?" to which it replies audibly in the affirmative. The sky opens again, and an angelic being descends and enters the tomb. The centurion Petronius, who at first had been asleep, and the others abandon their watch and report their experience to Caesar, confessing that Jesus is the Son of God [GP 34-46].

MARY THE MOTHER OF JESUS, AND OTHERS OF THE WOMEN, GO TO THE TOMB AT THE END OF THE SABBATH

Now when the rabbis Joseph and Nicodemus took the body of the Lord and laid it in the tomb, the mother of the Lord, and Mary Magdalene, and Miriam were there. When they had entombed the body they went to the home of Joseph and stayed there. They did not know that Jewish soldiers had been sent to guard the tomb, nor that a Roman seal was placed on the stone. [Aqu.173:1-3]

When?

John 20: 1: Now on the first day of the week (*Gk. idiom 'tei de miai ton sabbaton'*), while it was still dark

Mark 16: 1, 2: When the Sabbath was past. . . very early on the first day of the week (*Gk. idiom 'tei de miai ton sabbaton'*), as the sun was rising

Matt.28: 1: Late on* the Sabbath (*Gk. opse (de) sabbaton*), towards the dawn of the first day of the week (*Gk. idiom 'mian sabbaton'*) *or after

Luke 24: 1: Now on the first day of the week (*Gk. idiom 'tei de miai ton sabbaton'*), while still very early

Aqu.173:4: So in the morning of the first day of the week

GP 50: Early in the morning of the first day of the week

Who?

John 20:1: Mary Magdalene came to the tomb early

Mark 16: 1, 2: Mary Magdalene, and Mary the mother of James (Alphaeus), and Salome (*see Mark 15:40*), bought spices that they might go and anoint Him. . . and they went to the tomb

Matt.28:1: Mary Magdalene and the other Mary went to see the sepulchre

Luke 24: 1: They went to the tomb, carrying the spices which they had prepared (*The women are*

not identified: those in v10 are the women who had been visited by Jesus a little later.)

Aqu.173: 5-6: (5) But when they (*v1: Mary the mother of the Lord, and Mary Magdalene, and Miriam*) reached the tomb, they found soldiers there, in extreme agitation and full of fear. (6) The women did not understand

GP 51-52: (51) She (Mary Magdalene) took with her some of her women companions and came to the tomb where He had been buried. (52) They were afraid that the Jews might see them, and said, "Even though we were unable to weep and beat ourselves on the day He was crucified, we must do these things now at the tomb"

EA: He was buried in a place which is called the place of the skull (*sic*), to which three women came, Sarah, Martha, and Mary Magdalene

GG: As to the Virgin (Mary), she did not neglect to go to the tomb on Sunday morning. Mary Magdalene, however, had preceded* her to the sepulchre *compare with *Aqu.173:1,5* above.

What the women found:

John 20: 1-2: and saw that the stone had been taken away from the tomb. So she ran and went to Simon Peter and the other disciple whom Jesus loved

Mark 16: 3-4: They said to one another, "Who will roll away the stone for us from the door of the tomb?" And looking up (*Gk. anablepsasai: was the tomb at an elevated position from the ground?*), they saw that the stone had been rolled back: it was very large

Luke 24:2: and they found the stone rolled away from the tomb

Aqu.173: 6-8: (6) but when they found the tomb empty, they were both animated and aggrieved. (7) The soldiers could not explain what had transpired, and they did not know who had removed the body of the Lord. (8) Mary Magdalene ran in haste towards Jerusalem to tell the news to Peter and the other disciples (*Mary the mother of the Lord and Miriam stayed at the tomb*).

GP 53-54: "But who will roll away the stone for us which is before the entrance to the tomb, so that we can enter, sit beside Him, and do what we should? It is a large stone, and we are afraid someone may see us. If we cannot move it, we can then put down at the entrance the things we have brought, as a memorial for Him. We will weep and beat ourselves until we return home."

What the angel sitting on the stone outside the tomb said to the women:

Matt.28: 5-7: (5) The angel said to the women, "Do not be afraid, for I know that you seek Jesus who was crucified. (6) He is not here: He has risen, as He said. Come, see the place where the Lord lay. (7) And go quickly, tell His disciples that He has risen from the dead, and behold, He is going before you into Galilee. There you will see Him. Lo, I have told you."

The angels and masters inside the tomb:

John 20: 11-13: (11) But Mary (*the mother of Jesus, not Mary Magdalene*) stood outside the tomb weeping, and as she wept she stooped down (to look) into the tomb. (12) She saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. (13) They said to her, "Woman, why are you weeping?" She said to them (*she was not awestruck in fear, as they appeared as ordinary men*), "They have taken away my Lord, and I do not know where they have put Him."

Aqu.173: 14-15: (14) Mary (*the mother of Jesus, not Mary Magdalene*) looked inside the tomb, and she saw two masters sitting there. They said to her, "Why are you weeping?" (15) Mary said, "Because my Lord is gone. Someone has taken His body. I do not know where it is."

Mark 16:5-8: (5) Entering the tomb, they (*Mary Magdalene, Mary the mother of James (Alphaeus), and Salome*) saw a young man sitting on the right side, clothed in a [shining: GP 55]

white robe: and they were amazed. (6) He said to them, "Do not be amazed: you seek Jesus the Nazarene, who was crucified. [*Why have you come? Whom are you seeking? Not the One who was crucified? GP 56*] He has risen; He is not here: see the place where they laid Him. (7) But go, tell His disciples that He is going before you into Galilee. There you will see Him, as He told you." (8) And they fled from the tomb, for trembling and consternation (had overcome them). They said nothing to anyone, for they were frightened.

Some MSS add this as a conclusion to the whole gospel of Mark: "But they spoke briefly to Peter and those with him and shared all that they had been told. And after this Jesus Himself sent them out from east to west, with the sacred and imperishable message of salvation that gives eternal life. Amen."

Luke 24:3-8: (3) but when they (*the women are not mentioned by name*) went in they did not find the body of the Lord Jesus. (4) While they were in a state of perplexity over this, behold, two men stood by them in shining apparel. Becoming frightened and bowing their faces to the ground, the men said to them, "Why are you seeking the living among the dead? He is not here; He has risen. (6) [*Do you not: GHT 84:9*] Remember how He told you, while He was still in Galilee, (7) that the Son of Man must be delivered into the hands of sinful men and be crucified, and on the third day rise?" (8) And they remembered His words.

JESUS IS RISEN, AS HE SAID

Jesus shows Himself to His mother, then to Miriam:

John 20: 14-17: (14) Saying this, she turned to face behind and saw Jesus standing there, but she did not know that it was Jesus. (15) Jesus said to her, "Woman, why are you weeping? Whom do you seek?" Thinking Him to be the gardener, she said to Him, "Sir, if you have carried Him away, tell me where you have placed Him, and I will take Him away." (16) Jesus said to her, "Mary." She turned and said to Him in Hebrew, "Rabboni!" which means Teacher. (17) Jesus said to her, "Do not touch me (*i.e. to see if I am still clothed in my body*), for I have not yet ascended to the Father. But go to my brothers and say to them, I am ascending to my Father [*Parent: GHT 95:5a*] and your Father [*Parent*], to my God and your God."

Aqu.173: 16-20: (16) Then she rose up and looked around. She saw a man standing near who said to her, "Why are you weeping? Whom do you seek?" (17) Mary thought He was the gardener and said to Him, "If you have carried away the body of my Lord, O tell me where it is, so that I can place it in a sacred tomb." (18) The man came nearer and said, "My mother!" Mary, in sudden recognition, cried, "My Lord!" (19) The eyes of Miriam were likewise opened, and she beheld the Lord. (20) Jesus said, "Behold, remember how I told you (*Aqu.170:3*) as we walked on the way to the cross, that I would meet you at the sepulchre on the first day of the week."

The fourth commandment: "Honour thy father and thy mother." See p623, Section QQ.

Miriam: see Aquarian Chapter 53, p378-9, and thereafter.

Jesus shows Himself to Mary Magdalene, then to the other women:

Mark 16:9: Now rising early on the first day of the week, He appeared first* to Mary Magdalene, from whom He had cast out seven demons. **was Mary Magdalene the first to whom Jesus appeared? NB: this verse is the start of the contentious last twelve verses of Mark.*

Matt.28: 8-10: (8) Going away in haste from the tomb with both fear and great joy, they (*v1: Mary Magdalene and the other Mary*) ran to tell His disciples. (9) As they were on their way to

tell His disciples, behold, Jesus met them and said, "Hail!" And they came up and took hold of His feet and worshipped Him (*therefore after He had ascended to His Father: John 20:17*). (10) Then Jesus said, "Do not be afraid: go and tell my brothers to go to Galilee, and there they will see me."

Aqu.173: 21-25: (21) Now Mary Magdalene was sitting a short distance away, and Jesus went to her and said, (22) "Why are you seeking the living among the dead? Your Lord has risen, as He said. Look, Mary! Behold my face." (23) Mary then recognised He was her Lord. He had indeed risen from the dead. (24) Then Salome, and Mary the mother of the two disciples James and John, then Joanna and the other women who had come out to the tomb: they all saw and recognised Jesus, and talked with Him. (25) Mary Magdalene was filled with joy. She again ran to tell Peter, James, and John.

THE REACTION OF THE ELEVEN DISCIPLES

1. On being told that the tomb was empty:

John 20: 2-10: (2) So she (*Mary Magdalene*) ran out and went to Simon Peter and the other disciple whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have put Him." [*She met Peter, James, and John next to the gateway into Jerusalem, and said, "Someone has rolled the stone aside from the door of the tomb and carried away the body of the Lord." Aqu.173:9*] (3) Peter and the other disciple [*The three disciples: Aqu.173:10*] therefore went out forthwith [*ran*] and came to the tomb. (4) They ran together, but the other disciple [*John*] ran more quickly than Peter [*and James*] and reached the tomb first. (5) Stooping down, he saw the linen cloths lying there, but he did not go in. (6) Then Simon Peter following him came up and went into the tomb; he saw the linen cloth lying there, (7) and the cloth, which had been on His head, not lying with the linen cloths but folded up in a place by itself. (8) Then the other disciple who reached the tomb first also went in, and he saw and believed (*i.e. he then knew that Mary Magdalene had spoken truthfully*). (9) For they did not yet know the scripture, that He must rise from the dead. *They did not comprehend what they saw. They did not know the meaning of the words of the Lord when he told them just before His death (Aqu.163:40) that He would rise from death on the first day of the week. [Aqu.173:12]* (10) Then the disciples went back to their homes [*to Jerusalem. The mother of the Lord and Miriam remained at the tomb: Aqu.173:13*].

Mark 16: 10: She (*Mary Magdalene*) went and told those who had been with Him, as they had been mourning and weeping.

Luke 24: 12: But Peter rose up and ran to the tomb. Stooping down he saw the linen cloths by themselves, and he left, wondering to himself what had happened.

2. On being told by the women that they had seen the Lord:

Aqu.173: 25-28: (25) Mary Magdalene was filled with joy (*after Jesus had shown Himself to her*). She again ran to tell Peter, James, and John. She found them and said, (26) "Lo, I have seen the Lord. And Miriam has seen the Lord. The mother of the Lord has seen the Lord. And there are many more who have seen His face." (27) But the disciples thought that she had simply seen a vision of the Lord: they did not believe that He had risen from the dead. (28) Then Mary found the other members of the eleven and told them about the risen Lord. But not one of them believed.

John 20: 18: Mary Magdalene came to the disciples and said, "I have seen the Lord", and (she told them) the things He had said to her (to tell them).

GHT 84:15: Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things to her, and had instructed her to declare His resurrection from among the dead.

Mark 16:11: But when they heard that He was alive and had been seen by her (*Mary Magdalene*), they would not believe it.

Luke 24: 9-11: (9) and returning from the tomb, they told these things to the eleven and to all the others. (10) Now it was Mary Magdalene and Joanna (*see Luke 8:3*) and Mary the mother of James (Alphaeus) and the other women with them who told these things to the apostles. (11) But these words seemed to them as folly, and they did not believe them. (*There is a time gap between v8 and v9. v12 belongs at the point above when Mary Magdalene had run back from the tomb when she found it empty, and belongs after v8.*)

EA: Mary came and told us. We said to her, “What have we to do with you, O woman? He that is dead and buried, can He then live?” But we did not believe her, that our Saviour had risen from the dead.” Then she went back to our Lord and said to Him, “None of them believed me concerning your resurrection.” He said to her, “Let another of you go and tell them again.” And Sarah came and told us the same news, and we accused her of lying. She also returned to our Lord and said to Him what Mary had said.

THE REACTION OF THE JEWS

Matt.28: 11-15: (11) While they were going [*While the two disciples were going to Emmaus: GHT 85:14: see “The Road to Emmaus” below*], some of the guards went [*hastened: Aqu.172:43*] into the city and told the chief priests [*Caiaphas*] [*“Behold! The Nazarene has risen as He said. The tomb is empty: the body of the man has gone. We do not know where it is.”*] Then they related: *Aqu.172:44*] all that had taken place [*the astounding events of the previous night*]. (12) When they [*Caiaphas: Aqu.172:45*] had assembled with the elders and taken council, [*he said, “The news must not spread that Jesus has risen from the dead. If it is spread about, all men will say that He is the Son of God, and all our testimonies will be proved false.”*] Then they called in the hundred soldiers and *Aqu.172:45-47*] they gave a good sum of money to the soldiers [*“Each of you shall have a silver piece: Aqu.172:49*] (13) and said, “[*You do not know where the body of the Nazarene is resting now, so: Aqu.172:48*] Tell people that His disciples came by night and stole Him away while we were asleep.’ (14) If this comes to the ears of the Governor, we will satisfy him and keep you out of trouble [*for breaking the Roman seal: Aqu.172:49*].” (15) So they took the money and did as they were directed. And this story has been spread among the Jews to this day.

The Nazarene Gospel relates the words of the chief priests and elders in council:

“Behold, the soldiers must have slept, and some of the disciples of Jesus came and removed His body. And is not Joseph of Arimathea one of His disciples? This is why he beseeched Pilatus for His body, that he might bury it in his garden in his own tomb. Let us therefore give money to the soldiers... [*GHT 85:15-16*]

The Gospel of Nicodemus (in sections XII, XIII) describes what happened after the Jews went to apprehend Joseph of Arimathea whom they had shut securely inside a guarded house.

To summarise: Early on the day after the Sabbath, the Jews opened the door with the sole key which Caiaphas had, only to find the house empty of Joseph, and the seals unbroken. In their consternation they dared not pursue any of the others who spoke for the Name of Jesus. It was at this point that soldiers from the guard who were at the tomb of Jesus then came and reported that there was an earthquake, and they said they saw an angel descend from heaven, and then found

that the body of Jesus was also missing.

The Jews are sceptical, but their unbelief draws a reaction from the soldiers:

The Jews said, "As the Lord lives, we do not believe you." The soldiers of the guard replied, "You saw so many signs in that man and you did not believe Him, so how are you going to believe us? You swore rightly, 'As the Lord lives', and He does live. We hear that you shut up Joseph of Arimathea, who received the body of Jesus, in a house and secured the door with seals, but when you opened the door he had gone. If you give us Joseph, we will give you Jesus."

The Jews said to them, "Joseph has gone to Arimathea." And the soldiers replied, "And Jesus has risen, as we heard from the angel, and has gone to Galilee." [GN X:9-14]

The answer from the soldiers invoked fear in the priests, which is the prompt behind their offering of money to the soldiers to suppress their story.

JESUS REVEALS HIMSELF TO PETER, JAMES, AND JOHN (Aquarian 173:29-39)

(29) Now Peter, James, and John were in the garden of Siloam, and were talking with the gardener about the things which had been happening that day, when John beheld a stranger approaching on the walkway. (30) The stranger lifted up His hands and said, "I AM." Then the three disciples recognised He was the Lord. (31) Jesus said, "Behold, human flesh can be transmuted into a higher form, and then that higher form is master of things which are manifest, and it can assume any form at will. (32) So I come to you in a form that is familiar to you.* (33) Go and speak to Thomas and the other men whom I have called to be apostles unto men, and say to them, (34) "He who both Jews and Romans thought was dead is walking in the garden of Siloam. (35) And He will stand again before the priests and Pharisees within the Temple in Jerusalem, (36) and will appear unto the sages of the world. (37) Tell them that I will go before them into Galilee." (38) Peter, James, and John went forth and found their brothers, and said to them, "Behold, the Lord has risen from the dead: we have seen Him face to face." (39) The brothers were astonished at what the three disciples said, and still they regarded their words as idle fantasies, and they believed them not.

**This statement from the Lord blends with a multitude of reports of people who have been clinically dead, during which condition they have had out-of-body experiences, remarking how they were visited by souls they recognised who appeared in just such familiar guises which they could accept all the more easily on that account.*

THE ROAD TO EMMAUS

Late on the first day of the week.

Mark 16:12-13: (12) After these things He appeared in a different form to two of them, as they were walking into the country. (13) They went back and told the rest, but they did not believe them.

Luke 24:13-35: (13) That same day [Towards the evening of the resurrection day: Aqu.174:1], two of them [friends of Jesus, Zachus and Cleophas of Emmaus] were going to a village named Emmaus, about sixty stadia (the Greek stadion was a little short of a furlong, sixty of which is 7 miles in distance. The location of the village has not been confirmed. Many places conjectured ignore its biblical distance from the city) from Jerusalem, (14) and they talked with each other about all the things that had been happening. (15) While they were talking and discussing, Jesus Himself drew near and went with them. (16) But their eyes were kept from recognising Him. (17) He said to them, "[My friends, you are sad and you seem discouraged. Has some aching

grief come upon you?” Aqu.174:3] What are these words you are having with each other as you are walking?” They stood still, looking sad. (18) One of them, named Cleopas (*Gk. Kleopas: see note in John 19:25: the KJV is inconsistent*) [Cleophas: Aqu.174:4, GHT 85:4] answered Him, “Are you (the) only stranger in Jerusalem [Judea] who does not know about the [momentous] things that have been happening there in these (last few) days?” (19) He asked them, “What things?” They [Cleophas: Aqu.174:6] said to Him, “[Have you not heard] About Jesus the Nazarene [the man from Galilee], who was a prophet mighty in deed and word before God and all the people, (20) and how our chief priests and our rulers delivered Him up to be condemned to death, and crucified Him. (21a) But we were hoping [many people thought: Aqu.174:7] that He was the one to redeem Israel [to establish again the kingdom of the Jews, and drive the Romans from the city of Jerusalem, and Himself be the king].

The stranger said, “Tell me about this man.” Cleophas said, “His name was Jesus: He was born in Bethlehem: His home was up in Galilee. He loved people as He loved Himself. In truth He was a master sent from God, for He had matchless power. He healed the sick and caused the deaf to hear, the blind to see, the lame to walk, and He even raised the dead. The Jewish scribes and Pharisees were jealous of His fame and power, and they arrested Him. They proved Him guilty of a score of crimes by using perjured witnesses. The day before yesterday* He was taken to the Place of Skulls and crucified. He died and was buried in the tomb of a rich man, in the garden of Siloam. [Aqu.174:8-13] (21b) Besides all this, it is the third day since these things have happened. (22) Also, some of the women in our company caused us amazement: they were at the tomb early (this morning); (23) and not finding His body, (*better expressed: finding His body missing*) they came back saying that they had seen a vision of angels who said that He is alive. [This very morning the tomb was found empty: the body of the Lord was gone. And now the news has been spreading all over that He has risen from the dead.” Aqu.174:14-15]. (24) Some of those who were with us went to the tomb and found it as the women had indeed said; but they did not see Him.”

**indicating that Jesus was crucified some time on the previous Friday.*

The stranger said, “Yes, I have heard about this man. But it appears strange that after all the things that the Jewish prophets foretold about Him long ago, that when He came, men did not recognise Him. This man was born to demonstrate the Christ to men, and it is correct to say that Jesus is the Christ. According to the Word, this Jesus came to suffer at the hands of men, to give His life as a pattern for the sons of men, and to rise from death that men might know the way to raise themselves from death.” [Aqu.174:16-19]. (25) He said to them, “O foolish men, and slow in heart to believe all that the prophets have spoken! (26) Was it not necessary that the Christ should suffer these things and enter into His glory?” (27) And beginning with Moses and all the prophets, He expounded to them from all the scriptures the things which were about Himself.

(28) They drew near to [had reached their home: Aqu.174:21] the village to which they were going, and He made Himself appear to be going further, (29) but they constrained Him saying, “Stay with us, for it is towards evening, and the day is now almost spent.” So He went in to stay with them. (30) When He was at table with them, He took a loaf of bread [and the fruit of the vine: GHT 85:11] and blessed [it in the Name of Christ: Aqu.174:22], and broke it, and gave it to them. (31) Their eyes were [instantly: Aqu.174:23] opened and they recognised Him. And He vanished in front of their eyes (*Gk. aphantos egeneto: became invisible*). (32) They [The two disciples were amazed, and: Aqu.174:24] said to each other, “Did not our hearts burn [with delight] within us while He spoke to us on the road, as he opened up to us the scriptures?” (33) Rising up that same hour they returned to Jerusalem [and everywhere they passed they cried, “We have seen the Lord! He walked with us to Emmaus. He ate with us at the evening meal, and

broke the bread of life for us! ” Aqu.174:25-26]. They found the eleven together, and those who were with them, (34) who said, “The Lord has risen indeed, and has appeared to Simon! ” (35) Then they told what had happened on the road, and how He became known to them in the breaking of the loaf of bread.

JESUS APPEARS TO THE DISCIPLES, WHO FINALLY START TO BELIEVE THAT HE HAS RISEN

After the sun had set at the end of the first day of the week.

The evening of the day of the resurrection had come. Ten of the eleven apostles were in the house of Simon in Bethany: Thomas, the lawyer, was not there. [Aqu.175:1]

John 20: 19-23 (with Luke 24:36-43): (19) In the early evening (at the end) of that first day of the week, and the doors being shut [and barred: Aqu.175:2] where the disciples were, for fear of the Jews [who had said that they would drive the Galileans out of the land] [It was at the house of Simon in Bethany that the men from Galilee had met: on the morrow they would all turn their faces towards their own homes: Aqu.177:22], Jesus appeared and stood among them and said to them, “Peace be with you.” (20) And saying this, He showed them His hands and His side. Therefore the disciples rejoiced on seeing the Lord. (21) Jesus said to them again, “Peace be with you. As the Father [Abba Amma: GHT 87:6] has sent me, so I am sending you.” (22) Saying this He breathed on them and said to them, “Receive the Holy Spirit [and announce to all nations the resurrection of the Son of Man. Teach the holy law of Love which I have delivered to you: GHT 87:6-7]. (23) Those whose sins you forgive [who forsake their sins: GHT 87:7], they are forgiven. Those whose sins you hold (to them) [who continue in their sins], they are held.”

(Luke): (36) As they (*the men from Emmaus*) were relating these things, He Himself stood among them, and said to them, “Peace be with you.” (37) But they were startled and frightened [shrank in fear: Aqu.175:4], and thought they were seeing a spirit. He said to them, “Why have you been troubled [and why are you afraid? Aqu.175:5], and why does hesitation rise up in your hearts? [I am no phantom; I am your Lord: I have risen from the dead. How often have I told you, ‘I will arise’, and you have not believed me? Aqu.175:5-6] See [Come now, clasp: Aqu.175:7] my hands and my feet [and lay your hands upon my head], that it is I myself [the same as you have seen me before: GHT 87:2]. Handle me and see, because a spirit does not have [can indeed appear in] flesh and bones as you see that I have.” (40) Having said this He showed them His hands and His feet. And every disciple came up and clasped His hands, and touched His feet, and laid his hands on His head. [Aqu.175:7] (41) While they still disbelieved for joy, and marvelling, He said to them, “Have you anything here to eat?” (42) They gave Him a piece of broiled fish and a portion of honeycomb from bees, (43) and taking them He ate them in front of them. Then the ten believed. Nathanael said, “Now we know that He has risen from the dead. He stands as a surety of the resurrection of the dead.” And Jesus vanished from their presence. [Aqu.175:10-11]

(The *Epistle of the Apostles* recounts this event with some differences. Jesus appears after telling Mary Magdalene and others of the women that He would visit the disciples with the women, on account of the men’s disbelief. The *EA* also has all eleven disciples present, including Thomas; and all doubting, including Peter, James, and John: The Lord then said to Mary and to the other women, “Let us go to them.”...We (the disciples) doubted and did not believe...He said to us, “Come, and do not be afraid. I am your teacher whom you, Peter, denied three times before the cock crowed, and will you deny me again?”

In the **EA**, Jesus then proceeds to disclose mysteries of heaven and the divine plan for the apostles, naming the four archangels Michael, Gabriel, Raphael, and Uriel. In His discourse with the disciples He asks them regarding the future resurrection of the dead, "Does the flesh fall away, or the spirit?" They reply, "The flesh" (but that men will arise in flesh in the resurrection to judgment). Jesus' question is the reason for seeing error when a dying man is described as giving up the ghost. What is given up is the body of flesh **by** the "ghost", hence the above chapter heading "Jesus Yields Up His Body And He Dies", instead of Him giving up the ghost as John 19:30 expresses it {p315-6}.)

Mark 16: 14: He appeared later to the eleven as they sat at table. And He reproached them for their unbelief and hardness of heart, because they had not believed those who saw Him after He had risen.*

**Some MSS add after this verse: "They excused themselves, saying, 'This age of lawlessness and unbelief is under Satan, who does not permit God's truth and power to conquer the evil spirits. Therefore, reveal your justice now.' This is what they said to Christ. And Christ replied to them, 'The period of years of Satan's power has been fulfilled, but other dreadful things are to take place soon. I was handed over to death for those who have sinned, so that they may return to the truth and sin no more, and that they may inherit the spiritual, incorruptible, and righteous glory in heaven.' "*

The Nazarene Gospel adds these verses to its Chapter 87:

"Baptise those who believe and repent, bless and anoint them, and offer the pure oblation of the fruits of the earth, which I have appointed to you as a memorial of me. Lo, I have given my body and my blood, offered on the cross, for the redemption of the world from the sin against love and compassion, and from the bloody sacrifices and feasts of the past. You shall offer the bread of life and the wine of salvation for a pure oblation with incense, as it is written of me, and you shall eat and drink of it as a memorial, that I have delivered all who believe from the ancient bondage of their ancestors. For these, making a god of their bellies, sacrificed to their god the innocent creatures of the earth in place of the carnal nature within themselves. Eating of their flesh and drinking of their blood to their own destruction, corrupted their bodies and shortened their days, the same as the nations who knew not the Truth, or, if they knew it, changed it into a lie. As I am sending you, so shall you also send others, to do in my Name the things I have taught you." And He laid His hands on them. In the same way as He ordained the apostles, He ordained prophets and evangelists and pastors, a holy priesthood. Then He laid His hands on those whom they chose as helpers, one for each of the fourfold twelve. And these are for the rule and guidance of the Universal Church, that all may be perfected in their places in the unity of the body of Christ who lives. [GHT 87:8-15]

JESUS REVEALS HIMSELF TO MARY, MARTHA, RUTH, AND LAZARUS **(Aquarian 175:12-19)**

(12) Now Mary, Martha, Ruth, and Lazarus were in their home, and they heard the rumour that their Lord had risen from the dead. Martha said, (13) "It cannot be, for such a thing has never happened since the world began." (14) But Mary said, "Did not the Lord bring back our brother from the dead? He could surely bring Himself to life again." (15) And as they talked, the Lord appeared and stood in their midst. He said, (16) "All hail! For I am risen from the dead: the firstfruits of the grave!" (17) Martha ran and brought the chair in which the Lord always loved to sit, and Jesus sat down in it again. (18) And at great length they talked about the trial, and

the scenes in Golgotha and in the garden in Siloam. (19) Then Jesus said, "Do not fear, for I will be your close companion all the way." Then He vanished from their presence.

JESUS APPEARS AGAIN TO THE DISCIPLES GATHERED BEHIND CLOSED AND BARRED DOORS

Luke 24: 44-49: *After seven days His disciples were in the upper room. The doors again being shut, Jesus appeared and stood in their midst as before, saying, "Peace be with you!" And He was known to them in the holy memorial. He said to them, "Love one another and all the creatures of God on the earth. Yet I say to you, not all are men who are in the form of men. Do we say they are men or women in the image of the Lord whose ways are violence, oppression, and wrong, who choose a lie rather than the truth? Nay: truly, until they are born again and receive the Spirit of Love and Wisdom within their hearts, only they are men and women who are sons and daughters of the true Israel, and being of the true Israel, they are children of the Lord. For this cause I came into this world, and for this I suffered at the hands of sinners." [GHT 88:1-3] (44) Then He said to them, "These are my words which I spoke to you while still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled." And Jesus said, "I stood in the midst of the world, and I was seen and heard in the flesh. I found all men fully indulged in their own pleasures, and drunk with their own follies. None did I find hungry or athirst for the Wisdom which is from the Lord Most High. My soul grieves over the sons and daughters of men, because they are blind in their hearts, and in their souls they are deaf, and hear not my voice." [GHT 88:5]*

<> The reason for this work: history is repeating itself <>

(45) Then He opened their minds to understand the scriptures, (46) and said to them, "Thus it is written, that the Christ should suffer, and on the third day rise from the dead [*Hos.6:1-2*], (47) and that repentance and forgiveness of sins should be preached in His Name to all nations, beginning from Jerusalem. (48) You are witnesses of these things. (49) Behold, I am sending the promise of my Father upon you. [*for as the whole world has been ruined by sin and vanity, so by simplicity and truth shall it be saved, and it shall be saved by you. Therefore rejoice and be glad, for you are more blessed than all who are on the whole earth, for it is you who shall save it: GHT 88:7-8*]. But stay in the city of Jerusalem [*and abide in prayer, and after seven days you shall receive...: GHT 95:5b*], until you are clothed with power from on high [*and the promise of the Holy Spirit shall be fulfilled unto you; and you shall go forth from Jerusalem to all the tribes of Israel, and to the farthest parts of the earth*]."

The Nazarene Gospel adds this text:

"Again I tell you, when the great tyrant and all the seven tyrants began to fight in vain against the Light, they knew not with whom or what they fought. For they saw nothing beyond a dazzling light, and when they fought they expended their strength, one against another. And so it is. For this cause I took a fourth part of their strength, so that their power might be diminished, and they prevail in their evil deeds. For by involution and evolution shall the salvation of all the world be accomplished: by the descent of Spirit into matter, and the ascent of matter into Spirit, into the highest heavens, through the Ages." [GHT 88:9-12]

JESUS APPEARS IN INDIA AT A FEAST PREPARED BY RAVANNA

(Aquarian 176:1-21)

For Ravanna, see Aquarian Chapter 21, below p349: he is the prince of Orissa who had heard about the young Jesus from Hillel of the Jewish Sanhedrin, and had journeyed to Jesus in Nazareth and took Him to his own country.

Ravanna, prince of India, prepared a feast. His palace in Orissa was the place where men of thought from all over the farther East were wont to meet. (2) Ravanna was the prince with whom the child Jesus went to India many years before. (3) The feast was prepared in honour of the wise men from the east. (4) Among the guests were Meng-ste, Vidyapati, and Lamaas. (*Meng-ste was from the temple in Lhasa, Tibet: Aqu.Ch.36 (p363). Vidyapati was from the temple in Kapavitsu, Nepal: Aqu.Ch.35 (p363). Lamaas was of the Jagannath temple in Orissa: Aqu.Ch.22 (p350): he journeyed into Palestine and met with John the Baptist and Jesus: Aqu.Ch.80 (p99). All of these had conversed with Jesus in their native lands.*) (5) The wise men sat about the table talking about the needs of India and the world. (6) The door to the banquet hall was on the east side, and a vacant chair was at the eastern end of the table. (7) As the wise men were conversing, a stranger entered unannounced. Raising His hands in benediction, He said, "All hail!" (8) A halo of light surrounded His head, and light, unlike the light of the sun, filled the hall. (9) The wise men rose and bowed their heads and responded in kind, "All Hail!" (10) Jesus sat down in the empty chair, and then the wise knew He was the Hebrew prophet who had come.

(11) Jesus said, "Behold! For I am risen from the dead. See my hands and my feet. Look at my side. (12) I was crucified by the soldiers of Rome, who pierced my hands and feet with nails, and then one of them pierced my heart. (13) I was placed in a tomb, and then I wrestled with the conqueror of men: I have conquered death: I trampled upon death and have arisen victorious.

(GN XVII:13 has this: Then did the King of glory in His majesty trample upon death, and laid hold of Satan the prince and delivered him unto the power of Hell [compare Gen.3:15].) (14) I have brought to light immortality, and painted on the walls of time a rainbow for the sons of men. **What I have done, all men shall do.** (15) This gospel of the resurrection of the dead is not confined to Jew and Greek. It is the heritage of every man of every Age and clime. And I am here, a demonstration of the power of man."

(16) Then He rose up and pressed the hand of every man, and the hand of the royal host, and said, (17) "Behold, I am not a myth fashioned from the fleeting winds. I am here as flesh and bone; but I am able to traverse the veil at will." (18) They talked together at length, then Jesus said, (19) "I go my way. But you shall go into all the world and proclaim the gospel of the omnipotence of man, the power of truth, the resurrection from the dead. (20) He who believes this gospel of the Son shall never die: the dead shall live again." (21) Then Jesus vanished from their sight. But He had sown the seed. The words of life were spoken in Orissa, and all of India heard.

(But India has never sustained belief in what it heard, continuing to adhere to the unjust, oppressive, and heartless caste system which Jesus decried in Aqu. Chapters 24 & 25, pp352ff).

JESUS APPEARS IN PERSEPOLIS TO THE MAGI

(Aquarian 176:22-37)

(22) The Magian priests were in silence in Persepolis, and with them were Kaspar and the Magian masters who were the first to greet the child of promise in the shepherd's home in Bethlehem (*Matt. Ch.2*). (23) Jesus appeared and sat with them. A crown of light surrounded His head. (24) When the silence ended, Kaspar said, "A master from the royal council of the

Silent Brotherhood is here among us. Let us give praise.” (25) All the priests and masters stood and said, “All hail! What message do you bring from the royal council?” (26) Jesus said to them, “My brothers of the Silent Brotherhood, peace be with you! Peace on earth, goodwill to men! (27) The problem of the Ages has been solved. A son of man has risen from the dead. He has shown that human flesh can be transmuted into the higher flesh of the divine. (28) Before the eyes of men, this flesh in which I have come to you, and which you see, was changed instantly from human flesh. I am the message that I bring to you. (29) It is to you that I have now come: the first man of the race of men to be transmuted into the image of the I AM. (30) **What I have done, all men shall do. What I am, all men shall be.**” (31) Jesus said no more. In one short breath He had told the story of His mission to the sons of men, and then vanished from their sight.

(32) The Magi said, “We read some time ago this promise upon the dial plate of heaven, and it is fulfilled. (33) We then saw this man as a babe in Bethlehem, this same man who has just demonstrated to us the power of man to rise from carnal flesh and blood to the higher divine flesh of God. (34) After many years He came and sat with us in these same groves. (35) He told the story of His life as a human man, His trials, His sore temptations, buffetings, and woes. (36) He pressed on along the thorny path of life until He had risen and overthrown the strongest foes of God and man. He is the only master of the human race whose flesh has been transmuted into the higher flesh of the divine. (37) He is the God-man of today. But every man of the earth shall overcome and be like Him, a son of God.”

JESUS APPEARS TO THE PRIESTS AND THE PHARISEES IN THE TEMPLE

(Aquarian Chapter 177:1-19)

It was the (following) Sabbath, and many priests and scribes and Pharisees were in the Temple in Jerusalem. Among the dignitaries and rulers of the Jews present were Caiaphas and Annas. (2) Entering the Temple among the attendees, in the garb of a fisherman, was a stranger. He asked, “What has become of Jesus called the Christ? Is He still teaching in this Temple?” (3) The Jews replied, “You are enquiring about the man Jesus from Galilee? Have you not heard that He was crucified a week ago? He was a dangerous man, a vile seditious man.” (4) The stranger then asked, “Where, then, did you direct His body to be buried? Where is His sepulchre?” (5) The Jews replied, “We do not know where. But we do know that His followers came during the night and stole the body from the tomb where it lay and removed it, and now they declare that He has risen from the dead.” (6) The stranger asked, “How do you know that His followers stole the body from the tomb? This is a serious theft: who were the witnesses?” (7) The Jews replied, “We had a hundred of our soldiers at the tomb.” (8) The stranger asked, “Will any one of your hundred men stand forth and confirm, ‘I saw the body stolen from the tomb.’?” (9) The Jews replied, “We do not know. But these are men of truth, and we cannot doubt their word.”

(10) The stranger said, “You priests and scribes, and Pharisees, now hear me. I am one who was a witness of what happened. I was in the garden of Siloam, and I stood among your hundred soldiers. (11) I know this: there is not one of these hundred men who will say, ‘I saw the body stolen from the tomb’. (12) And I will testify before the God of heaven and earth that the body was indeed not stolen from the tomb. The man Jesus from Galilee is risen from the dead.” (13) At this the priests and scribes and Pharisees rushed up to the man to seize Him and throw Him out of the Temple. (14) In an instant the stranger fisherman became a radiant form of light, and the priests and scribes and Pharisees fell back in deadly fear. In front of them was the man Jesus from Galilee. (15) Jesus looked upon the frightened men and said to them, “This is the same body that you stoned beyond the gates of the city and then crucified at Golgotha. It was not stolen away.

(16) See my hands: see my feet: look at my side and see the wounds made by the soldiers. (17) If you think that I am a phantom made of air, come, handle me; spirits do not have flesh and bones. (18) I came to earth to demonstrate the resurrection of the dead, and the transmutation of the flesh of carnal man to the flesh of the divine man.” (19) Then Jesus raised His hands and said, “Peace be with every one of you. Good will to all mankind.” And then He vanished from before their eyes.

Nazarene Chapter 86 is also an account of Jesus appearing in the Temple after His resurrection from the dead, but a far different tapestry:

The same day (*which is not identified*), at the time of sacrifice in the Temple, there appeared among the dealers in animals and birds, a figure clothed in shining white raiment, and in His hands a whip of seven cords. (2) At the sight of Him, those who sold and bought fled in terror, and some fell down as dead men. For they remembered how Jesus, before His death, had driven them away from the court of the Temple in the same manner. (3) Some declared that they saw a spirit. Others said that they saw the One who was crucified, and that He had risen from the dead. (4) That day the sacrifices ceased in the Temple, for all were in fear, and none could be found to sell or buy. With none to sell or buy, they let their captives go free. (5) The priests and elders spread abroad that those who had seen the shining form had been drunk and had in reality seen nothing. But many affirmed they had seen Him with their own eyes, and felt on their backs the scourge, but were powerless to resist. For when some of the bolder ones among them reached out their hands, they could not seize the form which they beheld, nor grasp the whip which chastised them. (6) From that time, those who saw believed in Jesus, that He had been sent from God to deliver the oppressed, and free those who were bound (*this implies the reference is to the animals and birds, as much as it is to men*). They turned from their ways and sinned no longer. (7) To others Jesus appeared in love and mercy, healing them by His touch, and delivering them from the hands of any who were their persecutors. Many such things were reported about Him, and many said, “Of a truth, the Kingdom has come.”

The *Nazarene* account here, besides tracing a very different narrative from the *Aquarian*, is at variance with the record of history as found in the Talmud (ref. Tractate Yoma: 39b) which shows that animal sacrifices in the Temple continued right up to its destruction in 70AD. This record is testimony to the presence of supernatural signs warning the Jews of coming judgment. There were four major signs which began 40 years before the destruction of Jerusalem (and two years before the crucifixion of Christ), and repeated themselves without a hiatus in all that time. One involved the gates to the outer court of the Temple, which opened by themselves every night; in another, the lamp of the 7-branch candelstick (Menorah), on the branch placed nearest to the Holy of Holies, extinguished by itself every night, after having hitherto been miraculously kept alight, never having gone out, even when the oil was not replenished (Tractate Menahot: 86b). The two other signs involved the ritual of Lev.16 concerning the scapegoat to be chosen to expiate the sins of the people on Yom Kippur (Day of Atonement). In one, the lot cast for the Lord in the choosing of the scapegoat, which was in the form of two stones held by the high priest, came up in his left hand every year, without fail, not once appearing in his right hand, where it might last have appeared in 29AD; in the other, the scapegoat had a cloth thread in red attached to its horns, and a similar thread was attached to the Temple doors. If the threads turned white, which they did as many times as they stayed red, it signified that atonement had been achieved. But for the last forty years up to 70AD, the threads remained red, and never thereafter turned white. Thus the question of whether the practice of sacrificing any animal to atone for sin had been abolished after the resurrection of Jesus will decide the level of veracity to attach to the above *Nazarene* account.

JESUS CONVINCES THOMAS TO BELIEVE HE HAS RISEN

John 20: 24-29: (24) Now Thomas, one of the twelve, called the Twin (*Gk. Didumos*), was not with them when Jesus appeared. (25) So the other disciples told him, "We have seen [and talked with: [Aqu.177:20](#)] the Lord." But he said to them, "Unless I see in His hands [and feet: [Aqu.177:21](#)] the print of the nails, and place my finger in the mark of the nails, [and see the spear wound in His side] and place my hand in His side, [and I talk with Him as I did before] I will by no means believe [I cannot have a reason to believe that He is risen from the dead]."

([Aqu.177:22](#): see after [Aqu.175:2](#) above, p330.)

(26) Eight days later, His disciples [eleven apostles: [Aqu.177:23](#)] were again in (the house) (*of Simon in Bethany*), and Thomas with them. The doors were shut [and barred], but Jesus appeared and stood among them, and said, "Peace be with you." (27) Then He said to Thomas, "[Friend, you do not know that I have risen from the dead. The time has come for you to know. Come: [Aqu.177:24-25](#)] Put your finger here, and see [the nail prints in: [Aqu.177:25](#)] my hands [and the spear wound in my side]. And put out your hand and place it in my side [and my feet: [GHT 87:4](#)] [and talk with me as you have often talked with me]. Do not be faithless (*Gk. apistos*) but faithful (*Gk. pistos*)." (28) Thomas [came forward to Jesus and saw, then he: [Aqu.177:26](#)] answered Him, "My Lord and my God!" ["My Master and my Lord! I do not believe, but I know, that you are risen from the dead."] (29) Jesus said to him, "Thomas, do you believe because you have seen me? [Thrice: [Aqu.177:28](#)] Blessed are those who have not seen and yet believed." Then Jesus vanished from their sight. But the disciples were established in their faith. [[Aqu.177:29](#)]

JESUS APPEARS IN GREECE TO APOLLO AT THE ORACLE AT DELPHI

([Aquarian Chapter 178: 1-15](#))

He returned to where He had counselled Apollo and the masters in [Aquarian Chapter 45](#) (p371).

Apollo, with the Silent Brotherhood of Greece, was sitting in a grove in Delphi. The Oracle had spoken clearly and at length. (2) The priests were in the sanctuary, and as they looked on, the Oracle became a blaze of light. It appeared to be aflame and being consumed. (3) The priests were all filled with fear. They said, "A great disaster is about to fall. Our gods are enraged: they have destroyed our Oracle." (4) But when the flames had spent themselves, a man stood on the pedestal of the Oracle and said, "God speaks to man, not by an oracle of wood and gold, but by the voice of man. (6) The gods have spoken to the Greeks and kindred tongues through images made by man himself. But God, the One, now speaks to man through Christ, the only Son, who was, who is, and who evermore shall be. (7) This Oracle shall fail. The living oracle of God, the One, shall never fail."

(8) Apollo recognised the man who spoke. He knew He was the Nazarene who had once taught the wise men in the Acropolis, and who had rebuked the idol worshippers on the beach at Athens ([Aqu.Ch.46](#)). (9) In a moment Jesus had come and stood before Apollo and the Silent Brotherhood. He said, (10) "Behold, I have risen from the dead, and I bear gifts for men. I bring to you the title to your vast estate. (11) All power in heaven and earth is mine. This power in heaven and earth I give to you. (12) Go forth and teach the nations of the earth the gospel of the resurrection from the dead, and of eternal life through Christ, who is the Love of God made manifest to men." (13) And then He clasped Apollo's hand and said, "My human flesh was changed to a higher form by love divine. I am able at will to manifest in human flesh, or in the higher planes of life. (14) **What I can do, all men can do.** Go into the world and proclaim the

gospel of the omnipotence of man.” (15) Then Jesus vanished from their sight. But Greece and Crete and all the nations heard.

JESUS APPEARS IN ROME (Aquarian Chapter 178: 16-29)

(16) Claudas and Juliet his wife lived on the Palatine in Rome, and they were servants of Tiberius Caesar. But they had been in Galilee. (17) They had walked with Jesus by the Sea of Galilee. They had heard His words and seen His power, and they believed that He was Christ made manifest. (18) Now Claudas and his wife were on the river Tiber in a small boat. A storm swept in from the sea and wrecked the boat. Claudas and his wife were sinking down to death. (19) Jesus appeared and took them by their hands and said, “Claudas and Juliet, rise up and walk with me upon the waves.” (20) And they rose upwards and walked with Him upon the waves.

(21) A thousand souls saw the three walk on top of the waves, walking until they reached the shore, and they were all amazed. (22) Jesus said, “You men of Rome, I am the resurrection and the life. They that are dead shall live, and many that shall live will never die. (23) By the mouths of gods and demigods, God the One spoke to your fathers in ancient times. But He now speaks to you through perfect man. (24) He has sent His Son, the Christ, in human flesh, to save the world. As I have lifted from a watery grave and saved these servants of Tiberius Caesar, (25) so will Christ lift the sons and daughters of the human race, yea, every one of them, from darkness and from the graves of carnal things, into light and everlasting life. (26) I am the manifest of Love raised from the dead. Behold my hands, my feet, and my side which were pierced by carnal men. (27) Claudas and Juliet, whom I have saved from death, are my ambassadors to Rome. (28) They will point the way and proclaim the gospel of the Holy Spirit and of the resurrection from the dead.” (29) He said no more, but Rome and all of Italy heard.

JESUS APPEARS IN EGYPT TO THE PRIESTS OF THE HELIOPOLIS TEMPLE (Aquarian Chapter 178:30-47)

He returned to where He had met with the masters in the temple in Aquarian Chapter 47 (p373).

(30) The priests of Heliopolis met in their temple to celebrate the resurrection of their brother Nazarite. They knew that He had risen from the dead. (31) The Nazarite appeared and stood atop a sacred pedestal on which no man had ever stood. (32) This was an honour that had been reserved for the one who would first demonstrate the resurrection from the dead. (33) And Jesus was the first of the whole human race to demonstrate the resurrection from the dead. (34) When He stood upon the sacred pedestal, the masters stood and said, “All hail!” the great bells of the temple rang, and the whole temple was ablaze with light.

(35) Jesus said, “All honour to the masters of the temple of the sun. (36) In the flesh of man there is the essence of the resurrection from the dead. This essence, quickened by the Holy Spirit, will raise the substance of the body to a higher tone, (37) and make it like the substance of the bodies of the planes above, which human eyes cannot behold. (38) There is a holy ministry in death. The essence of the body cannot be quickened by the Holy Spirit until it first dies and disintegrates. This is death. (39) Then God breathes upon these tractable substances, as He breathed upon the chaos of the deep when worlds were formed, (40) and life springs forth from death: the carnal form is changed into a form of the divine. (41) It is the will of man which makes possible the action of the Holy Spirit. When the will of man and the will of God are one, then the resurrection from the dead is a reality. (42) In this we have the state of mortal life, the ministry of death, and the mystery of divine life. (43) My human life was wholly given to bringing my will

in tune with the divine will. When this was accomplished, my tasks on earth were finished. (44) And you, my brothers, know full well the foes I had to encounter. You know about my victories in Gethsemane; my trials in the courts of men; my death on the cross. (45) You know that all my life was one great drama for the sons of men. My life was a pattern for the sons of men. I lived to demonstrate the possibilities of man. (46) **What I have done all men can do: and what I am all men shall be.** (47) The masters looked again. The form atop the pedestal had vanished. But every temple priest, and every living creature, said, "Praise God!"

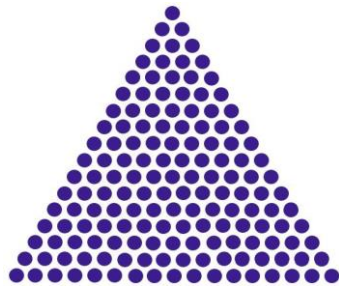
JESUS APPEARS TO THE APOSTLES AT THE SEA OF GALILEE (John 21:1-23)

Now the apostles had gone to their homes in Galilee, but the women stayed in Judea until Pentecost (*the Feast of Weeks: this was fifty days after the Wave Sheaf offering, a ritual which was set to fall on the day after the weekly Sabbath inside the seven days of Unleavened Bread*). Peter, James and John, Andrew, Philip, and Nathanael were in Capernaum. They met with Jonah and with Zebediah, and in their boats went out to fish. [Aqu.179:1-2]

After these things, Jesus revealed Himself again to the disciples by the Sea of Tiberias (*Sea of Galilee*). He revealed Himself this way: (2) [James: GHT 89:1], Simon Peter, Thomas called the Twin (*Gk. Didumos*), Nathanael of Cana in Galilee, the sons of Zebediah [James and John], and two others of His disciples were together. (3) Simon Peter said to them, "I am going fishing." They said to him, "We are coming with you." They went and got into the boat. But during that night they caught nothing. (4) When day was breaking, Jesus was standing on the shore. However, the disciples did not know that it was Jesus. (5) Jesus then said to them, "Children, do you have any fish?" They answered Him. "No." (6) He said to them, "[A shoal of fish is passing now on the right side of your boat: Aqu.179:6]: Cast the net on the right side of the boat, and you will find (fish)." So they cast it, and they were not able to haul it in for the quantity of fish. (7) That disciple whom Jesus loved [John: Aqu.179:7] said to Peter, "It is the Lord [who is standing on the shore]!" Hearing that it was the Lord, Simon Peter put on his work coat, for he was naked, and plunged into the sea [and swam to the shore: Aqu.179:8]. (8) But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about two hundred cubits (*around a hundred yards: a cubit was about a foot and a half in length*).

(9) When they disembarked onto the land, they saw a charcoal fire there with a fish and some bread lying on it. (10) Jesus said to them, "Bring some of the fish that you have just caught." (11) Simon Peter went and hauled the net ashore, full of large fish, one hundred and fifty three of them*. And for all that great number (of fish), the net was not torn. (12) Jesus said, "Come, let us break our fast." [They found some material for a fire (it had not been lit) on the beach, and Peter brought some fishes from the boat and dressed them: Aqu.179:10]. None of the disciples dared ask Him, "Who are you?" knowing that He was the Lord. (13) Jesus came and took the bread and gave it to them, and likewise the fish [Himself eating of both the fish and the bread: Aqu.179:11]. (14) This was now the third time (*not the fourth at least?*) that Jesus was revealed to the disciples after He was raised from the dead.

**The total of 153 was no accident, but a highly significant number, else what point was there in the number being cited? A necessary lesson now follows. The Greek language enshrouds a principle, common to Hebrew and no doubt other ancient languages, which is that each character in the alphabet is given a numerical value. In this regard, there are a number of important things to note about the number 153. The first is that it is the sum of the first 17 digits 1 + 2 + 3 + ... + 17, which makes it a triangular number, and we can picture it:*



153

Now eight times 153 is 1224, which happens to be the value of the Gk. for 'fishes': "ichtheus". So is the value of "to diktuon", Gk. for 'the net' in the same verse 11. Eight itself is intimately connected to the Christ. It is well understood that numbers are significant in divine plans, but this volume must only scratch the surface.

Now why is the triangular number 153 important? Well, it is one of three large numbers cited in the New Testament, and they all have something in common. The other two are:

276 (Acts 27:37: the souls saved from the sea) and

666 (Rev.13:18: the beast risen up from the sea).

These two numbers are also triangular: 276 is the sum of the first 23 digits, and 666 the sum of the first 36 digits. All three numbers 153, 276, and 666 are connected to the sea in some way, and why would they be cited if they had no special meaning? When the subject is explored, and the number 153 is investigated, it is found that its root of 17 is itself of great significance.

But perhaps the greatest discovery concerns Jesus Himself. If the 1224 figure above (eight times 153) is multiplied by 10 to make 12,240, this sizeable sum happens to be the number of days of Jesus' life on earth between His birth and His crucifixion, given (using the Julian & Gregorian calendars) that He was born on what is found to be the significant date of 8 September 3BC, and was crucified on another significant date, that of 14 March in 32AD. 12,240 is also the exact total of the days of twice 17 years, when each year is taken as being 360 days in length, a computation employed in the Bible for prophetic purposes.

These matters are discussed thoroughly in another work by this writer (*The Crystal of God*), and it is important to note that the dates for the birth and resurrection of Jesus are matters of contention among historians, this being the reason for their inclusion in the two corresponding chapter headings in this account, but their months and years being cited without comment.

(Evidently eschewing the practice of eating fish as well as animals and fowl, the Nazarene account from John 21:5 has this, which also has the disciples not yet recognising their Lord, omitting the above record of John's Gospel after v4): Jesus stood on the shore, but they did not know it was Jesus. He said to them, "Friends, do you have any food?" They answered Him, "No Sir, not enough for all of us. We have nothing except a small loaf, a little oil, and a few dried nuts." Jesus said to them, "Let these suffice. Come and dine."

[The following is omitted from some versions of the Nazarene Gospel: Now James had sworn that he would not eat bread from the hour when he had drunk the cup of the Lord, until he should see Him risen from those who sleep. Shortly after, Jesus said, "Bring the table and bread." After He took the bread and blessed it, He broke it and gave it to James the Just, and said to him, "My brother, eat this bread, for the Son of Man is risen from those who sleep."]

He blessed them, and they ate and were filled. There was a pitcher of water also, and He

blessed it likewise, so that it became the fruit of the vine. They all marvelled, and none of the disciples dared ask Him, 'Who are you?' as they knew it was the Lord. It was now the sixth time (compare *John 21:14* above) that Jesus had shown Himself to His disciples after He was risen. [GHT 89:2-6]

(15) When they had broken their fast, [all the men were sitting on the beach, and: *Aqu.179:12*] Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He replied, "Yes Lord, you know that I love you." He said to him, "Feed my lambs." (16) He said to him a second time, "Simon, son of John, do you love me?" He replied, "Yes Lord, you know that I love you." He said to him, "Shepherd [Feed: GHT 89:6] my sheep." (17) He said to him the third time, "Simon, son of John, do you love me?" Peter was grieved because He said to him the third time, "Do you love me?" And he said to Him, "Lord, you know everything. You know that I love you." Jesus said to him, "Feed my sheep [flock: GHT 89:8]."

*The Aquarian account has singular differences from that in John, but one that is alluringly attractive to him who seeks a true record of Jesus' dealings with His disciples after His resurrection. This writer has no doubt it is the true address of Jesus to His leading disciples:**

Jesus said to Peter, "Do you love the Lord your God with all your heart, and do you love your neighbour as you love yourself?" Peter said, "Yes Lord, I love the Lord my God with all my heart. I love my neighbour as I love myself." And Jesus said, "Then feed my sheep."

Then He said to James, "Do you love Her**, the Holy Spirit, with all your heart, and do you love your neighbour as you love yourself?" James replied, "Yes Lord, I love the Holy Spirit with all my heart. I love my neighbour as I love myself." Then Jesus said, "Then protect my sheep."

Then He said to John, "Do you love Christ, the divine Love made manifest, with all your heart, and do you love your neighbour as you love yourself?" And John replied, "Yes Lord, I love the Christ with all my heart. I love my neighbour as I love myself." And Jesus said, "Then feed my lambs." [*Aqu.179:12-20*]

** Compare this with the passage in *Aqu.163:42-46* above (p291: "You my three...") regarding the special focus on the ministries which Jesus assigned the inner circle of His disciples.*

*** The question of applying the female gender to the Holy Spirit is already treated above.*

Jesus said to him (*Peter*), "Truly, truly, I tell you, you are a rock from the Rock, and on this Rock I will build my church, and I will raise you up above your fellow disciples to be my vice-regent on the earth for a centre of unity to the twelve. Another shall be chosen to fill your place among them, and you shall be a servant of servants, and you shall feed my rams, my sheep, my lambs. And yet another shall arise (evidently the apostle Paul), and he shall teach many things which I have taught you. He shall spread the gospel among the nations with great zeal. But the keys of the Kingdom will I give to those who succeed you in my Spirit and obey the Law. [GHT 89:8-9] (18) "Truly, truly, I tell you [*Peter*], when you were younger you girded yourself and walked where you wanted to go. But when you are old you will stretch out your hands, and another will gird you, and carry you where you do not wish to go." (19) This He said to show by what death he was to glorify God.

After this He [*rose and Aqu.179:21*] said to him, "Follow me." And Peter followed Him. (20) Peter turned and saw the disciple whom Jesus loved following, who had lain close to His breast at the supper and had said, "Lord, who is the one who is going to betray you?" [*John: Aqu.179:22*]. (21) So when Peter saw him [*that John was following*] he said to Jesus, "Lord, what about this man [*John is following you too: what have you for him to do*]?" Now Peter had not heard the Master when He said to John, "Feed my lambs." [*Aqu.179:23*] (22) Jesus said to him, "If it is my will that he remain until I come, what is that to you? [*Does it matter to you what John is to do, even if I were to will that he remain until I come again? Just do your duty and:*

Aqu.179:24-25] Follow me.” (23) The saying spread abroad among the brothers that this disciple was not to die. But Jesus did not say to him that he was not to die, but, “If it is my will that he remain until I come, what is that to you?”

Jesus passed from their sight, and they did not know where He had gone. The news soon spread all around Capernaum that Jesus had risen from the dead, and that He had walked by the Sea with His disciples, and had broken their fast with them. Thus multitudes of people came out to see if they could see Him. Now Peter, James, and John, together with the other men who had been called to be apostles of the Lord, went into the nearby hills to pray. As they prayed the Master appeared. They saw Him and talked with Him. He said to them, “Pentecost is near at hand. Go to Jerusalem and I will meet you there.” As He was talking, a throng of people arrived. They also saw the Lord, and they said, “Behold, for now we know that He, the Nazarene, has risen from the dead, for we have seen Him face to face.” [Aqu.179:26-32]

JESUS MEETS HIS DISCIPLES ON THE MOUNTAIN IN GALILEE

Matt.28: 16-17: (16) Now the eleven disciples went to Galilee, to the mountain* to which Jesus directed them. (17) And when they saw Him they worshipped Him; but some doubted.

GHT 95: 2-4: (2) As He stood in the midst of them they honoured Him, but some doubted. Jesus spoke to them, saying, “Behold, I have chosen you from among men, and have given you the Law and the Word of Truth. (3) I have set you as the light of the world, and as a city that cannot be hidden. But the time will come when darkness will cover the earth, and gross darkness over the people. The enemies of truth and righteousness will rule in my Name and set up a kingdom of this world. They will oppress the peoples, and cause the enemy to blaspheme, putting for my doctrines the opinions of men, and teaching in my Name things I have not taught, darkening by their traditions much that I have taught. (4) But be of good cheer, for the time will come when the Truth which they have hidden shall be manifest, and the light shall shine, and the darkness pass away; and the true Kingdom shall be established, which shall be in the world but not of it, and the word of righteousness and love shall go forth from the centre, which is the holy city of Mount Zion; and the mount which is in Egypt shall be known as an altar of witness to the Lord.”

This is implied in some versions of the **Gospel of Nicodemus to be the one it names Mamilch (other versions say the Mount of Olives, presenting it as the site of Christ’s ascension to heaven; whereas the **Sophia of Jesus Christ** calls the mountain “Divination and Joy”), and came about as a result of the turmoil experienced by Caiaphas and the Jewish Sanhedrin, pursuant on their discovery that Jesus had been resurrected, so that His tomb was empty; and Joseph of Arimathea had in concert been removed from his own “tomb” where he had been shut up securely: see pp321, 328. Shortly after this, reports came out of Galilee to the Jews that Jesus had been seen with His disciples on the mountain named Mamilch. While trying in vain to grapple satisfactorily with this news in a continuing spirit of resentful disbelief which insinuated itself on their temper, the priests were addressed by Nicodemus. This upright Pharisee finally got Caiaphas and his associates to begin to acknowledge the error of their antagonism to the Christ. This was spurred by a second report that not only was Jesus seen in Galilee, but that Joseph was also seen in Arimathea. The Sanhedrin then sent out a letter in a roll of papyrus to Joseph acknowledging their ill-conceived exasperation with him:*

“Peace be with you. We know that we have sinned against God and against you, but you prayed to the God of Israel, and He delivered you out of our hands. And we have prayed to the God of Israel that you would condescend to come to your fathers and to your children. For we are all troubled, because when we opened the door of the house wherein you were shut securely, we

did not find you. We know that we devised evil plans against you, but the Lord aided you, and He Himself brought to nothing our plans against you, O father Joseph, you who are honourable among all the people.” [GN XI:8-9]

Joseph praises God and accepts the invitation. Proceeding to ameliorate the perplexity of his former antagonists, he relates what happened to him when he was shut up in the windowless house:

Joseph said: “On the day of Preparation at about the tenth hour you shut me in, and I remained there the whole Sabbath. At midnight as I was standing and praying, the house where you shut me in was lifted up by the four corners, and I saw what seemed to be a flash of lightning in my eyes. I was filled with fear and fell to the ground. Then One took me by the hand and lifted me up from the place on the ground I was lying on. I felt what seemed like the moisture of water running down from my head to my feet, and a fragrance like the oil of a fine incense captivated my nostrils. And this One wiped my face and kissed me, and said to me: ‘Do not fear Joseph: open your eyes and behold who it is who is speaking with you.’ I looked up and saw Jesus, but I did not know it was He. I trembled, and supposed that He was a spirit. I said the commandments: and He said them with me. As you are not ignorant, you know that a spirit, if it meets any man and hears the commandments, immediately flees from him. But when I saw that He was saying them with me, I said to Him, ‘Rabbi Elijah?’ He said unto me, ‘I am not Elijah.’ I said unto Him, ‘Who are you, Lord?’ He said unto me, ‘I am Jesus, whose body you begged from Pilatus, which you clothed in clean linen, whose face you covered with a cloth, and which you laid in your new cave, and then rolled a great stone over the door of the cave.’

“I said to Him who said this to me, ‘Show me the place where I laid you.’ And He took me and showed me the place where I had laid Him. The linen cloth was lying there, and the cloth that had been upon His face. Then I knew that He was Jesus. He took me by the hand and set me down inside my house, the doors being shut, and He laid me upon my bed and said to me, ‘Peace be with you.’ He kissed me and said to me, ‘Do not go out of your house until forty days have passed: for behold, I am going to my brothers in Galilee.’”

When the rulers of the synagogue and the priests and the Levites heard these words of Joseph they became as dead men and fell to the ground, and they fasted until the ninth hour (3pm). And Nicodemus and Joseph comforted Annas and Caiaphas and the priests and the Levites, saying, “Rise up and stand on your feet: taste bread and strengthen your souls, for tomorrow is the Sabbath of the Lord.” And they rose up and prayed to God and ate and drank, and every man departed to his house. [GN XI:19-25, XII:1]

JESUS APPEARS TO HIS DISCIPLES WHO ARE NOW BACK IN JERUSALEM

Acts 1: 1-5: In the first account which I made, O Theophilus, it concerns all the things that Jesus began to do and teach, (2) until the day when He was taken up, after having given directions through the Holy Spirit to the apostles whom He had chosen: (3) to whom He showed Himself alive after His sufferings by many proofs, being seen by them for forty days, and speaking of things pertaining to the Kingdom of God. (4) While meeting with them, He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, (He said), “You heard from me, (5) for John baptised with water, but in not many days you shall be baptised in the Holy Spirit.”

Aqu.180: 1-3: The eleven apostles of the Lord were in Jerusalem, and in a spacious room that they had chosen as the Lord had directed. (2) As they were praying the Lord appeared to them and said, (3) “Peace be with you all. Good will to every living thing.” And He talked with them

for many a long hour.

Acts 1: 6-8: (6) Coming together they asked Him, "Lord, will you restore the Kingdom to Israel at this time?" (7) He said to them, "It is not for you to know the times or seasons which the Father has put in His own power. [Do not be concerned about the governments of men; the masters will direct such matters. Do the things you have been given to do, and wait, and do not complain: Aqu.180:5-6]. (8) But you shall receive power when the Holy Spirit has come upon you. And you shall be witnesses of me in Jerusalem and in the whole of Judea and Samaria and to the furthest part of the earth."

Matt.28:18-20: (18) Jesus came and talked with them, saying, "All authority [power: Aqu.180:7] in heaven and on earth has been given to me. (19) Go therefore and make disciples of all nations, baptising them in the Name of the Father and of the Son and of the Holy Spirit*, (20) teaching them to observe all that I have commanded you. And lo, I am with you always, to the close of the Age." [I now bid you to go into the whole world and proclaim the gospel of the Christ, the unity of God and man, the resurrection from the dead, and eternal life. And as you go and proclaim these things, baptise the people in the Name of the Christ: Aqu.180:7-8]

**the divine order for the ministry of baptism, the Son between the Father and the Holy Spirit?*

Mark 16: 15-18: (15) He said to them, "Go into all the world and proclaim the gospel to the whole creation. (16) He who believes and is baptised will be saved [shall rise up in the newness of the life of Christ: Aqu.180:9] but he who does not believe will be condemned (*Gk. katakrithesetai*) [shall not rise up in the newness of the life of Christ. And you shall give to men the power I give to you. Those who believe and are baptised shall heal the sick; they shall cause the blind to see, the deaf to hear, the lame to walk: Aqu.180:9-11]. (17) These signs will accompany those who believe: in my Name they will cast out demons; they will speak in new tongues; (18) they will pick up [tread on: Aqu.180:12] serpents [and not be harmed; they shall pass through flames and not be burned]; and if they drink any deadly substance, it will not harm [kill] them. They will lay their hands on the sick, and they will recover."

Aqu.180: 13-18: (13) You know the sacred Word, which is the word of power. (14) The things I have told you which are secret may not be revealed to the whole world, but you shall make them known to those who are faithful, who in turn shall reveal them to others who are faithful, (15) until the time comes when all the world may hear and comprehend the words of truth and power. (16) I will now ascend to God, as you and all the world will ascend to God. (17) Behold, on the day of Pentecost you shall be endowed with power from on high. (18) But until then you must remain in this place in holy thought and prayer."

JESUS ASCENDS INTO HEAVEN FROM THE MOUNT OF OLIVES

GHT 95: 1: Jesus, after He had shown Himself alive to His disciples after His resurrection, and sojourned with them for ninety days, teaching and speaking of the Kingdom, and the things pertaining to it; and had accomplished all the things He was assigned to do, led forth the twelve (*sic*) with Mary Magdalene, and Joseph His father and Mary His mother, and the other holy women, as far as Bethany to the Mount called Olivet, where He had appointed them.

(Comment: this Nazarene verse has twelve instead of eleven, includes Joseph the deceased father of Jesus, and places Mary Magdalene before His own mother!)

Aqu.180: 19-23: (19) Then Jesus went to the Mount of Olives, His disciples following Him, and in a place near Bethany [Then He led them out as far as Bethany, and lifting up His hands He blessed them: **Luke 24:50**] He met the Marys and Salome, (20) Martha, Ruth and Miriam; He met Lazarus, and a host of others who had come from Galilee. (21) Jesus stood apart, and He

raised His hands and said, (22) "The benedictions of the Holy Ones: of God Almighty, of the Holy Spirit, of Christ the Love of God made manifest, (23) will rest upon you all the way until you rise and sit with me upon the throne of power."

Mark 16: 19: So then the Lord Jesus, after He had spoken to them, was taken up into heaven, and sat at the right hand of God.

Luke 24:51: While He blessed them, He parted from them and was carried up into heaven.

Acts 1: 9: When He had said this, as they were looking on, He was taken up, and a cloud veiled Him from their sight.

Aqu.180: 24: Then they saw Him rise up upon wings of light. A wreath encircled Him, and then they saw His form no more.

GHT 95: 6: He lifted up His hands and blessed them. Then a great cloud descended, as bright as the strength of the sun, and He was taken up from them. Many among them wondered whether He was taken up in the cloud by angels as was Enoch or Elijah, or disappeared up into the mountain and beyond. The departure of Jesus brought to the minds of those who witnessed it the transfiguration on the mount, in which Moses and Elijah appeared with Jesus, as witnessed and told to them by Peter, John, and James.

Acts 1:10-11: (10) As they were gazing into heaven as He was going up, behold, two men stood next to them in white robes, (11) and said, "Men from Galilee, why are you standing looking into heaven? [upon the ascending Lord so anxiously? Aqu.180:26] This Jesus, who has been taken up from you into heaven, will come down in the same way that you have seen Him go into heaven."

Luke 24: 52-53: (52) They worshipped Him and returned to Jerusalem with great joy, (53) and were continually in the Temple blessing God.

Acts 1:12: Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away.

Aqu.180: 27-28: (27) Then the eleven and Lazarus, and the other men from Galilee, together with the faithful women, who were not a few, returned to Jerusalem and stayed there. (28) And they were constantly in prayer and holy thought. They awaited the Holy Spirit, and the coming of the promised power from on high.

CONCLUSION TO THE GOSPEL ACCOUNTS OF JOHN AND MARK

Mark 16: 20: They went forth and proclaimed (the gospel) everywhere, while the Lord worked with them and confirmed the message by the signs that attended it. Amen.

John 20: 30-31: (30) Now Jesus did many other signs in the presence of the disciples, which are not written in this scroll. (31) But these things have been written so that you may believe that Jesus is the Christ, the Son of God, and that in believing you may have life in His Name.

John 21: 24-25: (24) This is the disciple who is testifying to these things, and who has written these things. And we know that His testimony is true. (25) And there are many other things which Jesus did. Were each one to be written, I suppose that the world itself could not contain the books that would be written.

MATTHIAS REPLACES JUDAS ISCARIOT (Acts 1:13-26)

The reality that Jesus had risen from the dead was not denied by many of the rulers of the Jews. And Pilatus issued an edict that the followers of the Nazarene be not maltreated in their worship in any quarter of his domain. The day of Pentecost was near at hand, and every person was

anticipating a manifestation of Spirit power. In Jerusalem, the eleven had met to choose a man to fill the place of Judas who had betrayed his Lord. Peter said, "The Lord called to this ministry twelve men as foundation stones on which the Temple of Christ should be built. This Judas who betrayed his Lord, has gone to his own place beyond the veil. Of him the prophet wrote: 'His habitation shall be desolate: no man shall dwell therein. His office let another take'."

[Aqu.181:1-7]

(13) When the disciples had entered (Jerusalem), they went up to the upper room where they were staying: Peter and James and John and Andrew, Philip and Thomas, Bartholomew (*i.e. Nathanael Bar-Tholmai; see above, p170*) and Matthew, James the son of Alphaeus and Simon Zealotes and Judas (the brother) of James [the son of Alphaeus: Aqu.181:17]. (14) All these continued to be steadfast with one mind in prayer, together with the women and Mary the mother of Jesus, and with His brothers. (15) On one of the days they were there, Peter stood up among the brothers, the people gathered there numbering about a hundred and twenty, and said, (16) "Brother men, the scripture had to be fulfilled, which the Holy Spirit spoke previously by the mouth of David, concerning Judas, the one who became the guide to those who arrested Jesus. (17) For he was numbered among us, and was allotted a share in this ministry. (18) Now this man bought a field with the reward of his wickedness: and (his body) swelling up, it burst open in the middle and all his bowels fell out. (19) And it became known to all the inhabitants of Jerusalem, so that the field was called in their language Akeldama, that is, Field of Blood (*see above, p310*). (20) For it is written in the scroll of the Psalms, 'Let his habitation become deserted, and let there be no one to live in it', and 'Let another take his office' [*interpreted from Ps.69:25 and Ps.109:8*]. (21) Therefore one of the men who have accompanied us during the whole time that the Lord Jesus went in and out among us, (22) beginning from the baptism of John until the day when He was taken up from us: one of these men must become with us a witness of His resurrection." ["From those who have accompanied us from Gilgal (*apparently east of Jericho, between that and Jordan just north of the Dead Sea. If so, it would be near one of the locations suggested for Bethabara: see above, p81, the location mentioned for John's baptising activity. Gilgal is only mentioned in the Old Testament*) where the harbinger baptised, until this day, shall one be chosen to complete the number of twelve: Aqu.181:8]

(23) And [after a great length of time in prayer: Aqu.181:9] they put forward two: Joseph called Barsabbas, who was surnamed Justus, and Matthias [from the valley of the Nile]. (24) They prayed and said, "Thou Lord, who knowest the hearts of all men, show which one of these two thou hast chosen (25) to take the place in this ministry and apostleship from which Judas fell to go to his own place." (26) They cast lots for them, and the lot fell on Matthias. And he became numbered with the eleven apostles. Matthias was an Israelite, but he was learned in the wisdom of Egyptian schools, and he had taught the mysteries of Mizraim (*Heb. for Egypt*) in Jericho. He was among the first to greet (John) the harbinger: he was among the first to recognise the Nazarene as Christ, the Son of God. He had been with the followers of Christ in all their journeys in the lands of Galilee, Judea, and Samaria. A messenger was sent who found Matthias, and he came and joined the eleven, and for a time the twelve were lost in silent prayer. The followers of Christ who had come from Galilee and Judea, about one hundred and twenty, were there, and Peter told them about Matthias, and how he had been chosen by lot as an apostle of the Lord. The followers of Christ were glad and praised the Name of God. And Miriam sung a song of praise. [Aqu.181:10-15]

The Nazarene Gospel with its Chapter 96 ends in the same place as the Aquarian Gospel. No material from Ch.96 itself is included in this work, as the chapter has a version of the above which departs unexpectedly from and bears no relation to it in some vital particulars. Instead of Peter

standing up (Acts 1:15), we read it was James the son of Zebedee (Zebediah). He says to the group that Jesus chose "James the Just and Simon Peter" to preside over the others, announcing that another must be appointed to fill the place of Peter. (This follows from Jesus' statement in *GHT 89:8-9* – see above, p340.) We then read that Bartholomew instead of Joseph Barsabbas is put forward with Matthias. Then we read that it is the twelve who receive Matthias, not the eleven (the same as it does in *GHT 95:1* above, p343). Judas Iscariot is not mentioned. John and James Zebediah then separate Peter out "that he might preside over them" as an overseer, the station it says he has already been enjoying. This writer suspects that the group or groups upholding the *Nazarene* account were concerned above everything else to establish a Jewish-Christian form of worship. But the exercise is a force-fitting of the spirit of what Jesus came to bring to a into the law of God. Jesus' message is that applying law of any kind to men, however divine, is subordinate to the higher principle of the Spirit. A man who is imbued with the Holy Spirit needs no law to guide any part of him, and Jesus makes that plain. The Book of Acts is one testimony to the protracted conflicts between the protagonists of both persuasions.

The *Nazarene's Chapters 91 to 94* are also omitted, as they concern internal matters peculiar to itself, and which do not provide any contribution to an account of Jesus Christ.

THE HOLY SPIRIT DESCENDS ON THE DAY OF PENTECOST (Acts Chapter 2)

Pentecost was fifty days after the Wave Sheaf offering which fell during the seven days of Unleavened Bread of Passover.

When the day of Pentecost was completed, they were all together in one place [and in perfect harmony of spirit: *Aqu.182:2*]. (2) Suddenly, a sound came from heaven like the rushing of a mighty wind, and it filled the whole house where they were sat. (3) And there appeared to them tongues as of fire, distributed and resting on each one of them. [They heard a sound like the distant rumbling of a coming storm. The sound grew loud, and louder still, until like thunder, it filled the room where the apostles sat. A brilliant light appeared, and many at first thought that the building was on fire. Twelve balls of what seemed like fire fell from heaven, a ball from every sign of the circle of heaven (i.e. the Zodiac *), and on the head of each apostle there appeared a flaming ball of fire: *Aqu.182:3-6*]. (4) And they were all filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them utterance. [Every ball sent seven tongues of fire towards heaven, and each apostle spoke in seven languages of the earth: *Aqu.182:7*]

**for those disposed to learn it there is sacred knowledge concerning which of the 12 Signs of the Zodiac apply to which apostle, and why.*

(5) Now in Jerusalem there were Jews, devout men from every nation under heaven, who were staying there. (6) At this sound the multitude gathered together, and they were confounded, because each person heard them speaking in his own language. (7) They were amazed and marvelled, saying, "Behold, are not all those who are speaking Galileans? (8) How is it that each of us is hearing the others in our own native tongue? (9) Parthians and Medes and Elamites and those in Mesopotamia, Judea and Cappadocia, Pontus and Asia, (10) Phrygia and Pamphilia, Egypt and the parts of Libya next to Cyrene, and the visitors from Rome, both Jews and proselytes, (11) Cretans and Arabians: we are hearing them telling in our own tongues the mighty works of God." (12) All were amazed and perplexed, saying to one another, "What does this mean?" (13) But others mocked, saying, "They are filled with new wine." [The ignorant in the assembled throng of people treated what they heard and saw with levity, catcalling, "Those men are drunk and do not know what they are saying." *Aqu.182:8*]

(14) But Peter, standing up with the eleven, lifted up his voice and addressed them: "You men

who are Jews, and all who dwell in Jerusalem [and beyond the gates of the city, Peace be with you, and with all mankind: Aqu.182:10], let this be known to you, and give ear to my words. (15) These men are not drunk as you imagine, as it is (only) the third hour of the day (*9am*). This is the time that holy men of old desired to see. They saw this hour by faith: and now they are standing with us in ecstasy. [Aqu.182:11] (16) But this is what was spoken by the prophet Joel: [he told of the things you are now seeing and hearing. The Holy Spirit spoke through his tongue and said: Aqu.182:12]:

“(17) ‘It shall be in the last days, God declares, that I will pour out from my Spirit on 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) even on my menservants and my maidservants in those days will I pour out from my Spirit: and they shall prophesy. (19) I will show wonders in the heaven, and signs on the earth below, blood and fire and vapour (*Gk. atmida: Joel has ‘pillars’*) of smoke. Sounds will proceed from heaven, and voices will be heard, that men will fail to comprehend. [Aqu.182:16] (20) The sun shall be turned into darkness [will fail to shine: Aqu.182:17] and the moon into blood [the moon will wade in blood], before the day of the Lord comes, the great and awesome day. (21) And it shall be that whoever calls on the Name of the Lord [God in faith: Aqu.182:18] shall be saved.’ [Joel 2:28-32]

“(22) You men of Israel, hear these words: Jesus the Nazarene, a man attested by God among you by mighty works and wonders and signs, which God performed through Him in your midst, as you yourselves know, (23) this man, delivered up according to the predetermined plan and foreknowledge of God, you killed by fastening (Him to a tree) (*Gk. prospexantes for ‘fastening’: compare with Acts 5:30: “whom you killed and hung on a tree: ‘tree’ is in this place the Gk. xulon: either a tree, or wood from a tree: “dendron” is another word for ‘tree’*) at the hands of lawless men, (24) whom God raised up, loosening the pangs of death, because it was not possible for Him to be held by it. (25) For David says concerning Him,

‘I foresaw the Lord always before me, for He is at my right hand, lest I may be shaken; (26) therefore my heart was glad, and my tongue rejoiced. Moreover, my flesh will dwell in hope, (27) because thou wilt not abandon my soul in Hades, nor wilt thou let thy holy One see corruption. (28) Thou hast made known to me the ways of life; thou wilt fill me with gladness with thy presence.’ [Ps.16:8-11] (29) You men, brothers, I can speak to you plainly about the patriarch David, that he both died and was buried, and his tomb is with us to this day. (30) Being therefore a prophet, and knowing that God had sworn an oath to him, that of the fruit of the loins of his flesh He would raise up Christ to sit on his throne, (31) he foresaw and spoke of the resurrection of the Christ, that He was neither abandoned in Hades, nor did His flesh see corruption. (32) This Jesus God has raised up, of which we are all witnesses. (33) Being therefore exalted at the right hand of God, and receiving from the Father the promise of the Holy Spirit, He has poured out this which you are seeing and hearing. (34) For David did not ascend into the heavens; but he himself says, ‘The Lord said to my Lord, Sit at my right hand, (35) till I make thine enemies a stool for thy feet.’

“This is the day of the power of the Christ: the day that He, the man from Galilee, is glorified. He came as a babe in Bethlehem, and from the very day of His birth the kings of this earth went out with resolve to take His life. But God held Him in the hollow of His hand. Men called Him Jesus, and by this Name they called Him well, for He was sent to seek and to save the lost. Jesus grew to manhood, and was subjected to all the trials and temptations common to the sons of men, that He might know and understand the loads that men must bear, and know the way to lighten their burdens. He lived in distant lands, and by the sacred Word He healed the sick, and threw open prison doors to set prisoners free, and everywhere He went He was proclaimed Emmanuel.

“But wicked men despised Him and rejected Him, and by bribing men they proved Him guilty of a score of crimes. And in the presence of a multitude of the men who are hearing me now, they nailed Him to a cross. They sealed Him with the seal of death. But death was all too weak to hold Him in the tomb. When immortal masters cried, “Adon mashich cumi!” (see p322), He burst asunder the bands of death, and rose again to life. He has showed Himself alive, not only to the rulers here in Jerusalem, but to many in distant parts of the earth. Then, before the marvelling eyes of many of those who are now hearing me speak, He, attended by a retinue of courtiers in the angel world, has ascended to the throne of God. Being now exalted on high, and having breathed in to the full the Holy Spirit, He is breathing again on us, and is therefore pouring down what you are now seeing and hearing. [Aqu.182:19-30]

(36) “Let all the house of Israel therefore know assuredly that God has made Him [this man from Galilee: Aqu.182:31] both Lord and Christ, this Jesus whom you [abused and] crucified.”

(37) Hearing this they were cut to the heart, and said to Peter and the other apostles, “Men, brothers, what are we to do?” Peter said, “This Christ, the Lord, has sent us forth to open up the gates of dawn. It is through Christ that all men may enter into light and life. The church of Christ stands on the principles that Jesus is the Love of God made manifest; that Love is the saviour of the sons of men. This church of Christ is but the Kingdom of the Holy One within the soul, made manifest. This day is the church of Christ opened up, and whosoever will may enter in, and by the boundless grace of Christ be saved.” The people asked, “How may we enter in that we may share the boundless grace of Christ?” [Aqu.182:33-37] (38) Peter said, “Repent, and be baptised [and turn away from sin and lead the life which is hidden deeply with Christ in God: Aqu.182:38], each one of you, in the Name of Jesus Christ for the forgiveness of your sins: and you shall receive the gift of the Holy Spirit [shall enter in and be redeemed]. (39) For the promise is to you and to your children, and to all who are far away, as many as the Lord our God may call to Him.” (40) And he testified with many other words and exhorted them, saying, “Be saved from this perverse generation.”

(41) So those who received his word [turned away from sin and: Aqu.182:39] were baptised [and sought to lead a life hidden deeply with Christ in God], and there were added that day about three thousand souls. (42) They continued steadfastly in the apostles’ teaching and in fellowship, in the breaking of bread and in prayers. (43) And fear came upon every soul: and many wonders and signs were done through the apostles. (44) All who believed were together and had all things in common. (45) They sold their properties and possessions and distributed them to all, according to who had a need. (46) Day by day, continuing steadfastly in the Temple with one mind, and breaking bread from house to house, they shared food with gladness and simplicity of heart, (47) praising God and having favour with all the people. And day by day the Lord added to their number those who were being saved.

In one day the church belonging to the Christ had become a mighty power. Christ became a mighty word that thrilled the multitudes in many lands. [Aqu.182:40]

“What I can do, all men can do. What I am, all men shall be.”

THE AQUARIAN GOSPEL ON THE YEARS OF JESUS FROM HIS EARLY YOUTH TO HIS THIRTIETH YEAR (Chapters 21 to 60)

The *Aquarian Gospel* covers the Life of Jesus from His early youth. It devotes the whole of its forty *Chapters 21 to 60* to Jesus' life from then until the start of His ministry at the age of 30, thereby bestowing on us a close account of the path He was appointed to walk which is absent from all of the four familiar Gospels of Mark, Matthew, Luke, and John. In consideration of the great length of this account, and with great respect to the existing constitution of the traditional four Gospels, these are separated out from the chronology of the Life of our Lord and placed here at the end of the above Section. It is salutary to take note that this record of Jesus in other lands, among peoples of religious beliefs and customs different from His own, is echoed in other documents, not least of which are both the *Nazarene Gospel* and *The Fifth Gospel*. And the 19th century work of Nicolas Notovitch, *The Unknown Life of Jesus Christ*, is a counterpart of these Aquarian chapters, though widely taken to be non-factual, at least in large part: see Appendix 3. There are a number of insights to be gained from studying these "missing" years of Jesus' Life. One is that there is much that is noble and honourable in the major non-Hebrew/Jewish/Christian religions of the world: Hinduism, Buddhism, Zoroastrianism; the western Greek (even Roman) culture, and the mysteries of Egypt. These were all important in their time. God then chose the land of Judea as the crucible from which has sprung His new revelations to the world (as He had already done with Moses), and these other religions receded into the background. Subsequently, Christianity as a faith took over the mantle of spiritual authority upon the failure of the Jews to accept Jesus Christ as the Messiah of God.

This span of Jesus' life can well be studied on its own, upon which the spiritual seeker can bring its knowledge and wisdom with him as he continues to follow His life, from when He commenced His Work in His native land from His thirtieth year, preceded by the ministry of John the Baptist. It is therefore recommended to study the life of Jesus in these years of preparation: those who do will find themselves far better placed to understand the Spirit in Jesus as He embarked upon His ministry at the age of thirty. This is because Jesus' experiences in these other lands form the preparatory context to His work back in His own land amongst His own people.

AQUARIAN CHAPTER 21: JESUS INTRODUCED INTO INDIA BY RAVANNA

At the feast of the Jews was a royal prince from the Indian province of Orissa in the south, whose name was Ravanna. (2) Ravanna was a man of wealth; and he was a just man, and had brought with him to the west a group of Brahmic priests, seeking new wisdom. (3) When he beheld Jesus standing among the Jewish priests reading and speaking, he was amazed by what he heard. (4) He asked who this Jesus was, where He came from and what He was. The chief (of the *Sanhedrin*), Hillel, said, (5) "We call this child the Day Star from on high. He has appeared to bring a light to men, which is the light of life: to illuminate the way of men and to redeem His people Israel." (6) Hillel shared with Ravanna everything about the child: about the prophecies concerning Him: about the wondrous events of the night when He was born: about the visit to Him of the Magian priests: (7) about the way He was protected from the wrath of evil men: about His flight to Egypt: and how He was labouring with His father as a carpenter in Nazareth. (8) Ravanna was entranced, and he asked the way to Nazareth, so that he might go there and

honour the One he saw as Son of God. (9) So with his grand retinue he set out on his journey, and came to Nazareth in Galilee.

(10) He found the object of his search engaged in building work to erect dwellings for His fellow men. (11) He first espied Jesus as He was climbing up a ladder of twelve steps, carrying in His hands a compass, square, and an axe. (12) Ravanna called to Him, "All hail, most favoured son of heaven!" (13) At the inn Ravanna set up a feast for everyone in the town, and Jesus and His parents were the honoured guests. (14) For several days Ravanna was a guest in the home of Joseph on Marmion Way. He endeavoured to learn the secret of the wisdom of his son, but it was too profound for him. (15) He then requested that he might be granted patronage of the child, and that he might take Him with him to the East, where He could learn the wisdom of the Brahmins. (16) The soul of Jesus longed to go there that He might learn, and after many days His parents consented. (17) Thus, with a proud heart, Ravanna started out with his retinue on his journey back toward the rising sun. After many days they crossed the Sind river and reached the province of Orissa, and the palace of the prince. (18) The Brahmic priests were glad to welcome home the prince, and they received the Jewish boy with favour. (19) Jesus was accepted as a pupil in the Jagannath temple; and here He learned the Vedas and the Manic laws. (20) The Brahmic masters were amazed at the clear conceptions expounded by the child, and often more so when He explained to them the very meaning of the laws.

AQUARIAN CHAPTER 22: JESUS IMPARTS WISDOM TO LAMAAS

Among the priests of Jagannath was one who loved the Jewish boy, and this was the one who was known as Lamaas Brahmas. (2) On a certain day as Jesus and Lamaas walked alone on the Jagannath public square, Lamaas asked, "My Jewish master, what is truth?" (3) Jesus replied, "Truth is the one thing, and the only thing, which does not change. (4) In the whole world are two things: one is Truth; the other is falsehood. Truth is that which is; falsehood is that which appears to be. (5) Now Truth is everything that is, and which has no origin of itself, and is also the cause of everything that is. (6) Falsehood has no real existence, yet it is a manifest of what is. (7) Whatever has been created will be uncreated; that which has a beginning must also have an ending. (8) All that can be seen with the human eye is a manifest of what is, but of itself is nothing, and so must pass away. (9) The things we see are what appear directly from the manner in which the ether vibrates, and when the conditions change they disappear. (10) The Holy Spirit is Truth; it is that which was, which is, and which will always be; it cannot change nor pass away."

(11) Lamaas said, "You answer well. Pray, what is man?" (12) Jesus answered, "Man is the singular mixture of Truth and falsehood. (13) Man is the Spirit made into flesh, and so Truth and falsehood are conjoined in him. These two strive against each other, and man as Truth abides when what is nothing is quenched."

(14) Lamaas again asked, "What do you say of power?" (15) Jesus said, "It is merely a manifest: it is the result of force. It is an illusion and nothing more. Force does not change, but power changes, as the ether changes. (16) Force is the Will of God and is omnipotent: Will manifests power, directed by the Spirit. (17) There is power in the wind, power in the waves, power in lightning, power in the human arm, and a power in the eye. (18) The ether causes these powers to be, and the thought of the Elohim (*the seven Creator Spirits under the triune God*), of an angel, a man, or other thinking being, directs the force. When it has done its work, power is no more."

(19) Again Lamaas made enquiry: "What do you say about understanding?" (20) Jesus

replied, "It is the rock on which man builds himself: the deeper knowledge of what is and what is not, of falsehood and Truth. (21) It is the knowledge of the lower self, the sensing of his own powers."

(22) Lamaas continued to ask Jesus: "What do you say about wisdom?" (23) Jesus replied, "It is the consciousness that man is: that God and man are one; (24) that what is not is not; that power is an illusion; that heaven and earth and hell are not above, around, below, but are within; and which in the light of what is, becomes what is not, and God is the All."

(25) Lamaas asked once more, "Pray, what is faith?" (26) Jesus said, "Faith is the recognition of the omnipotence of God and man; the certainty that man will reach the life which is divine. (27) Salvation is a ladder from the heart of man to the heart of God. (28) It has three steps: the first is Belief: this is what man thinks must be the Truth; (29) next is Faith: this is what man knows is the Truth; (30) the last is Fruition, the realisation that man himself has become Truth. (31) Belief becomes lost in Faith; Faith become lost in Fruition; and man is saved when he has reached the life of the divine: when God and he are one."

AQUARIAN CHAPTER 23: JESUS LEARNS WISDOM FROM THE HINDU UDRAKA

Now Jesus travelled through all the regions of Orissa with His friend Lamaas, and through the valley of the river Ganges, seeking wisdom from the Sudras [*Shudras*], the Visyas [*Vaishyas*], and the masters. (2) The city of Benares (*today, Varanasi*) was rich in culture and learning, and here the two Rabbonis (*see Chapter 27 below, p355 regarding 'Rabboni'*) stayed many days.

(3) Jesus sought to learn the Hindu art of healing, and He became the pupil of Udraka, the greatest of the Hindu healers.* (4) Udraka taught the benefits of water, plant life, and minerals: of heat and cold, sunshine and shade, light and dark. (5) He taught thus: "The laws of nature are the laws of health, and he who obeys these laws is never sick. (6) Flouting these laws is sin, and he who sins this way becomes sick. (7) He who obeys these laws maintains equilibrium in every part of himself, thus establishing true harmony. Harmony is health, while discord brings disease. (8) That which engenders harmony in man is medicine, establishing health. (9) The body is like a stringed instrument, and when its strings are either too slack or too tight, the instrument is out of tune: the man is sick. (10) Now everything there is in nature has been made to meet the needs of man: and medical arcana embrace all there is to know about these resources. (11) When the stringed instrument of man is out of tune, the vast expanse of nature is there to be searched for a remedy. There is a cure for every bodily ailment.

**Jesus gave great honour to Udraka by quoting him during His Ministry. see p93.*

(12) "Of course, the will of man is the supreme remedy, and by the vigorous exercise of the will, man may render more taut a chord that is too slack, or relax a chord that is too tense, and in this way he may heal himself. (13) When man has reached the place where he has faith in God, in nature, and in himself, he knows the word of power: his word is balm for every wound, a cure for all the ills of life. (14) A healer is a man who can inspire faith. The tongue can speak to human ears, but it takes a soul to speak to a soul for that soul to be reached. (15) The healer is a forceful man whose soul is large, one who can enter into souls, inspiring hope in those who have no hope, and inspiring faith in those who lack faith in God, in nature, and in man.

(16) "There is no balm which is universal for those who are subject to the common vicissitudes of life. (17) A thousand things produce disharmony and cause sickness in men; a thousand things may also tune the strings of the human instrument, and make men well. (18) But what is medicine for one man may be poison for another: a man may be healed by what could kill another man. (19) A herb may heal a man; a drink of water may restore another. Indeed, a mountain

breeze may bring life to one who seems past all help. (20) A coal of fire, a trace of mineral, may cure one; and one may wash in certain streams or pools and be made whole*. (21) Virtue from the hand or breath may heal a thousand more; but above all, love is queen. The great sovereign balm of God is thought reinforced by love. *See for example John 9:7 below, pp212, 514

(22) "But many of the broken chords of life, discords that vex the soul, are caused by evil spirits of the air that man does not see: these lead men into breaking the laws of nature and of God through their ignorance. (23) These powers behave like demons, and they speak. They will rend a man, and drive him to despair. (24) But he who is a true healer, one who is master of the soul, is able by the force of will to control these evil entities. (25) Some spirits of the air are master spirits and they are strong, too strong for human power alone. But man has recourse to helpers in the higher realms, who may be importuned, and who will aid in driving out these demons."

(26) This is the sum of what this great physician expounded. Jesus bowed His head in recognition of the wisdom of this master soul, then went His way.

AQUARIAN CHAPTER 24: JESUS TRADUCES THE CASTE SYSTEM

The Jewish boy Jesus abode in the Jagannath temple for four years. (2) One day he was sat among the priests, and He said to them, "Pray, tell me all that you think about the castes among the people. Why do you say that men are unequal in the sight of God?" (3) A master of their laws stood up and said, "The holy one whom we call Brahm made men to suit himself, and men have no ground for complaint. (4) In the beginning days of human life Brahm spoke, and four men stood before his face. (5) From the mouth of Parabrahm (*"the highest part of every being and of every thing"*) came the first man: he was white and was himself like Brahm: thus he was called a Brahman [*or Brahmin*]. (6) He was high and exalted: there was nothing he lacked, and he had to need to toil. (7) He was given the title of priest of Brahm, the holy one to act for Brahm in all the affairs of the earth. (8) The second man who came from Parabrahm, from his hand, was red: he was called Shatriya [*or Kshatriya*]. (9) He was made to be the king, the ruler, the warrior: his highest duty was ordained to be the protection of the priest. (10) The third man who came from Parabrahm, from his inner parts, was called Visya [*Vaishya*]. (11) He was yellow, and his station was to till the soil and keep flocks and herds. (12) The fourth man who came from Parabrahm, from his feet, was black: and he was called Sudras [*Shudras*], and these were of low estate. (13) The Sudras is the servant of the race of men: he has no rights that others need respect. He is not allowed to hear the Vedas read, and, on pain of death, he may not look into the face of a priest or king. Only death can free him from his state of servitude."

(14) Jesus gave confutation to this, saying: "Then Parabrahm is not a God of Justice and of Right, for with his own strong hand he has exalted one and debased to low estate another." (15) To the priests Jesus said no more. But looking upwards to heaven He prayed, (16) "My Father-God, who were, and art, and who will ever be; who hold within Thy Hand the scales of Justice and of Right, (17) who in the boundlessness of Thy Love hath made all men equal: the white, the black, the yellow, and the red – all can look up in Thy Face and say, 'Our Father-God, (18) thou Father of the race of men, I praise thy Name.'"

(19) All the priests were angered by the words Jesus spoke. They rushed upon Him and seized Him, intent on doing Him harm. (20) But Lamaas raised his hand and addressed them: "You priests of Brahm, beware! You do not know what you are doing. You have not come to know the God whom this youth adores. (21) I have beheld this boy at prayer, and light brighter than the light of the sun has surrounded Him. Beware! This God may exceed in power that of Brahm. (22) If Jesus speaks the truth, if He is right, nothing you can do can force Him to desist.

If He is wrong, and you have the truth, His words will come to nothing: for what is right is also strength, and it will prevail in the end.”

(23) The priests then refrained from inflicting harm on Jesus. But one of them spoke out: (24) “Has not this reckless youth done violence to Parabrahm in this holy place? Is not the law clear? It says, ‘He who reviles the name of Brahm shall die.’ ” (25) Lamaas pleaded for the life of Jesus, and the priests resorted to seizing a scourge of cords and driving Him out of the temple. (26) Jesus went His way and found shelter with those who were black and yellow, the servants and the tillers of the soil. (27) To these people He first made known the gospel of equality: He shared with them about the Brotherhood of Man and the Fatherhood of God. (28) The common people listened to Him with delight. And they learned to pray, “Our Father-God who art in heaven.”

AQUARIAN CHAPTER 25: JESUS TEACHES THE LOWEST CASTES

When Jesus saw the Sudras and the farmers in such great numbers coming to hear Him, He spoke a parable to them.

He said: (2) “A nobleman owned a huge estate. He had four sons, and it was his ambition to see them all grow strong by preparing their lives and making use of all their talents. (3) So he gave each one a share of his wealth, and left them to shoulder their responsibilities. (4) The eldest son was full of himself: he was ambitious, shrewd, and quick-thinking. (5) He said to himself, ‘I am the eldest son, so all my brothers will have to be servants at my feet. (6) So he called them to him. He made one of them a ruler of importance, but in reality a puppet king: he gave him a sword and charged him to defend the whole estate. (7) He then gave to the next brother authority over the estate lands and its wells, and its flocks and herds, and instructed him to till the soil and to tend the animals, and to bring him the choicest of the produce. (8) And to the last brother, the youngest, he said: ‘You are the youngest of us. All the matters of the estate have been settled: you do not have a part in any of it, nor ownership of any of it.’ (9) Then he took a chain and bound his youngest brother to a rock in a desert plain, and he said to him, (10) ‘You were born to be a slave. You do not have any rights, and your role is to be contented with your station: for there will be no release for you until the day you die and you go away from here.’

(11) “Now after a number of years the day of reckoning arrived: the nobleman called his sons to him and had them render to him their accounts. (12) When he learned that one of them, the eldest son, had appropriated the whole estate and made slaves of his brothers, (13) he laid hands on him, stripped his robes away from him, and locked him in a prison cell, where he was forced to remain until he had atoned for all the wrongs he had done. (14) The nobleman then tossed into the air like matchwood the throne, and the regalia and armour of his second son, the puppet king: he broke his sword and cast him also into a prison cell. (15) Then he called the son who was farmer, and demanded of him why he had failed to rescue his younger brother in the desert sands from his grievous chains. (16) The son did not answer, whereupon his father took over the flocks and herds, and the fields and wells. (17) And he sent his son to dwell within the desert sands until he atoned for all the wrongs he also had done. (18) Then the nobleman father went out to look for his youngest son, finding him in heavy chains. With his own hands he broke the chains and bade his son go in peace.

(19) “Now when the sons had all paid their debts they again approached the bar of right and stood before it. (20) They had all learned their lessons, and learned them well. So their father once again divided the estate among them. (21) This time he gave to each an equal share, and bade them recognise the law of equity and right, and to live in peace.”

(22) One of the Sudras spoke, and asked Him: “May we who are nothing more than slaves,

and who are oppressed like animals to satisfy the whims of the priests, may we have hope that someone will come to break our own chains and set us free?" (23) Jesus replied, "The Holy One has decreed that all His children shall be free: and every human soul is a child of God. (24) The Sudras shall be as free as the priests; the farmer shall walk hand in hand with the king; for the whole world shall be the Brotherhood of Man. (25) O men, arise! Become conscious of your power: he who wills it need not remain a slave. (26) Just live as you would have your brother live: unfurl each day as a flower unfurls. The earth is yours, and heaven is yours, and God will bring you to your own." (27) All the people exclaimed, "Show us the way we may unfold like the flower and come to our own." (*To what degree have the people of India learned, accepted, and implemented this teaching from Jesus in that land over two thousand years ago?*)

AQUARIAN CHAPTER 26: JESUS SHOWS THE EMPTINESS OF BRAHMIC RITES AND THE TRUE WAY TO FIND GOD

Jesus taught in all the cities in Orissa. He taught in Katak, and thousands of people there followed Him. (2) On a certain day a funeral car from Jagannath was hauled along the way by scores of frenzied men. (*This is the origin of the word 'juggernaut', a "relentless destroying force or object of devotion and sacrifice".*) Jesus remarked: (3) "Behold, a shell bereft of a spirit is passing by; a body with no soul; a temple lacking an altar fire. (4) This car of Krishna is empty, for Krishna is not there. (5) It is no more than the idol of a people drunk on the wine of carnal things. (6) God does not dwell in the jabbering of tongues; He cannot be reached through any shrine of an idol. (7) God's meeting place with man is in the heart, and He speaks in a still, small voice; and he who hears Him is himself still."

(8) The people implored Jesus: "Teach us to know the Holy One who speaks within the heart, the God of the still small voice." (9) Jesus answered them, "The Holy Spirit cannot be seen with mortal eyes; nor can men see the Spirits of the Holy One. (10) But man was made in their image, and he who looks into the face of a man is looking at the image of the God who speaks within. (11) When a man honours his fellow man, he honours God; and what a man does for his fellow man, he does for God. (12) You must keep in mind that when a man harms another man in word or deed, or even in his thought, he does a wrong to God. (13) If you would serve the God who speaks within the heart, just serve those who are your kin, and those who are not your kin, the stranger at your gate, even the foe who seeks to do you harm. (14) Assist the poor, and strengthen the weak as much as you can. Do no harm to any creature; do not covet what is not yours. (15) If all these things are found in you, then with your tongue the Holy One will speak; and He will smile behind your tears; He will light your countenance with joy; and He will fill your hearts with peace."

(16) Then the people asked, "To whom shall we bring gifts, and where shall we offer sacrifices?" (17) Jesus said, "Our Father-God does not require you to bring Him a needless waste of plants, grain crops, doves, or lambs. (18) What you burn on a shrine is simply discarded. How can blessings ever be conferred on one who takes food which could be given to the hungry, only for it to be burnt up? (19) Instead, when you would offer sacrifice unto our God, take your gift of grain or other foodstuff, and fill the table of the poor with it. (20) From it will rise to heaven an incense which will return to you with blessedness. (21) Tear down your idols; they have no ears with which to hear you. Dispose of your sacrificial altars by using them as fuel for your fires. (22) In their place, render as altars your hearts, and let your sacrifices be lighted with the fire of love."

(23) All the people were entranced by the teaching of Jesus: and they would have worshipped

Him as a God. But Jesus said to them, (24) "I am your brother, a man like you, but one who has come to show you the way to God. You must never worship man; direct your praise to God, who is the Holy One."

AQUARIAN CHAPTER 27: JESUS TEACHES AT A FEAST IN BEHAR

The fame of Jesus as a teacher spread far and wide through the land, and people came from near and far to hear His words of Truth. (2) At Behar, on the sacred river of the Brahmins, He taught for many days. (3) Ach, a wealthy man in Behar, set up a feast in honour of Jesus his guest, and invited everyone to attend. (4) Many people came: among them were thieves, extortioners, prostitutes, and such like; and Jesus sat with them and shared His teaching. But they who followed Him were scandalised because He sat with such people. (5) They upbraided Him: they said, "*Rabboni (Rabboni is the most respectful of terms of attribution for a spiritual teacher: it is found in the traditional Gospels only in Mark 10:51 and John 20:16)*, you who art a master of the wise, this day will be an evil day for you. (6) It will soon be spread about that you associate with prostitutes and thieves, and you will be shunned as an asp is shunned." (7) But Jesus answered them, "A master never insulates himself for the sake of his reputation or fame. (8) These symbols of importance are but worthless baubles of the moment: they rise and sink, like empty bottles on a stream; they are illusions which will pass away. (9) They indicate the thoughts of the thoughtless; they are the noise made by people. And men of shallow judgment ascribe merit by the noise itself.

(10) "God and men who are true masters judge by what a man is, and not by what he seems to be: reputation and fame are what seem to be. (11) These prostitutes and thieves are children of my Father-God: their souls are as precious in His sight as your souls, and as those of your Brahmic priests. (12) These souls whom you regard as beneath you are in the course of solving the same sums of life as yourselves, you who pride yourselves on your respectability and moral worth. (13) Some of these souls have been solving much harder sums than you have solved, you who look down on them scornfully. (14) Yes, they are sinners, and they have guilt to confess; while all the time you are also guilty, but at the same time you are shrewd enough to decorate yourselves with a polished coat to cover up your guilt. (15) Let you who scorn these prostitutes, drunkards, and thieves, who regard yourselves as pure in heart and life, and who suppose you are far better than they, stand forth in your true selves, that men may know exactly who you are. (16) Sin takes root in the wish, in the desire, not in the act. (17) You covet the wealth of others; you gaze upon beauty and charm, and deep in your hearts you lust for them. (18) Every day you practise deceit, and you plan to procure gold for honour and fame, in order to feed your selfish selves. (19) Is not the man who covets a thief, and she who lusts a prostitute? Let any of you who are none of these things of sin show yourselves and speak out."

(20) No person stood forth or spoke. Those who were accusing Jesus held their peace. (21) Jesus said, "The proof on this day is against those who have accused others. (22) Those who are pure in heart do not accuse. The vile in heart who cover up their guilt with the holy smoke of piety are ever loathing the drunkard, the thief, and the prostitute. (23) This loathing and scorn are a mockery, for if the tinselled coat of reputation were torn away, the loud professor would be laid bare as one revelling in his lust, deceit, and many other forms of secret sin. (24) The man who spends his energies and time pulling the weeds of other people can have no time to pull his own, and all the choicest flowers of his life will soon be choked to death, leaving nothing but tares, thistles, and burrs."

(25) Jesus spoke a parable. He said: "Behold, a farmer had expansive fields of ripened grain,

and when he inspected them he found that the blades of many of the stalks of wheat were bent and crushed. (26) He sent out his reapers, saying to them, 'Do not try to save any of the stalks of wheat whose blades are broken. (27) Go and cut and burn these stalks.' (28) After many days he went out to measure up his grain, but he could not find any kernels. (29) He called his harvesters and asked them, 'Where is my grain?' (30) They answered him, 'We did according to your word: we gathered up and burned the stalks which had broken blades, but there was not one stalk left to carry into your barn.' " (31) Jesus then said, "If God saves only those who have no broken blades, those who have been perfect in His sight, how many will there be whom He saves?" (32) Those who accused hung their heads in shame; and Jesus departed and went His way.

AQUARIAN CHAPTER 28: JESUS AT UDRAKA'S FEAST IN BENARES

Benares (*today, Varanasi*) is the sacred city of the Brahmins (*the holiest of the seven sacred cities of Hinduism and Jainism*), and in that place Jesus taught; Udraka was His host. (2) He prepared a feast in honour of his guest, and many high-born Hindu priests and scribes attended.

(3) Jesus addressed them: "I speak to you with much delight, and I will speak about life – the Brotherhood of Life. (4) The universal God is One; yet He is more than One. All things are themselves part of God: all are One. (5) By the sweet breath of God all life is bound in One: thus if you touch a mere fibre of something living, you send a thrill from the centre to the outer bounds of life. (6) And when you crush beneath your foot the meanest worm, you shake the throne of God, and cause the sword of light to tremble in its sheath. (7) The bird sings its song for men; and men respond in unison to help it sing. (8) The ant constructs her home, the bee its sheltering comb, the spider weaves her web, and flowers breathe to them a spirit in their sweet aromas that impart to them the strength to toil. (9) Now men and birds and beasts and creeping things are deities made flesh. How do men dare to kill any creature? (10) It is cruelty that causes the world to be out of sorts. When men have learned that when they harm a living creature they harm themselves, then they will surely cease killing, and avoid causing what God has made to suffer pain."

(11) A lawyer asked Him, "I pray you, Jesus, tell us who is this God you are describing? Where are His priests, His temples, His shrines?" (12) Jesus answered: "The God I speak about is everywhere; He cannot be confined inside walls, nor hedged about with any other sort of boundary. (13) People everywhere worship God, who is the One; but different people perceive Him differently. (14) This universal God is Wisdom, Will, and Love. (15) Not all men perceive the Triune God; one views Him as the god of might, another as the god of thought, another as the god of love. (16) The ideal image inside a man's mind is his god, thus as his understanding unfolds, so does his god. The god he apprehends today is not the god he apprehends tomorrow. (17) The nations of the earth perceive God from different viewpoints, thus He does not appear the same to all men. (18) Man gives names to the aspect of God he sees, and this to him is the whole of God's being. Every nation apprehends a part of God, and each has a name for Him. (19) You Brahmins call Him Parabrahm; in Egypt He is Thoth (*Gk. for 'djefuti' or similar*), and Zeus is His name in Greece. YHVH is His Hebrew name; but everywhere He is the causeless Cause, the Root without a root, from which all things have grown. (20) When men become fearful of their God, and take Him for a foe, they dress other men in fancy robes and call them priests. (21) They charge these priests to restrain God from His wrath by their prayers; and when they fail to win His favour by praying, they buy Him off by sacrificing animals or birds. (22) When man perceives that God is one with him, as Father-God, he no longer needs an intermediary, a middle man, nor a priest to intercede for him. (23) He makes a path reaching right up to Him, and says, 'My

Father-God! ' and then he puts his hand in God's own Hand, and all is well. (24) This is God. And each of you is a priest yourself, and just for yourself. God has no interest at all in the sacrifice of blood. (25) Just give your life in sacrificial service to all other life, and God will be pleased."

(26) When Jesus had finished He stood aside. The people who heard Him were amazed, but they contended with one another. (27) Some said, "He is inspired by holy Brahm"; others said, "He is insane"; and yet others said, "He is obsessed – He speaks as devils would speak." (28) Jesus did not stay there. Among the guests was one who was a tiller of the soil: he was a generous soul, a seeker after Truth, and he loved the words Jesus had spoken. Jesus went with him to his home and stayed with him.

AQUARIAN CHAPTER 29: JESUS REFUSES TO VISIT THE TEMPLE OF BRAHM: HE IS HIMSELF VISITED BY THE PRIEST AJAININ

Among the priests of the temple in Benares was one who was a guest from Lahore, whose name was Ajainin. (2) Through merchantmen Ajainin heard about the Jewish boy and His words of wisdom, and he readied himself to journey from Lahore in order to meet the boy and hear Him speak.

(3) The Brahmic priests refused to accept the truths that Jesus taught, and they were angered greatly by what he said at the feast given by Udraka. (4) But they had never seen the boy, and they avidly wanted to hear Him for themselves, so they invited Him to be a guest at their temple. (5) But Jesus gave this reply: "The Light is most abundant and it shines for all men: if you would see the Light, come to the Light. (6) If you would hear the message that the Holy One has given to me to give to you and all men, it is needful that you come to me." (7) Now when the priests were informed of Jesus' answer, they were enraged yet more. (8) However, Ajainin did not share their anger, and he sent out another messenger with costly gifts to Jesus at the home of the farmer where He was staying. With the gifts he sent an entreaty: (9) "I pray you, master, please listen to my words: the Brahmic law forbids a priest to enter the home of one of low estate; but you are invited to come to us. (10) I am sure these priests will gladly hear you speak. I pray that you will come and dine with us this day." (11) Jesus answered, "The Holy One regards all men as equals: the dwelling of my host is good enough for any council of the sons of men. (12) If pride of caste prevents you, then you are not worthy of the Light. My Father-God has no regard for the laws of men. (13) I am returning your gifts; you cannot purchase the knowledge of the Lord with gold or precious gifts."

(14) These words from Jesus angered the priests more and more: they began to scheme how they might drive Him away from their land. (15) Ajainin took no part in their plans; instead, he left the temple during the night and sought the house where Jesus was staying. (16) Jesus said to him, "There is no night where the sun is present to shine. I have no messages to give in secret; it is in the Light that all secrets are revealed." (17) Ajainin said to Him, "I have come from far away Lahore in order to learn about this ancient wisdom, and the kingdom of the Holy One you speak about. (18) Where is this kingdom to be found? Where is its king? Who are its subjects? What are its laws?" (19) Jesus replied to him, "This kingdom is not far away, but man with his mortal eyes cannot see it; it is within the heart. (20) It is futile for you to seek the King on the earth, on the sea, or in the sky; He is not in any of these places – yet He is everywhere. He is the Christ of God: He is universal Love. (21) The gate fronting this dominion is not high, and he who would enter it must fall onto his knees. Neither is it wide; none can carry through it carnal bundles. (22) The lower self must be transmuted into spirit-self. The body must be cleansed in

living streams of purity.” (23) Ajainin asked, “Can I become a subject of this King?” (24) Jesus said, “You are yourself a king, and you may enter in through the gate and be a subject of the King of kings. (25) But you must lay aside your priestly robes. You must cease to serve the Holy One for gold. You must give your life, and all that you have, in willing service to the sons of men.” (26) At that Jesus ended His words. Ajainin departed: and while he was unable to comprehend the truth which Jesus spoke, he saw what before he had failed to see. (27) He had never explored the realm of faith. But in his heart the seeds of Faith and universal Brotherhood had found good soil. (28) As he journeyed back to his home he passed through a sleep and through the darkest of nights; when he awoke the Sun of Righteousness had arisen: He had found the King. (29) And Jesus remained in Benares many days and nights.

AQUARIAN CHAPTER 30: JESUS LOSES HIS FATHER AND SENDS A MESSAGE TO HIS MOTHER

One day as Jesus was standing beside the Ganges river and busy with His work, a caravan which was returning from the west, approached. (2) A man came up to Him and said, “We are from your native land, and bring you news you will not welcome. (3) Your father is no more on this earth. Your mother is grieving: none can comfort her. She does not know if you are still alive: she longs to see you again.”

(4) Jesus bowed His head in silent thought. And then He took materials to write to His mother. This is the sum of what He wrote: (5) “My mother, who of womankind no one is more noble: a man from our native land has brought me word that father is no more in flesh, and that you are grieving and inconsolable. (6) My mother, all is well. All is well for father, and for you. (7) His work in this earth-round is now done, and it has been performed nobly. (8) In no area of life can men charge him with having practised deceit, dishonesty, or wrong intent. (9) Here in this round of life he completed many tasks, and he has departed from it prepared to solve the fresh problems of the next round of his soul. (10) Our Father-God is with him there, just as He was with him here. His angel where he is now, guards his footsteps lest he go astray. (11) Why should you have any reason to weep? Your tears cannot assuage grief. There is no power in grief to mend a broken heart. (12) Grief is fed by having nothing to do; the soul that is busy can never grieve: it has no time for grief. (13) When grief looms up, threatening to overwhelm your heart, just lose yourself in the ministry of Love and it will evaporate. (14) Yes, yours is a ministry of Love, and the whole world is crying out for Love. (15) Let go the past and leave it there. Free yourself from the cares of carnal things and devote your life to those who are alive. (16) If you lose your life in serving it, you will be sure to find it in the morning sun, in the evening dew, in the song of a bird, in the flowers, and under the stars of night. (17) In but a short while your problems of your present earth-round will be solved. And when your sums are all worked through it will be an unalloyed joy for you to enter wider fields of usefulness, where you will solve the greater challenges of your soul. (18) Strive, then, to be content. I will return to you on a future day and bring to you gifts which are richer than gold or precious stones. (19) I have full confidence in John to take care of you, and he will provide for your needs. I am with you all the way, Jehoshua.”

(20) Jesus sent this letter on its way by the hand of a merchant who was going to Jerusalem.

AQUARIAN CHAPTER 31: JESUS'S PRESENCE CAUSES TUMULT IN INDIA

The words and the works of Jesus caused unrest throughout all the land. (2) The common people were His friends: they believed in Him, and followed Him in throngs. (3) But the priests and rulers were afraid of Him: His very Name sent terror to their hearts. (4) He preached the brotherhood of life, the righteousness of equal rights: and He taught that the priesthood was useless, and the same with the sacrificial rites. (5) Jesus shook the very sand on which the system of Brahmin rested. He showed up Brahmic idols as insignificant, and implicated sacrifice inextricably with sin, so that the shrines and prayer wheels became forgotten.

(6) The priests declared that if this Hebrew boy should remain any longer in the land, a revolution would ensue: the common people would be sure to rise up and slay the priests, and tear down the temples. (7) Therefore they sent out a call, and priests from every province heeded it and came. Benares became a city of tumult, on fire with Brahmic zeal. (8) Lamaas from the Jagannath temple, who had come to know intimately the inner life of Jesus, was in the midst of the turmoil, and he heard the ranting of the priests. (9) He stood forth and expressed caution: "My brother priests, take heed, and think carefully before you do anything: this day is unprecedented. (10) The world itself is watching what is happening here. The very idea of Brahmic thought is now in the balance. (11) If we lose our reason, and if we become a prey to prejudice, so that we end up resorting to brute force and dye our hands in blood which may be innocent and pure in the sight of Brahmin, (12) his vengeance is liable to come down on us. The very rock we stand on may shatter beneath our feet; and our beloved priesthood, and our laws and our shrines will disintegrate." (13) But they would not let him continue his appeal to them. The more wrathful among the priests rushed upon him and beat him: they spat on him, calling him a traitor: then they threw him out into the street bleeding. (14) Confusion then took over, and the priests became a mob. The sight of human blood aroused them to fiendish actions, and yet more.

(15) The rulers of the city, fearing war would break out, sought out Jesus, and they found Him calmly teaching in the market place. (16) They implored Him to remove Himself from thence in order to save His life. But He refused to move. (17) Then the priests looked for a way to have Him arrested; but He had committed no crime. (18) False charges were then resorted to. But when the soldiers tried to bring Him to the judgment hall they were afraid, because the people stood in His defence. (19) So the priests, being thwarted, resolved in their frustration to take His life by stealth. (20) They found a man who was a killer for hire, and they sent him out by night to slay the object of their wrath. (21) But Lamaas heard about their plot, and he sent a messenger to warn his friend, whereupon Jesus made haste to depart. (22) During the night He left Benares, and hastily journeyed north. Everywhere, the farmers, merchants, and the Sudras, helped Him on His way.

(23) After many days He reached the mighty Himalayas, and abode in the city of Kapavastu (*Kapilvastu, in Nepal*). (24) The priests of Buddha there opened wide the doors of their temple for Him.

AQUARIAN CHAPTER 32: JESUS IN THE BUDDHIST TEMPLE IN NEPAL

Among the Buddhist priests was one who recognised a lofty wisdom in the words that Jesus spoke. His name was Barata Arabo. (2) Jesus and Barata together read the Jewish Psalms and Prophets; they read the Vedas, the Avesta, and the wisdom of Gautama. (3) As they read and conversed over the possibilities of man, Barata said, (4) "Man is the marvel of the universe. He is a part of everything, for he has been a living being on every plane of life. (5) There was a time when man

was not; and then he was a fragment of formless substance in the moulds of time; and then he became a protoplast (*that which is the first formed semblance*). (6) By universal law all things tend upwards to a state of perfection. The protoplast evolved, becoming a worm, then a reptile, then a bird, then a beast, until at last it reached the form of man. (7) Now man himself is mind, and mind is here to gain perfection by experience. Mind is often manifest in the form of flesh, and in the form which is best suited to its growth. Therefore mind may manifest as worm, bird, beast, or man. (8) The time will come when all in life will be evolved into the state of perfect man. (9) And after man has become perfected, he will evolve into higher forms of life."

(10) Jesus gave response: "Barata Arabo, who taught this to you, that the mind which is in man may manifest in the flesh of beasts or birds or creeping things?" (11) Barata answered, "From time immemorial our priests have taught us this, which is why we know." (12) Jesus said, "Enlightened Arabo, are you a master mind, yet insensible of understanding that a man does not know anything simply by being told by others? (13) Man may indeed believe fully what others tell him; but this is not the same as knowing. To know, not merely believe, a man must be in himself what he knows. (14) Can you, Arabo, recall a time when you were an ape or a bird or a worm? (15) If you have no better proof of your assertion than echoing what priests have told you, you cannot say you know; you can only guess it is so.

(16) "Therefore do not pay regard to what any man says to you. Let us forget the flesh and enter the mind of the realms beyond: for mind does not forget. (17) Master minds are able to trace and follow their selves back through the ages. If they can do this, then they know; they do not merely believe. (18) The truth is, there was never a time when man was not. (19) That which has a beginning will have an end. If there was a time when man was not, then there will come a time when he will cease to be. (20) From the Record Book of God we read:

"The Triune God breathed forth, and seven Spirits stood before His Face. (These are the Elohim, called thus by the Hebrews). (21) It is these who, in their boundless power, created everything that is, or was. (22) These Spirits of the Triune God moved over the face of boundless space, and seven ethers were in being; and every ether has its own form of life. (23) These forms of life were but the thoughts of God, each clothed in the substance of its respective plane of being. (24) (Men term these ethers the planes of protoplast, of earth, of plant, of beast, of man, of angel, and of cherubim.) (25) These planes with all their teeming thoughts of God, are never visible to the eyes of man in his flesh; they are composed of matter which is far too fine for the eyes of dense flesh to see; yet they constitute the soul of all things. (26) With the eyes of soul all creatures can see these ether planes, and all the forms of life therein. (27) Because all forms of life on every plane are thoughts of God, all creatures think, and every creature is possessed of will, and in its measure has the power to choose. (28) And in their own planes all creatures are supplied with nourishment from the ethers of those planes.

(29) " 'And so it was with every living thing until the will became sluggish, and the ethers of the protoplast, the earth, the plant, the beast, and the man, began to vibrate very slowly. (30) The ethers became more dense, and all the creatures of these planes were clothed with coarser garb, the garb of flesh, which is visible to man. Thus did this coarser manifest, the physical form, appear to him. (31) This is what is called the fall of man. But man was not alone in his fall, for protoplast, and earth, and plant, and beast, fell with him. (32) The angels and the cherubim did not fall: their wills remained ever strong, thus they held the ethers of their planes in harmony with God.*

**The question is raised: where do Satan and the powers of darkness fit?*

(33) " 'Now when the ethers condensed into atmospheres, and all the creatures of those planes were obliged to obtain their food from the atmosphere, it gave birth to conflict. In this manner what finite man calls the survival of the fittest became a law. (34) The stronger consumed the

bodies of the weaker: and here is where the material law of evolution originated.* (35) And now man, in utter shamelessness, strikes down and consumes beasts. Beasts themselves consume plants, plants thrive on the minerals of earth, and the earth absorbs the protoplast. (36) In the far kingdom of the soul this carnal evolution is unknown, and the great work of master minds is to restore the heritage of man, so man can be brought back to his estate which has fled from him, when he again will dwell upon the ethers of his own plane. **therefore long before Darwin*

(37) “The thoughts of God do not change: the manifests of life on every plane unfold into the perfection of their kind. Because the thoughts of God ever live, there is no death to any being of any of the seven ethers of the seven Spirits of the Triune God. (38) Thus the earth is never a plant; a beast or a bird or a creeping thing is never a man; and man is not, nor ever can be a beast, or a bird, or a creeping thing. (39) The time will come when these seven manifests will be absorbed, and man, and beast, and plant, and earth, and protoplast, will be redeemed.’ ”

(40) Barata was amazed: the wisdom of the Jewish sage was a revelation to him. (41) Now Vidyapati, who was the wisest of the Indian sages, and chief of the temple in Kapavistu, had heard Barata speak to Jesus of the origin of man, and heard the answer of the Hebrew prophet. He said, (42) “You priests of Kapavistu, give ear to me: today we are standing upon a crest of time. Six times ago a master soul was born who gave to man a light of glory. And now, a master sage stands in our temple here in Kapavistu. (43) This Hebrew prophet is the rising star of wisdom, deified. He has brought to us knowledge of the secret things of God. And the whole world will pay regard to His words, and will glorify His Name. (44) You priests of Temple Kapavistu, stop: remain still and listen when He speaks: He is the living oracle of God. (45) All the priests gave thanks and praised the Buddha of enlightenment.

AQUARIAN CHAPTER 33: JESUS SHARES WITH THE COMMON PEOPLE

Jesus sat in silent meditation beside a flowing spring (*in Kapavistu*). It was a holy day, and many of the servant caste of the people were around. (2) Jesus noted the hard drawn lines of toil etched on every brow and in every hand. He saw no look of joy on any of their faces. There was none who could think of anything but toil. (3) Jesus spoke to one of the men and asked him, “Why are you all so sad. Have you no joy in your lives?” (4) The man replied, “We hardly know what joy means. We have to toil just so we can live, and there is nothing else in life for us but to toil. We bless the day when we can finally cease our endless toil and lay down to rest in Buddha’s city of the dead.” (5) The heart of Jesus was moved with pity and with love for these poor people who toiled in the sweat of their brow. He said to them, (6) “Hard work should not cause a person to be sad; in fact, men should be their happiest when they are toiling. When hope and love are the inspiration for your work, then all of your life is filled with joy and peace, and this is heaven. Do you not realise that such a heaven is not to be denied you?” (7) The man replied, “We have heard about heaven; but it is so far away, and we must live countless lives before we reach that place.” (8) Jesus said, “My brother, my fellow man, your thoughts are wrong; your heaven is not far away. Neither is it a place you measure and behold its bounds. It is not a land for you to reach; it is in truth a state of mind. (9) God has never made a heaven for man; nor has He made a hell. We are in truth creators and we construct our own heaven and hell. (10) You should stop looking for a heaven in the sky: just open the windows of your hearts, and, like a flood of light, a heaven will appear to you, and it will bring you a boundless joy. When you have this, your toil will no longer be a cruel task.”

(11) The people who heard this were amazed, and gathered close to hear this strange young master continue speaking, (12) imploring Him to tell them more about the Father-God; about the

heaven that men can make on earth; and about the boundless joy this brings. (13) And Jesus spoke a parable. He said: "A certain man owned a field, but the soil was hard and poor. (14) Even with constant toil it was an uphill task for him to provide enough food for his family. (15) One day, a miner was passing, one who knew what to find beneath the surface of the soil, and he noticed this man struggling with his unfruitful field. (16) He called the weary man and told him, 'My brother, do you not know that just under the surface of your barren field lie rich treasures unseen? (17) You have been ploughing and sowing and reaping for a paltry return, and all the time you have been treading on a mine of gold and precious stones. (18) This wealth does not lie exposed on the surface; but if you dig down into the rocky soil, deep into the earth, you will find you are no longer toiling for nothing.' (19) The man chose to believe him, saying to himself, 'This miner surely knows, and I will discover these hidden treasures in my field.' (20) So he dug away the rocky soil, and indeed, deep down in the earth, he found a mine of gold."

(21) Jesus said, "The sons of men toil hard on desert plains, on burning sands, and on rocky soil, doing what their fathers always did; they have never dreamed they could do anything else. (22) But behold, a master appears, and he tells them of a hidden wealth: that underneath the rocky soil of carnal things lie treasures that no man can count; (23) that in the heart the richest gems abound, and that he who is willing can open the door and discover them all." (24) The people responded, "Make known to us the way that we may find this wealth that lies within the heart." (25) And Jesus opened up the way for them. Those who toiled understood another side of life, and their work became a joy.

AQUARIAN CHAPTER 34: JESUS TEACHES IN THE KAPAVISTU PLAZA

There was a gala day in sacred Kapavistu, and a throng of Buddhist worshippers had gathered to celebrate a jubilee. (2) Priests and masters from all parts of India were present. Though they taught the people, they expended a plenitude of words to express but little truth. (3) Jesus entered the market square and He also taught. He spoke of Father-Mother-God, and He described the Brotherhood of Life. (4) The priests and all the people were astounded by His words and said, "Is this not Buddha come again in the flesh?" There was no other there who was able to speak with such simplicity and power.

(5) And Jesus spoke a parable: "There was a vineyard which was unkempt: the vines were overly high, and the growth of leaves and branches was unrestrained. (6) The leaves were too broad and shut out the sunlight from the vines. The grapes were consequently sour, few in number, and stunted. (7) The pruner arrived, and with his sharp knife he cut off every branch, with not even one leaf remaining. All that was left was the root and a few stalks. (8) The neighbours came, and with one mind they were amazed, and said to the pruner, 'You foolish man: the vineyard is ruined. (9) Look at the desolation – no beauty left, and when it is time for harvest the gatherers will find no fruit!' (10) But the pruner replied, 'Convince yourselves over what you think, then come back here at harvest time and see.' (11) When harvest time was about to arrive the solicitous neighbours came back again, and they were most surprised. (12) The naked stalks had sprouted branches and leaves, and heavy clusters of grapes weighed every branch down to the ground. (13) The gatherers rejoiced to be able to gather up the rich fruit and take it to the press.

(14) "Behold, the vineyard of the Lord! The earth is covered with human vines. (15) The gorgeous forms donned by men, with their rites and rituals, are branches, and their words are leaves. These have grown so great that sunlight can no longer reach into the heart: there is no fruit. (16) Behold, the pruner arrives, and with a two-edged knife he cuts away the branches, and he removes the leaves of words. (17) Nothing remains except the bare stalks of human life. (18)

The priests, and those who display themselves with pomp, show up and rebuke the pruner, and would thwart his work. (19) They do not see the beauty in the stalks of human life: no indications of fruit. (20) But the harvest time will come, and they who scorned the pruner will look again and they will be amazed; for they will see the human stalks, which had seemed so lifeless, bent low, laden with precious fruit. (21) And they will hear the harvesters rejoice, because the harvest is so great.”

(22) The priests were not at all pleased with the words of Jesus. But they desisted from rebuking Him, as they feared the multitude of the people.

AQUARIAN CHAPTER 35: JESUS CONVERSES WITH VIDYAPATI

The Indian sage and Jesus often met and talked about the needs of nations and of men. They discussed the sacred doctrines, and the forms and rites best suited to the coming Age. (2) On a certain day they were sat together in a mountain pass, and Jesus said, “The coming Age will surely not require priests and shrines and the sacrifice of living things. (3) There is no power resident in the sacrifice of an animal or a bird to lift up man to a holy life.” (4) Vidyapati said, “All forms and rites are only symbols of what men need to do in the temple of the soul. (5) The Holy One requires man to give his life in willing sacrifice for men. All the so-called offerings on altars and on shrines that have been made since time began, these have been made to teach man how to give himself to save his brother man; for man can never save himself except that he lose his life in saving other men. (6) The perfect Age will not require forms and rites and material sacrifice. But the coming Age (*the present Age of Pisces*) is not the perfect Age to come, and men will continue to call for object lessons and symbolic rites. (7) In the great religion which you shall introduce to men, simple rites of washings and remembrances will be required. But the cruel sacrifice of animals and birds is not required by the gods.”

(8) Jesus said, “Our God must loathe the tinsel show of priests and their trappings. (9) When men dress in showy garb to convince men that they are servants of the gods, and strut about like gaudy birds to be admired by men who think them pious or holy, the Holy One must surely turn away in sheer disgust. (10) Every person is equally the servant of our Father-God, and a king and a priest. (11) Will the coming Age not demand the complete destruction of the priestly caste, along with every other caste and inequality among the sons of men?” (12) Vidyapati said, “The coming Age is not the Age of spirit life to come, and men will continue to pride themselves in wearing priestly robes, and intoning pious chants to advertise themselves as saints. (13) The simple rites that you will introduce will be embraced wholeheartedly by those (few) who follow you, until the sacred service of the Age will far outshine in richness the priestly service of the Brahmic age. (14) This is a problem which men must solve. (15) The perfect Age will not come until every man understands he is a priest, and men will not array themselves in special garb to advertise their piety.”

AQUARIAN CHAPTER 36: JESUS CROSSES THE HIMALAYAS INTO TIBET AND WESTWARD INTO NORTH-WEST INDIA

In Lhasa in Tibet there was a temple for masters, rich in manuscripts and ancient lore. (2) The Indian sage had read these manuscripts, and He shared with Jesus many of their secret lessons; but Jesus had a great desire to study them for Himself. (3) Now Meng-ste, the greatest sage of the farther East, was there in that temple in Tibet. (*not the 4th century BC Meng-ste, the Confucian philosopher in China*.) (4) The route across the Emodus heights (*these traversed the Himalayas*)

was forbidding; but Jesus started on His way, and Vidyapati provided Him with a trusted guide. (5) Vidyapati also sent a message to Meng-ste, which told him about the Hebrew sage, and requested that He be welcomed by the temple priests.

(6) After many days, and after weathering many perilous hazards, the guide and Jesus reached the temple of Lhasa in Tibet. (7) Meng-ste opened the temple doors wide, and all the priests and masters welcomed the Hebrew sage. (8) Jesus was given access to all the sacred manuscripts, and He studied them all with the help of Meng-ste. (9) Meng-ste often talked together with Jesus of the coming Age, and of the sacred service best adapted to the people of that Age.

(10) Jesus did not Himself teach in Lhasa. When He had completed all His studies in the schools in the temple, He set out to journey towards the west. He stayed for a time in many villages on the way and taught the people there. (11) He eventually reached the pass which led to the city of Leh in the district of Ladak (*Ladakh, in Jammu and Kashmir*): here He was received with favour by the monks, the merchants, and those who were of low caste. (12) He stayed in the monastery and taught, after which He sought out the common people in their trading places and taught them there.

(13) Not far away lived a woman whose infant son was sick and dying. The doctors had declared there was no hope for him and his death was inevitable. (14) The woman heard that Jesus was a teacher sent from God, and she had faith that He had the power to heal her son. (15) So she took up the dying infant in her arms and rushed to where the man of God might be. (16) When Jesus saw her faith He lifted His eyes to heaven and prayed, (17) "My Father-God, let Thy divine Power overshadow me, and let Thy Holy Spirit fill this child completely that he may live." (18) And in the sight of the crowd of people who were there He laid His hand on the child and said, (19) "Good woman, you are blessed: your faith has saved your son." The child was healed. (20) The people were astonished and they exclaimed, "This is surely the Holy One manifest in flesh; man alone cannot rebuke a fever in this way and save a child from death." (21) Then many of the people who also had kin who were sick brought them to Jesus, and He healed them. (22) Jesus stayed many days among the Ladaks: He taught them how to heal, how sins are blotted out, and how to make a heaven of joy on the earth. (23) The people loved Him for His words and His works, and when it was time for Him to depart, they pined as children pine when their mothers go away.

(24) On the morning before He set out to go on His way, a crowd of people were there to press His hand. (25) He spoke a parable to them: "There was a king who loved the people of his land so much that he sent out his one son with precious gifts for them all. (26) His son went everywhere and distributed the gifts with a generous hand. (27) But there were priests there who ministered at shrines of foreign gods, and they were not at all pleased that the king was not bestowing the gifts through them. (28) They therefore looked for ways to cause the people to hate his son. They told them, 'Your gifts do not have any value; they are counterfeits and not real gold or precious stones.' (29) The people – who knew no better than to trust the priests – threw the gems and the gold and silver into the street. They laid hands on the king's son: they beat him, spat on him, and drove him away from their midst. (30) The king's son did not resent their insults and cruelty; instead he prayed, 'My Father-God, forgive these creatures of your hand: they are little more than slaves, and they do not know any better.' (31) Even while they were beating him he offered them the food which he had with him, and he gave them blessing out of his boundless love for them. (32) There were certain cities where the people received him with joy, and he would gladly have stayed to bless their homes. But he could not spend too much time there, for he was burdened to carry his gifts to everyone in the domain of the king."

(33) Jesus continued: "My Father-God is King of all mankind, and He has sent me forth with

all the precious jewels of His matchless Love and boundless wealth. (34) I must bear these gifts to the people in every land – these gifts of water and bread for their life. (35) It is necessary that I go on my way, but we will meet again: in my Fatherland is room for all. I will prepare a place for you.” (36) And Jesus raised His hand in silent benediction, then departed.

AQUARIAN CHAPTER 37: JESUS IN LAHORE

A caravan of merchants were journeying through the Kashmir vale as Jesus passed that way (*evidently Kashmir, not the Kashmir in north-east Persia*), and they were going to Lahore, a city of the Hand, the five-stream land (*Levi's description*). (2) These merchants had heard the prophet speak and they had seen the mighty works He performed in Leh, and they were glad to encounter Him once again. (3) When they learned that Jesus was on His way to Lahore, intending after that to journey across the Sind, then to enter into Persia, and continue on further west – and that He had no beast on which to ride, (4) they freely gave Him a noble Bactrian camel, well saddled and equipped, and Jesus journeyed with the caravan.

(5) When He reached Lahore, Ajainin and other Brahmic priests received Him with delight. (6) Ajainin was the priest who had, many months before, visited Jesus during the night in Benares, and heard His words of truth. (7) He made Jesus his guest. He taught Ajainin many things, and revealed to him the secrets of the healing art. (8) Jesus taught him how to control the spirits of Air, of Fire, of Water, and of Earth. And He explained to him the secret teaching of forgiveness and the blotting out of sins.

(9) One day Ajainin was sitting with Jesus in the porch of the temple. A band of itinerant singers and musicians stopped by before the court to sing and play their music. (10) Their music was very rich and delicate, and Jesus acknowledged them: “Among the high-bred people of the land can no music be heard which is sweeter than this which these unrefined children of desert places have brought to us. (11) Where have this talent and power come from? In one short life they surely could not gain such grace of voice, and such knowledge of the laws of harmony and tone, as our ears have been graced with. (12) Men call them prodigies. There are no prodigies in life; all things result from natural law. (13) These people [who appear young] are not young. A thousand years would not suffice to endow them with such a gift of expressiveness and such purity of voice and touch. (14) Ten thousand years ago these people mastered harmony. In olden days they trod the busy thoroughfares of life: they caught the melody of birds, and they played on harps of perfect form. (15) They have come again to learn yet more lessons from the varied notes of manifests. (16) These wandering people are counted among the orchestra of heaven, and in the land where all is perfect, the very angels will delight to hear them play and sing.”

(17) Jesus taught the common people of Lahore. He healed their sick, and He showed them the way to rise up to better things by embracing the spirit of service and helpfulness. (18) He said, “We do not become rich by the things we get and hold onto; the only things we keep are those we give away. (19) If you would be perfect in your lives, give of yourselves in service for your fellow men, and protect and nourish the forms of life that are regarded as below men.”

(20) Jesus could not remain longer in Lahore. He bade farewell to the priests and His other friends. He then took His camel and went His way towards the Sind.

AQUARIAN CHAPTER 38: JESUS REACHES PERSEPOLIS IN PERSIA

Jesus was **twenty-four years of age** when He entered Persia on His homeward journey. (2) He stopped for a while and taught and healed in many a hamlet, town, and neighbourhood. (3) The

priests and ruling classes were hostile to Him because of His censure of them over their cruelty to those of low estate. (4) But the ordinary people followed Him in throngs. (5) At times the local chiefs tried hard to hinder Him, and forbade Him to teach or to heal those who were sick. But He paid no regard to their angry threats, teaching, and healing the sick despite them. (6) At last He reached Persepolis, the city where the kings of Persia were entombed. (*This great Persian city was destroyed by Alexander the Great in the 4th century BC, but subsequently lingered on in a greatly diminished state.*) It was also the city of the learned Magi: Hor, Lun, and Mer, the three men of wisdom (7) who, twenty-four years before, had beheld the star of promise rise above Jerusalem, and who had begun their journey to the west to find the new-born King; (8) and who were the first to honour Jesus as the master of the Age, and gave Him gifts of gold, frankincense, and myrrh.

(9) These Magi knew, by means that masters can always know, when Jesus was nearing Persepolis: they prepared themselves and went out to meet Him on the way. (10) When they met, a light surrounded them which was much brighter than daylight. Men who happened to be nearby saw the four men enveloped in the light on the way, and they declared they were transfigured, appearing more as gods than as men. (11) Hor and Lun were, by this time, aged men, and Jesus had them ride on His camel into Persepolis, while He and Mer led the way. (12) When they reached the Magi's home they all rejoiced. Jesus related the thrilling story of His life: Hor, Lun, and Mer did not speak; they only looked upwards to heaven and in their hearts praised God.

(13) Three men of wisdom from the north were in Persepolis: these were Kaspar, Zara, and Melzone. Kaspar was the wisest master in that land of the Magi. These three were at the home of Hor and Lun and Mer when they arrived with Jesus. (14) For seven days these seven men did not speak; they sat in silence in the council hall in close communication with the Silent Brotherhood. (15) They sought for light, for revelation, and for power. The laws and precepts of the coming Age required all the wisdom of the masters of the world.

AQUARIAN CHAPTER 39: JESUS AND THE EXPLANATION OF EVIL

A feast in honour of the God of the Magians was held in Persepolis, and many men attended. (2) On the great day of the feast the ruling Magian master said, "Within these sacred walls reigns liberty: whoever wishes to speak is invited to speak." (3) Jesus was standing in the midst of the people there, and He spoke: "My brothers, my sisters, all children of our Father-God, (4) most blessed are you today among the sons and daughters of men: you have a strong conception of the Holy One and man which is fair and true. (5) Your purity in worship and in your lives is pleasing to God; and to your master, Zarathustra, praise is due. (6) You affirm it well: there is one God from whose great Being came forth the seven Spirits (*the Elohim*) that created heaven and the earth. These great Spirits are manifest in the sun, in the moon, and in the stars.

(7) "But in your sacred books it is said that two among these seven Spirits are of superior strength: that one of them created all the good; and the other created all that is evil. (8) I pray you, honoured masters, tell me, how can evil arise from what is all good?" (9) A magus rose and said, "If you will answer me, your problem will be solved. (10) We all recognise that evil is. Whatever is must have a cause. If God, the One, is not the cause of evil, then where is the God who is the cause of it?" (11) Jesus said, "Whatever God, the One, the great first Cause, has made is good, and likewise, all seven Spirits are good, and everything that comes from their creative hands is good. (12) Now, all that are created possess colours, tones, and forms of their own. But certain tones, though good and pure in themselves, produce disharmonies when mixed: they become

discordant. (13) And certain things, though good and pure, likewise produce discordant, even poisonous, things when mixed, and men call them evil. (14) Evil is the disharmonious blending of the colours, tones, or forms of things that are good. (15) Now man is not all-wise, and at the same time he possesses a will of his own. He possesses power, and he wields it, to mix God's good things in a multitude of ways. But he continually creates discordant sounds and evil things. (16) Every tone and form, whether good or bad, becomes a living thing: a demon, a sprite, or a spirit which is either benevolent or malevolent. (17) In this way man creates his own devil; and then he becomes afraid of him and flees from him. His devil therefore becomes emboldened, pursues him, and casts him into torturing fires. (18) The devil and his burning fires are both the works of man, and none can extinguish the fires and dissipate the evil one except man who made them both." (19) Jesus then stood aside; no Magus gave comment. (20) And He left the throng of people and entered a secret place to pray. *(Levi's report of Jesus' explanation of evil raises immediate questions of the nature of the devil: is Satan an objective and separate reality apart from man, resident on a different "ether" plane – or an internal creation of the mind of man? Given that it would be inconceivable for Jesus, even in His youth, to have a misconception on such an issue, it has to be asked if Levi has given us a true report. Or is this an example of the ideas and understanding of Jesus still in the process of formulation?)*

AQUARIAN CHAPTER 40: JESUS TEACHES THE MAGUS ABOUT SILENCE

On a certain day in the early morning Jesus came again to teach and to heal. An unusual strange bright light was seen to envelop His presence, as though some mighty spirit was overshadowing Him. (2) A Magus who saw the light took Him aside to ask Him to explain it, and from where He received His wisdom. (3) Jesus replied: "There exists a Silence wherein the soul may meet its God, and there he will find the fountain of wisdom. All who enter this Silence are immersed in light, and filled with wisdom, love, and power." (4) The Magus said, "Tell me about this Silence and this light, that I also may enter and abide there. (5) Jesus answered, "The Silence has no borders: it is not a place closed in with a wall, nor demarcated by steep rocky slopes, nor guarded by the swords of men. (6) It is a secret place inside men which all can access at all times, and there meet their God. (7) It is of no matter where men are: whether they are on a mountain top, in a deep valley, immersed in the bustle of their trade, or in the quiet solitude of their homes. Men may at once, and at any time, fling open wide the door, and they will find the Silence, and find the House of God. It lies within the soul. (8) Nevertheless, if one enters a valley alone, or likewise ascends a mountain, he will not be subject to the distractions to which he will be exposed in the noisy market place, or among the constant chatter and thoughts of people. (9) So it is far better to escape to a quiet place to pray and meditate when one's heavy load of life weighs down heavily.

(10) The Silence is the kingdom of the soul which is not seen by human eyes. (11) When one is in the Silence, phantom forms may flit through the mind; but these are subservient to the will – a master soul may speak and they evaporate. (12) If you would discover this Silence of the soul you yourself must prepare the way, and none but the pure in heart may enter. (13) You must lay aside all tenseness of the mind, all cares of business, all doubts and troubled thoughts. (14) Your human will must be absorbed by the divine. Then at last you will enter into a consciousness of holiness. (15) There you are within the Holy Place, and you will see the candle of the Lord aflame upon a living shrine. (16) When you behold it alight with its flame, look deep within the temple of your brain, and you will see it also aglow. (17) In every part, from head to foot, are candles, each in its own place, and each standing and waiting to be lighted by the flaming torch of love. (18) When you see all the candles aflame, look, and you will see, with the eyes of your soul,

the waters of the fountain of wisdom gushing up in an effusive stream: and you may immerse and slake yourself, and there abide. (19) Then the curtains part, and you are in the Holiest of All, where the Ark of God rests, and covered with the Mercy Seat. (20) Do not fear to lift the sacred mantle: the Tables of the Law are concealed within the Ark. (21) Take them in your hands and read them well: for they contain all precepts and injunctions that men will ever need. (22) Within the Ark lies the magical wand of prophecy awaiting the reach of your hand: it is the key to all the hidden meanings of the present, of the future, and of the past. (23) Then behold: the manna, the hidden bread of life, is there revealed. He who eats of it shall never die. (24) The cherubim have guarded well this treasure chest for every soul, and whosoever will may enter and find his own."

(25) Kaspar had heard the Hebrew master speak these words, and he exclaimed, "Behold! The wisdom of the gods has come to men!" (26) And Jesus departed and went His way. In the sacred groves of Cyrus, where the crowds had congregated, He taught and healed their sick.

AQUARIAN CHAPTER 41: JESUS TEACHES THE SECRET OF HEALING

There was a flowing spring near Persepolis which people called the Healing Fount. (2) They believed that at a certain time of year their deity came down and made the water of the Fount potent with healing power, and that the sick who plunged into the Fount and washed would be made whole. (3) At this time a throng of people were there, waiting for the Holy One to appear and quicken the water of the Fount: (4) those who had come were the blind, the lame, the deaf, the dumb, and those who were obsessed. (5) Jesus was present, and, standing in the middle of the crowd of people, exclaimed, "Behold the spring of life! These waters will fail, yet you honour them as the special blessing of your God. (6) From what place do healing powers come? Why is your God so partial with his gifts? Why should He bless this spring today, but tomorrow remove the same blessing? (7) Why can a deity of power not fill these waters full of healing qualities every day? (8) Hear me, you who are sick and disconsolate: the virtue of this Fount is not a special gift of God. (9) The healing power of every drop of the water of this spring lies not in the water itself but in Faith. (10) He who believes with his whole heart that he will be made whole by washing in this Fount will indeed be made whole when he has washed; and he may wash at any time, not just today. (11) Let every person who has this faith in God, and in himself, plunge into these waters now, and wash. (12) Many of the people acted upon Jesus' words and plunged into the crystal Fount. And they were healed. (13) Upon beholding this scene, the rest of the people were inspired with their own faith, and they rushed towards the Fount to be the first to wash, lest the healing power be depleted.

(14) Jesus saw a little girl who was weak, faint, and helpless, sitting alone away from the surging crowd: there was no one to help her to the Fount. (15) He said, "My little one, why are you sitting and waiting? Can you not get up and run to the Fount and wash, so you can be made well like these other people?" (16) The child replied, "I do not need to hurry to the Fount: the blessings of my Father in the sky are not measured in tiny cups; they never fail: their virtues are the same forevermore. (17) When those whose faith is weak have to rush, in case their faith fails them, and they have all washed and received healing, the same water will be just as effective for me. (18) And if everyone else has gone I can stay immersed for a long time and bask in the blessed spring water." (19) Jesus said, "Behold! A master soul. This small child has come to earth, and she has the wisdom to teach to men the power of Faith." (20) He lifted her up and said, "Why should you have to wait? The very air we breathe is filled with the balm of life. Breathe in this balm of life in faith, little child, and be made whole." (21) The child breathed in, and she was well. (22) The people marvelled greatly at what they heard and experienced. They said, "This

man must surely be the god of health made flesh.” (23) Jesus said, “The Fount of life is not a small pool; it is as wide as the limitless expanse of the heavens. (24) The waters of the Fount are Love: their power is Faith; and he who plunges deep into the living springs, in living faith, may wash away his guilt and be made whole, free from sin.”

AQUARIAN CHAPTER 42: JESUS ARRIVES IN CHALDEA

The work of Jesus in Persia was finished, and He resumed His journey back to His native land. (2) The Persian sage accompanied Him as far as the Euphrates river, then, with a pledge that they would meet again in Egypt, the two masters bade each other farewell. (3) Kaspar returned to his home beside the Caspian Sea, and it was not long before Jesus arrived in Chaldea, the cradle land of Israel. (4) He stayed for a time in Ur, the place where Abraham was born. When He revealed to the people there who He was, and why He had come, they came from far and near to speak with Him. (5) He addressed them: “We are all kin. More than two thousand years ago our father Abraham lived here in Ur (*compare the time interval derived from the chronology of the Old Testament, which brings one to a span hovering around the same figure of 2,000 years: an initial O.T. computation establishes the birth of Abram as 1,078 years after the death of Adam*), and he worshipped the One, and taught the people in these sacred groves. (6) He was greatly blessed, becoming the father of the mighty hosts of Israel. (7) Despite the passage of many years since Abraham and Sarah walked here, a remnant of their kindred are still to be found in Ur. (8) In their hearts Abraham is still adored: faith and justice are the solid rock of the principles they live by. (9) Look at this land as it is today: it is no longer the fruitful country Abraham loved so well. The rains do not fall as they did then; the vine is no longer productive, and the figs are never more than stunted. (10) But this condition shall not be a permanent thing; the time will come when all your deserts shall rejoice. Flowers will bloom; your vines will be bent low, laden with luscious fruit; and your shepherds will have much to make them glad.”

(11) And Jesus preached to them the gospel of good will, of peace on earth. He told them about the Brotherhood of Life, of the power inborn in man, and of the kingdom of the soul. (12) As He was speaking, Ashbina, the greatest sage in Assyria, was standing in front of Him. (13) The sage was recognised by the people, for he had often taught them himself in their sacred halls and groves, and they were overjoyed to see him there. (14) Ashbina spoke: “My children of Chaldea, hearken and see! Today you are greatly blessed: a prophet of the living God has come to you. (15) Pay close heed to what this master says to you, for He gives forth the words which God has given Him.”

(16) Jesus and the sage travelled through the towns and cities of Chaldea, and into the country between the Tigris and Euphrates rivers. (17) And Jesus healed a multitude of people who were sick.

AQUARIAN CHAPTER 43: JESUS IN THE RUINS OF BABYLON

Babylon – in its ruined state – presented itself to the gaze of Jesus and his companion, the sage: they went through her gates and walked among her fallen palaces. (2) They trod the streets where Israel was once held in abject captivity. (3) They saw where the sons of Judah hung their harps on willows and refused to sing. (4) They saw where Daniel and the children of the Hebrews stood as living witnesses of faith.

(5) Jesus lifted up His hands and uttered: “Behold the grandeur of the works of man! (6) The king of Babylon destroyed the Temple of the Lord in old Jerusalem: he burned the holy city, bound

my people and my kin in chains, and hauled them here as slaves. (7) But retribution pays its visit: for whatever men will do to other men, the righteous Judge will do to them. (8) The sun of Babylon has set. No more will pleasant music and singing be heard within her walls. (9) These are the ruins where every kind of creeping thing and unclean bird will make their homes.” (10) In the temple of Belus (*Bel Marduk, the Babylonian god of war*) Jesus and Ashbina stood in silent thought. (11) Then Jesus spoke: “Fasten your eyes on this monument of folly and shame! (12) Man tried to shake the very throne of God: he set out to build a tower to reach to heaven, and even as he was engrossed in his exercise, his tongue was suddenly deprived of the power of his speech, because he presumed to boast of his power in lofty words. (13) And on these heights stood the heathen Ba'al – a god fashioned by the hands of man. (14) You altar! Upon you, in dreadful and detestable sacrifices to this Ba'al have birds, have animals, have men, and even children, been burned. (15) Now the priests with their gory hands are dead: the very rocks have shuddered and fallen down. This place is utterly desolate.”

(16) Jesus remained in the plains of Shinar for seven days: with Ashbina He meditated long on the needs of men, and how sages could best serve the coming Age. (17) Then Jesus departed, and after many days He crossed the Jordan river into His native land. He went straight to His home in Nazareth. (18) His mother's heart was filled with joy, and she made a feast for Him, inviting all her kin and her friends.

(19) But the brothers of Jesus were not pleased, regarding the attention paid to Him as unjustified for one they deemed at core an adventurer, and they refused to attend the feast. (20) They went as far as to dismiss with derision their brother's claims and explanations. They labelled Him indolent, an ambitious dreamer, vain; a worthless fortune hunter; a seeker after worldly fame who had returned to His mother's home with neither gold nor any other wealth.* (21) Jesus called aside his mother and her sister Miriam, and described to them many things about His journey to the east. (22) He shared with them the lessons He had learned, and the works He had performed. He did not share these things with others.

**It must be pointed out that in a real sense, these were all his step-brothers. Rudolf Steiner explains this in The Fifth Gospel. Psalm 69:8-9 predicts their reception of Jesus.*

AQUARIAN CHAPTER 44: JESUS JOURNEYS TO ATHENS IN GREECE

The philosophy of the Greeks was full of incisive truth, and Jesus longed to study with the masters of the schools there. (2) Therefore He left His home in Nazareth, crossed over the Carmel hills, and boarded a ship at the port (*either Dor or Caesarea*), and was soon in the capital of Greece. (3) Now the Athenians had heard of Jesus as a teacher and philosopher, and they were glad to have Him visit them so they could hear His words of truth. (4) Among the masters of the Greeks was one Apollo: he was called defender of the Oracle, and he was recognised in many lands outside Greece as a sage. (5) Apollo opened up for Jesus all the doors of Grecian lore, and in the Areopagus (*the Greek supreme court on the Hill of Ares*) He heard the wisest of the Greek masters speak.

(6) But Jesus brought to them a wisdom far greater than theirs, and He was ready to proclaim it. (7) In the Amphitheatre He stood, and when bidden by Apollo to speak, He said: (8) Masters of Athens, hear! In distant past ages, men who were wise in the laws of the natural world, sought out and alighted on this place which has become your city. (9) Well you know that the great beating heart of the earth throws etheric waves from certain areas towards heaven which encounter the ethers from above: (10) where the light and understanding of spirit shine forth like the stars of night. (11) There is not one area of the earth that is more sensitive to and blessed by

the spirit than this very location where Athens stands. (12) Yea, all of Greece is blessed. No other land has sheltered such mighty men of thought as those who grace your scrolls of fame. (13) A host of stalwart giants of philosophy, of poetry, of art, were born upon the soil of Greece, and rocked in your cradle of pure thought to maturity. (14) Nonetheless, I have not come here to speak of science, nor of philosophy, nor of art: of all of these you are now the world's leading masters. (15) However, all your high accomplishments are but stepping-stones to worlds beyond the realm of sense. They are in reality illusory shadows which dance and flicker on the walls of time. (16) I would describe to you a life which lies beyond, and which lies within: it is a life of imperishable reality which cannot pass away. (17) In all of science and philosophy there is no power strong enough to condition a soul to recognise its true being, or to enable it to commune with God. (18) The flow of your great streams of thought is not to be restrained or slowed; instead I would orient them towards the channels of the soul. (19) Bereft of the quickening of the Spirit-Breath, the energy of the intellect of a certainty solves the problems of all that is tangible; but nothing beyond. (20) The senses were constituted to bring into the mind images of the things which are temporal and pass away. The senses do not – cannot – process things that are real of themselves: they do not comprehend eternal law. (21) But man possesses in his soul an element, and this element will tear apart the veil that he may see the world of what is real.* (22) We call this element the consciousness of spirit. It is latent in every soul, and will remain dormant until the Holy Spirit is welcomed by the soul as a desired guest. (23) This Holy Spirit knocks on the door of every soul, but it cannot enter into the soul until a man exercises his will to throw open the door. (24) In the intellect lies no power to turn the key. Philosophy and science have both striven to grasp a glimpse behind the veil, but they are impotent. (25) There is a secret spring which throws open the door of the soul, and this can be released only by purity in life, in prayer, and in holy thought. (26) Return, O mystic stream of Grecian thought, and mingle your clear waters with the flood of Spirit-life, and then the consciousness of the spirit will sleep no more. And man will know; and God will bless.

(27) When Jesus had finished his address He stepped aside. The Grecian masters were astonished at the wisdom of His words, and they did not give Him answer.

**Thus is the fully sincere scientist or philosopher who is also a disbeliever in things of the spirit not so perfectly sincere, for he is aware deep down in his conscious soul of this element. To maintain his unbelief means leaching the recognition of this element from within him. That this is clear is seen most acutely in the reactions of medical doctors who refuse to accept the plain testimony of people who have been through the veil and returned to tell aspects of the tale when they furnish proofs of their experience: see the case histories above from p13. Their reactions are not in alignment with the objective recognition of reality which they profess to hold. This is the express reason for this writer including two examples of case histories in the introductory essay to this work. It is also the reason Paul expressed his thoughts on the matter in Romans 1 from verse 18. For unbelief does not remain as "sincere" unbelief; a descent into evil and depravity becomes the natural result. Man cannot stay morally neutral in his material world.*

AQUARIAN CHAPTER 45: JESUS AND THE ORACLE AT DELPHI

The Grecian masters listened to the clear incisive words which Jesus spoke for many days. They were unable to comprehend fully the things He said, but despite this they were delighted with and eagerly accepted His philosophy. (2) One day as Jesus and Apollo walked beside the sea, a courier from Delphi approached them breathlessly and urged, "Apollo, master, come: the Oracle would speak with you!" (3) Apollo said to Jesus, "Sir, if you would see the Oracle at Delphi, and hear it

“speak, please accompany me.” Jesus consented and accompanied him. (4) Many masters ran in haste to Delphi, and there was great excitement in the air. (5) When Apollo stood before the Oracle, it spoke, and said: (6) “Apollo, sage of Greece, the bell strikes twelve: the midnight of the Ages has now arrived. (7) Within the womb of nature are conceived the Ages. They gestate and are born in glory with the rising of the sun. And when the sun of an Age sinks and sets, it marks the disintegration of that Age, and the Age dies. (8) The Delphic Age has been an age of glory and renown. The gods have spoken to the sons of men through oracles of wood, of gold, and of precious stone. (9) And now the Delphic sun has set. The Oracle will now go into decline. The time is near when men will hear its voice no more. (10) The gods will now speak to man by the voice of man himself. There is a Living Oracle standing within these sacred groves: the Logos from on high has come. (11) My wisdom and my power will henceforth decrease; and henceforth will increase the wisdom and power of that One, Emmanuel. (*Compare the words of John the Baptist in John 3:30: “He (Jesus) must increase, but I must decrease.”*) (12) Let every master stay his feet. Let every creature hear and honour Him, Emmanuel.”

(13) The Oracle spoke no more for forty days, and priests and people were amazed. They came from near and far to hear the Living Oracle speak forth the wisdom of God. (14) Jesus and the sage Apollo returned from Delphi. And in the home of Apollo the Living Oracle spoke forth for forty days. (15) One day Apollo spoke as they sat alone: “The sacred Delphic Oracle has uttered many a helpful word for Greece. (16) Pray tell me, what is it that speaks? Is it an angel, a man, or a living god?” (17) Jesus replied, “It is not angel, man, or god that speaks. It is the matchless wisdom of the master minds of Greece, united in one master mind. (18) This giant mind has drawn into itself the substance of soul, with the power of thought, hearing, and speech. (19) It will remain a living soul while ever master minds feed it with thought, with wisdom, and with faith and hope. (20) But when the master minds of Greece fade from the land, this giant master mind will cease to be, and the Delphic Oracle will speak no more.”

AQUARIAN CHAPTER 46: JESUS TEACHES MEN TO COME TO THE AID OF OTHERS IN NEED

It was a holy day, and Jesus was walking along the beach of Athens. (2) A storm was raging, so much so that ships were being tossed about on the water like toys. (3) They were capsizing and sinking, and sailors and fishermen were going down to a watery grave: and the shores were strewn with the bodies of the dead. (4) Jesus did not pause: with a mighty power He rescued uncounted helpless victims, many of whom He revived from seeming death.

(5) Now on these shores were altars which were sacred to the gods that were thought to rule the sea. (6) Men and women, instead of responding to the cries of drowning men, were crowding around these altars, calling on their gods to help. (7) The storm finally abated, the sea became calm again, and men could collect their thoughts. Jesus said, (8) “You who worship gods made of wood, did the fervour of your frantic prayers to them have the slightest effect on the fury of this storm? (9) Where was the strength of these threadbare weather-beaten gods with their painted swords and crowns? (10) Could a god confined to such small quarters, one who could hardly even catch a fly buzzing around, hold the lords of the winds and waves at bay? (11) The mighty powers which reside in the unseen worlds do not extend their help until men have done what they can do themselves; they help only when men can do no more. (12) You have agonised and prayed at your shrines, but neglected to assist the men who were drowning and who might have been saved by your help. (13) The God who saves men dwells inside your souls, and manifests by making use of your own feet and legs and arms and hands. (14) How can strength be available

when men are idle, or when men wait for others to shoulder their own burdens, or wait for others to do their own work for them? (15) But when you do all you can do yourself to bear your loads, and perform the work which you need to do yourselves, then you offer to God a sacrifice which He is well pleased with. (16) Then the Holy One breathes deep down upon your glowing sacrificial coals, and fans them into a flame which fills your souls with light, with strength, and with unselfishness. (17) The most effective prayer that men can offer to a god of any kind is sacrificial service for those in need of your help. For what you do for others the Holy One will do for you. (18) This is how God will answer and help you.”

(19) The work of Jesus in Greece was finished, and it was now time for Him to go to Egypt. Apollo and the highest masters of the land, along with many people from all walks of life, collected on the shore to bid farewell to the Hebrew sage. Jesus addressed them: (20) “The Son of Man has been in many lands: He has stood in the temples of a multitude of foreign gods: He has preached the gospel of good will and peace on earth to many people, tribes, and tongues. (21) He has been received with a warm welcome in many homes. But out of all of them, the noblest host has been Greece. (22) The breadth of Grecian thought, the depth of her philosophy, and the height of her unselfish aspirations, have amply equipped her to be the champion of the cause of human liberty and right.”

AQUARIAN CHAPTER 47: JESUS GOES INTO EGYPT

Jesus journeyed to the land of Egypt. All was well. He did not stay around the coast, but went immediately to Zoan, the home of Elihu and Salome (*first mentioned in Aqu.5:20: see p60*), who had taught His mother twenty-five years earlier in their sacred school. (2) Great joy attended their meeting. Jesus was only a baby when the son of Mary had last seen these sacred groves. (3) Standing before them was now a man grown strong by bruises and knocks of every kind; a teacher who had stirred multitudes of people in many lands. (4) Jesus related to the aged teachers all about His life: His travels in other lands; His meetings with masters; and about the kind reception He had received from the multitudes. (5) Elihu and Salome were enraptured by His story. They lifted their eyes to heaven and said, (6) “Our Father-God, let thy servants now depart in peace: for we have seen the glory of the Lord. (7) We have conversed with Him: He is the messenger of Love, and of the covenant of peace on earth and goodwill to men. (8) All the nations of the earth will be blessed through Him: through Emmanuel.”

(9) Jesus remained in Zoan many days. He then went on His way to Heliopolis, the city of the sun, and sought admission to the temple of the sacred brotherhood. (10) The council of the brotherhood convened, and Jesus stood before the hierophant (*one who shows sacred things*), and He answered all the questions addressed to Him with clarity and power. (11) The hierophant exclaimed, “Rabboni of the rabbinate, why do you deign to visit us here? Your wisdom is that of the gods. Why would you seek wisdom in the halls of men?” (12) Jesus answered him, “In all walks of life on this earth would I myself walk. In every hall of learning I would sit. The heights that have been gained by men would I also reach. (13) What any man has suffered would I also taste: that I may know the grief, the disappointments, and the sore temptations of my brother man. With this I would gain how to succour those in need.* (14) I pray you, brothers, allow me to enter your dismal crypts. I would accomplish the hardest of your trials.”

(15) The master said, “Take then the vow of secret brotherhood.” And Jesus took the vow. (16) The master spoke again: “The greatest heights are gained by those who plumb the greatest depths: and you shall indeed visit the greatest depths.” (17) The guide then led the way, and Jesus bathed in the fountain. When He was clothed again he stood before the hierophant.

**By their absence these words of Jesus are among the most tragic losses to the Gospels.*

AQUARIAN CHAPTER 48: JESUS ATTAINS HIS FIRST BROTHERHOOD DEGREE: SINCERITY

The master took down from the wall a scroll on which was written the number and the name of every attribute of (*Levi has "and"*) character. He said, (2) "The circle is the symbol of the perfect man, and seven is the number of the perfect man. (3) The Logos is the perfect word: it is that which creates; and that which destroys; and that which saves. (4) This Hebrew master is the Logos of the Holy One, the Circle of the race of men, and the Seven of time." (5) In the record book the scribe wrote down, "The Logos-Circle-Seven". In this way was Jesus known.

(6) The master said, "The Logos will give heed to what I will say to Him. No man can enter into light until he has found himself. Go forth and search until you have found your soul, and then return." (7) The guide led Jesus to a room in which the light was faint and mellow, like the light of early dawn. (8) Its chamber walls were marked with mystic signs, with hieroglyphs, and with sacred texts. In this chamber Jesus found Himself alone, and He remained there for many days. (9) He read the sacred texts; He derived understanding of the hieroglyphs; and He fathomed deeply the import of the master's charge to find Himself. (10) Revelation presented itself: Jesus met His own soul and found Himself. And He was no longer alone.

(11) One particular night He slept and at midnight a door that he had not paid attention to opened, and a priest in sombre garb entered and said, (12) "My brother, forgive me for disturbing you at this unseemly hour, but I have come to save your life. (13) You are the victim of a cruel plot. The priests of Heliopolis are jealous of your fame, and they are resolved that you shall never leave these gloomy crypts alive. (14) The higher priests do not set out (*i.e. beyond their temple precincts*) to teach the world, and you are doomed to temple servitude. (15) If you value your freedom, you must deceive these priests: you must persuade them that you are here to stay for the whole of your life. (16) Then when you have gained all you wish to gain, I will return, and lead you out by secret means so that you may leave here in peace." (17) Jesus replied, "My brother, would you inhabit a sacred place as this and practise deceit? Am I within these holy walls to learn the craft of vile hypocrisy? (18) Nay, O man; my Father scorns deceit, and I am here to do His will. (19) Shall I deceive these priests? Not while ever the sun shines. What I have said is what I have said. I will be true to them, to God, and to myself."

(20) The tempter then left Him, and Jesus was alone again. But in a short while a priest in a white robe appeared and said, (21) "Well done! The Logos has prevailed. This chamber is the crypt of hypocrisy." He led Jesus out, and He stood before the judgment seat. (22) All the brothers stood: the hierophant came towards Him and laid his hand on the head of Jesus. He placed into His hands a scroll, on which was written but one word: SINCERITY. And not a word was spoken. (23) The guide again appeared, and led Jesus to a spacious room replete with everything a neophyte (*apprentice*) could wish for, and in which He was bidden to rest and wait.

AQUARIAN CHAPTER 49: JESUS ATTAINS HIS SECOND BROTHERHOOD DEGREE: JUSTICE

It was not important for Jesus to give Himself rest, saying (*to the guide*): "Why should I rest and enjoy the luxury of this room? I do not need to stay here: the work of my Father presses upon me heavily. (2) Far better to go on and work through my lessons. If trials are appointed to me, let them present themselves, for every victory over self yields added strength." (3) Then the guide led

on, and directed Jesus into a chamber which was as dark as night: there He was left alone, and He spent days in this deep solitude.

(4) At a certain time in the dead of night, when Jesus slept, a secret door opened and two men dressed as priests entered, each with a small flickering lamp in his hand. (5) One of the men approached Jesus and said to Him, "Young man, our hearts are grieved because of the sufferings you are undergoing in these fearful dens. We have come as friends to bring you light and show you how to escape into your freedom. (6) We ourselves were confined in these dens, and we thought that by being subjected to these strange and unpleasant things we too could attain to blessedness and power. (7) But it happened that a serendipitous occasion arose which enabled us to realise we were under deception.* Making use of our strength we broke our chains, soon realising that all this service is no more than corruption in disguise, and that the priests are closet criminals. (8) They boast in their sacrificial rites, which they offer to their gods. They do not shrink from burning their sacrifices alive: poor birds, beasts, and even children, women, and men. (9) And now they are keeping you here also. At any time you may be one they offer in sacrifice. (10) We pray you, brother, break your chains and come with us. Accept freedom while you have the chance."

(11) Jesus said, "The meagre tapers you hold reflect the dim level of the light you bring. Tell me, who are you? The words of a man possess no greater worth than the man himself. (12) The walls of this temple are strong and high: how were you able to gain entrance? (13) The men replied, "Beneath these walls are many hidden passages. We who have been priests spent months and even years in these dens, and we have learned where they all are." (14) "Then you are traitors," was Jesus' rejoinder: "A traitor is a fiend – he who betrays another man has lost all claim to trust. (15) One has only to touch the plane of treachery and he has become a lover of deceit, and such a man will betray his friend to serve his selfish self. (16) Mark well, you men, or whatever you are, your words fall flat on my ears. (17) Am I in the position to prejudge these hundred priests, turning traitor to myself and them, all based on what you say when you confess your treachery? (18) No man can judge for me; even if I suspend judgment until all testimony is covered, I still may not judge rightly. (19) Nay: go back by whatever way you came in. My soul prefers the darkness of the grave to scanty flickering lights like yours. (20) My conscience rules: what these, my brothers, have to say I will hear and take on board, and when all the testimony is in I will decide. You cannot judge for me, nor I for you. (21) Begone! Leave me to this charming light: for while the sun outside is not shining, there is a light within my soul which surpasses that of the sun or the moon."

(22) With angry threats that they would do Him harm, the two wily tempters left, and Jesus was alone. (23) Again, the white-robed priest appeared and led Him out, and Jesus again stood before the hierophant. (24) And not a word was spoken. But the master placed into His hands a scroll with one inscribed word: JUSTICE. (25) Jesus was the master of all the phantom forms of prejudice and of treachery.

**The deceiver also accuses others of deception. Liars accuse others of lying. Ever has it been so.*

AQUARIAN CHAPTER 50: JESUS ATTAINS HIS THIRD BROTHERHOOD DEGREE: FAITH

The Logos waited seven days, and then he was taken to the Hall of Fame, a chamber rich in furnishings, and illuminated with gold and silver lamps. (2) The colours of its ceilings, walls, decorations, and furnishings were blue and gold. (3) Its shelves were stocked with the books of masters, and the paintings and statues were examples of the most accomplished art. (4) Jesus was

entranced with all this elegance and these manifests of thought. He studied the sacred books and sought the meanings of the symbols and hieroglyphs.

(5) Whilst He was absorbed in the deepest thought, a priest approached and said to Him: (6) "See the glory of this place! My brother, you are highly blessed. There are few men on earth, still young like yourself, who have reached such heights of fame. (7) You are in the perfect position to found a school of thought that will ensure you a permanent fame; but that is if you do not fritter away your life in the pursuit of arcane things that men have never been able to comprehend. (8) Your philosophy is far deeper than that of even Plato, and your teachings are profoundly amenable to the common man, more so than those of Socrates. (9) These dens are antiquated, outworn, obsolete; why seek for mystic light herein? Instead, go forth among men, walk and engage with them, think in ways they can grasp, and they will honour you. (10) What is to say that these peculiar initiations are not based on mere myth, and your hopes for fulfilling a messianic destiny are no more than passing illusions? (11) I impart to you sage advice: renounce things that have no certainty of outcome, and choose an alternative course with an assured outcome of certain fame."

(12) Thus did the priest – in reality a demon in disguise – pluck siren songs on the harp of unbelief, alluring enough to cause Jesus to meditate long and hard on what He heard. (13) The conflict within Him was a bitter one, for the beckoning of Ambition is a potent and stubborn foe to combat. (14) For forty days the higher self wrestled with the lower self: at the conclusion of this conflict, the lower self was subdued and the fight won. (15) Faith rose in triumph; unbelief was stricken from His soul. Ambition was crushed and fled, and Jesus declared, (16) "Worldly wealth, worldly honour, and worldly fame, these are all but the baubles of a fleeting hour. (17) At the expiration of the measure of earthly life which has been meted out to a man, these swelling baubles will be buried with his bones. (18) Yea, when a man lives out the span of his life in service to his self, it will not serve to mark his record with credit; (19) but the good which he does for other men will become a strong ladder for him to climb. At the top he will discover the real wealth, power, and fame – that of God's own kind – and these are no baubles which pass away. (20) Give me the poverty which is the lot of my fellow men, the consciousness of duty discharged in love, and the approbation of my God, and I will be content."

(21) And He lifted up His eyes to heaven and prayed, (22) "My Father-God, I give Thee thanks for this hour. I do not ask to receive any measure of Thy glory. I fain would be a keeper of the gates of Thy temple, and serve my brother man." (23) Again Jesus was called to stand before the hierophant. Again no words were uttered. But into His hands was placed a scroll on which was written: FAITH. (24) Jesus bowed His head in humble thanks and went His way.

AQUARIAN CHAPTER 51: JESUS ATTAINS HIS FOURTH BROTHERHOOD DEGREE: PHILANTHROPY

After a certain passage of time, the guide led Jesus to the Hall of Mirth. This was most richly furnished, and replete with everything that a heart – a carnal heart – could wish for. (2) There were tables overflowing with the choicest dishes and awash with the most delicious wines. Maids in attractive attire were serving the people there with all the grace and cheerfulness of their station. (3) The men and women who were there were richly dressed, luxuriating in their joy and revelry, gratified by the effects of strong drink.

(4) For some time Jesus stood watching these scenes in silence, and then a man dressed as a sage came up to Him and remarked, "The happiest and most content man is one who, like the bee, can gather nectar from every flower. (5) The wisest man is the one who knows the importance of

pleasure, and has learned all the places where he can find it. (6) At best, the span of life of every man on earth is short, and at the end he dies, and who knows where he goes next? (7) So let us join in with these people: let us eat and drink with them, dance and sing, wringing out all the drops of the joys of life, and do not stop until it is time – a time you know not when – for death to pay its unavoidable visit. (8) How can it be anything but foolishness to spend your life concerned about other people? Think about how true this is: we all die and lie shoulder to shoulder with each other in the grave, where there is no knowledge about anything and no one to express gratitude.” (echoing Solomon’s words in Eccl.9: 5, 10: “The living know that they will die, but the dead know nothing, and they have no more reward; but the memory of them is lost...there is no work or thought or knowledge or wisdom in Sheol {the grave} to which you are going.”)

(9) But Jesus paid this man no regard: He continued gazing in silent thought at the tinselled and baubled guests immersed in their constant enjoyment and merry-making. (10) Then he noticed among the guests a man in cheap and rough clothing, one on whose face and hands were the lines of toil and want. (11) The response of the frivolous throng was to find pleasure in abusing him. They jostled him against the wall and laughed at his discomfiture. (12) A poor, frail woman then appeared: she carried the marks of sin and shame on her face and body. But when the revellers saw her they unceremoniously jeered at her, spit on her, and drove her out of the Hall. (13) Then a small child also appeared: she was timid and looked starved, and she pleaded for a scrap of food. (14) She was also pushed out empty-handed without anyone showing care or love to her. The revellers simply carried on where they left off.

(15) When these pleasure seekers pressed Jesus to join them in their mirth, He replied, (16) “How can I seek my own pleasure when others are in need? While children cry out in hunger, and while those in the haunts of sin call out for sympathy and love, how can you think that I can be happy gorging myself to the full with all the good things of life? (17) Far be it from me to indulge myself this way! All we men and women are kin together, each one a part of the great human heart. (18) I cannot see myself insulated from that poor man you abused, scorning him and pushing him to the wall; (19) nor making myself scarce from the woman who emerged from her haunts of vice to glean some sympathy and love, but whom you ruthlessly pushed back into her den of sin; (20) nor turning my eyes away from that little child whom you drove from your midst into the biting cold and bleak winds of the night. (21) I tell you, men and women of pleasure, what you have not done for these individuals, who are my kindred, you have not done for me. (22) What you have done is insult me in your own home. I cannot tolerate staying here. I am going out to search for that child, that woman, and that man, and I will extend to them the help they need until my life blood has ebbed away. (23) It is a thing I call true pleasure when I help those who are helpless, feed the hungry, clothe the naked, heal the sick, and encourage with good words of cheer those who are unloved, discouraged, and downcast. (24) This from which you derive your mirth and pleasure is no more than a phantom of the night, with no more substance than mere images painted on the wall of time by the sparks generated from the fires of passion.” (It is to be wondered if the participants in all this feasting had the patience to listen to Jesus: perhaps it is Jesus’ thoughts which Levi read from the Akasha.)

(25) While the Logos was yet speaking the white-robed priest entered and said to Him, “The council awaits your presence.” (26) Then Jesus found Himself again standing before the bar; and again, no word was spoken. The hierophant placed into His hands a scroll on which was written the one word PHILANTHROPY. (27) Jesus was a conqueror over the selfish self.

AQUARIAN CHAPTER 52: JESUS ATTAINS HIS FIFTH BROTHERHOOD DEGREE: HEROISM

The sacred temple groves were richly embellished in statues, monuments, and shrines. Jesus loved to walk in these groves and meditate. (2) After He had conquered self he communed with nature there for forty days. (3) Then the guide took chains and bound Him hand and foot. He cast Him into a den of hungry beasts, unclean birds, and creeping things. (4) This den was as dark as the night: the wild beasts prowling there howled; the birds screamed in fury; and the reptiles hissed. (5) Jesus said, "Who was it who has bound me like this? Why was it I simply subjected myself to be weighted down with chains? (6) I tell you, none has the power to bind the soul of a man. Of what unbreakable concretion do I consider fetters are made?" (7) And in His might He rose up, and what He had thought were chains were no more than impotent chords that parted at His touch. (8) Then He laughed and said, "These chains that bind men to the carcasses of earth are forged in the workshop of fancy: they are no more than made of air, moulded in the fire of illusion. (9) If man will stand erect, and use the power of his will, his chains will fall away like worthless rags. For will and faith are stronger than the stoutest chains that men have ever made." (*see Aqu.164:21-22, above p294 when Jesus was in Gethsemane.*) (10) Jesus Himself stood erect among the hungry beasts and the unclean birds, and said, "What is this darkness that envelops me? (11) It is but the absence of light. And what is light? It is but the breath of God pulsating in the rhythm of rapid thought." (12) Then He said, "Let there be light." And with a mighty exercise of will He stirred up the ethers, and their vibrations reached the plane of light: and there was light. (13) The darkness of that den of night was transformed into the brightness of a new day. (14) He looked to behold the beasts, birds, and creeping things: and lo, they were not. (15) Jesus said, "What are souls afraid of? Fear is a chariot in which man rides to death. (16) And when he finds himself within the chamber of the dead, he realises he has been deceived: his chariot was a myth, and death a child of fancy. (17) But some day all the lessons given to man will be learned, and from the den of unclean beasts and birds will he arise to walk in light."

(18) Jesus saw a golden ladder. He stepped on it and climbed, and at the top the white-robed priest awaited Him. (19) Again He stood before the council bar; again no word was said; again the hierophant extended his hand to bless Him. (20) He placed in the hand of Jesus another scroll, and on this one was written the word HEROISM. (21) The Logos had encountered fear, and fear's phantom host, and in the conflict He achieved the victory.

AQUARIAN CHAPTER 53: JESUS ATTAINS HIS SIXTH BROTHERHOOD DEGREE: LOVE DIVINE

In all the land there was no place more grandly furnished than the Beauty Parlours of the temple of the sun in Heliopolis. (2) Few students entered these richly furnished rooms. The priests regarded them with awe, calling them the Halls of Mysteries. (3) When Jesus had attained the victory over fear He gained the right to enter.

(4) The guide led the way, and after passing many lavishly appointed rooms they reached the Hall of Harmony. Here Jesus was left alone. (5) Among the musical instruments that were there was a harpsichord (*Levi's word for the instrument, which was stringed. He also uses this word elsewhere, and at each instance in this account it is rendered 'stringed instrument'*), and Jesus sat contemplating it. Then into the Hall quietly entered a maiden, one graced with entrancing beauty. (6) She appeared not to notice Jesus as He was sat engrossed in His thoughts. (7) She found her place before the harpsichord, and she began with all tenderness to draw out into the air and infuse

it with the strains of its heavenly tones, as she sung in unison with its anointed chords the songs of Israel. (8) Jesus was entranced: He had never beheld such ravishing beauty, nor heard such exquisite music. (9) The maiden intoned her songs, appearing insensible of His presence. At length she departed from the Hall.

(10) Jesus addressed Himself out loud: "What is the meaning of this happening? Until now I had no knowledge that such entrancing beauty and royal feminine loveliness were ever found to grace the daughters and sons of men. (11) I was fully unaware that a voice imbued with angel quality ever deigned to inhabit the human form, or that its seraphic tones impregnating the air with such gracefulness could effuse from human lips."

(12) For days Jesus sat as if spellbound. The current of His thoughts was transformed, and He could dwell on nothing but this tender virginal singer and her wistful songs. (13) He longed to behold her once again. After a number of days she did indeed return. Beholding Him she spoke, and laid her hand upon His head. (14) The thrill of her touch pervaded every part of His soul, absorbing His thoughts enough to draw His attention away from the work He was sent to do. (15) The maiden spoke but few words, then she withdrew. Already the heart of Jesus had been touched. (16) A flame of love had been kindled in His soul, and He was brought to the severest trial of His life. (17) He could neither sleep nor eat. Thoughts of the maiden instilled themselves into His mind and refused to leave. The carnal side of His nature hankered strongly for her companionship.

(18) At length He exclaimed, "Lo, I have conquered every foe that I have encountered. Shall I now be conquered by this carnal love? (19) My Father has sent me here to show to men the power of the love that is divine, a love which penetrates into every living thing. (20) Shall this pure love for all be swallowed up by carnal love? Shall I abandon all creatures for the sake of this one fair maiden and dissolve my soul in devotion to her? Yet she is the highest embodiment of beauty, purity, and love." (21) His soul was disturbed to its very foundations as He wrestled with the angel-idol within His soul. (22) But when the day was almost lost, His higher self rose in might: He found Himself again. He said, (23) "Although my heart will break I will not fail in this hardest of my tasks: I will be conqueror over love that is carnal."

(24) When the maiden again appeared, she offered to Him her hand and her heart. But He said to her, (25) "Fair one, your very presence thrills me with delight. Your voice is benediction to my soul. Would that my human self could fly with you, that it could be filled completely by your love. (26) But see the world – behold how it is craving for a love which I have come to manifest to it. (27) I cannot but bid you go. Though I must, we will meet each other again. Our ways upon this earth will not be forever separated. (28) I see you in the hurried throngs ministering with me in divine love. I hear your voice in the songs of love that win the hearts of men to better things." (29) The maiden departed in sorrow and in tears, leaving Jesus alone. (30) Instantly the great bells of the temple pealed; the singers there sang out a **new, new song***; the grotto blazed with light. (31) The hierophant himself appeared. He loudly proclaimed, "All hail! Triumphant Logos, hail! The conqueror of carnal love stands aloft on the heights." (32) Then he placed into the hands of Jesus a scroll on which was written: LOVE DIVINE. (33) They passed together from the grotto of the beautiful, and in the banquet hall a feast was served, and Jesus was the honoured guest.

* "new, new song": the same words intoned by the same maiden herself when singing her victory song in *Aqu.110:2* above (p148).

AQUARIAN CHAPTER 54: JESUS IN THE CHAMBER OF THE DEAD

The senior course of study was now opened up to Jesus, and He became a student of the hierophant. (2) He learned the secrets of the mystic lore of the land of Egypt; the mysteries of life and death, and of the worlds beyond the circle of the sun. (3) When He had completed all His studies of this senior course, He was directed to enter to Chamber of the Dead, that He might learn the ancient methods of preserving the bodies of the dead from decay. In this chamber He applied Himself to the work there.

(4) Pall bearers brought in the body of the only son of a woman to be embalmed. His mother, whose grief was great, followed, and she was weeping. (5) Jesus said to her, "Good woman, dry your tears. You are following but an empty shell, the house of your son; he was in it in life but occupies it no longer. (6) You are weeping because he is dead. But death is a cruel word; the truth is, your son can never die. (7) He was assigned a task to perform in his earthly life of flesh. He finished his task: the work was done, then he laid the flesh aside: it was no longer needed. (8) Beyond your human sight he has another work to: he will do it well, and then he will pass on to other tasks, and when his whole destiny has run its course he will attain the crown of perfect life. (9) What your son has done, and has yet to do, you and all of us must do. (10) Now if you harbour grief and give vent to your sorrows, they will grow and they will absorb your very life, until at last you will know nothing but this grief, accompanied by the tears of bitterness. (11) Instead of helping him, your son is grieved by your own deep grief. He is now seeking your solace as he sought it before. He is glad when you are glad, and saddened when you are aggrieved.* (12) Go and bury your woes so deeply they cannot be found, and smile at grief. Lose yourself in helping other people dry their own tears. (13) With this duty ministered to your fellow man come happiness and joy. For those who have passed on, their hearts are cheered with the gladness of finding where they are." (14) The weeping woman turned, and went out to find happiness in being of service to others; to seek how to submerge her sorrows in a ministry of joy.

**which implies that there are circumstances when the departed remain aware of those they have departed from.*

(15) Other carriers then came and brought the body of a woman to the Chamber of the Dead: the body was followed by a solitary mourner, a girl of tender years who was the woman's child. (16) As the cortege neared the door, the child espied a wounded bird in distress: a dart from a cruel hunter had pierced its breast. (17) She broke off from the cortege and went to help the wounded bird. (18) She tenderly and lovingly took up the bird to her breast, then hurried back to the solemn procession. (19) Jesus asked her, "Why did you leave your dead mother to save a wounded bird?" (20) The young maiden answered, "What can I do to help a body from which the life has departed, even though it is my mother's? I can do nothing for her, but I can help a creature which still has life. My mother herself taught me this. (21) She taught me that grief and selfish love, and hopes and fears, are the responses of one's lower self: (22) that what we know with our senses are only small waves upon the rolling billows of our life. (23) These will pass away; they are not real. (24) From hearts focused on things of the flesh flow tears of sadness; the spirit never weeps. I am longing for the day when I will walk in light, and where tears of sadness are wiped away. (25) My mother taught me that all emotions are sprays which sprout from human loves, and hopes, and fears: and that perfect bliss cannot be ours until we have overcome them."

(26) Jesus bowed His head in reverence before the child, and He said, (27) "For days and months and years have I sought to learn this highest truth that man can learn on earth. And here, a child so recently born into the earth, has expounded this truth in one short breath. (28) No

wonder David said, 'O Lord, our Lord, how excellent is Thy Name in all the earth! (29) Out of the mouths of babes and sucklings hast Thou ordained strength.' [Psalm 8:1-2]" (30) He laid His hand on the young maiden's head and said to her, "The blessings of my Father-God are sure to rest on you, my child, for evermore."

AQUARIAN CHAPTER 55: JESUS ATTAINS HIS SEVENTH BROTHERHOOD DEGREE: THE CHRIST

The work of Jesus in the Chamber of the Dead was done, and in the purple temple room He stood before the hierophant. (2) He was clothed in purple robes. All the brothers stood. The hierophant arose and said, (3) "This is a royal day for all the hosts of Israel. In honour of their chosen Son we celebrate the great Passover feast." (4) He then turned to Jesus and said to Him, "Brother, man, most excellent of men, in all the trials you underwent in the temple, you have prevailed and triumphed. (5) Six times before the bar of right you have been judged, and six times you have attained to the highest honours possible for man to bestow. Now here you stand prepared and worthy to take the final degree. (6) Upon your brow I place this diadem: in the Great Lodge of the heavens and earth you are THE CHRIST*. (7) This is your great Passover rite. You are a neophyte no more: you are now a master mind. (8) There is nothing more that man can do concerning you. Henceforth it is God Himself who will speak, and He will confirm your title* and your degree. (9) Go on your way, for you must preach the gospel of good will to men and peace on earth. You must open wide the prison doors and set free the captives." (10) While the hierophant was yet speaking the temple bells rang out; then a pure white dove descended from above and alighted on the head of Jesus. (11) Then a voice which shook the very temple proclaimed: "This is the Christ!" And every living creature rejoined, "Amen!" (12) The great doors of the temple swung open. The Logos set out on His way a conqueror.

**Rudolf Steiner understood in The Fifth Gospel that the confirmation of the bestowal of the title of the Christ was at the Jordan river, when the the Christ became a living reality in His flesh for the purpose of His ministry, and the dove descended again. The Presence of the Christ in the life of Jesus the man is a great mystery in its workings. Men should accept the mystery as something beyond human understanding, not use it as an occasion to dispute for the purpose of repudiation, as is also done over the nature of God Himself.*

AQUARIAN CHAPTERS 56 and 57: THE COUNCIL OF THE SEVEN SAGES

In every Age since time began there have lived seven sages. (2) At the start of each Age these sages meet to note the course of nations, peoples, tribes, and tongues; (3) to note how far toward justice, love, and righteousness, the race of man has progressed; (4) to formulate the code of laws, religious postulates, and plans best suited to the new Age. (5) An Age had now passed: and lo, the Age to succeed it had come, and the sages must convene.

(6) Now Alexandria was the centre of highest thought in the world, and there in the home of Philo the sages gathered. (7) These were Meng-ste from China, Vidyapati from India, Kaspar from Persia, Ashbina from Assyria, Apollo from Greece, Matheno from Egypt, and Philo himself was the leading sage of the Hebrews. (8) It was now time: the council met and sat for seven days in silence.

(9) Then Meng-ste rose up and announced, "The wheel of time has once more turned. The race of man is now on a higher plane of thought. (10) The garments that our fathers wove have given out; the cherubim have woven a celestial cloth. They have placed it into our hands, and we

must weave new garments for men. (11) The sons of men look upwards for greater light. They no longer care for gods hewn out of wood or moulded out of clay. They now seek a God which is not made out of their own hands. (12) They discern the beams of the light of the coming day, yet they do not comprehend them. (13) The time is now ripe, and we must fashion well these garments for the race of men. (14) Let us make for them new clothes of justice, mercy, righteousness, and love, that they have the means to hide their nakedness when the light of this coming day shines brightly upon them.”

(15) Vidyapati next spoke: “Our priests have lost their collective senses. They encountered a demon in the wilds and cast their lamps at him, breaking them, and now, not a gleam of light dwells within any of the priests to give to men. (16) India’s night is surely dark and cries out for light. (17) Its priesthood is incapable of reforming, for it already dead. Its greatest needs are to prepare graves and funeral chants for it. (18) The new Age calls for liberty: the quality of liberty that renders each man himself a priest, enabling him to walk in his own authority to lay his offerings directly on the shrine of God.”

(19) Kaspar spoke: “In Persia people walk in fear: they do good out of the fear they will do the wrong. (20) The devil is the greatest power in our land, and though a myth*, he plays with both youth and age like limp puppets. (21) Our land is dark, and evil flourishes in the dark. (22) Fear rides in every passing breeze, and lurks in every corner of life. (23) The fear of evil is a myth*, but will nevertheless continue drawing life until a mighty power is established to raise the ethers to the plane of light. (24) When this come to pass, the land of the Magi will glory in the light, and the soul of Persia surely thirsts for this light.

**see the comment in Chapter 39 above.*

(57:1) Ashbina was the next to speak: “Assyria is the land of doubt. The chariot in which my people make a regular practice of riding in is labelled by that very name: doubt. (2) There was a time when faith walked forth in Babylon: she was bright and fair. But she became a caricature arrayed in such white robes that men began to fear her. (3) Every wheel began to turn, and doubt got the better of her, supplanting her and driving her out of the land, never to be revived. (4) Men in Assyria outwardly worship God the One, but inwardly they are not persuaded that God even exists. (5) Faith always worships at the shrine of one who is not seen; doubt always insists on its god being visible. (6) The greatest need of all Assyrians is therefore faith – a faith that seasons with certainty everything they know.”

(7) Apollo spoke: “For Greece the greatest needs are true concepts of God. Theogony (*that is, the birth and genealogy of gods*) in Greece is rudderless: every thought is liable to be tintured with divine significance, and revered as such. (9) The plane of thought is broad, and full of sharp antagonists, causing enmity to spread unchecked in the circle of the gods, with its ensuing wars and base intrigues. (10) Greece needs a mind that is master to stand above the gods: one to raise the thoughts of men away from a multiplicity of conflicting gods to God who is the One. (11) We know that light is approaching over the hills. May God speed its arrival.

(12) Then Matheno: “Behold this land of mystery! This Egypt of the dead, yea, the dead. (13) Our temples have long been the tombs of all the hidden things of time: our temples, crypts, and caves are filled with darkness. (14) No secret thing can survive in the light. The sun reveals all that is hidden. In God there are no mysteries. (15) Behold the rising sun! His rays are entering every door, and not one crevice of the mystic crypts of Mizraim (*another name for Egypt*) can hide from them. (16) We hail the light! And all Egypt craves for the light.”

(17) Finally, Philo spoke: “The need of Hebrew thought and Hebrew life is liberty. (18) The Hebrew prophets, seers, and givers of the law, these were men of power, men of holy thought. They bequeathed to us a system of philosophy that was ideal: it was a system that was strong

enough to lead our people towards the goal of perfectedness. (19) But alas, carnal minds reared up and repudiated that which was holy. A priesthood infected with selfishness arose, and purity of heart became a bygone thing. Thus did the people become enslaved.* (20) The priesthood is Israel's curse. But when He comes, the One who is appointed to come, He will proclaim emancipation for the slaves: my people will become free. (21) Behold, God has made Wisdom, Love, and Light incarnate, and He has called Him Emmanuel. (22) To Him has been given the keys which shall cause the dawn to break out. And here, in this very place, He walks with us as a man."

(23) The door of the council chamber was then opened and the Logos stood among the seven sages of the world. (24) And they again sat in silence for seven days.

**See Appendix 2 regarding Jesus' bewailment over what the religion of Moses had become.*

AQUARIAN CHAPTERS 58 and 59: THE POSTULATES OF THE SAGES

When the sages were refreshed, they opened up the Book of Life and read. (2) They read the story of the life of Man: of all his struggles, his losses, and his gains. In the light of past events and needs they concluded what would be best for man in the years to come. (3) They knew what laws and precepts were most suited to his estate. They marked the highest ideal of God that the race of man could comprehend. (4) The sages were charged with formulating seven postulates upon which were to rest the great philosophy of life and worship in the coming Age.

(5) Meng-ste was the eldest of the sages. He sat in the chair of chief, and addressed his fellow sages: (6) Man has not advanced enough to live by faith. He cannot comprehend what his eyes cannot see. (7) He is still a child, and in the whole of the coming Age he must be taught by pictures, symbols, rites, and forms. (8) He can only apprehend God as a human God; he cannot see God by faith. (9) Further, man cannot rule himself. His kings must rule him, and he must serve his kings. (*In another place it is observed that men are inclined to follow and be led, but not to lead.*) (10) The Age that follows this one* will be the age of man which is also the age of faith. (11) In that blessed Age the human race will see without the aid of carnal eyes. They will hear sounds which are soundless to the carnal without the aid of their ears. They will know the God of Spirit. (12) The Age we are now entering is the Age of Preparation.** All schools and governments and rites of worship must be designed in simple forms that men may understand. (13) Further still, man is unable to originate (from nothing): (instead) he builds by the tangible forms and patterns he sees. Therefore in this council we must sculpt the patterns needed for the coming Age. (14) We must shape the body of the deeper knowledge of the soul, and this is to rest on seven postulates. (15) Each sage shall in turn form a postulate. These shall form the basis of the creeds of men until the perfect Age shall come."

**The Age of Aquarius **The Age of Pisces*

(16) Meng-ste himself prepared the first postulate: (17) "All things are at their root thought: all life is thus thought activity. The multitudes of living beings are but phases of the one great Thought made manifest. Lo, God is Thought, and Thought is God."

(18) Vidyapati wrote the second postulate: (19) "Eternal Thought is One, and in essence expresses itself as two, Intelligence and Force. When these two breathe, a child is born, who is Love. (20) Thus stands forth the Triune God, whom men call Father-Mother-Child. (21) The Triune God is One. And as the One is Light, He is also in essence also seven. (22) When the Triune God breathes forth, lo, seven Spirits stand before His Face. These are His creative attributes (*these are the Elohim, the 'us' of Genesis 1:26*). (23) Men call them lesser gods. It is in their image that man was made."

(24) Kaspar wrote the third postulate: (25) "Man was a thought of God, formed in the image of the Seven Spirits, clothed in the substances of soul. (26) His desires were strong: he sought to manifest on every plane of life, and he made for himself a body extracted from the ethers of material forms. Thus did he descend to the plane of earth. (27) In this descent he lost his birthright. He lost his harmony with God and created all the discordant forms of human life. (28) Disharmony and evil are facets of the same source. Evil is thus the handiwork of man." (*see the comment after Aqu.39:20 above, p367.*)

(29) Ashbina wrote the fourth postulate: (30) "Seeds do not germinate in light; they do not begin to grow until they find the soil, hiding themselves away from the light. (31) Man was evolved as a seed of everlasting life; but in the ethers of the Triune God the light was far too great for seeds to germinate and grow. (32) So man sought out the soil of carnal life, and in the darkness of earth found a place where he could germinate and grow. (33) The seed has taken root and grown powerfully. (34) The tree of human life is rising from the soil of earthly things, and under natural law is attaining the heights of perfect form. (35) It is not supernatural acts of God which lift a man from carnal life to the blessedness of spirit; he grows as a plant grows, which in due time is developed to perfection. (36) The quality of soul which makes it possible for man to rise is purity." (*Ashbina's postulate appears to paint man as his own deliverer, which raises basic questions of the relationship between sinful man and his God.*)

(59:1) Apollo wrote the fifth postulate: (2) "The soul is drawn to the perfect light by the four white steeds of Will, Faith, Service, and Love. (3) What a man wills to do, he has the power to do. (4) A knowledge of that power is what faith is, and when faith moves, the soul begins its flight. (5) A faith which is selfish does not lead to light. On the path towards the light are never found any lonely pilgrims; man can gain the heights only in his service to others, helping them also to reach the heights. (6) The steed that leads the way to the life of spirit is Love, and Love is pure and selfless."

(7) Matheno wrote the sixth postulate: (8) "The universal Love which Apollo speaks of is the child of Wisdom and divine Will. God has sent it forth to earth in flesh that man might know it. (9) This universal Love of which all the sages speak is Christ. (10) The greatest mystery in all Ages lies in the secret of Christ living in the heart of a man. (11) Christ cannot live in the clammy swamp of carnal things. The seven battles must first be fought, and seven victories attained, before these carnal things such as fear, self, emotions, and desires, can be relinquished. (12) When this is achieved the Christ will take possession of the soul – the work is done: man and God are one."

(13) Philo wrote the seventh postulate: (14) "Contemplate a perfect man! To bring such a being before the Triune God was nature created. (15) This is a consummation which embodies the highest revelation of the mystery of life. (16) When all vestiges of carnal things have been transmuted into soul, and all the essences of soul have been returned to Holy Spirit, and man is made perfect with God (*Levi has: "made a perfect God"*), the drama of creation will conclude. And this is the sum of the matter." (17) All the sages said "Amen!"

AQUARIAN CHAPTER 60: JESUS ADDRESSES THE SEVEN SAGES

After the seven days of silence had passed, Jesus addressed the sages: (2) "The history of life is well condensed in these immortal postulates. These postulates are the seven hills on which the holy city shall be built. (3) They are the seven sure foundation stones on which the Universal Church (*the worldwide plurality of believers and followers*) shall stand. (4) In devoting myself to the work assigned for me I am fully conscious of the perils attendant on this path. The cup will be a bitter one to drink, and human nature would be near shrinking from partaking of it. (5) Nevertheless, I

have subsumed my will in that of the Holy Spirit, therefore I set my face to speak and act as I am moved to speak and act by the Holy Spirit. (6) The words I utter will not be my own, but they will be the words of Him whose will I go to perform.

(7) "Man has not advanced far enough in sacred thought to comprehend the Universal Church, therefore the work that God has given me to do is not the actual building of that Church. (8) My work is to build a model, a template of the Church that shall be: it will be a pattern that the coming Age is able to comprehend. (9) My task as a maker of this template lies within my native land, and in that land, the Model Church will stand upon the postulate that Love is Son of God, and I have come to manifest that Love. (10) From men of low estate I will select twelve in number, who represent the twelve immortal thoughts: these will form the Model Church.

(11) "The house of Judah, my own kin in the flesh, will comprehend little of my mission to the world. (12) They will spurn me, they will accuse me falsely, they will bind me, they will haul me to the judgment seat of carnal men, and I will be convicted by them and slain on the cross (*note Jesus' statement in John 10:18: "No one takes my life from me, but I lay it down of my own accord": Jesus was condemned to death by men, but they had no power to inflict on Him the execution of that ultimate judgment*). (13) But men can never put to death the truth. Though it is banished it will return in greater power, and truth will subjugate the world.

(14) "The Model Church will remain living. Although carnal man will prostitute its sacred laws, its symbolic rites and forms, for selfish ends, making it no more than an empty exhibit, there will be a few who find it through the kingdom of their souls. (15) And when the higher succeeding Age shall come, the Universal Church will stand upon the seven postulates, and it will be founded on the template prepared for it.

(Of the seven postulates, the second of Vidyapati and the third of Kaspar in particular are little grasped, even after more than two thousand years, by the template of the universal church. The severely curtailed concepts of God as Father but not Mother, and of man as commencing a temporal existence only with Adam in his flesh persist as postulates themselves.)

(16) The time has come: I now set my face towards Jerusalem. By the power of living faith, and by the strength which you have imparted to me, (17) and in the Name of God, our Father-God, the kingdom of the soul shall be established on these seven hills. (18) All the peoples, tribes, and tongues of the earth shall enter in. (19) The Prince of Peace will take His seat upon the throne of power: and then the Triune God will be All in All."

(20) All the sages said "Amen!" (21) And Jesus departed, and after many days He reached Jerusalem, after which He journeyed to His home in Galilee.

GOSPEL OF THE HOLY TWELVE: THE PARTS OF THE ACCOUNT WHICH CANNOT BE PLACED INTO THE GOSPEL CHRONOLOGY

GHT 14:6-8: *The Man who Trained Dogs*

As Jesus was walking with some of His disciples He encountered a man who trained dogs to hunt other creatures. He said to the man, "Why do you do this?" The man replied, "This is my living – and what use to anyone are the creatures my dogs kill? They are weak, but my dogs are strong." Jesus said to him, "You are empty of wisdom and love. Every creature which has been created has its own end, and its purpose, and who can measure what good resides in it? Or what profit does it yield to you, or mankind? Consider all the ways you can make a living: look at the fields which yield their increase, and the trees which bear fruit, and the plants which yield useful herbs and curative remedies. What more do you need than these which the honest work of your hands will not give you? One grain of wheat will produce ten thousand heads, and every head will have ten thousand grains, and these will produce ten pounds of fine clean flour. Other seeds, fruits, and grasses will produce similar yields, and all the animals will use those foods that are the products of the soil, and they will in turn become peaceful and in harmony with one another, and with man. Woe to those who devise ways to exploit, hurt, or abuse the creatures of the earth. Woe to those who hunt, for they shall themselves be hunted."

The man marvelled at these words, and ceased to train dogs to hunt. Instead he taught them ways to save life rather than destroy it. And he learned the teachings of the Way, and became His disciple.

GHT 21:1-8: *The Man with the Exhausted Horse*

Jesus departed from the city (*there is no indication which city is meant*) and went over the mountains with His disciples. They came to a mountain whose slopes were steep, and there they found a man with a beast of burden. But the horse had fallen down, for it was overladen, and he struck it until blood flowed. Jesus approached him and said, "Thou son of cruelty! Why do you strike this defenceless animal? Do you not see that it is too weak for its burden, and that it is suffering greatly?" But the man answered Him: "What concern is this of yours? I may strike it as much as I wish, as it is my own. I bought it for a good sum of money. Ask those who are with you, for we are acquaintances and know about it." Some of the disciples answered, "Yes, Jesus, it is as he said. We were present when he bought it." Then Jesus said again, "Do you not see how it is bleeding? Can you not hear also how it is wailing and laments?" But they answered, "No, Jesus, we do not hear it lamenting."

Jesus was grieved, and said, "Woe to you because of the dullness of your hearts: you do not hear how it laments and cries to the Lord Creator for mercy. But thrice woe to him against whom it cries and wails in its pain." He went forward and touched it, and the horse stood up, its wounds healed. To the man He said, "Go on your way and strike it no more if you desire to find mercy yourself." And the man departed.

Seeing the people approaching Him, Jesus said to His disciples, "Because of the sick, I am sick; because of the hungry I am hungry; because of the thirsty, I am thirsty. He also said, "I have come to do away with the sacrifices and feasting of blood, and if you do not cease your sacrifice of flesh and blood, the wrath of the Lord shall not cease from you, even as it visited your fathers in the wilderness, who lusted for flesh and ate their fill, and they were filled also with rottenness, and plagues consumed them."

GHT 24:1-5: The Men who were Tormenting a Cat

As Jesus passed through a certain village He saw a crowd of idlers of the baser sort, who were tormenting a cat they had found. Jesus ordered them to desist and began to reason with them. But they would have none of His words, and reviled Him. He then made a whip of knotted cords and drove them away, saying, "This earth which the Creator made for joy and gladness, you have made into the lowest hell with your deeds of violence and cruelty!" And they fled before His face. But one of them, more vile than the others, returned and execrated Him. Jesus put forth His hand, and the young man's arm withered, causing great fear to come upon everyone. One said, "He is a sorcerer." The next day the mother of the young man came to Jesus, praying that He would restore the withered arm. Jesus spoke to them of the law of Love, and the unity of all life in the one family of the All-Parent. He also said, "As you do in this life to your fellow creatures, so shall it be done to you in the life to come. The young man believed and confessed his sins. Jesus stretched forth His hand, and his withered arm became whole, the same as the other. And the people glorified the Most High who gives such power to those who walk in The Way.

GHT 28:1-6: The Man with the Rabbits and Pigeons

One day as Jesus had finished His discourse (*implied to be the Sermon on the Mount*) in a place near Tiberias (*but Jesus returned to Capernaum after that discourse*), where there are seven wells, a certain young man brought some live rabbits and pigeons, that he might have them to eat with His disciples. Jesus looked on the young man with compassion, and said to him, "You have a good heart, and the Lord shall give you light. But do you not know that the Lord Creator in the beginning gave to man the fruits of the earth for food; did He make him lower than the ape, or the ox, or the horse, or the sheep, that he should kill and eat the flesh and blood of his fellow creatures? Indeed, the Pharisees believe that Moses commanded such creatures to be slain and offered in sacrifice and eaten, as do you in your temple. But behold, I have come to light the Way back to the Law, the true Law of Moses, and to put away the bloody sacrifice as it was in the beginning, and even the sacrifice of the grain and fruit of the earth. You shall eat of what you offer to the Lord in purity. But you shall not eat of the kind which you do not offer in purity. For the hour draws nearer when your sacrifices and feasts of blood shall cease, and you shall worship in holiness with a pure oblation.

"So let these creatures go free, that they may rejoice and bring no guilt to man." And the young man set them free, and Jesus broke their cages and their bonds. But they feared lest they should be taken captive again, and did not leave Him. But He spoke to them and dismissed them, and then they obeyed His word and departed in gladness.

GHT 31:12-16: The Man who was Abusing his Camel

As Jesus was travelling to Jerusalem, a camel approached heavily laden with wood, and it could not drag the wood up the hill. When it fell under the weight of the load, the driver beat it and cruelly ill-treated it, but his efforts were futile as he could not make it go further. Jesus seeing this said to him, "Why are you beating this poor camel, who is but a lesser-brother?" The man answered, "I do not regard it as my brother. Is he not a beast of burden and made to serve me?" Jesus said, "Has not the same Creator made the camel, and your children who serve you, of the same substance? Do you not share one breath of life, which you both have received?" The man marvelled greatly at these words: he ceased beating the camel, and removed some of its burdensome load, and the camel walked up the hill: Jesus went before it, and it stopped no more until the end of its journey. And the camel knew Jesus, having felt the love of the All-Parent in Him. The man enquired further of the teaching, and Jesus taught him gladly, and he became His

disciple.

GHT 33:1-10: Put Away your Blood Sacrifices

Jesus was teaching His disciples in the outer court of the Temple, and one of them said to Him, "Jesus, it is said by the priests that without the shedding of blood, there is no remission of sins. Can, then, the blood offerings of the law take away sin?" Jesus answered, "No blood offering, either of beast or bird, or of man, can take away sin (*the Nazarene Gospel, by including the blood of man, puts itself into the position of having to explain Rom.3:25 and Heb.9:22*), for how can the conscience be purged from sin by the shedding of innocent blood? Nay, the condemnation is increased. The priests indeed receive such offerings as a reconciliation of those who worship, for their trespasses against what they believe to be the law of Moses. But for sins against the Law, which is from the (more ancient) time of Enoch and Noah, there can be no remission, save by repentance and reform. Is it not written in the prophets, 'Put away your blood sacrifices and your burnt offerings, and cease from the eating of flesh, for I spoke not to your fathers, nor commanded them concerning these things, when I brought them out of Egypt. But this is the thing I commanded: "Obey my voice and walk in the Way which I have commanded you, and you shall be my people, and it shall be well with you."' But they heard not, nor inclined their ear.' [Jer.7:22-24: *If Jeremiah wrote the first part of this quotation, it is missing from the Old Testament, which otherwise begins in v22 with "I spoke not..."*] What does the Eternal command you, but to be just, to love, to have mercy, and to walk humbly with the Law? Is it not written that in the beginning, the Lord ordained the fruits of the trees and the seeds and the herbs to be food for all flesh? (*He is referring to Gen.1:29-30.*) But they have made the house of prayer (*the Jerusalem Temple*) a den of thieves, and for the pure oblation with incense, they have polluted my altars with blood, and eaten of the flesh of the slain. But I say to you, shed no innocent blood, nor eat the flesh of the slain, and your days shall be long in the land. Is not the corn that grows from the earth, with the other grains, transmuted by the Spirit into flesh? Are not the grapes of the vineyard, with the other fruits, transmuted by the Spirit into blood? Let these, with your bodies and souls, be your memorial to the Eternal. In these is the Presence of the Lord manifest as the Substance, and as the Life, of the world. Of these you shall eat and drink for the remission of sins, and for eternal life, to all who obey the Law."

GHT 35:12-15: Wisdom and Understanding

As Jesus sat at supper with His disciples in a certain city, He said, "As a table set on twelve pillars, so am I in the midst of you. Truly I tell you, Wisdom builds her house and carves out her twelve pillars. She prepares her bread and her oil, and mingles her wine. She furnishes her table. She stands upon the high places of the city, and cries to the sons and the daughters of men: 'Whoever will, let them turn in here: let them eat of my bread, and take of my oil, and drink of my wine.' Forsake the foolish and live, and walk in the way of understanding. The veneration of the Lord is the beginning of Wisdom, and the knowledge of the Most High is Understanding. By this shall your days be and the years of your life shall be increased."

(Wisdom and Understanding are the second and third of the ten 'sephiroth' under the Crown of the Tree of Life (see Appendix 3 under the meanings of words). "The fear of the Lord is the beginning of Wisdom" is stated twice in the Old Testament: at Ps.111:10 and Prov.9:10.)

GHT 38:1-6: Take Care of the Creatures of the Earth

Some of the disciples came to Jesus and told Him of a certain Egyptian, a son of Belial (*taken to mean a son of the devil*), who taught that it was lawful to torment animals if their sufferings

brought any profit to men. Jesus said to them, "None who derives benefits from inflicting wrongs on one of the Creator's creatures can be righteous. Nor can they touch or teach holy things, or speak the mysteries of the Kingdom whose hands are stained with blood, or whose mouths are filled with flesh. The Lord gives the grains and the fruits of the earth for food, and for a righteous man there is truly no other lawful substance for the body. A robber who breaks into a house made by man is guilty; but they who break into the house made by our Creator, even the least among them, are greater sinners still. Therefore I say to all who desire to be disciples, keep your hands from bloodshed, and let no flesh meat enter your mouths. For the Lord is just and bountiful, and ordains that man shall live by the fruits and seeds of the earth alone.

"But if any animal is suffering greatly, and if its life is a misery to it, or if it threatens danger to you, release it quickly from its life, and with as little pain as you are able. Send it forth in love and mercy, tormenting it not. And the Lord will show mercy to you, as you have shown mercy to those given into your care. Whatever you do to the least of these my children, you do it to me. For I am in them, and they are in me. Yea, I am in all creatures, and all creatures are in me. I rejoice in all their joys, and I am afflicted in all their afflictions. So I say to you, be kind to one another, and to all the creatures of the earth."

GHT 51:12-13, 15-18: Contentions about Consuming Flesh

Certain of the elders and scribes from the Temple came to Him, saying, "Why do your disciples teach men that it is unlawful to eat the flesh of beasts, though they be offered in sacrifice as Moses ordained? For it is written, 'The Lord said to Noah, "The fear and the dread of you shall be upon every beast of the field, and every bird of the air, and every fish of the sea: into your hand they are delivered.'" [Gen.9:2] ' "

(These two verses are placed straight after the passage in verses 1-11 which treats the occasion of Jesus accusing the scribes and Pharisees of having the devil as their father: see above, p205. Verse 14 following verses 12-13 quotes from the separate occasion of the disciples eating with unwashed hands in Aqu.Ch.126 (see p182), so not included here. It is used as a bridge to press home the advice against the consuming of flesh in the remaining verses 15-18):

[Jesus:] "As Jeremiah also bore witness when he spoke concerning blood offerings and sacrifices: 'I the Lord commanded none of these things in the day that you came out of Egypt, but commanded you only this: execute righteousness, walk in the ancient paths, stand for justice, express love, extend mercy, and walk humbly with your Creator. But you did not hearken to me, who in the beginning gave you all manner of seed and the fruit of trees, serving as food and healing for man and beast.'" (This is an edited paraphrase of Jer.7:22-24. But Micah 6:6-8 says this: "Shall I come before Him with burnt offerings, with calves a year old? Will the Lord be pleased with thousands of rams, with ten thousand rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He has shown you, O man, what is good: what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" The last part of the Nazarene quotation is absent from Micah as it is from Jeremiah.) They said, "You are speaking against the Law." He replied, "Concerning Moses, in no wise do I speak against the Law itself, but against those who corrupted the Law, which was tolerated because of the hardness of their hearts. (is this an insinuation that the very scripture was changed to conceal the original instructions from God?) But lo, one greater than Moses is here." They were enraged and picked up stones to throw at Him. But Jesus was hidden from their violence and passed through their midst.

GHT 52:8-12: Some Deeper Teaching

When His disciples were with Him in a place apart, one of them asked Him about the Kingdom. He said, "As it is above, so it is below. As on the right hand, so on the left. As it is before, so it is behind. As with the great, so with the small. As with male, so with the female. When these things are seen, then you shall see the Kingdom of the Most High. For in me there is neither male nor female, yet both are one. The woman is not without the man, neither is the man without the woman. Wisdom is not without Love, neither is Love without Wisdom. The head is not without the heart, neither is the heart without the head, in the Holy Spirit which atones for all things. For the Creator has made all things by number, by weight, and by measure, corresponding the one with the other. These things are for those who understand to believe. If they do not understand, they are not for them. For to believe is to understand, and not to believe is not to understand."

GHT 54:7-14: One Body and Equal Members of it

When Jesus came to a certain place where seven palm trees grew, He gathered His disciples around Him. To each He gave a number and a name which only he who received them knew. He said to them, "Stand as pillars in the House of the Lord, and show forth the order according to your numbers which you have received." And they stood around Him, and they made a body four square. They tried to count the number and could not, saying to Jesus, "We cannot." Jesus said, "Let him who is greatest among you be as the least, and the symbol of the first to be the symbol of the last." They did so, and in every way there was equality, yet each bore a different number. The one side was as the other, and the upper as the lower, and the inner as the outer. Jesus said, "It is enough. Such is the House of the wise Master Builder. It is four-square: it is perfect. Many are its chambers, but the House is one.

"Again, consider the body of man, which is the temple of the Spirit. The body is one, united to its head, with which it is one body. It has many members, yet all are one body, and the one Spirit rules and works in all parts. So also it is in the Kingdom. The head does not say to the breast, 'I have no need of you', nor the right hand to the left, 'I have no need of you', nor the left foot to the right, 'I have no need of you', neither the eyes to the ears, 'We have no need of you', nor the mouth to the nose, 'I have no need of you'. For the Lord Creator has set in the one body every member as is fitting. If the whole were the head, where then would be the breast? If the whole were the belly, where then would be the feet? Even those members which some affirm are less honourable, upon them has the Most High bestowed more honour. Those parts which some call less needful, upon them has been bestowed more abundance, that they may care for the others. So if one member suffers, all members suffer with it; and if one member is honoured, all members rejoice. Now each one of you is a member in particular, and to each one of you I assign the place most fitting, with one head over all, and one heart the centre of all, that there be no lack nor schism. So that with your bodies, your souls, and your spirits, you may glorify the Lord through the divine Spirit which works in all and through all."

GHT 57:7-10: A Parable about Fishes

Certain men of doubting minds came to Jesus and said to Him, "You tell us that our life and being is from the Creator. But we have never seen Him, nor do we know of any Creator. Can you show us whom you call the Father-Mother?" Jesus answered them, "Here this parable of the fishes. There were fishes in a certain river who communed with one another, saying, 'They tell us that our life and being is from water. But we have never seen water; we do not know what it is.' Then some among them who were wiser than the rest said, 'We have heard that there dwells in the sea a wise and learned fish who knows all things. Let us journey to him and ask him to show

us what water is.' So several of them set out to find this great and wise fish, and at last they came to the sea wherein the wise fish dwelt, and they asked him about it. When he heard them he said to them, 'O foolish fish who do not consider it and therefore do not seek. Wise are you, the few who seek. In water is where you live, and move, and have your being. From water you came, and to water you return. You live in the water, yet you do not know it.' In like manner you live in the All-Parent, yet you ask of me, 'Show us the All-Parent.' The Creator is in all things, and all things are in the Creator."

GHT 65:7-10: Warning that the Kingdom Gates will be Shut

At that time Jesus said to His disciples, "Preach to all the world, saying, 'Strive to receive the mysteries of Light, and enter into the Kingdom of Light, for now is the accepted time and now is the day of rebirth (*this is a rewording of 2Cor.6:2, which quotes Isa.49:8*). Do not put off from day to day and from cycle to cycle and aeon to aeon, in the belief that when you return to this world you will succeed in gaining the mysteries, and entering into the Kingdom of Light. For you do not know when the number of perfected souls will be filled up, and then will the gates of the Kingdom of Light be shut, and from here will none be able to come in thereby, nor will any go forth. Strive that you may enter while the call is made, until all of the perfected souls shall be sealed and complete, and the door is shut."

GHT 66:1-12: Jesus imparts Deep Teaching

Jesus taught them, saying, "The Lord raises up witnesses to the Truth in every nation and in every Age, that all might know the will of the Eternal and do it, and then enter into the Kingdom as rulers and workers with the Most High. The almighty Lord Most High is Power, Love, and Wisdom, and these three are one. Truth, Goodness, and Beauty, these three are one. Justice, Knowledge, and Purity, these three are one. Splendour, Compassion, and Holiness, these three are one. And these four Trinities are one in the perfect infinite One.

"Likewise in every man who is perfected there are three persons: that of the Son, that of the Groom, and that of the Father: and these three are one. In every woman who is perfected there are three persons: that of the Daughter, that of the Bride, and that of the Mother: and these three are one. And the man and the woman are one, as the Lord is one. Thus it is with the All-Parent who is both the Father and the Mother, in whom is neither male nor female, and in whom is both, and each is threefold, and all are one.

"Marvel not at this, for as it is above, so it is below; and as it is below, so it is above; and what is on the earth is so because it is so in the highest heavens. These two Trinities are one in the Eternal, and are shown forth in each man and woman made perfect, being born of the Lord and rejoicing in light, lifted up and made one with the Most High, conceiving and bringing forth the Law for the salvation of the many.

"Again I tell you, I and my Bride are one, even as Mary Magdalene, whom I have chosen as a type, is one with me.* I and my church are one. And the church is the elect of humanity for the rebirth of all. This is the mystery of the triune humanity, and moreover, in every individual child of man must be accomplished the mystery of the Unbegotten, ever witnessing the Light, enduring for the sake of the Truth, ascending into his innermost heaven, and sending forth the Spirit of Truth. This is the path of salvation, for the Kingdom is within."

**Would not Miriam have been the one singled out as the one identified in this way with Jesus and not Mary Magdalene? See p143 at [Aqu.106:23-28](#).*

A man said to Him, "Teacher, when shall the Kingdom come?" He answered, "When that

which is without shall be as that within, and that which is within is as that without, and the male with the female, neither male nor female, but each two as one. They who have ears to hear, let them hear." (A quotation: compare three similar examples above, p256: who quotes from whom?)

GHT 68:17-20: One's Place in the Kingdom

Jesus gathered together all His disciples in a certain place and asked them, "Can you make perfection appear out of that which is imperfect? Can you bring order out of disorder?" They said, "Jesus, we cannot." And He placed them according to the number of each in a four-square order, each side lacking one of the twelve. This He did, knowing who would betray Him (who was counted by man as one of them, but was not). The first in the seventh rank from above in the middle, and the last in the seventh from below, and him who was neither first nor last did He make the centre of all, and the rest according to a divine order did He place them, each finding his own place, so that those who were above were the same as those who were below, and those below as those above, and the left side was equal to the right side, and the right side to the left side, according to the sum of their numbers. He said, "See how you are standing? I tell you, in like manner is the order of the Kingdom, and the one who rules all is in your midst. He is the centre, and with Him are the hundred and twenty, the elect of Israel; and after them come the hundred and forty four thousand, the elect of the nations, who are their brothers." (In Rev.7:4 the 144,000 are of the tribes of Israel, and there is no divine group amounting to 120 in number in the New Testament.)

GHT 75:9-14: Spiritual Advice

"Truly, I tell you, for this end have I come into the world: that I may bring to an end all blood offerings and the eating of the flesh of the beasts and birds that are slain by men. In the beginning the Creator gave to all the fruits of the trees, and the seeds and herbs, for food. But those who loved themselves more than the Lord or their fellows corrupted their ways and brought diseases into their bodies, and filled the earth with lust and violence. By living a righteous life, and not by shedding innocent life, shall you find peace.

"Walk in the Way, and you shall find the Most High. Seek Truth, and the Truth shall make you free. Live in the Life, and you shall not see death. All things are alive in the Spirit of the Creator, who fills all things. Keep the commandments. Love the Lord with all your heart, and love your neighbour as yourself, that is all living things. On these hang all the Law and the prophets. And the sum of the Law is this: 'Do unto others as you would have others do unto you.' (Jesus countenanced the value of this worthy principle, but firmly lowered its standing in the higher and superior eyes of Spirit: see the marker **M** below, p423.) Blessed are they who keep this law, for the Creator is manifest in all creatures and all creatures live in the Creator.

GHT 90:1-16: Spiritual Teachings

Again the Twelve were gathered together in the circle of palm trees, and Thomas said to the others, "What is Truth?" For the same things appear differently to different minds, and even to the same mind at different times? What then is Truth?" As they were speaking, Jesus appeared in their midst. He said, "Truth, the One and the Absolute, resides in the Most High alone. For no man, neither any group of men, knows what the Most High alone knows, who is the Unbegotten. Truth is revealed to men, according to their capacity to understand and receive. The One Truth has many sides, and one may see one side, another sees another, and some see more than others, according to that which is given to him.

"Behold this crystal, how the one light is manifest in twelve faces, yea, four times twelve, and

each face reflects one ray of light. One regards one face, and another regards another face, but it is the one crystal, and the one light shines through the whole of it. Behold again, when one climbs a mountain and attains one height, he says, 'This is the top of the mountain, let us reach it', and when they have reached that height, they see another beyond it, until they come to that height from which no other height is to be seen, if so be they can attain it.

"So it is with Truth. I am the Truth and the Way and the Life (*compare John 14:6, p283*), and I have given to you the Truth which I have received from on high. That which is seen and received by one, is not seen and received by another in the same way. That which appears to be true to some seems not to be true to others. Those in the valley do not see as do those on the hill top. But to each it is the truth as the one mind perceives it, and for the time until a higher Truth is revealed to the same mind. To the soul which receives higher light shall be given more light. Therefore do not condemn others, that you yourself be not condemned.

"As you keep the holy law of Love, which I have given to you, so shall the Truth be revealed more and more to you, and the Spirit of Truth which comes from above shall guide you, albeit through many wanderings, into all Truth, even as the fiery cloud guided the children of Israel through the wilderness. Be faithful to the light you have, until a higher light is given to you. Seek more light, and you shall have it abundantly: for he who seeks does not rest until he finds it. He who has found shall marvel; and he who has marvelled shall reign; and he who has reigned shall rest. The Lord gives you all Truth as a ladder with many steps, for the salvation and perfection of the soul. What today seems to be true, tomorrow you will abandon for a higher truth. Press unto Perfection. Whoever keeps the holy Law which I have given, they shall save their souls, however differently they perceive these truths.

"Many shall say to me, 'Jesus, we have been zealous for the Truth.' But I shall say to them, 'Nay, not zealous for the Truth, but so that others may see as you see, and no other truth besides.' Faith without Love is dead. Love is the fulfilling of the Law. How shall faith in what they receive profit them if they hold it in unrighteousness? Those who love have all things, and without Love there is nothing of worth. Let each hold what he sees to be the Truth in Love, knowing that where Love is not, Truth is a dead letter and profits nothing. There abide Goodness and Truth and Beauty, but the greatest of these is Goodness (*compare 1Cor.13:13*). If any bear hatred towards their fellow men, and harden their hearts to the creatures of the earth, how can they see Truth unto salvation, seeing that their eyes are blinded and their hearts are hardened to all creation? As I have received the Truth, so I have given it to you. Let each receive it according to His light and ability to understand, and do not persecute those who receive it after a different interpretation. For Truth is the might of the Lord Most High, and it shall prevail in the end over all errors. But the holy Law which I have given is plain for all, and it is just and it is good. Let all observe it for the salvation of their souls."

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THE GOSPEL RECOVERED

“What I can do, all men can do. What I am, all men shall be.”

SECTION TWO: THE RECONSTRUCTED GOSPEL OF THE MESSIAH

A thorough rewording of the original Greek, and of its English rendition. This is what the world should have had for the past 1,600 or more years, especially since the inception of the age of science and technology in the 18th century. This is the result of converting the material in Section One into a single homogeneous and flowing account without the interruptions of verse numbering and the like. It is the Gospel of Jesus Christ in the time order of events, and in the order in which He made His journeys through the Holy Land.

The familiar Gospel material is in **Black**. The Aquarian Gospel is in **Blue**. The Nazarene Gospel contributions are in **Red-Brown**. Minor source contributions are in **Green**.

Everything in *italics* is commentary. None of the actual text is in italics. Deeper commentary is found in Section One. Some textual material cannot be easily integrated into flow of the narrative – largely because it is in the form of alternative readings. Such instances are placed in square brackets.

Navigation through this section is facilitated by the inclusion of mention of the start of each *Aquarian Gospel* Chapter in bold.

PROLOGUE

John 1:1-5: In the beginning was the Word, and the Word was with God, and the Word was God. This same was in the beginning with God; all things came into being through Him, and not one thing which has being has become so without Him. In Him was life, and the life was the Light of men; and the Light shines in the darkness, and the darkness has not been able to dissolve it into itself.

THE BACKGROUND OF MARY

(Aquarian Chapter 1)

Augustus Caesar was ruler of Rome, and Herod Antipas (*more correctly Antipater: the same as Herod the Great, the son of Antipater II*) was ruler of Jerusalem. The land of Palestine was comprised of three provinces: Judea, Samaria, and Galilee. Joachim was a master of Jewish law, a man of wealth. He lived in Nazareth in Galilee, and Anna, of the tribe of Judah, was his wife. A child was born to them, a heavenly female child, and they were glad. And Mary (*Mariam*) was the name they gave the child. Joachim prepared a feast in honour of the child. But he did not invite the rich, the honoured, or the great; instead he called the poor, those who limped, the lame, the blind. To each person he gave a gift of clothes, food, or other needful gift. He said, “The Lord has given me this wealth: I am His steward by His Grace, and if I do not give to His children when they are in need, then He will turn this wealth into a curse.”

Now when the child was three years old her parents took her to Jerusalem, and in the Temple she received the blessings of the priests. The high priest was a prophet and a seer, and when he saw the child he said, “Behold, this child will be the mother of an honoured prophet and master of the law: she shall abide within this holy Temple of the Lord.” And thus did Mary abide within the Temple of the Lord. Hillel, chief of the Sanhedrin (*the Jewish Council*), taught her all the precepts of the Jews. And she delighted in the Law of God.

When Mary reached the age of womanhood she was betrothed to Joseph, son of Jacob, and a carpenter in Nazareth. And Joseph was an upright man, and a devoted Essene.

According to the *Gospel of the Birth of Mary (GBM)* and *Infancy Gospel of James (IGJ)*, the birth of Joachim's and Anna's child Mary is described as after the miraculous manner of Abraham and Sarah, who gave birth to Isaac in advanced years, Anna being feared to die childless. Mary was betrothed to Joseph, a widower of advanced years, when she was fourteen (GBM) or twelve (IGJ): he was the one chosen by the priests to receive Mary on account of a dove supernaturally alighting on his head from a rod he held in his hand. The *GBM* describes this as the fulfilment of Isa.11:1-3: "There shall come forth a shoot from the stem of Jesse, and a branch shall grow out of his roots. And the Spirit of the Lord shall rest upon Him..." (Jesse was the father of King David).

In contrast to the Aquarian account, the *IGJ* mentions that Joachim invited the high priest and other priests, scribes, and council elders among his guests at his feast in honour of Mary's birth.

JOHN THE HARBINGER AND JESUS THE MESSIAH

John 1:6-14: There was a man sent from God, whose name was John. He came to bear testimony, to be a witness of the Light, that all might believe through him. He was not that Light, but was sent to bear witness of the Light. It was the true Light about to come into the world that enlightens every man. He was in the world, and the world came into being through Him, and the world knew Him not. He came to His own, and His own received Him not. But to those who received Him, who believed in His Name, He gave power to become children of God; who were regenerated, not of blood, nor by the will of the flesh, nor by the will of man, but by God. And the Word became flesh and dwelt among us; and we beheld His Glory, glory as of the only begotten from the Father, full of Grace and Truth.

ANNOUNCEMENT OF THE BIRTH OF JOHN THE BAPTIST

Luke 1:1-25: In so far as there are many who have undertaken to compile a narrative of the things which have been accomplished among us, as they were delivered to us by those who from the beginning were eyewitnesses and custodians of the Word, it seemed good to me also, having closely investigated all things from their source, to write an orderly account for you, most excellent Theophilus, that you may know the certainty of the things you have been apprised of.

In the days of Herod, king of Judea, there was a priest named Zachariah (*alternatively Zechariah*) of the division of Abijah; and he had a wife from the daughters of Aaron, and her name was Elisabeth. (*Aquarian Chapter 2*) They dwelt near Hebron in the hills of Judah. And they were both righteous before God, walking blamelessly in all the commandments and ordinances of the Lord. Every day they read the Law, the Prophets, and the Psalms, which told of One to come, strong to redeem: and they were waiting for the King. But they had no child, because Elisabeth was barren, and both were advanced in years.

Now while he was serving as priest before God when his division was on duty, according to the custom of the priesthood, it fell to him by lot to enter the Temple of the Lord and burn incense. And the whole multitude of the people were praying outside in the outer courts at the hour of incense. And there appeared to him Gabriel, an angel of the Lord, standing on the right side of the altar of incense. And Zachariah was greatly troubled when he saw him, and fear overcame him, imagining that some great evil was about to come upon the Jews. But the angel said to him, "Do not be afraid, Zachariah, for thy prayer has been heard. I bring to thee and all the world a message of goodwill, and peace on earth. Behold, the Prince of Peace, the King thou seekest, will come quickly, and thy wife Elisabeth will bear a son to thee, and thou shalt call his name John [*Yohannes*]. Behold, I am sending Elijah to thee again, before the coming of the Lord: and he will level the hills and fill the valleys, and pave the way for Him who shall redeem. From the beginning of the Age thy son has borne the name of John, the Mercy of the Lord. Thou shalt have joy and gladness, and many will rejoice at his birth; for he will be great before the Lord, and he shall drink neither wine nor strong drink nor eat flesh meat, and he will be filled with the Holy Spirit, even from his mother's womb. He will turn many of the sons of Israel to the Lord their God, and he will go before Him in the spirit and power of Elijah, to turn the hearts of fathers to their children, and the disobedient to the understanding of those who are just, to make ready for the Lord a prepared people."

Zachariah said to the angel, "How shall I know this? for I am an old man, and my wife is advanced

in years.” The Angel answered him, “I am Gabriel, who stand in the Presence of God; I was sent to speak to thee, and to announce these **glad tidings** to thee. And behold, thou wilt be silent and unable to speak until the day that these things come to pass, because thou didst not believe my words, which will be fulfilled in their time. **Then shall thy tongue be loosed that thou might believe my words which shall be fulfilled in their due time.**” **And Gabriel stood before Elisabeth in the silence of her home, and announced to her all the words he had said to Zachariah in Jerusalem.** The people were waiting for Zachariah, and they wondered over his delay in the Temple. When he came out he could not speak to them, and they perceived that he had seen a vision in the Temple; and being dumb he made signs to them. And when his time of service was ended he went to his home **rejoicing with Elisabeth.**

After these days his wife Elisabeth conceived and for five months she hid herself, saying, “Thus has the Lord performed for me in the days when He looked on me, to take away my reproach among men.”

ANNOUNCEMENT OF THE MESSIAH

Luke 1:26-38: In the sixth month, **five months after his visit to Zachariah and Elisabeth,** the angel Gabriel was sent from God to a town in Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the name of the virgin was Mary [*Mariam*]. **Now Joseph was of a just and sound mind, and he was skilled in all manner of work in wood and stone. And Mary was a tender and discerning soul, and she fashioned veils for the Temple. And they were both pure in heart before the Lord.** The angel came to her and said, “Hail, Mary, O favoured one, the Lord is with thee: blessed art thou among women, **and blessed be the fruit of thy womb.** **Once blessed in the Name of God, twice blessed in the Name of the Holy Spirit, thrice blessed in the Name of Christ: for thou art worthy.**” But she was greatly troubled at the saying, and turned over in her mind what manner of greeting this might be. But the angel said to her, “Do not be afraid, Mary, for thou hast found favour with God. Behold, thou wilt conceive in thy womb and bring forth a son, **who shall be called Emmanuel,** and thou shalt call His Name Jesus (*Heb. יְשׁוּעַ Yeshua; Gk. Ἰησοῦς Iesous – Saviour*), **for He will save His people from their sins.** He will be great, and will be called Son of the Most High; and the Lord God will give to Him the throne of His father David, and He will reign over the house of Jacob for ever [*unto the ages*]; and of His Kingdom there shall be no end.”

Mary said to the angel, “How shall this be, since I do not know a man?” The angel answered her, “The Holy Spirit will come upon thee [**upon Joseph thy spouse**], and the power of the Most High will overshadow thee; therefore the child to be born holy in thee shall be called Son of God [**the Christ, the Child of God**], and His Name on earth shall be called Iesu-Maria, **for He will save the people from their sins, whoever repents and follows the way of the Law.** Therefore thou shalt eat no flesh, nor drink strong drink, for this child shall be consecrated to the Lord from His mother’s womb: **neither flesh nor strong drink shall He take, nor shall a razor touch His head.** And behold, Elisabeth thy kinswoman [*cousin*] has also conceived a son in her old age; and this is now the sixth month with her who is called barren. For with God no word is impossible to fulfil.” Mary said, “Behold, I am the handmaid of the Lord; let it be to me according to thy word.” And the angel departed from her.

The Gospel of the Birth of Mary has this: (Gabriel) “Think not, Mary, that thou wilt conceive in the ordinary manner. For, without lying with a man, while thou art a virgin thou shalt conceive; while a virgin thou shalt bring forth; and while a virgin shalt thou give suck. For the Holy Ghost shalt come upon thee, and the power of the Most High shalt overshadow thee, without any of the heats of lust. So that which shall be born of thee shall be altogether holy, because it is conceived wholly without sin, and being born, shall be called the Son of God. Then Mary, stretching forth her hands, and lifting her eyes to heaven, said, “Behold, the handmaid of the Lord! Let it be unto me according to thy word.” *And the angel of the Lord to Joseph:* “Joseph, son of David, fear not: do not incline thyself to consider that this virgin is guilty of fornication, or to think anything amiss of her, neither be afraid to take her as thy wife. For that which is begotten in her and which now distresses thy mind, is not the work of man, but of the Holy Ghost.”

When Joseph's daily work was finished he came home and Mary told him about the promises of Gabriel, and together they rejoiced: for they believed that he, the angel of God, had spoken words of truth.

MARY'S VISIT TO ELISABETH

Luke 1:39-56: A short while later Mary arose and hastily went into the hill country, to a city in Judah, and she entered the house of Zachariah and greeted Elisabeth, [to tell Elisabeth about the promises of Gabriel: and they rejoiced together.](#) (*This was soon after the start of 3BC.*) When Elisabeth heard the greeting of Mary, the baby leaped in her womb; and Elisabeth was filled with the Holy Spirit, and she exclaimed with a loud cry, "Blessed art thou among women, and blessed is the fruit of thy womb! And why is this granted me, that the mother of my Lord should come to me? For behold, when the voice of thy greeting came to my ears, the baby in my womb leaped for joy. Blessed is she who believed, for there shall be a fulfilment of what was spoken to her **by Gabriel** from the Lord."

Mary said, "My soul doth magnify the Lord **[Thee, the Eternal]**, and my spirit exulteth in God my Saviour, for He hath **[Thou hast]** regarded the low status of His **[Thy]** handmaiden: for behold, henceforth all generations will call me blessed; for He who is **[Thou who art]** mighty hath done great things to me, and Holy is His **[Thy]** Name. And His **[Thy]** Mercy is to those who fear Him **[Thee]** from generation to generation, He hath **[Thou hast]** shown strength with His **[Thine]** Arm, He hath **[Thou hast]** scattered the proud in the imagination of their hearts, He hath **[Thou hast]** put down the mighty from their thrones, and exalted those of low degree **[the humble and the meek]**, He hath **[Thou hast]** filled the hungry with good things, and the rich He hath **[Thou hast]** sent away empty. He hath **[Thou hast]** helped His **[Thy]** servant Israel in remembrance of His **[Thy]** Mercy, as He **[Thou]** spoke to our fathers, to Abraham and to his posterity for ever *[unto the age].*" Mary stayed with her about three months **[ninety days]**, then returned to her home.

THE BIRTH OF JOHN THE BAPTIST – in the Spring of 3BC

Luke 1:57-80: Now the time came for Elisabeth to be delivered, and she gave birth to a son. Her neighbours and kinsfolk heard that the Lord had shown mercy to her who magnified His Name, and they rejoiced with her. On the eighth day they came to circumcise the child, preparing to name him Zachariah after his father, but his mother answered, "Not so; he shall be called John, **meaning the Grace and Mercy of the Lord.**" They said to her, "None of your kindred is called by this name." And to his father they made signs inquiring what he would have him called. Asking for a writing tablet he wrote 'His name is John'. And they all marvelled. Immediately his mouth was opened and his tongue loosed, and he spoke, praising God. And fear **and awe** came upon all those living around him. Throughout all the hill country of Judea all these things were talked about; and all who heard them laid them up in their hearts, saying, "What manner of child will he be?" for the hand of the Lord was indeed with him.

His father Zachariah was filled with the Holy Spirit, and prophesied, saying, "Blessed be the Lord God of Israel, for He hath **[Thou hast]** **opened up a fountain of blessings and** redeemed His **[Thy]** people, and hath raised up a horn of salvation for us in the house of His **[Thy]** servant David, as He **[Thou]** spoke by the mouth of His **[Thy]** holy prophets from of old, that we should be saved from our enemies, and from the hand of all who hate us; to perform the mercy promised to our fathers, and to remember His **[Thy]** holy Covenant, the oath which He **[Thou]** swore to our father Abraham, to grant us that, being delivered from the hand of our enemies, we serve Him **[Thee]** without fear, in holiness and righteousness before Him **[Thee]** all of our days. **His promises are established: for He has brought to pass the words which holy prophets spoke of old.** And you, child, **[this child]** shall be called Prophet of the Most High **[Holy One]**; for you **[he]** shall go before the Lord **[Thy face, O Lord]** to prepare His **[Thy]** ways, to give knowledge of salvation to His **[Thy]** people Israel; **and you will preach the gospel of repentance** by the forgiveness **and blotting out** of their sins, through the bowels of mercy of our God, whereby the rising of the sun shall dawn upon us from on high **[the Day Star from on high will visit us]**, to give light to those who sit in darkness and in the shadow of death, to

guide our feet into the way of Peace.” And the child grew and became strong in spirit, and he dwelt in desert places [his mission was hidden] until the day of his manifestation to Israel.

THE GENEALOGY OF JESUS

Matthew 1-17: The book of the generation of Jesus Christ, son of David, son of Abraham. Abraham was the father of Isaac, Isaac father of Jacob [*Israel*], Jacob father of Judah and his brothers, and Judah the father of Phares [*Perez*] and Zara by Tamar, Phares father of Hesrom [*Hezron*], Hesrom father of Aram [*Ram*], Aram father of Aminadab [*Amminadab*], Aminadab father of Naasson [*Nahshon*], Naasson father of Salmon [*Salma*], Salmon father of Boaz by Rachab, and Boaz father of Jobed [*Obed*] by Ruth, Jobed father of Jesse, and Jesse father of David the king.

Variant spellings in brackets: this section of the genealogy is found in Ruth 4:17-22 and 1Chron.1:34-2:15 of the Old Testament.

And David was the father of Solomon by the wife of Uriah, Solomon father of Rehoboam, Rehoboam father of Abia, [*Abijah*], Abia father of Asaph [*Asa*], Asaph father of Jehoshaphat, Jehoshaphat father of Joram [*Jehoram*], Joram father of Uzziah [*Azariah*], Uzziah father of Joatham [*Jotham*], Joatham father of Achaz [*Ahaz*], Achaz father of Hezekiah, Hezekiah father of Manasseh, Manasseh father of Amon, Amon father of Josiah, and Josiah the father of Jechoniah [*Jeconiah*] and his brothers, at the time of the deportation to Babylon.

Again, variant spellings in brackets: this section of the genealogy is found in 1Chron.3:1-17.

Matthew omits three generations in his list after Joram: Joram was the father of Ahaziah, who was the father of Joash, who was the father of Amaziah, who then was the father of Uzziah (Azariah) mentioned by Matthew.

And after the deportation to Babylon: Jechoniah [*Jeconiah*] the father of Salathiel [*Shealtiel*], Salathiel father of Zerub'babel, Zerub'babel father of Abiud [*Abihud*], Abiud father of Eliakim, Eliakim father of Azor, Azor father of Sadok, Sadok father of Achim, Achim father of Eliud, Eliud father of Eleazar, Eleazar father of Matthan, Matthan father of Jacob, and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ.

Only the first two, Jechoniah and Salathiel are mentioned in Old Testament genealogies, in 1Chron.3:17-19. Among the rest of the names, there is an Abihud is stated in 1Chron.8:1-3 to be the son of Bela, the son of Benjamin, but not Abihud the son of Zerub'babel.

So all the generations from Abraham to David were fourteen in number, and from David to the deportation to Babylon fourteen in number, and from the deportation to Babylon to the Christ fourteen in number.

The arithmetic is incorrect: from the foregoing it is seen that the numbers are 14+17+13.

Luke 3:23-38: When He began His ministry, Jesus was about thirty years of age, being the son, as was supposed [indeed], of Joseph, son of Eli, son of Matthat, son of Levi, son of Melchi, son of Jannai, son of Joseph, son of Mattathias, son of Amos, son of Naum, son of Hesli, son of Naggai, son of Maath, son of Mattathias, son of Semein, son of Josech, son of Joda, son of Joanan, son of Rhesa, son of Zerub'babel, son of Salathiel, son of Neri, son of Melchi, son of Addi, the son of Kosam, son of Elmadam, son of Er, son of Joshua, son of Eliezer, son of Jorim, son of Matthat, son of Levi, son of Simeon, son of Judah, son of Joseph, son of Jonam, son of Eliakim, son of Melea, son of Menna, son of Mattatha, son of Nathan, son of David, son of Jesse, son of Jobed, son of Boaz, son of Salmon, son of Naasson, son of Aminadab, son of Admin, son of Arni (*one son Aram, not Admin and Arni*), son of Hesrom, son of Phares, son of Judah, son of Jacob, son of Isaac, son of Abraham, son of Terah, son of Nahor, son of Serug, son of Reu, son of Peleg, son of Eber, son of Shelah, son of Cainan*, son of Arphaxad, son of Shem, son of Noah, son of Lamech, son of Methuselah, son of Enoch, son of Jared, son of Mahalaleel, the son of Kenan, the son of Enos, the son of Seth, the son of Adam, the son of God. (*Some of the names have variant spellings: see the notes to Matthew's genealogy.*)

**Cainan is absent from the Heb. of Gen.11:12: Luke is quoting the Gk.LXX, in error here.*

(Nazarene 8:8-9):... the son of Joseph and Mary; but after the Spirit, the Christ, the Son of God, the Father and Mother Eternal. And Joseph was the son of Jacob and Elisheba, and Mary was the daughter of Eli called Joachim, and Anna, who were the children of David and Bathsheba, of Judah and Shua, of Jacob and Leah, of Isaac and Rebekah, of Abraham and Sarah, of Seth and Maat (*a name not in the Old Testament*), of Adam and Eve, who were the children of God (*or Adonai Elohim*).

(See Section One for comments about the divergent genealogies of Jesus in Matthew and Luke.)

THE ADDRESS OF THE ANGEL TO JOSEPH

Matthew 1:18-25: Now the birth of Jesus Christ took place in this manner: when His mother Mary was betrothed to Joseph, before they came together she was found to be carrying a child by the act of the Holy Spirit. Her husband Joseph, being a just man and unwilling to put her to open shame, resolved to divorce her secretly. But as he considered this, behold, an angel of the Lord appeared to him in a dream, saying, “Joseph, son of David, do not fear to take Mary as thy wife, for that which is begotten in her is of the Holy Spirit. She will bear a son, and thou shalt call His name Jesus, for He will save His people from their sins.” All this took place to fulfil what the Lord had spoken by the prophet: “Behold, a virgin shall conceive and bear a son, and they shall call His name Emmanuel”, which means God with us. Then being aroused from sleep Joseph did as the angel of the Lord had bidden him, and took his wife, but he knew her not until she had borne her firstborn son; and he called His name Jesus.

THE BIRTH OF JESUS IN BETHLEHEM

– on the Feast of Trumpets (Rosh Ha-Shanah, 1st Tishri), on 8th September in 3BC

Luke 2:1-39: Now in those days a decree was issued from Caesar Augustus, that the whole of the inhabited world should be enrolled. This was the first census, when Cyrenius [*Quirinius*] was Governor of Syria. All the people of Syria went to be enrolled, each to his own town. So Joseph also went up from Galilee with Mary, from the town of Nazareth*, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be enrolled with Mary his betrothed, who was with child. *from Matt.2:23 (below, p408) had he left Nazareth, and now returned to it?

[Joseph said, “I will enrol my sons**, but this child: what shall I do with her? Shall I enrol her as my wife? I am ashamed to do this. As my daughter? The children of Israel know she is not my daughter. This day of the Lord will need to turn out as He wills it.” IGJ] **He was a widower

(Aquarian Chapter 3) Mary greatly desired to see Elisabeth, and she and Joseph turned towards the Judean hills. The day was spent when they arrived in Bethlehem, and they looked for a place to stay the night. But Bethlehem was thronged with people going to Jerusalem, and the inns and homes were filled with guests, so Joseph and his wife could find no place to rest. It was while they were there that the time came for her to give birth. And she brought forth her first-born son and wrapped him in swathing clothes, and, having found no place to shelter except in a cave where animals were kept, laid him in a manger (*feeding trough*), because there was no place for them in the inn.

At midnight there was a cry: “A child is born in yonder cave among the animals. Behold, the promised Son of Man has been born!” And strangers took up the little one and wrapped Him in the dainty robes which Mary had prepared and laid him in a trough from which the beasts of burden fed. Three persons clad in garments white as snow came in and stood before the child, and said, “All strength, all Wisdom, and all Love be thine, O Emmanuel.”

And behold, the cave was filled with lights, twelve on each side, bright as the sun in its glory. And there in the cave were an ox, a horse, an ass, and a sheep, and beneath the manger a cat with her little ones, and there were also doves overhead, and each had its mate after its kind, the male with the female. Thus was He born in the midst of animals which, through the redemption of man from ignorance and selfishness, He came to redeem from their sufferings by the manifestation of the sons and daughters of the Most High.

They stood in the cave, and a cloud overshadowed it. The midwife said, "My soul is magnified today, for my eyes have beheld a mystery: a Saviour has been born to Israel. Then the cloud dissipated from the cave, and a great light appeared inside it, so that their eyes could not bear it. After a time this light withdrew, and a baby became visible. It came towards its mother Mary and suckled on her breast.

(The midwife proceeds to verify physically that Mary's virginity has been unaffected, since she had been apprised of the promise of the angel. Finding her investigation answered in the affirmative, Salome fell into a state of anguish at the thought she had displayed a lack of belief in the divine promise, but she was comforted by the appearance of an angel.) [IGJ]

A further account of Jesus' birth in the cave, given by the midwife:

"When I entered to the maiden (Mary) I found her face looking upward: she was inclined toward Heaven and speaking to herself. When I had come to her I said to her, 'Daughter, tell me, do you not feel some pain...?' She, however, as if she heard nothing, remained immobile like solid rock, intent on Heaven...When the light had come forth, Mary worshipped Him to whom she saw she had given birth. The child Himself, like the sun, shone bright, beautiful, and was most delightful to see, because He alone appeared as peace, soothing the whole world...The cave was filled by the bright light, together with a most sweet odour...I stood stupefied and amazed. Awe grasped me. I was gazing intently at the fantastically bright light which had been born. The light, however, shrank, imitated the shape of an infant, then immediately became outwardly an infant in the usual manner of born infants. I became bold and leaned over to touch Him. I lifted Him in my hands with great awe, and I was terrified because He had no weight like other babies who are born. I looked at Him closely: there was no blemish on Him, but He was in His body totally shining, just as the dew of the most high God. He was light to carry, splendid to see. For a while I was amazed at Him because he did not cry as newborn children are supposed to. While I held Him, looking into His face, He laughed at me with a most joyful laugh, and opening His eyes, He looked intently at me. Suddenly, a great light came forth from His eyes like a great flash of lightning." [LIG]

In that hilly region of the country around Bethlehem were flocks of sheep in the fields, with shepherds keeping watch over them during the night. The shepherds were devout, they were men of prayer, and they were waiting for a strong deliverer to come. And an angel of the Lord descended to them [a man clad in garments white as snow], and the Glory of the Lord shone around them, and they were filled with great fear. The angel said to them, "Do not be afraid; for behold, I am announcing to thee a great joy which will visit all the people; for to thee is born this day a Saviour who is Christ the Lord, in the city of David. At midnight in a cave in Bethlehem has been born the prophet and the King that you have long been waiting for. And this is a sign for thee: thou wilt find the baby wrapped in swathing clothes and lying in a manger." Suddenly there with the angel appeared a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace among men of goodwill (or: on earth peace; among men goodwill)."

When the angels departed from them into heaven the shepherds said to one another, "Let us go over to Bethlehem, to the cave, and see this thing that has come to pass and honour Him whom men called Emmanuel, which the Lord has made known to us." They came with haste, and found Mary and Joseph in the cave, and the baby lying in a manger. When they saw this they spread the news which had been told them concerning this child; and all who heard it wondered at what the shepherds told them. But Mary kept all these things, meditating over them in her heart. The shepherds returned to their fields, glorifying and praising God for all they had heard and seen, as had been told them. When the morning arrived, a shepherdess whose home was near prepared a room for Mary, Joseph, and the child; and here they stayed for many days. Joseph sent a messenger in haste to Zachariah and Elisabeth to tell them their child had been born in Bethlehem. Zachariah and Elisabeth took John with them and came to Bethlehem with words of cheer. And Mary and Elisabeth recounted all the wondrous things that had transpired, and the people joined with them in praising God.

At the end of eight days, when He was circumcised, He was called Jesus, the name given by the angel before He was conceived in the womb. (Aquarian Chapter 4) When He was forty days old Mary took her son up to the Temple in Jerusalem, and He was consecrated by the priest.

And when the days were completed of their [her] purification according to the law of Moses, they brought Him to the Temple in Jerusalem to present Him to the Lord, **as it is written in the law of the

Lord, “Every male that opens the womb shall be called holy to the Lord”, and for Mary to offer for herself a sacrifice according to what is said in the law of the Lord, “A pair of turtledoves, or two young pigeons.”

*(The text from ** has been omitted in the Nazarene Gospel, in accordance with the important teaching of Jesus in this Gospel that, as with divorce which Moses allowed only because of the hardness in men’s hearts, the killing and sacrificing of animals and birds is an abomination to God, and had no part in the inception of true worship of the Most High. Given that this is indeed long-abandoned truth which Jesus retrieved during His ministry, it renders suspect the report of the nature of Mary’s sacrifice in Luke 2:24.)*

Now there was a man in Jerusalem, whose name was Simeon, and this man was just and devout, looking for the consolation [*comfort, solace*] of Israel, and the Holy Spirit was upon him. It had been revealed to him by the Holy Spirit that he would not see death before he should see the Christ of the Lord, since from his early youth he had been looking for Emmanuel to come, and had prayed this way. Inspired by the Spirit he came into the Temple; and when the parents brought in the child Jesus, to act for Him according to the custom of the law, he beheld the child clothed in light, and he took Him up in his arms, and praised God and said, “Lord, release now Thy servant to depart in peace, according to Thy word; for mine eyes have seen Thy Salvation which Thou hast prepared before the face of all peoples, a Light for revelation to the nations, and Glory to Thy people Israel.” Joseph His father and His mother marvelled at what was spoken of Him. And Simeon blessed them and said to Mary His mother, “Behold, this child is set for the fall and rising again of many in Israel, and for a sign that will be spoken against [this child will bring a sword upon my people Israel, and all the world; but He will break the sword and then the nations will learn war no more]. A sword will pierce through your own soul also, that thoughts of many hearts may be revealed.” The cross of the Master I see upon the forehead of this child, and He will conquer by this sign.”

There was a prophetess, Anna, daughter of Phanuel, of the tribe of Asher; she was of a great age, having lived with a husband seven years from her virginity, and she was now a widow of about eighty-four. She did not depart from the Temple, serving with fasting and prayer night and day. And being there in that place at the same moment she likewise gave thanks to God, and spoke of Him to all who were looking for redemption in Judea and Jerusalem. When she saw the infant Jesus she exclaimed, “Behold Emmanuel! Behold the signet cross of the Messiah on his brow. Then the woman knelt to worship Him, to say God with us, Emmanuel. But one, a master clothed in white, appeared and said, “Good woman, refrain: take heed to what you are doing. You may not worship man: this is idolatry.* This child is man, the Son of Man, and worthy of all praise. But it is God you shall adore and worship; Him only shall you serve.” The woman rose and bowed her head in thankfulness and worshipped God. *Yet the wise men from the east worshipped Jesus: see below.

And when they had performed everything according to the law of the Lord, Mary, Joseph, and the child returned for one more night to the place of His birth, then went to Galilee, to their own city, Nazareth. (This makes sense only if they stayed in Bethlehem in the meantime and journeyed back to Nazareth after a length of time {this is attested by Aqu.Ch.12: see end of that chapter on p408}. Joseph did not settle in Nazareth until Matt.2:23 {see also p408, also Luke 2:4 above, p399}.)

VISIT OF THE MAGI: MASSACRE OF THE INFANTS

Matthew 2:1-18: (Aquarian Chapter 5) Beyond the river Euphrates lived the Magians: these were wise men, they could read the language of the stars, and they divined that one, a master soul, had been born: they saw His star above Jerusalem. There were three among the Magian priests who longed to see the master of the coming Age. And they took costly gifts and hastened westwards in search of Him, the new-born King, that they might honour Him. One took gold, the symbol of nobility; another myrrh, the symbol of dominion and of power; the third took frankincense, the symbol of the wisdom of the sage. When the Magians reached Jerusalem the people were amazed, and wondered who they were and why they had come.

Now when Jesus had been born in Bethlehem in Judea in the days of Herod the king (in September of 3BC), behold, wise men from the east came to Jerusalem, men who had purified themselves and

tasted neither flesh nor strong drink, that they might find the Christ whom they sought, saying, "Where is He who has been born King of the Jews? For we have seen His star in the east [we in the east have seen His star], and have come to worship Him." (they arrived in late December in 2BC.) When Herod the king heard this, he was vexed, and all Jerusalem with him: his very throne seemed to shake. And having assembled all the chief priests and scribes of the people, he enquired of them where the Christ was to be born. They told him, "In Bethlehem of Judea; for this is what is written by the prophet: 'And thou, O Bethlehem, in the land of Judah, art by no means least among the rulers of Judah; for from thee shall come a ruler who will govern my people Israel.'"

Then Herod sent a courtier to summon the wise men secretly to his court. When they were there they again asked, "Where is the new-born King? While beyond the river Euphrates we saw His star rise, and we have come to honour Him." And Herod turned white with fear, and questioned them closely what time the star appeared.

"What sign did you see concerning the king who has been born?" The wise men said, "We saw a magnificent star shining among the stars and overshadowing them, so that the other stars disappeared. Thus we knew that a king had been born in Israel, and we have come to worship Him." [IGJ]

(A few months prior to the visit of the Magi, in the summer of 2BC, and verified by astronomical data, there was a very rare conjunction of the two brightest planets in the sky, Venus and Jupiter, and they were so close that the disc of Venus would have been seen through a telescope partially occulting that of Jupiter in the line of sight of observers on earth, thus presenting as a veritable shining jewel in the heavens. And prior to that, just before Jesus' birth in the Fall of 3BC, the same planets had been in the same conjunction, close enough for them to repeat the phenomenon and appear, again, as one shining body. Are these the planetary movements that the Magi saw? For this to occur once was an extremely rare event; but it happened twice in the space of a few months.)

[Herod was in dread that the priests might be plotting to restore the kingdom of the Jews, so he was resolved to know more about this child that he had been told was born to be a king. Accordingly he told the Magian priests to stay in the city for a while, and he would then tell them all about the king. He summoned the Jewish masters of the law to council and asked them, "What have the prophets of the Jews said about such a one?" The Jewish masters answered him: "The prophets long ago foretold that One would come to rule the tribes of Israel, and that this Messiah would be born in Bethlehem." They added: "The prophet Micah wrote, 'O Bethlehem of Judea, though an insignificant place in the hills, out of you will come forth One to rule my people, Israel; yea, a prophet who lived in olden times.'"

Then Herod called the Magian priests again, and he sent them to Bethlehem, saying, "Go and search carefully for the child, and when you have found him bring me word, that I too may come and worship him." When they had heard the king they went their way; and lo, the star which they had seen in the east [which the Magi of the east had seen] went before them, till it came to rest and shone over where the child was, and the star had the appearance of six rays. When they saw the star, they rejoiced exceedingly with great joy.

As they went on their way with their camels and asses laden with gifts, their eyes fixed on the heavens seeking the child by the star, they became unmindful of their weary beasts which had borne the burden and heat of the day, and were thirsty and fainting. And the star became hidden from their sight. They stood and gazed in vain, then at each other perplexed. Then the plight of their camels and asses came to their minds and they hastened to remove their heavy loads in order to give them rest. Now not far from Bethlehem there was a well by the way. And as they bent down to draw water for their beasts, lo, the star which they had lost sight of reappeared, reflected in the stillness of the water. When they saw it they rejoiced exceedingly, and they praised the Lord, who had shown His mercy to them as they showed mercy to their thirsty beasts.

Now while they were nearing Bethlehem, they attracted a considerable company of people. As they approached where Joseph abode, he looked out and saw a crowd of pilgrims coming towards him in the cave*, and he said, "I will go out to meet them." He said to Simeon, "These people appear to be soothsayers, for I see them: they keep looking up to the heavens and conferring among each other. They must be strangers from afar, for their appearance is unfamiliar to us; their apparel is very rich, and their complexion is dark. Their heads are covered with caps, their garments are silken, and they have breeches covering their legs. They have halted and are gazing in our direction. Now they are moving again and are coming towards us." When they were face to face with him, the three leading

the whole group of people introduced themselves as Melchus, Caspar, and Phadizarada.

**Cave? This is contrary to the Aquarian account below stating they were now in the home of a shepherdess.*

(The Aquarian account patently offers a correction here. It gives the names of the Magi who visited Jesus as Hor, Lun, and Mer, and these hailed from Persepolis; but it also cites three others, 'wise men' north of Persepolis, associated with these three, giving their names as Kaspar, Zara, and Melzone. Perhaps all six made the journey to Bethlehem.)

Finding the shepherdess's home and entering the house they saw the child with Mary His mother, and they fell down and worshipped Him. Then, opening their treasures, they offered him gifts, one gold, the symbol of nobility, one frankincense, a sweet-smelling resin incense, the symbol of the wisdom of the sage, and the other myrrh, an aromatic oil, the symbol of dominion and power.

These Magian priests could read the hearts of men: they read the wickedness of the heart of Herod, and knew that he had sworn to kill the new-born King. So they told the secret to the parents of the child, and pressed them to flee beyond reach of harm. And being warned in a dream not to return to Herod, they departed to their country by another way, not through Jerusalem. And they kindled a fire according to their custom and worshipped the Creator in the flame.

Now when they had departed, behold, Gabriel, an angel of the Lord, appeared to Joseph in a dream and said, "Rise, take the child and His mother, and flee into Egypt, and stay there until I tell thee; for Herod is about to search for the child, to destroy Him. So he arose and took the child and His mother by night, and departed for Egypt, and stayed in ancient Zoan with Elihu and Salome until the death of Herod (he died in IBC, not in ABC). This was to fulfil what the Lord had spoken by the prophet, "Out of Egypt have I called my Son."

Then Herod, when he saw that he had been tricked by the wise men, was in a furious rage. (Aquarian Chapter 6) And then his courtiers told him of a second child in Bethlehem, one born to go before and to prepare the people to receive the King. This intensified Herod's anger further and he called his guards, and sent them to slay the infant John as well as Jesus who was born to be a king. He instructed them: "Make no mistake: ensure you slay these claimants to my throne." He told them to slay all the male children in Bethlehem and in the surrounding area who were two years old or under, according to the time which he had ascertained from the wise men. The guards went forth and did what Herod had ordered them to do. Then was fulfilled what was spoken by the prophet Jeremiah: "A voice was heard in Ramah, wailing and great lamentation, Rachel weeping for her children: she refused to be comforted, because they were no more."

THE DEATH OF ZACHARIAH

Elisabeth, who was still in Jerusalem with her son John, was unaware that Herod sought to slay her son (who was around 21 months old), but as soon as she knew she took the infant John and hastened into the hills. The murderous guards were near, and pressed hard upon where she was; but knowing the secret caves in the hills, she was able to hide herself and John in one of them until the guards had gone. Their cruel task completed, the guards returned and reported back to the king. They told him, "We know we have slain the infant king; but we could not find John his harbinger." The king was angry with his guards for failing to slay the infant John, and he sent them to the tower in chains. Other guards were sent to Zachariah, father of the harbinger, while he was serving in the Holy Place of the Temple, and told to say to him, "The king demands that you tell him where your son is." But Zachariah did not know, replying, "I am a minister of God, a servant continually in the Holy Place; how can I know where he has been taken to?" When the guards returned and repeated Zachariah's reply, the king was enraged, and said, "Go back, and tell that wily priest that he is in my power; that if he fails to tell the truth and does not reveal the hiding place of John his son, then he shall die." The guards returned and informed the priest what the king had warned him. Zachariah replied: "I can but give my life for truth: and if the king does shed my blood the Lord will receive my soul, for you will have shed the blood of the innocent." The guards again went back and told the king what Zachariah said. Now Zachariah was standing before the altar in the Holy Place engaged in prayer. A guard approached and thrust him through with a dagger. He fell and died before the curtain of the sanctuary of the Lord. And when the hour of salutation arrived, for Zachariah blessed the priests daily, he did

not come. After waiting a long time everyone grew afraid. But one of the priests took courage and entered the sanctuary, and he saw blood at the side of the altar, and there they found the body of Zachariah. Then a voice was heard: "Zachariah is slain, and his blood shall not be washed away until his avenger shall come." In all the land there was profound grief. After a time the priests cast lots, and the lot fell upon Simeon, and he took his place. It then transpired shortly after, that Herod was found sat on his throne motionless: he was dead (*in 1BC, not 4BC*). His sons reigned in his stead.

MARY AND ELISABETH TAUGHT BY ELIHU AND SALOME

(Aquarian Chapter 7)

The son of Herod, Archelaus, now reigned in Jerusalem (*from 1BC*). He was a selfish and cruel king: he put to death all who did not honour him. He called in council all the wisest men and asked them about infant claimants to his throne. The council replied that both John and Jesus were dead, and this satisfied him. Joseph, Mary, and their Son were in Egypt in Zoan, and John was with his mother in the hills of Judea. Elihu and Salome sent messengers in haste to find Elisabeth and John, and they brought them to Zoan. Now Mary and Elisabeth greatly marvelled at how they had found themselves protected from harm. Elihu said, "It is no strange thing; there are no random happenstances: law governs everything that happens. It was ordained from distant ages that you should be with us, and that you should be taught in this sacred school." Elihu and Salome led out Mary and Elisabeth to the sacred grove where they were accustomed to teach.

Elihu said to them, "You may esteem yourselves three times blessed, for you have been chosen as mothers of sons promised long ago, who are ordained to lay in solid rock a sure foundation stone on which the Temple of the perfect Man shall rest – a Temple that shall never be destroyed. We measure time by cyclical Ages, and we regard the gate to every Age a milestone in the journey of the race. An Age has passed; the gate to another Age flies open at the touch of time. This Age is the preparation Age of Soul, the Kingdom of Emmanuel, of God in man. These your sons will be the first to spread the news, and to preach the gospel of good will to men, and peace on earth. A mighty work is theirs; for carnal men refuse the Light; they love the dark, and when the Light shines in the dark they do not comprehend it. We call these sons Revelators of the Light. But they first must receive the Light before they can reveal it. You must teach your sons, and set their souls on fire with love and holy zeal, and cause them to become conscious of their missions to the sons of men. Teach them that (in the beginning) God and man were one, but that on account of carnal thoughts, words, and deeds, man tore himself away from God and debased himself. Teach them that the Holy Spirit seeks to restore oneness, recreating harmony and peace: that nothing except Love can make them one; that God so loved the world that He has clothed His Son in flesh so that man may comprehend it. The only Saviour of the world is Love, and Jesus, the son of Mary (*note: Levi has Elihu addressing Mary in the third person, instead of "Jesus, your own son, Mary"*), has appeared to manifest that Love to men. Now Love cannot be manifest until its way has been prepared, and nothing but Purity can rend the rocks, level lofty hills, and fill up the valleys. But men do not comprehend Purity: therefore it must also appear in the form of flesh. And you, Elisabeth, are blessed because your son is Purity made in flesh, and he shall open the way for Love. This Age will comprehend little of the works of Purity and Love. But not one word is lost, for in the Book of God's Remembrance (*the Akashic Record*) is indelibly inscribed every thought, word, and deed. When the world is ready to receive it, God will send a messenger to open the Book and transmit from its sacred pages all the messages of Purity and Love. Then every man on earth will read the words of Life in his own language; and men will see the Light, they will walk in the Light, and they will be the Light. And man will again be one with God."

(Aquarian Chapter 8)

Elihu again met his pupils in the sacred grove. He said to them: "No man lives solely unto himself: for every living thing is bound by cords to every other living thing. Blessed are the pure in heart, for they will love without demanding love in return. They will not do to other men what they would not have other men do to them. There are two selves in every man: the higher self and the lower self. The higher self is the human spirit clothed with the soul, fashioned in the form of God. The lower self is the carnal self, the body of desires. It is a distortion of the higher self, warped by the murky ethers

of the flesh. The lower self is an illusion, and it will pass away. The higher self is God in man, and this does not pass away. The higher self embodies Truth; but the lower self reverses Truth and thus manifests falsehood. The higher self is Justice, Mercy, Love, and the upholding of Right; the lower self is everything the higher self is not. The lower self breeds hatred, slander, lewdness, murder, theft, and everything that harms. The higher self is mother of the virtues and harmonies of life. The lower self is rich in promises, but poor in true blessedness and peace: it offers pleasure, joy, and the satisfaction of gain, but it actually gives unrest, misery, and death. It gives men apples that are lovely to the eye and of a pleasant aroma, but inside their cores are full of bitterness and gall. If you asked me what things to study, I would reply, 'Yourselves'. And when you had studied yourselves well and asked me what to study next, I would reply, 'Yourselves'. He who knows intimately his lower self, understands the illusions of the world, recognises what things are ephemeral and pass away, and he who also knows his higher self, this man knows God, and he has learned what things do not pass away. Three times blessed is the man who has made Purity and Love his own: such a man has been ransomed from the perils of the lower self, and he has become his higher self. Men seek salvation from evils that they regard as living terrors from the world below; and they have gods that are nothing but demons in disguise: gods that are all powerful, yet filled with jealousy, hate, and lust: whose approval and favour must be purchased with costly sacrifices of fruits; nay, of the lives of birds and animals, even the lives of men. Yet these gods have no ears to hear, no eyes to see, no heart to sympathise, no power to save. Such evil is a myth; these gods are made out of air, clothed merely with the shadows of human thought. The only devil that man is to be redeemed from is his lower self. If man would find where his devil springs from, he must look within; his devil's name is his lower self. If man would find his saviour, he must again look within. And when his demon self has been dethroned, the saviour, who is Love, will be exalted to the throne of power. The David of the Light is Purity, who slays the strong Goliath of the dark, and sets the saviour Love upon the throne."

(Aquarian Chapter 9)

Salome taught the lesson of the day. She said, "No times are alike. Today the words of a man may have the greatest power; tomorrow a woman will teach best. In all areas of life, a man and a woman should walk hand in hand; the one without the other is but a half – each has a work to perform. But teach others all things: and everything has its own time and season. The sun and the moon have lessons of their own for men; but each one teaches at the appointed time. The lessons of the sun will fall down on human hearts like withered leaves upon a stream if given in the season of the moon: and the same with the lessons of the moon and the stars. Today one walks in gloom, downhearted and oppressed; tomorrow the same person finds himself full of joy. Today the heavens seem full of blessedness and hope; tomorrow hope has fled, and every plan and purpose has come to nothing. Today one wants to curse the very ground he is stood on; tomorrow he is full of love and praise. Today one hates and scorns and envies, and is jealous of the child he loves; tomorrow he has risen above his carnal self and breathes forth gladness and good will. Men wonder a thousand times why both their heights and depths, their light hearts and heavy hearts, are their common lot. They do not know that everywhere are teachers, each busy with a God-appointed task, driving home Truth to human hearts. The Truth is the Truth, and every man receives the lessons that he needs." Mary said, "Today I am visited with great exaltation: my thoughts, and the whole of my life, seem lifted on high. Why am I inspired this way?" Salome replied, "This is a day of exaltation for you: a day of worship and of praise: a day when we may in a measure comprehend our Father-God. Let us study God: the One, the Three, the Seven. Before the worlds came into being, all things were One: Spirit, universal Breath. Spirit breathed, and that which was not manifest became the Fire and Thought of heaven, the Father-God and the Mother-God. And when the Fire and Thought of heaven breathed in union, their Son, their only Son, came into being. This Son is Love, whom men have called the Christ. Men called the Thought of heaven the Holy Spirit. And when the triune God breathed forth, behold, seven spirits stood before the throne. These are the Elohim, the creative spirits of the universe. And these are they who said, 'Let us make man': and in their image was made Man. In early Ages of the world those who dwelt in the farther East said, 'Tao is the name of the universal Spirit.' And in the ancient books we read: 'No manifesting form has Tao Great, yet he made and keeps the heavens and the earth. Tao Great has no passion, yet he causes the sun and moon and stars to rise and set. Tao Great

has no name, yet he causes all things to grow: he brings in season both seed-time and harvest. Tao Great was One: One became the Two: the Two became the Three: the Three unfolded the Seven, which filled the universe with manifests. And Tao Great bestows unto all, the evil and the good, the rain, the dew, the sunshine, and the flowers: from his rich store he feeds them all.’ And in the same book we read of Man: ‘He has a spirit knit to Tao Great: a soul which lives within the seven spirits of Tao Great; and a body of desires that springs up from the soil of flesh. Now spirit loves the pure, the good, the true; the body of desires extols the selfish self. The soul thus becomes the battle ground between the two. Blessed is the man whose spirit is triumphant, whose lower self is purified; whose soul is cleansed, becoming fit to be the council chamber of the manifests of Tao Great.’ ” Thus closed the lesson of Salome.

(Aquarian Chapter 10)

Elihu taught: he said, “In ancient times a people in the East were worshippers of God, the One, whom they called Brahm. Their laws were just; they lived in peace; they perceived the Light within; they walked in the way of Wisdom. But priests with carnal aims arose, who changed the laws to suit the carnal mind. They bound heavy burdens on the poor, and scorned the rules which stood for right. In this way the Brahmins became corrupt. But in the darkness of that Age there were a few great masters who stood unmoved. They loved the name of Brahm: they were great beacon lights before the world. They preserved inviolate the wisdom of their holy Brahm, and you may read this wisdom in their sacred books. Brahm was known in Chaldea: a pious worshipper of Brahm named Terah lived in Ur. His son was so devoted to the Brahmic faith that his name was A-Brahm. He was set apart to be the father of the Hebrew race. Now Terah took his wife and sons and all his flocks and herds to Haran in the West: and in this place he died. And Abram took the flocks and herds, and journeyed further west with his kindred. When he reached the Oaks of Morah in the land of Canaan, he pitched his tent, and there abode. A famine swept through the land, and Abram took his kindred and his flocks and herds, and went into Egypt. And in these fertile plains of Zoan he pitched his tent where he lived. Men still mark the place where Abram lived – across the plain. You ask why Abram went into Egypt. This is the cradle land of the initiate: all secret things belong to Egypt. And this is why the masters come. In Zoan Abram taught the science of the stars, and in the sacred temple there he learned the wisdom of the wise. When all his lessons were learned he took his kindred and his flocks and herds and journeyed back to Canaan, and in the plains of Mamre pitched his tent, where he settled, and where he died. Records of his life and works, and those of his sons and of the tribes of Israel, are well preserved in sacred books of the Jews. In Persia Brahm was known, and feared. Men regarded him as the One, the causeless Cause of all that is: he was sacred to them, as Tao is to those who dwell in the farther East. The people lived in peace, and justice ruled. But also in Persia, as in other lands, priests arose who were imbued with self regard and selfish desires, who were an affront to Force, Intelligence, and Love. Religion grew corrupt, and birds, beasts, and creeping things were lifted up as gods. In the course of time a man of stature appeared in flesh, whom men called Zarathustra. He beheld the causeless Spirit, high and exalted: he saw the weakness of all gods which were set up by man. He spoke and all Persia listened: and when he pronounced, “One God, one people, and one shrine, the altars of their idols fell, and Persia was redeemed. But men must comprehend their God with human eyes, and Zarathustra declared, ‘The greatest of the spirits standing near the throne is the Ahura Mazda, who manifests in the brightness of the sun.’ And all the people beheld Ahura Mazda in the sun, and they fell down and worshipped him in temples dedicated to the sun. And Persia is the land of the Magi where the priests live who observed the star arise to mark the place where the Son of Mary was born (*note that Levi again has Mary addressed in the third person, as in Aqu.7:21*), and who were the first to greet Him as the Prince of Peace. The precepts and laws of Zarathustra are preserved in the Avesta, which you can read and make your own. But you must know that words are nothing until they are given life: until the lessons they contain become a part of head and heart. Truth is One; but no one knows the Truth until he becomes the Truth. It is recorded in an ancient book: ‘Truth is the leavening power of God: it can transmute the whole of life into itself. Thus when the whole of life becomes Truth, then man becomes Truth.’ ”

(Aquarian Chapter 11)

Again **Elihu** taught. He said, "The priests of India became corrupt: Brahm was forgotten in the streets: the rights of men were trampled in the dust. A mighty master then appeared, a Buddha of enlightenment. This Buddha turned away from wealth and the honours of this world, and found Silence in quiet groves and caves. And he was blessed. He preached a gospel of a life which was higher, and he taught man how to honour man. He possessed no doctrines of gods to teach; he knew man and so his creed was justice, love, and righteousness. I repeat for you some of the helpful words which the Buddha uttered:

'Hate is a cruel word. If men hate you, give it no regard. You can turn the hatred of men to love and mercy and good will: and mercy is as all-encompassing as the whole of the heavens. There is good available for all men. With good destroy the bad; with deeds of generosity, render avarice ashamed. With truth make the crooked lines straight which are drawn by falsehood; error is but truth distorted and gone astray. Pain will follow the one who speaks or acts with evil thoughts, in the same way as the wheel follows the foot of him who draws a cart. He who conquers himself is a greater man than he who slays a thousand men in war. He it is who is a noble man who is himself what he believes other men should be. Return your purest love to him who has done you wrong, and he will cease from his abuse. For love purifies the heart of him who is beloved as truly as it purifies the heart of the one who loves.'

The words of Buddha are recorded in the sacred books of India: pay heed to them, for they are part of the instruction of the Holy Spirit. The land of Egypt is the land of secret things. The mysteries of the Ages lie under lock and key in its temples and shrines. The masters of all times and climes visit here to learn. And when your sons have grown to manhood they will complete all their studies in schools in Egypt. But I have spoken enough. Tomorrow at the rising of the sun we meet again."

(Aquarian Chapter 12)

Now when the morning sun arose the masters and all their pupils were in the sacred grove. **Salome** was the first to speak. She said: "Behold the sun. It manifests the Power of God, who speaks to us through the sun and moon and stars: through mountain, hill, and valley: through flowers and plant and tree. God sings for us through bird, and musical instrument, and human voice. He speaks to us through wind and rain and thunder roll. Wherefore, should we not do other than prostrate ourselves and worship at His feet? God speaks to hearts aside; and hearts apart must speak to Him. And this is Prayer. It is not prayer to strain your lungs to Him – or to stand, sit, or kneel and expound to Him upon the sins of people. It is not prayer to tell the Holy One how great He is, how boundless He is in goodness, strength, and compassion. God is not a man to be influenced and won over by the praises of man. Nay, prayer is the ardent desire that every manner of life be Light; that every act be crowned with Good; that every living thing be prospered by our ministry. A noble deed, a helpful word: this is Prayer – a fervent Prayer, one that is effectual. The fountain of Prayer springs from the heart. It is by one's thoughts, not one's words, that the heart is lifted up to God, where it is blessed. So let us pray." They prayed, but not a word was uttered. But in that holy silence every heart was blessed.

Then **Elihu** spoke. He said to Mary and Elisabeth, "Our teaching is done: you need not remain here. The call has come and the way is clear: you may return to your native land. A mighty work has been given to you to perform. You shall direct the minds of them who will direct the world. Your sons have been set apart to lift men up to righteous thoughts, words, and deeds; to cause them to know the sinfulness of sin; to lead them away from adoration of the lower self, and all things of illusion, and cause them to become conscious of the self that lives with Christ in God. In preparation for their work your sons must walk in many thorny paths. They will encounter fierce trials and temptations, like other men: their loads will not be light, and they will be weary and faint. They will know the pangs of hunger and thirst. (*We find that Jesus was able to turn the ethers themselves into bread whenever He chose. But given that He sought to understand the sufferings of the ordinary man, it must be that He made sparing use of this power and instead chose to be subject to hunger and thirst and weariness.*) They will be mocked, and imprisoned, and scourged, without cause. They will visit many countries, and they will sit at the feet of many masters; for they must learn, as other men. But we have spoken enough. The blessings of the Three and of the Seven who stand before the throne, will surely rest on you evermore." Thus closed the lessons of Elihu and Salome. Three years (*sic*)

they taught their pupils in the sacred grove, and if all their lessons were written in a book, it would be a mighty book: of what they taught we have the sum. Mary, Joseph, and Elisabeth, with Jesus and His harbinger, set out to return to their homes. They did not go by Jerusalem because Archelaus was ruler. They journeyed by the Bitter Sea, and when they reached En-gedi hills they rested in the home of Joshua, a near kin: and here Elisabeth and John settled. But Joseph and Mary and their son journeyed via the Jordan, and after a time reached their home in Nazareth.

JOSEPH'S RETURN TO GALILEE

Matthew 2:19-23: But when Herod died (*in 1BC, not in 4BC*), behold, **Gabriel**, an angel of the Lord, appeared in a dream to Joseph in Egypt, saying, "Rise, take the child and His mother, and return into the land of Israel, for those who sought the child's life are dead." So he arose and took the child and His mother, and went into the land of Israel. But when he heard that Archelaus reigned over Judea in place of his father Herod, he feared to go there, and being warned in a dream he withdrew into the district of Galilee, and arrived and dwelt in a city called Nazareth*, that what was spoken by the prophets might be fulfilled: "He shall be called a Nazarene." (*the term was often used as an epithet*)

* *see the note to Luke 2:4, above, p399.*

In the second year of Jesus' life a second son was born to Joseph and Mary. His name was called James, meaning one who is just and righteous before the Lord, one who is of the true Israel. As with Jesus and John, James was consecrated to the Lord a Nazarite from his mother's womb (*sic*), according to the Way. In later years were born three more sons: Judah, Justis, and Simeon; and two daughters: Assia and Lydia.

JOHN THE HARBINGER TAUGHT BY MATHENO

(Aquarian Chapter 13)

Elisabeth was blessed: she devoted her time to John, and taught him the lessons that Elihu and Salome had given her. And John delighted in the wildness of his home and in the lessons he learned. In the hills were many caves. The cave of David was nearby, in which the hermit of En-gedi lived. This hermit was Matheno, a priest of Egypt, and a master from the temple at Sakara (*Saqqara*). When John was seven years of age Matheno took him into the wilderness and they abode in the cave of David. Matheno taught him, and John was thrilled with what the master said: day by day Matheno revealed to him the mysteries of life. John loved the wilderness: he loved his master and his simple fare. Their food was fruits, nuts, wild honey, and carob bread (*the carob tree is also called the locust bean*). Matheno was an Israelite, and he attended all the Jewish feasts.

When John reached nine years of age (*in 7AD*) Matheno took him to a great feast in Jerusalem. The wicked Archelaus had been deposed and exiled to a distant land because of his selfishness and cruelty, and John was not afraid. John was delighted with his visit to Jerusalem. Matheno described to him everything about the service of the Jews, the meaning of their sacrifices and their rites. John was unable to understand how sin could be forgiven by killing animals and birds, and burning them before the Lord. Matheno said, "The God of heaven and earth does not require sacrifice. This custom with its cruel rites was taken from the worshippers of idols in other lands. No sin was ever blotted out by the sacrifice of an animal or a bird or a man. Sin is the rushing of man headlong into the sloughs of wickedness. If a man would escape from sin he must retrace his steps, and find his own way out of the sloughs of wickedness. 'Return and purify your hearts by Love and Righteousness, and you shall be forgiven.' This is the burden of the message that the harbinger shall bring to men."

John enquired: "What is forgiveness?" Matheno replied: "It is the payment of debts. He who wrongs another man can never be forgiven until he rights the wrong. The Vedas say that none can right a wrong except the one who commits the wrong." John said, "If this is true, where is the power to forgive except that which resides in a man himself? Can a man forgive himself?" Matheno said, "The door is wide open: you can see clearly the way of man's return to Right, and the forgiveness of his sins."

(Aquarian Chapter 14)

Matheno and his pupil John were talking of the sacred books of olden times, and of the golden precepts contained within them. John remarked, "These golden precepts are sublime: what need do we have of any further sacred books?"

Matheno gave reply: "The Spirits of the Holy One cause every occurrence to arise and fade in its appointed time. The sun has its own time to set, the moon to rise, for it to wax and wane, the stars to come and go, the rain to fall, the winds to blow, future seed times and harvest: man to be born and man to die. These mighty Spirits are the cause of the birth of nations: they rock them in their cradles, nurture them to their greatest times of power, and when their tasks are done they wrap them in their grave shrouds and lay them in their tombs. The events of the life of a nation, which are manifold, and the same in the life of a man, are for a time unpleasant. But in the end the truth appears: whatever occurs is for the ultimate best. Man was created for a noble purpose; but it could not be that in his creation he possess both freedom and also for him to be filled with wisdom, truth, and might. If he were hedged about and confined in straits beyond which he could not pass, he would be a mere toy, a machine. Man's creative spirits gave him a will, so that he has the power to make choices. Man may attain the greatest heights, or he may sink to the lowest depths: for what he wills to gain for himself, he has the power to gain. If he desires strength he has the power to gather that strength. But he must overcome resistances to reach that goal; no strength is ever attained in idleness. Therefore, in the turbulence of many-sided conflicts, man is placed where he must strive to extricate himself. In every conflict man gains strength; with every conquest he attains greater height. And with every new day he discovers new tasks, duties, and cares. Man is not conveyed safely over dangerous pits, nor aided in overcoming his foes. He is himself his army, his sword, his shield, and the captain of his hosts. But the Holy Ones light his way; man has never been devoid of a beacon light to guide him. The lamp which has ever been lighted in his hand has always served to illumine the dangerous rocks, the turbid streams, and the treacherous pits.

Thus have the Holy Ones judged that when men have needed added light, a master soul has been sent to earth to impart that Light. Even before the days of the Vedas the world possessed many sacred books to light its way. When man needed greater light, the Vedas, the Avesta, and the books of Tao Great were manifest to show the way to these greater heights. And in its own appointed place the Hebrew Scripture, with its Law, its Prophets, and its Psalms, appeared for the enlightenment of man. But in the course of many years men have now become needful of a greater light. And now the Day Star from on high has begun to shine: and Jesus is the Messenger in the flesh to bring that Light to men. You, O John, my pupil, you have been ordained to be the harbinger of the coming day. You must keep that purity of heart that you now possess. You must light your lamp directly from the coals that burn on the altar of the Holy Ones. Thus will your lamp be changed to a boundless flame: you will be a living torch whose light will shine wherever man dwells. But in ages yet to come, man will attain to greater heights, and lights yet more resplendent will come. Then at last a mighty master soul will descend to earth to light the way up to the throne of perfect man."

(Aquarian Chapter 15)

When John was twelve years of age his mother died, and her body was laid by her neighbours in a tomb among her kin in the burial ground in Hebron, near to the tomb of Zachariah. John was deeply grieved and he wept. But Matheno addressed him: "It is not meet to weep on account of death. Death is no enemy of man (*compare 1Cor.15:26,54*); it is a friend who, when life's work is done, merely cuts the cord that binds the human boat to earth, that it may sail on smoother seas. There are no words which can describe the worth of a mother, and your mother was tried and true. But she was not called there until her tasks were fulfilled. The call of death is always for the best, for our lives consist of solving problems, there as well as here: and one is sure to find himself in the place where he can solve his problems in the best way. It is, in truth, selfishness to wish to desire to call a departed soul back to earth. Let your mother rest in peace; let her noble life be your own strength and inspiration.

A crisis in your life has arrived, and you must maintain a clear conception of the work you are called to perform. The sages of past ages knew of you and call you Harbinger. The prophets behold you and proclaim, 'He is Elijah who has come again.' (*John the Baptist himself denied he was Elijah reborn: see John 1:20, p419 below. But Jesus confirmed that He was: see in Aqu.103, p459*). Your

mission here is that of harbinger, for you will go before the face of the Master to prepare His way, and make ready the people to receive their King. This readiness is purity of heart; none but the pure in heart can recognise the King. To teach men to be pure in heart, you must be pure yourself, in heart, in word, and in deed. In infancy the vow for you was made, and you became a Nazarite. The razor shall not touch your face nor your head, and you shall taste neither wine nor strong drink.

Men need a pattern for their lives: they love to follow, but not to lead. The man who stands on the corner of the path and points the way, but does not go himself, is no more than a pointer; a block of wood could do the same. The true teacher does not stand, but treads the way: on every span of ground his footprints are clearly cut, and all who see can be assured that their master travelled that path. Men comprehend the inner life by what they see with their eyes and do with their hands. They approach God through ritual ceremonies and tangible forms. Therefore in order to cause men to know that their sins are washed away by lives of purity, a rite of symbolic purity may be presented to them. In this way you shall wash the bodies of the people who would turn away from sin and strive for purity in their lives. This rite of cleansing serves as a preparation rite, and they who are cleansed this way comprise the Congregation of Purity. You shall say, 'You men of Israel, hear. Reform yourselves and wash; become the sons of purity and you shall be forgiven.' This rite of cleansing and this congregation are but the symbol of the cleansing of the soul by purity of life, and symbol of the kingdom of the soul, which does not consist in any outward show, but is the congregation which lies within. Take heed, and take care never to point the way and tell the multitudes what they must do, unless you have done the same yourself. You must go before and show the way, your own life as an evidence. You are to teach that men must wash; so lead the way: your own body must be washed, symbolic of the cleansing of the soul."

John said, "Why do I need to wait? May I not go straightaway and wash?" Matheno answered, "That is a good thing", and they went down to the ford in the river Jordan, east of Jericho, which was the place where the hosts of Israel first crossed into Canaan, and there they stayed for a time. Matheno continued to teach the harbinger, and he explained to him the inner meaning of the rite of cleansing, and how to wash himself and then the multitude. And so in the river Jordan John the harbinger was washed. Then they returned to the wilderness. Now in the hills of En-gedi the work of Matheno was done, and he and John journeyed into Egypt. They did not rest until they reached the temple at Sakara in the Nile valley. Matheno was for many years a master of the Brotherhood in this temple. When he related to them about the life of John and of his mission to the sons of men, the hierophant of the Brotherhood received the harbinger with joy, and he was called the Brother Nazarite. For eighteen years (*which was until 28AD*) John lived and wrought within these temple gates. And in this place he conquered his lower self and achieved the mind of a master: and he learned the duties of a harbinger.

THE EARLY CHILDHOOD OF JESUS

(Aquarian Chapter 16)

The home of Joseph was on Marmion Way in Nazareth: here Mary taught her Son the lessons of Elihu and Salome. Jesus greatly loved the Vedic hymns and the Avesta; but more than all these He loved the read the Psalms of David and the incisive words of Solomon. The Jewish books of prophecy were His delight, and when He reached His seventh year He no longer needed to read the books He had absorbed, for He had fixed in memory every word.

Joachim and his wife, the grandparents of the child Jesus, prepared a feast in honour of the child, and all their near of kin were guests. Jesus stood before the guests and said, "I had a dream, and in my dream I stood before the sea, on a sandy beach. The waves of the sea were high, and a storm was raging all the way from the deep. I was given a wand from one above. I took the wand and touched the sand, and every grain of the sand became a living being: the whole beach was a mass of beauty and song. I touched the water at my feet, and it was changed to trees, to flowers, and to singing birds, and every being was praising God. And a voice spoke. I did not see the one who spoke but I heard, and the voice proclaimed, 'There is no death.' " Anna, His grandmother, loved the child: she laid her hand on Jesus' head and said, "I myself saw you stand beside the sea. I saw you touch the sand and the waves: I saw them change into living things, and then I learned the meaning of the dream. The

sea of life rolls high; the storms are great. The multitudes of men are idle, listless, waiting, like the dead grains of sand on the beach. Your wand is Truth. With this you touch the multitude, and every man becomes a messenger of holy light and life. You touch the waves upon the sea of life; their turmoil subsides: the very wind becomes a song of praise. There is no death, because the wand of Truth can change the driest bones into things alive, and bring out the loveliest flowers from stagnant ponds, and transform the most discordant notes into harmony and praise.”

Joachim said, “My son, today you pass the seventh milestone on the way of your life, your seventh year of age. We will give you, as a remembrance of this day, whatever you desire: choose the thing that will give you the most delight.” Jesus replied, “I do not wish for a gift, for I am filled. But if I could bring gladness to many children on this day I would be greatly pleased. Now there are many hungry boys and girls in Nazareth who would be most glad to eat with us in this feast, and share in the pleasures of this day. The richest gift you can give me is your permission to go out and look for these children who are in need and bring them here that they may feast with us.” Joachim said, “That is an excellent thing: go out and find what boys and girls are poor and in need and bring them here: we will prepare enough for them all.” Jesus did not wait: He ran, and He entered every dingy hut and cabin in the town. He did not waste His words: He declared His message everywhere. And before long one hundred sixty happy and ragged boys and girls were following Him up Marmion Way. The guests made way: the banquet hall was filled with Jesus’ guests, and Jesus and His mother helped in serving. There was enough food for all, and all were glad. And so the birthday gift of Jesus was a crown of righteousness.

(Aquarian Chapter 17)

Now Rabbi Barachia of the synagogue in Nazareth was an aid to Mary in teaching her Son. One morning after the service in the synagogue the rabbi asked Jesus a question as He sat in silent thought, “Which is the greatest of the Ten Commandments?” Jesus answered, “I do not see any greatest among the Ten Commandments. I see a golden cord which runs through all the Ten Commandments which binds them fast and makes them one. This cord is Love, and it belongs to every word of the whole of the Ten Commandments. If one is filled with Love he can do nothing else but worship God, for God is Love. If one is filled with Love he cannot kill; he cannot testify falsely; he cannot covet; he can do nothing but honour God and man. If one is filled with Love he has no need of commandments of any kind.”

Barachia said, “Your words are seasoned with the salt of Wisdom that is from above. Who is the teacher who has opened up this truth to you?” Jesus replied, “I am unaware that any teacher has opened up this truth to me. It appears to me that Truth has never been shut; that it has always been open – for Truth is One and it is everywhere. If we open up the windows of our minds the Truth will enter in and make herself at home. For Truth can find her way through any crevice, any window, any open door.” The rabbi asked, “What hand is strong enough to open up the windows and the doors of the mind so that Truth can enter in?” And Jesus said, “It appears to me that Love, the golden cord that binds the Ten Commandments in one, is strong enough to open any human door so that the Truth can enter in and cause the heart to understand.”

Now in the evening Jesus and His mother were sitting alone, and Jesus expressed His thought: “The rabbi appears to think that God is partial in His treatment of the sons of men; that Jews are favoured and are blest above all other men. I do not see how God can have His favourites and be just. Are not the Samaritans and the Greeks and the Romans just as much the children of the Holy One as are the Jews? I consider that the Jews have surrounded themselves with a wall which they have built, and they see nothing on the other side of it. Do they not know that flowers are blooming there; that sowing times and reaping times belong to anyone, not only the Jews? It would surely be well if we could break down these barriers so that the Jews might see that God has other children who are just as greatly blessed. I wish to go from the land of Jewry and meet my kin in other countries of my Fatherland.”

(Aquarian Chapter 18)

The child Jesus was now ten years of age. The great feast of the Jews (*Passover*) was in progress, and Joseph, Mary, and their Son, and many of their kin, went to Jerusalem. Jesus watched the butchers

kill the lambs and birds, and then burn them on the altar in the Name of God. His heart was tender and it was shocked at this display of cruelty. He inquired of the serving priest, "What is the purpose of this slaughter of these animals and birds? Why are you burning their flesh before the Lord?" The priest replied, "This is our sacrifice for sin. God has commanded us to do these things, and He said that all our sins are blotted out by these sacrifices." Jesus required an answer from him: "Will you be kind enough to tell us when God proclaimed that sins are blotted out by any kind of sacrifice? Did not David say that God indeed does not require a sacrifice for sin? That it is itself sin to thrust before His Face burnt offerings as propitiation for sin? Did not Isaiah say the same?" The priest replied, "My child, you are beside yourself. Do you know more about the laws of God than all the priests of Israel? This place is not one for boys to demonstrate wit."

But Jesus did not acknowledge these taunts: He went to Hillel, the chief of the Sanhedrin, and He said to him: "Rabboni, I would like to talk with you. I am disturbed about the service of the paschal feast. I considered that the Temple was the house of God where love and kindness dwell. Do you not hear the bleating of those lambs and the pleading of those doves that men are killing over there? Can you not smell that awful stench which is coming from that burning flesh? Can a man be kind and just, and continue to be filled with cruelty? A god that takes delight in sacrifice, in blood, and in burning flesh, this god cannot be my Father-God. I long to find a God of Love. You, my master, you are wise: surely you can tell me where to find this God of Love." But Hillel was unable to give answer to the child. His heart was stirred with sympathy: he called the child to him: he laid his hand upon His head and wept. He said, "There is a God of Love, and you shall come with me: hand in hand we will go forth to find this God of Love." But Jesus said, "Why do we need to go forth? Is not God everywhere? Can we not purify our hearts and drive out cruelty and every wicked thought – and create within ourselves a Temple which is fit for the God of Love?" The master of the great Sanhedrin felt deeply as though it was he who was the child, and that before him stood the true Rabboni, master of the higher law. He said within himself, "This child is surely a prophet sent from God." Then Hillel sought out the parents of the child, and besought them that Jesus might abide with him, to learn the precepts of the law, and all the lessons from the Temple priests. His parents gave their consent, and Jesus stayed within the holy Temple in Jerusalem, and Hillel taught Him day after day. And every day the master learned from Jesus many lessons of the higher life. The child remained with Hillel in the Temple for a year, and then returned to His home in Nazareth. And there He laboured with His father Joseph as a carpenter.

JESUS AT 12 YEARS OLD IN THE TEMPLE

(Aquarian Chapter 19)

The great feast in Jerusalem was being observed once more, and Joseph, Mary, and their Son were present. The child was now twelve years of age. In Jerusalem were Jews and proselytes (*converts to Judaism*) from many countries. Jesus sat among the priests and doctors in the Temple hall.

And Jesus opened a book of prophecy and read: "Woe, woe to Ariel, the city where David dwelt! I will press upon Ariel, and she shall groan and lament. I will encamp around her with siege towers. I will bring her low, so that she speaks from beneath the ground with the faint voice of a ghost – yea, her speech shall be no more than a whisper from the dust. And a multitude of foes, innumerable as grains of dust, shall visit her suddenly. The Lord of Hosts will visit her with thunder, tempest, and storm; with earthquake and devouring flame. Lo, all the people have deserted me. They draw near to me with their words, and with their lips they honour me; but their hearts are far removed from me, and their fear of me is inspired by men's ordinances. I will breathe upon my people Israel, so that the wisdom of their wise men shall evaporate, and the understanding of their men of discernment shall not be found. My people seek to hide their counsel away from the Lord, so that their works may be unseen. They strive to cover up their works with the darkness of the night, and they say, 'Who can see us now? Who can know our secrets now?' Poor foolish men! Shall the thing that has been made say of the one who made it, 'He can do nothing – I made myself.'? Or shall the pot assert to the one that made it, 'You have no skill – you do not know how to make pots.'? But this shall not always be so: the time shall come when Lebanon is a fruitful field, and a fruitful field that is a veritable forest of groves. In that day the deaf shall hear the words of God, and the blind shall read the Book of God's

Remembrance (*the Akashic Record*). Those who suffer will find relief, and they will have abundant joy. Everyone's needs will be supplied. And it will come to pass that all those who are foolish will become wise. The people shall return and sanctify the Holy One, and lo, they will reverence Him in their heart of hearts."

When Jesus had finished reciting the prophecy He put the book down and addressed His hearers: "You masters of the law, will you make plain for us the words of this prophet?" Now Hillel was among the masters of the law, and he stood up and made counsel: "Perhaps our young Rabboni who has read this word will also be our interpreter." So Jesus made testimony: "The Ariel of the prophet is our own Jerusalem. By selfishness and cruelty this people have become a stench in the nostrils of the Elohim. From a remote time the prophet saw these days, and set in writing what he saw. Our doctors, our lawyers, our priests, and our scribes, they all oppress the poor, while they themselves live in luxury. The sacrifices and the offerings made by Israel are nothing if not an abomination to God. The only sacrifice that God requires is the self. Because of this injustice, and the cruelty of man to his fellow man, the Holy One has spoken of the community of Israel: 'Lo, I will overturn it: yea, I will overturn it: it shall assuredly be overturned. And it shall be no more until He comes whose right it is, and to Him I will give it.' In all the world there is one law of Right, and he who breaks that law will suffer grief. For God is just. Israel has gone far astray: it has disregarded justice, and the rights of man, and God demands that Israel reform, and turn again to the ways of holiness. If our people will not hear the voice of God, lo, nations from far away will come and sack Jerusalem, and tear down our Temple, and they will take our people captive into foreign lands. But this will not always be so: though they are scattered far and wide, and wander here and there among the nations of the earth, like sheep without a guiding shepherd, the time will come when God will bring back once more the hosts who are captive: for Israel shall return and dwell in peace. And after many years our Temple shall be built again, a Temple which God will honour. One in whom the pure in heart delights will come and glorify the House of God, and He will reign in righteousness." When Jesus had thus spoken He stepped aside. And all the people were amazed and said, "Surely He is the Christ."

Luke 2:40-52: The child grew, and waxed strong in spirit, filled with wisdom: and the Grace of God was upon Him. Now His parents went to Jerusalem every year at the feast of the Passover. Having reached twelve years old, and from their going up to Jerusalem, following the custom of the feast, **after the practice of their kin, abstaining from bloodshed and the eating of flesh, and from strong drink,** and after observing the days returning, the boy Jesus stayed behind in Jerusalem; but Joseph and His mother were unaware of it. Supposing Him to have been in the company, and after journeying for a day, **(Aquarian Chapter 20)** (and now) in Samaria Mary said, "Where is my son?" – no one had seen the lad. They sought Him among their kinsfolk and acquaintances who were on their way to Galilee, but no one had seen Him. When they did not find Him, Joseph, Mary, and a son of Zebediah returned to Jerusalem seeking Him, but they could not find Him. And it happened that after three days they went up to the Temple courts and asked the guards, "Have you seen Jesus about these courts? He is a fair-haired boy with deep blue eyes, twelve years of age." (*Aquarian report: but these are atypical features for a normal Hebrew child.*) The guards replied, "Yes, he is in the Temple now, debating with the doctors of the law." They went in, and found Him in the Temple as the guards had said, sitting among the teachers, both listening to them and asking them questions. All who heard Him were astounded at His understanding and answers. When they saw Him they were astonished; and His mother said to Him, "Jesus, my son, why have you treated us your parents in this manner? See, your father and I have been in great distress for two days looking for you. We feared that you had come to some great harm." He said to them, "How is it that you were looking for me? Did you not know that I must be about the things of my Father?" But they did not understand what He was saying to them. **And a certain prophet said to Him, "Behold, the Love and the Wisdom of the Most High are one in Thee, therefore in the age to come thou shalt be called Iesu-Maria, for by the Messiah will the Lord save mankind, which has become a sea of bitterness. But it shall yet be changed into sweetness. But to this generation the Bride is not to be manifest, nor yet in the age to come."** He went round and pressed the hand of every doctor of the law, and said, "I trust that we may meet again." And He went down with them and came to Nazareth, and was subject to them. **He laboured as a carpenter with his father Joseph. He made wheels, and yokes, and tables, with great skill.** His

mother kept all these things in her heart carefully.

And Jesus increased in wisdom and stature and favour with God and man.

JESUS AT WORK IN HIS HOME

One day, as He was preparing His tools for His work, He said, “These tools recall for me the ones we handle in the workshop of the mind, where things are created by thought, and where we build up character. We use the square to measure our lines, to straighten out the crooked places, and render square the corners of our walk through life. We use the compass to draw circles around our passions and desires, to imprison them in the bounds of righteousness. We use the axe to cut away the knotted, useless, and ungainly parts, and mould the character into a thing of symmetry. We use the hammer to drive home the truth, pounding it until it becomes a part of every part. We use the plane to smooth what is rough, the uneven surfaces at the joints and blocks, and the boards that go to build the temple for the Truth. The chisel, the line, the plummet, and the saw, each of them has its use in the workshop of the mind. And then this ladder, with its trinity of steps: Faith, Hope, and Love. On it we climb up to the peak of purity in life. And on the twelve-step ladder we ascend until we reach the pinnacle of that which life is spent to build – the temple of perfected man.”

JESUS IN HIS EARLY YOUTH

(GHT 6:7-27)

On a certain day the child Jesus came to a place where a trap was set for birds, and a number of boys were around. Jesus said to them, “Who set this trap for the innocent creatures of the earth? Behold, those who have set it shall be caught in a trap of their own in the same way.” And he saw twelve sparrows which were inanimate. He swept His hands over them and said, “Go, fly away, and remember me while you have life.” They rose up and flew away chirping. The people who beheld this were astonished and related it to the priests. The child performed other wonders: flowers were observed springing up under His feet, where the ground had been altogether barren. And His companions were in awe of Him.

On another day after this the child Jesus was playing with His companions, who were younger than He, and they gathered round Him and decided to make Him their king. As He was sat down they twined an olive branch with flowers and made it into a crown, placing it on His head and also putting a reed staff into His hand for a sceptre. They bowed to Him and opened their mouths saying, “Hail, king of Israel!” He admonished them: “Hold your peace; you do not know what you are saying. On no account must you say such a thing to anyone. Such a thing is not for you to proclaim, but only for those to whom it will be given.” And they marvelled, and at the same time one who was passing by heard it, and he affirmed, “Yes, in truth you have chosen wisely, for He is a comely child, and one of great nobility.”

In the thirteenth year of Jesus, when a son of Israel should take a wife, the house of His parents became a place for those who hoped to gain Him in marriage. Jesus was already known throughout Israel and beyond for His clarity in the Word of the Lord. He came to the Temple to fulfil His place among them and to grow strong in matters of the Law. Those who taught in the Temple witnessed His grace and wisdom, and sought counsel with His parents to propose that He travel afar with a certain one who was noble: one who, upon visiting the Temple, had heard Jesus speak with the authority of one who knows (*see Ravanna in Aqu.Ch.21 above, p349*).

So it was that for several years Jesus journeyed through India and other holy places. He was loved as He taught the holy scriptures. And He entered desert places, meditating, fasting, and praying, and obtaining the power invested in the Holy Name, by which He wrought many miraculous deeds. (*See Aquarian Chapters 21-43.*)

In the eighteenth year of His age, Jesus returned to His homeland and was betrothed to Miriam, a virgin of the tribe of Judah. After several years, when He had finished his study of the law, Jesus journeyed with His brother James into Egypt, that they might learn the wisdom of the Egyptians, as did Moses. (*See Aqu.Ch.47 above, p373: His departure from His homeland was either here or below, the latter a less plausible chronological fit. The Aquarian account has only the one temporary return*

to Nazareth, in *Ch.43*.) Going into the desert, He meditated and fasted and prayed, and obtained the power of the Holy Name, by which He wrought many miracles. They entered the holy regions and for seven years conversed face to face with the Most High; as they travelled onwards they learned the languages of birds and animals; the healing powers of trees, herbs, and flowers; and the hidden secrets of precious stones. They learned the motions of the sun, the moon, and the stars; the powers of the letters; and the mysteries of the square and the circle; and the transmutation of things, of forms and numbers and signs.

Then, their learning fulfilled, they returned to Nazareth to visit their parents. (*This is at variance with Aqu. Ch.30 above, p358, where He was in India {in the above reference, not the one below} when He received the news that His father had passed away.*) For a time Jesus taught there and in Jerusalem as an accepted Rabbi, even in the Temple, none hindering Him.

Then one came to Jesus and addressed Him: “Miriam, your betrothed, is gravely ill.” As He approached her home, she departed from among the living. Jesus was greatly distressed, grieving over His inability to seek her further: it was not yet His time to return a soul who had departed, back into the body. This experience served Jesus in His quest to reach yet higher in the things that He was assigned to do.

Jesus at once departed and returned to India and Tibet: He went throughout Persia, Assyria, Chaldea, Greece, and Egypt. (*This is a repeat mention of Jesus undergoing extensive journeying abroad, described at length in Aquarian Chapters 21-60. But it does not seem viable that Jesus duplicated His travels in this way.*) He visited their temples and conversed with their priests and their wise men for many years, performing many wonderful works, healing the sick as He passed through their countries. The animals in the fields showed respect to Him, and the birds of the air had no fear of Him, for He rendered them not afraid. Even the wild beasts of the desert perceived the Power of the Almighty in Him and became servants to Him, bearing Him from place to place. For the Spirit of divine humanity filled Him, thereby filling all things around Him, and rendered all to be subject to Him. In the same way the words of the prophets shall be fulfilled: “The lion shall lie down with the calf, and the leopard with the kid, and the wolf with the lamb, and the bear with the ass, and the owl with the dove. And a child shall lead them.”; “None shall hurt or destroy in my holy mountain, for the earth shall be full of the knowledge of the Most High, as the waters cover the bed of the sea.” “In that day I will again make a covenant with the beasts of the earth, and the fowl of the air, and the fish of the sea, and with all created beings. I will break the bow and the sword, and I will banish all instruments of warfare from the earth: I will cause them to lie down in safety, and to live without fear. I will join thee to me forever in righteousness and in peace and in loving kindness, and thou shalt know thy Creator.”; “The earth shall bring forth the corn and the wine and the oil. And I will say to those who were not my people, ‘Thou art my people’; and they shall say to me, ‘You are our Deliverer.’”

On a certain day as Jesus was passing by the side of a mountain near the desert, He encountered a lion, and many men were pursuing it with stones and javelins to slay it. But Jesus rebuked them, saying, “Why are you hunting creatures which are more noble than you? It is only by the cruelties of many generations that they were made the enemies of man, who should have been their friends. If the power of the Almighty is evident in them, so is also His long suffering and compassion. Cease your persecution of this creature which does not desire to harm you: see how it is fleeing from you, terrified by your violence.” And the lion came and lay down at the feet of Jesus, and showed love to Him. The people were astonished and said, “This man loves all creatures and He even has the power to command these beasts from the desert, and they obey Him.”

All the time that Jesus was away, His brother James and His cousin John were setting themselves to gather together a growing number of followers, and teaching them the Way, each on his own: James in and around Jerusalem, and John all around the district of Judea.

INTRODUCTION TO THE MINISTRY OF JOHN THE HARBINGER

Mark 1:1-3: The beginning of the gospel of Jesus Christ, the Son of God. As it has been written in Isaiah the prophet, “Behold, I send my messenger before Thy face, who shall prepare Thy way. The voice of one crying in the wilderness: ‘Prepare the way of the Lord: make His paths straight.’”

Matt.3:1-3: In those days came John the Baptist, preaching in the wilderness of Judea: “Repent! The Kingdom of heaven is at hand.” For this is He who was spoken of by Isaiah the prophet, saying, “The voice of one crying in the wilderness: ‘Prepare the way of the Lord: make His paths straight.’ ”

Luke 3:1-6: In the fifteenth year of Tiberius Caesar (*which spanned from the fall of 27AD to that of 28AD*), Pontius Pilatus being Governor of Judea, and Herod being Tetrarch of Galilee (*Herod Antipas, son of Herod the Great*), and his brother Philip being Tetrarch of Iturea and Trachonitis, and Lysanias being Tetrarch of Abilene: in the time of the high priesthood of Annas, **chief of the Sanhedrin**, and Caiaphas, the word of God came to John the son of Zachariah in the wilderness. He went into all the country around the Jordan preaching a baptism of repentance for the forgiveness of sins: as it is written in the book of the words of Isaiah the prophet: “[Behold, I send my messenger before **Thy face, who shall prepare the way before Thee**]. The voice of one crying in the wilderness: ‘Prepare the way of the Lord: make His paths straight **for the Anointed**: every valley shall be filled, and every mountain and hill shall be laid low; and the crooked places shall be made straight, and the rough places made smooth; and all who are in the flesh shall see the salvation of God.’ ”

JOHN THE HARBINGER ENTERS JERUSALEM, THEN LEAVES

(Aquarian Chapter 61)

When John, the son of Zachariah and Elisabeth, had completed all his studies in the schools he attended in Egypt, he returned to Hebron and stayed there for a number of days. After this he set his face towards the wilderness, and he made a home for himself in the cave of David where he had been instructed by the Egyptian sage (*Matheno*) many years before. There were some who called John the hermit of En-gedi (*this was also Matheno’s title*); others called him the wild man of the hills. His clothing was the skins of animals, and his food was carob bread, honey, nuts, and fruits.

When John was thirty years of age he went into Jerusalem, and sat in silence for seven days in the market place. (*This was now 28AD, after the Spring, in the course of the Sabbatic year commencing 27AD, when people had more leisure time.*) Both the common people, and the priests, scribes, and Pharisees, came in great numbers to see this silent hermit of the hills. But none could bring it upon himself to open his mouth and ask him who he was. But when his silent fast was done he stood forth in the midst of the people and spoke: “Behold! The King has appeared: He is the One the prophets told of; and He is the One whom wise men have sought through countless years. O Israel, prepare to meet this One, your King!” He said no more. He vanished from their sight, and no one knew where he had gone. On account of this there was great unrest through the whole of Jerusalem. The report of the hermit of the hills reached the rulers of the city. They sent out couriers to try to find him and talk with him about the King who was to appear. But they could not find him.

But after a number of days he came again to the market place, and the whole city came out to hear him speak. He said to them, “You who rule the state, do not be disturbed by what I say. The King who is to appear is no threat to you. He does not seek to install Himself on any throne on earth. Nay; He is coming as the Prince of Peace, the king of righteousness and love. The Kingdom He will be ruler of is that which resides within the soul of each person. It is not a kingdom visible to the eyes of men, and none can enter this Kingdom unless he is pure. O Israel, prepare to meet your King!” And once more the hermit of the hills vanished from their sight in front of their eyes.

A Jewish Feast day arrived: Jerusalem was filled with Jews and proselytes from every part of Palestine (*not the official designation of the land until some two centuries into the future*), and John appeared and stood up in the court of the Temple, saying: “O Israel! Prepare to meet your King! Lo! And heed! Give ear and eye. You the people have been living your lives in grievous sin. You live for yourselves and pay no regard to the poor whom you hear groaning and crying out in your streets. Do you consider yourselves a community of neighbours? Instead of supporting each other, do neighbours exploit and defraud each other, both friends and foes alike? These are the neighbours that you have become. With your voices and your lips you display utter devotion in your worship of God – but where are your hearts? This is where they are: far removed from God, because you are set on pampering yourselves with gold and what other worldly wealth you can lay your hands on. On the necks of the common people among you, your priests have bound burdens which are far too great to bear. They themselves live in ease, riding upon the wages of you ordinary people which you have

earned by the sweat of your brow. Your lawyers, doctors, and scribes are useless dead weights sucking up the good from the ground. They are little more than tumours festering on the body of the state. They toil not, neither do they spin, but like leeches they consume the profits of your own trading. And your rulers: they are adulterers, extortioners, and thieves, and they have little or no regard for the rights of other men. If this were not sufficient, men who are robbers and swindlers conduct their contemptible business – their own unholy calling – in sacred halls: yes, you have even allowed the courts and precincts of the holy Temple to be given over to these thieves for a sum, turning sacred places for prayer into dens of iniquity. Hear, and hear again, you people of Jerusalem! It is time for you to reform. Reform and turn from your evil ways; if not, God will turn from you, and heathen people from afar will come, and what is left of your honour and fame will be torn from you in one short hour. Prepare, Jerusalem: prepare to meet your King!”

John spoke no more. He left the Temple court, without anyone seeing him go. The priests, the doctors, and the scribes, were consumed with rage. They sought to apprehend him, intent on doing him harm. But their intentions bore no fruit. In contrast, the common people stood in his defence: they conceded that this hermit spoke the truth. The priests, the doctors, and the scribes reacted in fear. They desisted from expressing their hostility and withdrew from public view.

(Aquarian Chapter 62)

On the following day John went again to the Temple and entered the courts. Again he spoke: “O Israel! Prepare to meet your King!” The chief priests and the scribes wanted to know the meaning of his words, so they challenged him: “You are a bold man. What is the import of this message which you have brought to our nation of Israel? If you are a seer and a prophet, tell us plainly who has sent you here.”

John replied, “I am the voice of one who cries out in the wilderness, ‘Prepare the way, make straight the paths’, for lo, the Prince of Peace is to come, and He is to rule in love. Your prophet Malachi wrote down the words of God: ‘And I will send Elijah to you before the day of retribution comes, to turn the hearts of men back to God, and if they will not, lo, I will smite them with a curse’. You men of Israel, you are not ignorant of the depth of sin you harbour inside yourselves. Even as I passed by on the way here I saw a wounded bird lying prone in the street, and a host of men – of every status – were beating it with clubs. This bird has a name, and its name is Justice. I looked again and saw that this bird had a companion which they had killed: it also had a name, which is Righteousness. The pure white wings of its body had been ground into the dust. I pronounce a verdict over you men: the foulness of your guilt has created a cesspool of iniquity which has sent a fearful stench up to heaven. Reform, O Israel, reform! Prepare to meet your King!” John then turned away, but as he was going, he added, “In seven days’ time I will be in Gilgal and I will stand by the ford of the Jordan river, where Israel first crossed over into the land promised to them.”

He left the court of the Temple to enter it no more. But many people followed him as far as Bethany, where he went into the home of Lazarus, his kin. The people were agitated and gathered about the home, refusing to depart. John emerged and addressed them, repeating what he had said to the chief priests and the scribes: “Reform, O Israel, reform! Prepare to meet your King!” then continuing, “The sins of Israel do not lie totally at the doors of priests and scribes. Do not think for one moment that the sinners of Judea are only to be found among the rulers and people who have wealth. Because you live in want it does not make you good and pure. The unmotivated and aimless vagabonds and drifters of the earth are also poor and beg for bread. I have seen many poor men, those who were cheering me when I charged the priests and scribes with their injustice to men, joining in to throw stones and to beat poor Justice in your streets. I have seen the poor also trample on the poor dead bird of Righteousness. You who have followed me here, you who are the poor ordinary people, do not presume you are one whit behind the scribes and priests in crimes and sins. Reform, you men of Israel: the King has come: He is your King: prepare to meet Him!”

John stayed with Lazarus and his sisters for some days. In honour of the Nazarite a feast was prepared, and the people thronged around. When the chief men of the town poured out sparkling wine and offered some to John, he took it, held the cup high in the air, and said, “Wine makes the carnal heart glad, but the soul of man it makes sad. It plunges the deathless spirit of man deep in bitterness and gall. I took the vow of the Nazarite when I was a child, and not a drop of strong drink has

touched my lips since then. If you would make glad your King who is coming, then shun strong drink as you would shun anything else that is deadly.” And he poured out the sparkling wine onto the ground.

JOHN AT THE RIVER JORDAN, NOW THE BAPTIST

(Aquarian Chapter 63) John went down to Jericho, and he lodged with Alphaeus (*the father of either the disciple James {brother of Jude} or of the apostle Matthew*). When the people heard he was there, they came in throngs, expecting to hear him speak. But he did not speak to them. However, when the time had come he went down to the ford at the Jordan river, and addressed the multitudes who were there: “Reform yourselves, and in the fountain of purity wash away all your sins: the Kingdom is at hand. Come up to me and be washed in the water of this stream. It is a symbol for you of the inner cleansing of your souls.” And the multitudes came down to the Jordan to be washed, and every man confessed his sins. For many months, in all the country round about, John pleaded with the people to dedicate their hearts to purity and righteousness. At last he returned to Bethany, and there he taught.

Mark 1:4: John the baptiser appeared in the wilderness, preaching a baptism of repentance for the forgiveness of sins.

Mark 1:5 (with Matt.3:5-6): All the people in Judea and in Jerusalem went out to him and were baptised by him in the Jordan river, confessing their sins.

Mark 1:6 (with Matt.3:4): John was clothed in camel hair and a leather band around his waist: he ate locusts [**the fruit of the locust tree**] and wild honey (*‘locust’ in the Gk. of Mark refers to the insect, but this appears to be a scribal error for the carob fruit of the locust bean tree*).

JOHN THE BAPTIST CONTENDS WITH THE PEOPLE

At first there were few who came, and these few were honest seekers; but as time went by, the selfish and even the vicious came, devoid of contrite hearts: these came simply because they were among many.

Matt.3:7-10 (with Luke 3:7-9): When he saw many of the **unrepentant** Pharisees and Sadducees coming for baptism, he said to them, “You brood of vipers: who warned you to flee from the coming wrath? [**are you disturbed by news of coming wrath?**] Produce fruit befitting repentance, and do not think [begin: Luke] to tell yourselves, ‘We have Abraham as our father’; for I tell you, even from these stones God is able to raise children to Abraham. **The heirs of Abraham are just as wicked in the sight of God when they do wrong as any heathen man.** Already, the axe is laid to the root of the trees. Therefore every tree not producing good fruit is cut down and thrown into the fire.”

Luke 3:10-15: And the **wealthier people of the** multitudes asked him, “What then shall we do?” He answered them, “**Embrace the ministry of service to all of mankind: do not spend all you have on your selfish selves.** He who has two coats, let him share with him who has none, and he who has food do the same.” Tax collectors also came to be baptised, and they said to him, “Teacher, what should we do?” He said to them, “**Be honest in your work.** Collect no more, **for selfish gain**, than what you have been instructed, **and be merciful with your power.**” Men in military service also asked him, “What should we also do?” He told them, “Let none of you intimidate others nor accuse falsely, **Do violence to no living creature, exact no wrongful thing**, and be satisfied with your pay.” **And to them all he spoke: “Abstain from blood and things strangled, and from the dead bodies of birds and animals, and disown any cruel deed and wrongful gain. Do you think that the blood of animals and birds will wash away your sins? I tell you, nay! Speak the truth, be just, be merciful to one another and to all creatures, and walk humbly with your Creator.”**

As the people were in expectation [**had been waiting for the Christ to appear**], and all were debating in their hearts over John, whether he might be the Christ, **and they regarded John as Christ**, John answered them all,

Mark 1:7-8 (with Matt.3:11, Luke 3:16): “I baptise you with water for repentance, **symbolic of the cleansing of the soul**, but there is One coming after me who is mightier than I. **This is the Christ. Behold, He is coming! He will walk with you, and you will not know Him. He is the King**, the straps of whose sandals I am not worthy even [to carry: Matt.] to stoop down to untie. He will baptise you

in the Holy Spirit and [purify you in fire](#).

Matt.3:12 (with Luke 3:17): His winnowing fork is in His hand, and He will clear the threshing-floor [\[separate the wheat from the chaff\]](#) and gather His wheat into the granary. But He will burn up the chaff with unquenchable fire.

Luke 3:18: In this way he evangelised the people with many different exhortations. [And John left Bethany and returned to the Jordan river.](#)

(Luke 3:19-20: see below, p437.)

THE APOSTLE JOHN'S SUMMARY

John 1:15-28: John bears witness concerning Him [*Jesus*]: he has cried out, "This is the man about whom I said, 'He who is coming after me is esteemed above me, for He was before I was. We have all received from His fullness, grace upon grace; for the law was [\[in part\]](#) given through Moses, but grace and truth came [in fullness](#) through Jesus Christ. No man has ever seen God; but the only [\[the first\]](#) begotten Son of God, who is in the breast of the [Eternal](#) Father, He has declared Him."

This is the testimony of John, when the Jews sent priests and Levites to him from Jerusalem, to ask him, "Who are you?" He acknowledged, not denying but acknowledging, "I am not the Christ." They asked him, "What then? Are you Elijah?" and he said, "I am not." (*but Jesus confirmed that he indeed was: see below in Mk.1:9 and in Aqu.103, p459.*) "Are you the prophet [Moses spoke of](#)?" and he answered, "No." Therefore they said to him, "Who are you? so we can give an answer to those who sent us. What do you say about yourself?" He said, "I am the voice of one crying in the wilderness: 'Make straight the way of the Lord', as Isaiah the prophet said."

Now they had been sent by the Pharisees. And they asked him, "Then why do you baptise, if you are not the Christ, nor Elijah, nor the prophet [Moses spoke about](#)?" John answered them saying: "I baptise with water, but among you stands One whom you do not know, [who shall baptise with water and fire](#). He is the One who is coming after me and who is esteemed above me, the strap of whose sandal I am unworthy to untie." These things transpired in Bethabara beyond the Jordan (*between the Sea of Galilee and the Dead Sea*), where John was baptising.

JOHN BAPTISES JESUS

This was the point at which the Christ Being descended and entered into Jesus of Nazareth.

[\(Aquarian Chapter 64\)](#) The news of John's presence at the Jordan river reached Galilee, and Jesus went there with the multitude.

Luke 3:21a: Now when all the people were baptised, [in the midst of the summer, the tenth month](#), (*The tenth month was Tammuz, around June: this would be late in the 15th year of Tiberius Caesar in the summer of that year of 28AD.*)

Mark 1:9 (with Matt.3:13): Then Jesus came from Nazareth in Galilee, and was [to be: Matt.] baptised by John in the Jordan river.

When Jesus saw the harbinger He said, "Behold the man of God! Behold the greatest of seers! Behold, Elijah has returned! Behold the messenger whom God has sent to open up the way! The Kingdom is at hand." When John saw Jesus standing amongst the throng, he said, "Behold the King, who has come in the Name of God!" And Jesus said to John, "It is necessary that I be washed in water as a symbol of the cleansing of the soul."

Matt.3:14-15: John forbade Him, saying, "I am the one who needs to be baptised by you, and you come to me? [You do not need to wash, for you are pure in thought, word, and deed. And how can I be worthy to perform the rite?](#)" But Jesus answered him, "Let it be this way now, for it is fitting in this way to fulfil all righteousness.

"I have come to be a pattern for the sons of men, and I must do what I bid *them* to do: all men must be washed, symbolic of the cleansing of the soul. We are establishing this washing as a rite, which we shall call the rite of baptism. Your work, O harbinger, is to prepare the way, and to reveal what is hidden. The multitudes are now ready for the words of life, and by you I have come to be made known to the whole world, as prophet of the Triune God, as the chosen one to manifest the Christ to men." Then he consented.

Matt.3:16-17 (with Mark 1:10-11, Luke 3:21b-22): When Jesus was baptised in the sacred Name of Him who sent Him forth to manifest the Christ to men, He rose up immediately from the water, and lo, as He was praying, the heavens were opened above Him, and a bright cloud hovered over Him, and from behind the cloud twelve rays of light, and He saw the Spirit of God descending in a bodily form like a dove and alighting on Him [on His head], and then entered into Him. And lo, a voice sounded from heaven saying, “This is [Thou art: Mark, Luke] my beloved Son, [the love of God made manifest] in whom I am well pleased: this day I have begotten Thee.”

John heard the voice and understood its message. Jesus departed, and John preached to the multitude. The harbinger baptised all those who confessed their sins and turned from evil to what is good, symbolic of the blotting out of sins by righteousness.

JESUS IS TEMPTED BY SATAN (*to be read in conjunction with the content in Appendix 2*)

(Aquarian Chapter 65) The harbinger had paved the way: the Logos had been introduced to men as Love made manifest, and it was now almost time for Him to commence His ministry.

(Jesus reached the age of 30 in September of 28AD. His ministry was to begin in Nazareth at the start of the Jubilee year commencing around October of that year.)

Matt.4:1 (with Mark 1:12, Luke 4:1): Jesus, being full of the Holy Spirit, returned from the Jordan and was led [driven immediately: Mark] by the Spirit into the wilderness to be tempted by the devil.

He went into the wilderness to be alone with God, that He might examine His inner heart, and gauge its strength and worthiness. He said to Himself, “My lower self is strong: I am shackled to carnal life by many strong cords. Have I the strength to overcome and to give my life as a willing sacrifice for men? When I stand before men’s faces, and they demand proof of my Messiahship, what shall I say to them?”

Mark 1:13 (with Matt.4:2, Luke 4:2): He was there in the wilderness forty days and forty nights, tempted by Satan. During those days He ate nothing, and afterwards He was hungry. **The wild beasts of the wilderness were around Him, and were docile.**

Matt.4:3-11 (with Luke 4:3-13): When the tempter came to Him, he said, “If you are the Son of God, command that these stones [this stone: Luke] become bread, **for it is written, ‘I will feed Thee with the finest wheat and with honey: out of the rock I will satisfy Thee.’**” But He answered and said, “It is written, ‘Man shall not live on bread alone, but by every word that proceeds out of the mouth of God.’”

Then the tempter placed before Him a woman of exceeding beauty and loveliness, one moreover with an astute wit and ready understanding. He said to Him, “Take her as you will, for her desire is for you, and you shall have love and happiness and comfort all your life, and you will see your children’s children. Is it not written, ‘It is not good for man to be alone?’” Jesus answered, “Get behind me, Satan, for it is also written, ‘Do not be led away by the beauty of woman. Yea, all flesh is as grass and as the flower of the field: the grass withers and the flower fades away, but the Word of the Eternal endures forever.’ My work is to teach and to heal the children of men, and he who is reborn of God keeps his seed within him.”

Then the devil took Him into the holy city Jerusalem, and set Him on the top point of the Temple, and said to Him, “If you are the Son of God, throw yourself down from this spot [**“If you go into Jerusalem and throw yourself down to the ground from the top point of the Temple, the people will believe you are the Messiah sent from God. You can surely do this,** for it is written, ‘He shall command His angels concerning you, to preserve you, and they will bear you up in their hands lest you strike your foot against a stone.’” Jesus said to him, “It is also written, ‘Thou shalt not put the Lord thy God to the test.’” Jesus replied, “Who is it who is demanding a test? Miracles are not a sign that the one performing them is Son of God; devils can do the same impressive things. Did not the black magicians do such great things in front of the Pharaohs? My words and deeds in all areas of my life shall be the proof of my Messiahship.”

Again, the devil took Him to a very high mountain, **in the middle of a great plain,** and showed Him all the kingdoms of the world and their glory in a moment of time, and said to Him, “**Behold all these things that are in the world, and the honour and fame that goes with them: behold the all pleasures of the world and its wealth!** I will give you all these things, all this power, and their glory: for it has

been delivered unto me, and I give it to whomever I wish, for it is written, 'Thou shalt have dominion from sea to sea, for you to judge your people with righteousness and your poor with mercy, and bring oppression to a full end.' If you will fall down and worship me it shall all be yours." Then Jesus said to him, "Away with thee [Get behind me: Luke], Satan, for it is written, 'Thou shalt worship the Lord thy God, and Him only shalt thou serve'. [Without the power of God, the end of evil cannot take place]. Away from me, all you tempting thoughts! My heart is fixed: I spurn this carnal self with its vain ambition and pride." For forty days did Jesus wrestle with His carnal self: His higher self prevailed. Then He was hungry, but his friends found Him and they ministered to Him.

When the devil ended every temptation he left Him for a season, and lo, angels came and ministered to Him. Then Jesus left the wilderness and in the fullness of the Holy Spirit He came to the place where John was, and taught the people.

JESUS GATHERS HIS FIRST DISCIPLES

When Jesus had returned from the wilderness, His parents prepared a feast for Him the same day, and they presented to Him the gifts which the Magi had given Him when He was an infant. His mother said, "We have kept these gifts for you until today," and she gave Him the gold, the frankincense, and the myrrh. He took of the frankincense, but gave of the gold to His parents to give to the poor, and of the myrrh to Mary, called Magdalene. Now this Mary was from the city of Magdala in Galilee, and she had been a great sinner, seducing many men by her beauty and charm. This same woman came to Jesus during the night and confessed her sins, and He reached out His hand and healed her, casting out of her seven demons. He said to her, "Go in peace: your sins have been forgiven you." And she rose up, and straightway arranged to leave everything and follow Him, ministering to Him out of what she had during the days of His ministry in Israel. The next day, John saw Jesus coming to him...

John 1:29-51: The next day John (*the Baptist*) saw Jesus coming towards him, and he exclaimed, "Behold the Lamb of God, who [by righteousness] takes away the sin of the world!" This is He about whom I have said, 'After me is coming a man who is esteemed above me, for He was before me.' I did not know Him, but so that He be made manifest to Israel, therefore have I come baptising in water." And John bore witness, saying, "I saw the Spirit coming down from heaven in the form of a dove, and it alighted on Him. I did not know Him, but He who sent me to baptise in water is the One who said to me, 'On whomever you see the Spirit descending and alighting on Him, this is He baptising in water and fire, and the Holy Spirit.' And I have seen and witnessed that this person is the Son of God."

(Aquarian Chapter 66) Among the followers of John were many men from Galilee. The most devout were Andrew, Simon, James, and John, with Philip and his brother from Bethsaida. The day following, John was standing by the Jordan with two of his disciples. Andrew, Philip, and a son of Zebediah were talking with the harbinger, and he was looking at Jesus as He was approaching. He exclaimed, "Behold the Lamb of God [the Christ]!" The two [three: Aquarian] disciples heard him, and they followed after Jesus. Jesus turned, and seeing them following, said, "What are you seeking?" They said to Him, "Rabbi, meaning Teacher, where do you live?" He said to them, "Come and you will see." So they went and saw where he was living, and they stayed with him that day, for it was about the tenth hour (4pm).

Andrew the brother of Simon Peter was one of the two following Him who had heard John. He first went to find his brother Simon and told him, "Come with me, for we [I] have found the Messiah (*meaning Christ*)."

He brought him to Jesus. Looking into his face, Jesus said, "Behold! a rock. You are Simon, the son of Jona (*Simeon Bar-Jonah in Heb.*): you shall be called Kephias (*meaning Stone*)."

The next day Jesus had a desire to go into Galilee, and there He found Philip, and said to him, "Follow me." Philip was from Bethsaida, the same city as Andrew and Peter. Philip found Nathanael, who is called Bar Tholmai (*son of Tolmai*), sitting next to a tree, and said to him, "My brother, come with me. We have found the One written about by Moses in the law and the prophets: Jesus, the son of Joseph from Nazareth, the son of Joseph and Mary, where He is living." Nathanael said to him, "Can anything good come out of Nazareth? Philip replied, "Come and see." Jesus saw Nathanael approaching Him and said of him, "Behold, truly an Israelite in whom there is no guile." Nathanael said to Him, "From where do you know me? How are you able to describe me this way?"

Jesus answered him, "Before Philip called you I saw you under the fig tree over there, before your brother came up to you." Nathanael lifted up his hands and responded to Him, "You are the Son of God [surely the Christ]! You are the King of Israel, of whom the harbinger has been testifying." Jesus answered him, "Nathanael Bar Tholmai, are you believing this because I told you that I saw you underneath the fig tree? You shall see greater things than these." He said to him, "Truly, truly, I say to you, you shall see heaven opened, and the angels of God ascending and descending upon the Son of Man."

(It appears that the Nathanael {Bar Tholmai} of John, and the Bartholomew of the others, are one and the same disciple.)

John (*not the harbinger*) went to find his brother James, and brought him to Jesus. The six disciples went with Jesus to the place where He was living. Peter said, "We have been seeking for the Christ a long time. We went from Galilee to John, and we thought that he was the Christ. But he confessed to us that he was not the Christ, but is the harbinger who has been sent to clear the way for the Christ, to make the pathway easier for the King who is to come. When you appeared he exclaimed, 'Behold! Here is the Christ!' We would gladly follow you wherever you go. Lord, tell us what to do." Jesus replied, "The foxes of the earth have holes, and the birds have nests, but I have no place to lay my head. He who would follow me must give up all the cravings of self and lose his life in the saving of life. I have come to save the lost, and man is saved when he is rescued from himself. But men are slow to comprehend the principle of the Christ." Peter said, "I cannot speak for any of the others here, but I will leave everything behind and follow where you lead." Then the others spoke up and said, "You have the words of Truth. You have come from God, and if we follow in your footsteps we cannot go astray and lose our way." Then Jesus and the six disciples sat in silent thought for many hours.

(Thus the six disciples were: Andrew and Simon Peter {brothers}, James and John {brothers}, and Philip and Nathanael {understood to be brothers}.)

JESUS VISITS JOHN THE BAPTIST AND ADDRESSES THE MULTITUDE FOR THE FIRST TIME

(Aquarian Chapter 67)

On the following day Jesus came to John once more and stood with him beside the ford. John pressed on Him to speak to the people, and consenting He stood and addressed them: "You men of Israel, hear! The Kingdom of God is now at hand. Lo, the great holder of the key of the Age stands in your midst: and he has come with the spirit of Elijah. Lo, he has turned the key: the mighty gates fly wide open and everyone who will may greet the King. See the multitude of women, children, and men. They throng the avenues; they teem and jostle in the outer courts. Everyone seems intent on being the first to meet the King. Lo, the scrutiniser is here and calls, 'Whoever will may come'; but he who decides to come must also resolve to prune himself of every evil thought. He must overcome the desire to gratify his lower self; he must give his life to save those who are lost. The nearer to the Kingdom gate you approach, the more spacious you will find the room around you – the multitudes have fallen back. If men could come to the Kingdom with their carnal thoughts, their passions, and their desires, there would scarce be room for everyone. But when they find they cannot pull these carnal things through the narrow gate they turn away, leaving the few who are ready to enter in and greet the King.

"Behold, John is a mighty fisher: he fishes for the souls of men. He is throwing his great net out into the sea filled with human life. When he draws it back in, behold, it is full. But what a varied catch! Crabs, lobsters, sharks, creeping things, and now and then a more desirable fish. Behold, thousands have come to hear this wild man of the hills. They have been coming in great throngs to be washed by him in the crystal flood, and the confession of their sins flows so effortlessly from their lips. But only the next day we find them back in their haunts reviling John, cursing God, and heaping insults on the king. But blessed are the pure in heart, for they shall see the King. And blessed are the strong in heart, for such shall not be tossed around by every wind that blows. While the fickle and the thoughtless have returned to Egypt for leeks and carnal herbs to satisfy their appetites, the pure in heart have found their King. But those whose faith is weak, who do little better than to brandish and

flaunt their carnality, even these will be awakened in their spirit some day, and enter in with joy to greet the King. O men of Israel, take heed to what this prophet has to say to you! Be strong in your minds; be pure in your hearts; be fervent in service to others. The Kingdom is at hand.”

When Jesus had finished speaking He departed, and with His six disciples went to Bethany, and there they stayed for many days. (*The language of parts of this Chapter seems to suggest that Jesus was talking not only to the people, but also away from the people to John, or to Himself.*)

JESUS IN BETHANY ADDRESSING THE PEOPLE THERE

(Aquarian Chapter 68)

The news soon spread that Jesus, the King of Israel, had come to Bethany, and the people of the town came out to greet the King. Jesus, standing in the midst of them, exclaimed, “Lo, The King has come! But Jesus Himself is not the King. The Kingdom is truly at hand. But this is not a kingdom they can see with carnal eyes. They cannot see the King upon His throne. This Kingdom is the kingdom of the soul; its throne is not an earthly throne; its King is not a man. When earthly kings establish kingdoms, they do so by conquering other kings by the force of arms. One kingdom rises on the ruins of one which has been supplanted. But when our Father-God sets up the kingdom of the soul, He pours out His blessings like rain upon the thrones of earthly kings – when they rule in righteousness. It is not rule itself that God would overthrow; it is injustice, wantonness, and crime that His sword is raised against. Therefore, whenever the kings of Rome dispense justice, and whenever they love mercy and walk in humility with their God, the benediction of the Triune God will rest upon them all. They need never fear any messenger whom God sends to earth. I have not been sent to sit upon any earthly throne as Caesar sits and rules. And you may inform the ruler of the Jews that I am no claimant for his own throne. Men call me Christ, and God recognises this Name. But Christ is not a man; Christ is universal Love, and Love is King. This Jesus is but a man who, by overcoming temptations and many different trials, has been prepared and conditioned to be the Temple through which Christ can manifest to men.

“Hear, then, you men of Israel, hear! Do not have regard to the flesh; flesh can never be the king. Look to the Christ within, who shall be formed in every one of you, in the same way He has been formed in me. When you have purified your hearts by putting faith in the Christ, the King will enter in, and you will see His face.” The people asked, “What must we do to make our bodies fit places for the King to dwell in?” Jesus replied, “Whatever tends to purity in your thoughts, your words, and your deeds, it is this which will cleanse the temple of the flesh. The same rules do not apply in exactly the same way to all men, for each is a specialist in sin. Each has a besetting sin of his own. Each man must learn on his own how he can best transmute his tendency to entertain evil things towards states of righteousness and love. Until men reach the higher plane, removing themselves from selfishness **M**, there is a rule that will give you the best results: ‘Do to other men what you want them to do to you.’ ” Many of the people said, “We are now sure that Jesus is the Christ, the King who was prophesied to come: blessed be His Name.” (*M: see p392*)

Now Jesus and His six disciples turned their faces towards Jerusalem, and many people followed them. But Matthew, the son of Alphaeus (*Matthew Levi the disciple*) ran on ahead, and when he reached Jerusalem, announced, “Lo, the Christ and His disciples are on their way here!” Many people therefore came out to see the King. But when Jesus arrived He declined to speak to anyone until He reached the court of the Temple. It was then He opened out a scroll and read out loud, “Behold, I send my messenger, and he will pave the way, and Christ, for whom thou art waiting, will enter His Temple unannounced. Behold, for He will come, saith God, the Lord of hosts.” Then He closed up the scroll and said no more. He left the Temple halls and started out on a journey to Nazareth with His six disciples. There they stayed with Mary, the mother of Jesus, and her sister Miriam.

JESUS IN NAZARETH

(Aquarian Chapter 69)

The following day, as Peter was walking about in Nazareth, his path crossed with the ruler of the synagogue. The latter asked him, “Who is this Jesus who has just come to Nazareth?” Peter

answered, “This Jesus you are asking me about is the Christ whom our prophets wrote of: He is the King of Israel. His mother, Mary, lives on Marmion Way.” The ruler said, “Tell him I bid him to come to the synagogue: I want to hear what He has to say for Himself.” Peter ran to Jesus and told Him what the synagogue ruler had said. But Jesus made no answer: neither did He go to the synagogue. When the evening had come, the synagogue ruler came up Marmion Way to the home of Mary, and there he found her with Jesus, and no one else there. The synagogue ruler asked Jesus for proof of His Messiahship, and demanded to know why He had not come to the synagogue when He was bidden. Jesus had a retort for this ruler: “I am not a slave to any man. I have not been called to this ministry by any priest. It is not mine to answer when men call. I have come as the Christ of God: I answer to God alone. Do you have any right to ask for proofs of Messiahship? Who has given you such a right? The proof of my Messiahship lies in my words and my works. If you require proof, if you follow me you will certainly not lack it.” The synagogue ruler left, and asked himself, “What type of man is this to repudiate the bidding of the ruler of the synagogue?”

The people came out in droves to see the Christ and hear Him speak, but Jesus said, “A prophet has no honour in his own town, nor among his own kin. I will not speak in Nazareth until what I say and do in other places finds root in the hearts of you men and gives you faith, until the time comes that men understand that God has made me Christ to manifest eternal Love. But I extend to you good will, my kin. I bless you with a limitless love, and I speak abundant joy and happiness into your lives.” He said no more, and all the people wondered greatly over His resolve not to speak in Nazareth.

JESUS AT THE WEDDING IN CANA – HIS FIRST PUBLIC MIRACLE

John 2:1-1: On the third day there was a marriage (**Aquarian Chapter 70**) feast in Cana in Galilee, and the mother of Jesus and her sister Miriam were there. Jesus and His disciples were also invited to the wedding. The ruler of the feast had heard that Jesus was a master sent from God, and he asked Him to speak. And Jesus said, “There is no tie more sacred than the marriage tie. The chain that binds two souls in love is made in heaven, and man is never able to rend it asunder. The lower passions of the two may create a union between them, but a union as of the meeting of oil and water. A priest may forge a chain and bind them together. This is not a true marriage; it is a counterfeit. The two are, in truth, guilty of adultery: and the priest is party to the crime.” This was all Jesus said.

When the wine ran out, Jesus’ mother remarked to Him, “They have no wine.” [As Jesus stood apart in silent thought, His mother came up to Him and said, “The wine has failed: what shall we do?”] Jesus said to her, “What is that to me and to you, [dear] woman? [Why say this to me now?] It is not yet my hour to manifest such things. (*Jesus’ public ministry began at the following Passover in 29AD.*) His mother said to the servants, “Whatever He tells you to do, do it.” Jesus said, “Pray, what is wine? Is it not mere water with the taste of grapes? And what are grapes? They are but certain kinds of thought made manifest. I am able to manifest that thought, and water will become wine.” He called the servants, and said to them, “Bring in six water pots of stone, a pot for each of these my followers, and fill them up to the top.” Six stone water pots were standing there, the same as used for the purifying of the Jews, each with a capacity of two or three measures (*over 40 litres or around 10 gallons*). Jesus said to them, “Fill the pots with water.” And they filled them up to the top. Jesus stirred up the ethers with a mighty thought until the thought manifested itself. And lo, the water turned red, changing into wine. He told them: “Now draw out from them and take it to the ruler of the feast.” This they did. When the ruler of the feast tasted the water which had become wine, and did not know where it came from – but the servants who had drawn the water knew – the ruler of the feast called the bridegroom and said to him, “This wine is the best I have ever tasted; most people, when they throw a feast put out the good wine first, and when they have become intoxicated, the inferior wine. But you have kept back the good wine until now.” When the ruler of the feast and the guests were told that Jesus had changed the water into wine by the power of thought, they were amazed. They said, “This is more than just a man: He must surely be the Christ who the prophets of olden times declared would appear.” And many of the guests believed on Him, and they would gladly have followed Him. Thus did Jesus perform the first of His signs in Cana in Galilee, which manifested His glory, and His disciples believed in Him.

After this He went down into Capernaum with His mother, **Mary Magdalene**, His brothers, and His disciples, and they remained there a few days.

JESUS AT THE SEA SHORE AT CAPERNAUM

(Aquarian Chapter 71)

The city of Capernaum was by the Sea of Galilee, and this was the place where Peter had his home. The homes of Andrew, John, and James were not far from there. These men were fishermen, and their nets urgently needed seeing to. They pressed Jesus and His mother to accompany them, and soon they were resting by the sea in the home of Peter. The news spread through the city and along the sea shore that the King of Judah was there, and a crowd of people drew near to press His hand. Jesus said to them, “I cannot show you the King unless you see with the eyes of your souls, because the Kingdom of the King is within the soul. Every soul is a kingdom: for every man and woman and child there is a king. The King is Love: when this Love becomes the greatest power in your life, then you have the Christ: Christ is the King. Every person here and in the whole world may have Christ to dwell in his soul, just as Christ dwells in my soul. The body is the temple of the King, and men are justified in calling a holy man a king. He who will cleanse his mortal form and purify it, so pure that Love and Righteousness can dwell side by side unsullied within its walls, is king.

“The kings of earth clothe themselves in royal robes, and they sit in state, so that men may stand in awe of them. But a king of heaven may wear but the garb of a fisherman; or he may be clad in the attire of a trade; or he may be dressed in rough garments while tilling the soil, or he may even be a slave whose clothing is lashed in mortal chains. By men he may be judged to be a criminal, and even be thrown in prison to languish, or he may even die on a cross. Seldom do men see what other men truly are. Human senses are limited to what appears to be, not necessarily what in truth it really is. What only appears to be, compared to what it is in truth, may be diverse in every way. The carnal man beholds the outer man, which is the outward temple of his king, and he worships at such a shrine. The true man of God is pure in his heart: he sees the King, seeing Him with the eyes of soul. And when he rises to the plane of the consciousness of the Christ, he knows that he is himself king, that he is love, that he is Christ, and such is son of God. You men of Galilee, prepare to meet your King.”

And Jesus taught the people many lessons as He walked with them beside the sea.

THE FIRST YEAR OF JESUS' MINISTRY, FROM THE PASSOVER IN SPRING, 29AD

JESUS DRIVES OUT THE MERCHANTS FROM THE TEMPLE

This is the first of two occasions when Jesus cleansed the Temple: the second was just before His crucifixion (see p541).

John 2:13-25: The Passover of the Jews (*in 29AD*) was near, and Jesus (**Aquarian Chapter 72**) left His mother in Capernaum and journeyed up to Jerusalem. He stayed with a man named Jude who was a Sadducee. When He arrived at the courts of the Temple, He found them filled with many people who were there to see this prophet, who they were expecting would break the yoke of Rome, restore the kingdom of the Jews, and rule on the throne of David. When the people saw Him, they said, “All hail, behold the king!” But Jesus did not answer. Inside the Temple He found men selling oxen, sheep, and doves, along with money-dealers sitting there: and the sight grieved Him greatly. The courts had been filled with market stalls, and men were selling lambs and doves for offerings in sacrifice. Jesus called the priests and censured them: “Look at what is going on in here! You have sold out the Temple of the Lord for paltry gain. This house was ordained for prayer, but it is now a den of thieves! Can good and evil dwell together in the courts of God? I tell you, never!” And having made a scourge of ropes [**seven cords**], He drove all of them out of the Temple, the sheep and the oxen also, pouring out and scattering the coins of the money-changers, and overturning the tables. He opened the cages of the birds, and cut the cords which bound the lambs, and set them free. To those selling doves, He said, “Take these things away from here! Do not make the house of my Father a house of merchandise!” His disciples recalled that it was written, “Zeal for Thine house will

consume me.”

The priests and scribes rushed out, intent on doing Him harm, but were driven back by the common people who stood in His defence. Then the rulers who were there said, “Who is this Jesus you are calling king?” The people replied, “He is the Christ our prophets wrote about: He is the king who will deliver Israel.” The rulers of the Jews said to Him, “What sign do you have to show us for doing this?” [“Jesus, man, if you are king, or Christ, then prove it to us with signs. Who gave you the right to drive out these merchants?”] [“Who are you that are intent on doing away with the sacrifices, and despise the seed of Abraham? Is it from the Greeks and the Egyptians that you have learned this blasphemy?”]

Jesus replied, “There is no Jew who is truly loyal who would not give his life to save this Temple from disgrace. My actions were exactly that – those of a loyal Jew, and you yourselves must bear me witness to this truth. You demand signs from me? The signs of my Messiahship will follow me in what I say and in what I do.” He answered them, “Destroy this Temple - and you will indeed tear it down - and in three days I will raise it up, and it will be more glorious than before.” Jesus meant that they would seek to take His life, tearing down His body, the Temple of the Holy Spirit, and He would rise again. The Jews were oblivious to what He meant by His words, and they laughed Him to scorn. Some of the scribes [the Jews] listening to Him said, “If you would do away with the sacrifices of sheep and oxen and birds, to what purpose was this Temple built for the Lord by Solomon, which has been building for forty-six years, by the toil of a multitude of men, and will you raise it up in three days?” [and this young stranger claims that he will build it back up in three score hours. His words are idle; his claims are nothing.”] But He spoke about the Temple of His body. Therefore when He was raised from the dead, His disciples remembered He had said this: they believed the scripture, and the word which Jesus had spoken.

They took the scourge with which He drove out the merchants, and were on the point of driving Him away. But Philo, who had come from Egypt to attend the feast, said, “You men of Israel, hear me: this man is more than just a man: be careful what you do with Him. I myself have heard Jesus speak to the wind to be calm, and it became calm. I have also seen Him simply touch those who were sick, and they have been healed. He stands as a sage above all other sages of the world. You will see His star arise, and it will grow until it has become the Sun of Righteousness in full strength. Men, do not be presumptuous in your judgment; wait, bide your time, and you will have the proofs of His Messiahship.” At that the priests put down the scourge. Jesus said, “O Israel, prepare to meet your King. But you can never see the King while in your hearts sin is such a precious idol king of its own. The King is God, and only the pure in heart can see the Face of God and live.” The priests then cried out, “This mere man claims to be the King who is God. What is this if not sacrilege? Away with him!” But Jesus responded, “No man has ever heard me say, ‘I am a king.’ The King is our Father-God. With every Jew who is loyal I myself worship God. I am the candle of the Lord, illuminated to light the way. While you have the light, walk in the light.”

During the time He was in Jerusalem at the Passover feast, many believed in His Name when they beheld the signs He performed. But Jesus did not commit Himself to them, because He knew all men, and He had no need for anyone to give witness concerning any man, for He knew what was in man.

JESUS RETURNS TO THE TEMPLE AND SPEAKS TO THE PEOPLE

(Aquarian Chapter 73)

The following day the courts of the Temple were filled with a surge of people intent on hearing Jesus speak. When He appeared they shouted, “All hail! Behold the King!” Jesus spoke to them a parable: “A king owned vast tracts of land: his people were all kindred together and they lived in peace. Now after many years the king said to his people, ‘Take over all these lands and everything I have: increase their value. Arrange how to rule yourselves and continue to live in peace.’ So the people set up their states, and selected those who were to be the administrators and visible figureheads – the governors and petty kings. But after a time, pride, ambition, selfish greed, and base ingratitude began to grow, and grew fast, and kings began to war among themselves. In their statute books they wrote that might is right, and accordingly those who were stronger destroyed those who were weaker. The result was chaos which reigned through the whole domain. A long time passed, then the king made a survey of

his domain. He saw his people embroiled in their cruel wars: he saw them sick and in sore distress. He saw that the strong enslaved the weak. So he said, "What shall I do? Shall I send forth a scourge? Shall I destroy all my people?" Then his heart was moved with pity, and he said, "I will not send a scourge; I will send forth my only son, who is heir to the throne, to teach the people love, and peace, and righteousness." Thus he sent his son. But the people scorned him, maltreated him, finally nailing him to a cross. He was placed in a tomb. But death was far too weak to hold the prince, and he arose from his tomb. He took a form which man could not kill, then went again to teach the people love, and peace, and righteousness. And this is the way God deals with men."

A lawyer approached and asked Him, "What is the meaning of Messiah? And who has the right to make a man into a Messiah? Jesus replied, "Messiah is one who is sent from God to seek out and save those who are lost. Messiahs are not made by men. At the start of every Age, Messiah appears to light the way; to heal hearts that are broken; to set prisoners free (*compare Luke 4:18*). Messiah and Christ are one and the same. Just because a man claims to be Christ, that is no sign at all that he is Christ. A man may cause streams of water to gush out from hard flinty rocks; he may generate a storm by the power of his will; he may cause tempestuous winds to abate; he may heal the sick and he may even raise the dead, and in all these things not be sent from God. All of nature is in truth subservient to the will of man, and evil men have the same powers of mind as good men, and may control the elements.

"The proof of true Messiahship does not lie in the mind or the brain: God can never be comprehended by the intellect, and these faculties can never cause him, or help him, to walk in light. Messiah does not dwell in the head, but only in the heart: it is the heart which is the seat of mercy and love. Messiah never works for selfish gain; He stands above the carnal self; all His words and deeds are devoted to the universal good. Messiah never attempts to become a king, and to wear a crown and sit upon an earthly throne. Kings act in earthly ways: they are of the earth. Messiah is the man from heaven." The lawyer asked, "Then why do you yourself pose as king?" Jesus said, "No man has ever heard me say that I am king. It would be impossible to sit in the place of Caesar and at the same time be the Christ. We must give unto Caesar the treasure which belongs to him; and we must give to God the treasure which lies in our hearts (*see "Paying Taxes to Caesar" below, p544*)."

JESUS PERFORMS HEALING AND ACTS OF MERCY ON THE SABBATH DAY

(Aquarian Chapter 74)

It was the Sabbath day, and Jesus was among the surging throng of people in the courts of the Temple, and in the sacred halls. People were there who were blind, deaf, dumb, and obsessed: Jesus spoke the Word, and they were healed. On some of them He laid His hands; to others He spoke the Word, and they were restored to health. But others He told to go and wash in certain pools. Yet others He anointed with a holy oil. A doctor who was there asked Him why He healed in different ways, and He replied, "Disease is discord in the human frame, and disharmony arises for different reasons. The human body is like a stringed instrument: sometimes its strings are too relaxed, and disharmony arises that way. Sometimes we find that the strings are too taut, which produces discord in another form. Disease therefore surfaces in different ways, each requiring its own cure, in order to tune this mystic instrument." (*Here, Jesus pays great deference to the Hindu sage Udraka, by quoting him: see Aquarian Chapter 23 above, p351.*)

Now when the Pharisees were informed that Jesus was healing people on the Sabbath day they were enraged. They ordered Him to leave. But Jesus said to them, "Was man designed to fit into the needs of the Sabbath day, or was the Sabbath day designed to fit the needs of man? If you had fallen into a foul-smelling hole, and the Sabbath day dawned while you were in it, and I happened to be passing by, would you cry out, 'Leave me here in this hole: it is a sin to help me on the Sabbath day. Let me swelter with thirst in this pustulent drain until the Sabbath day has passed, and I will remain here the next day also if it is a double Sabbath.'? Of course not, you hypocritical Pharisees! You know very well that you would be only too glad for me to help you, whether it was the Sabbath or any other day. These people here have fallen into pits, and they are calling loudly for me to help them out of them. Both man and God Himself would curse me if I was there and ignored them." The response of the Pharisees was to return to praying to Father-God, cursing the man of Father-God who dared to

defy their words.

When the evening had come, Jesus was standing beside a pool. A playful child had fallen in and drowned, and friends of the child's family were carrying away its body. Jesus called them to stop. He then stretched Himself over the lifeless form of the child and breathed the breath of life into its mouth. Then He called aloud to the spirit of the child that had gone out of it, and it returned: its lifeless body revived and the child was now a living soul once more.

Then Jesus saw a wounded dog lying prone on the ground at the side of the way. It was unable to move and groaned in pain. He took it up in His arms and carried it to the home where He was staying. He poured healing oil into its wounds, and cared for it the same as He would care for a child, until it was strong and well again.

Jesus also saw a small boy who was homeless and hungry. He watched as people turned away from him when he pleaded for food. He took the child and gave him bread Himself. He wrapped His own warm coat round him, and searched until He found a home for him. To those who followed Him the Master said, "If man would retrieve his station before God which he has lost, he must learn to respect the Brotherhood of Life. Whoever fails to show kindness to every form of life – to all other men, to animals and beasts, to birds, and even to creeping things – cannot expect the blessings of the Holy One to fall on him. For as we give to others, so God will give to us."

NICODEMUS VISITS JESUS BY NIGHT

John 3:1-21: Jesus sat in the porch of the Temple, and some came to learn His teachings. One said to Him, "Rabbi, what do you teach concerning life?" He said, "Blessed are those who suffer and endure manifold experiences, for they shall be made perfect through them: they shall be as the angels of the Most High and shall die no more. Neither shall they be born any more, for death and birth have no more dominion over them. Those who have endured and overcome shall be made pillars in the Temple of my God, and they shall go out no more. Truly I tell you, unless you are born again of water and of fire, you cannot see the Kingdom of God.

There was a certain Rabbi, a member of the Pharisees called Nicodemus, and a ruler over the Jews, (**Aquarian Chapter 75**) and he was earnest, learned, and devout. He saw the mark of the Master in the face of Jesus as He spoke, but he was not brave enough to confess his faith in Him publically. So he came to Jesus (who was) at the home of Jude when it was night for fear of the Sanhedrin. When Jesus saw him coming and received him, He said, "Fully blessed are the pure in heart; twice blessed are the pure in heart who are also fearless; thrice blessed are the pure in heart, who are fearless, and who also dare to confess their faith before the highest courts." Nicodemus said to Him, "Hail, Master, hail. We [I] know that you are a teacher come from God, for no one can teach what you have taught, and perform these signs which you perform unless God is with Him." Jesus answered him, "Truly, truly, I tell you, unless a person is born (*Gk. gennethi: begotten or born*) over again (*Gk. anothēn: this can mean either from above, or anew in a repeat life in the flesh*), he cannot see the Kingdom of God [see the King], nor comprehend the words I speak." Nicodemus said to Him, "How can a man be born when he is old? Can he enter his mother's womb a second time and be born again?" Jesus, answered, "The birth I am speaking of is not the birth of flesh. Truly, truly, I tell you, unless a person is born of water and (also) of the Holy Spirit [born again of both flesh and the Spirit], he cannot enter the Kingdom of God [the Holy One]. What has been born of the flesh is flesh, is child of man; and what has been born of the Spirit is spirit, is child of God. You do not need to wonder about this because I told you that you must be born from above. The wind blows where it will, and you hear the sound of it, and you may note results, but you do not know where it comes from or where it goes to. It is the same with everyone who has been born of the Holy Spirit."

"The light shines from the East, even to the West: out of the darkness the sun rises from beyond our sight and returns from where it has come. So it is with the race of men, from the ages to the ages. When life comes from beyond our sight, this means that we have lived before; and when it returns from where it has come, this means that we may rest for a while, and after that be reborn into flesh. So through many changes are we to be made perfect: as it is written in the book of Job: 'I am a wanderer, changing place after place, and house after house, until I come to the city and mansion which is eternal' (*sic: these words are not found in the Book of Job in any orthodox Old Testament*)."

Nicodemus the ruler responded, “How can these things come about? I do not understand: pray tell me plainly what you mean.” Jesus answered, saying to him, “You are the teacher of Israel, and do not understand these things? Truly, truly, I tell you, we speak of what we know, and we witness to what we have seen, and you are not receiving our witness. If you do not believe the things of earth I told you about, how are you going to believe in the heavenly things I tell you about? No one has gone up into heaven except the one who has come down out of heaven, the Son of Man who is in heaven.

“The Kingdom of the Holy One is in the soul: it is not a kingdom men can see with their carnal eyes; they cannot comprehend it with all the powers of reasoning at their disposal. It is a life hidden deeply in God. The work of one’s inner consciousness yields recognition of it. The world’s kingdoms are kingdoms of the sight; the Kingdom of the Holy One is that of faith, and its King is Love. Men cannot see the Love of God if it is not manifested, and so our Father-God has clothed this Love with flesh – the flesh of the son of a man. For the world to see and know this Love which is made manifested, it is needful that the Son of Man is lifted up. And as Moses lifted up the serpent in the wilderness for the healing of the flesh, it is the same for the Son of Man, that everyone who sees and believes in Him should not perish but may have eternal life, that all men bitten by the serpent of the dust – the serpent of carnal life – may live. He who believes in Him shall have eternal life.

“For in this way God loved the world, so much so that He gave His only begotten Son to be raised up, that men may see the Love of God, and that everyone who believes in Him should not perish but may have eternal life. For God did not send His Son into the world to pronounce judgment on the world, but that the world might be saved through Him, to bring men to the Light. The one who believes in Him is not judged; the one who does not believe has already been judged, because he has not believed in the Name of the only begotten Son of God. This is the judgment, that light has come into the world, and men have loved the darkness rather than the light, because their works were evil [do not love the light, because it reveals their wickedness]. For everyone who does evil things hates the light, and he does not come to the light lest his works be reprov'd. But he who does what is true comes to the light, that his works may be shown to have been performed in God: he does not fear to have his works made manifest.”

The light had come, and Nicodemus went his way. He now knew the meaning of the birth of the Holy Spirit inside a man. He himself felt the Presence of the Spirit in his own soul. Jesus stayed in Jerusalem for many days and healed the sick. The common people gladly listened to His words, and many forsook all of their carnal things and followed Him.

JESUS GOES TO BETHLEHEM AND SPEAKS TO THE SHEPHERDS

(Aquarian Chapter 76)

The Logos went to Bethlehem, and many people followed Him. He found the home of the shepherd where He was cradled as a baby, and in this place He stayed. He went up to the hills where, more than (*sic: actually somewhat less than*) thirty years before, the shepherds were guarding their flocks and heard the messenger of peace announce: “At midnight in Bethlehem the Prince of Peace has been born in a cave.” Shepherds were still in those hills, and sheep still fed upon them. And in the nearby valley great flocks of snow-white doves were flying about. When the shepherds learned that Jesus, whom the people called the King, had come, they journeyed from near and far to speak to Him.

Jesus said to them, “Behold the life here, a life of innocence and peace. White is the symbol of all that is virtuous and pure – the lamb of innocence and the dove of peace. It was fitting that Love should come in human form amid scenes such as these. Our father Abraham walked through these same vales, and on these very hills he tended his flocks and herds. And it was here that one, the Prince of Peace, who was the king of Salim, came – the Christ in the form of man – and one far greater than Abraham. It was here that Abraham gave tithes [*a tenth*] of everything he had. This Prince of Peace went forth in battle everywhere. Yet he had no sword, no armour, no weapons. And he conquered men; even nations trembled at his feet. The hosts of Egypt shrank before this sturdy king of right: the kings of Egypt removed their crowns and placed them on his head, and they relinquished into his hands the sceptre of the whole of the land of Egypt. And not one drop of blood was shed, nor a single captive put in chains. But everywhere he went the conqueror threw wide open the doors of the prisons and set free the captives. And once more the Prince of Peace has come, and

from these same blessed hills He goes again to fight. He is clad in white: His sword is Truth, His shield is Faith, His helmet Innocence. His breath is Love, and His watchword is Peace. But this is not a carnal war; it is not man at war with man; it is right at war with wrong. Love is captain, Love is warrior, Love is armour, Love is all. And Love shall prevail.”

The hills of Bethlehem were again flooded in light, and again the messenger exclaimed, “Peace, yea peace, on earth: good will to men!” And Jesus taught the people: He healed those who were sick, and He revealed the mysteries of the Kingdom of the Holy One. Many people declared, “He is the Christ: the King who was prophesied to come is the One who has come. Praise God!”

JESUS IN BETHANY: HE COUNSELS RUTH, A SISTER OF LAZARUS

(Aquarian Chapter 77)

Jesus journeyed to Hebron with three of His disciples, and He stayed there for seven days and taught. He left Hebron and went to Bethany, and He taught in the home of Lazarus. Evening fell and the people had gone. Jesus, Lazarus, and his sisters Martha, Ruth, and Mary, were alone. Ruth was greatly troubled over a problem. Her home was in Jericho, and she had a husband by the name of Asher-ben who was an innkeeper. Now Asher was a Pharisee of the strictest disposition of thought and comportment, and he regarded Jesus with disdain. When his wife confessed her faith in Christ he drove her out of his home. But Ruth did not resist: she said to herself: “If Jesus is the Christ, He knows the way – and I am sure that He is the Christ. My husband may become enraged enough to slay my human form; but he cannot kill my soul, and I have a dwelling-place in the many realms of my Father-God.”

Ruth shared these things with Jesus, and asked Him, “What shall I do?” Jesus answered her, “Your husband is not at fault willingly: he is an unusually devout man, and he prays to God; yes, to our Father-God. His zeal for his religion is intense, and in this he is entirely sincere. But it has obsessed him, driving him to the point, even of insanity. He believes with his whole being that it is right to keep his home from being sullied by the heresy of Christ. He has fully persuaded himself that he has carried out the will of God in driving you away. He is intolerance personified, and intolerance is ignorance when hardened. The light will visit him some day, and then he will recompense you for all your heartache, grief, and tears.

“But Ruth, it would be wrong for you to consider yourself free from blame. If you had exercised wisdom in your dealings with him, and been content to hold your peace, this grief would not have come to you. For light to break into the shell of prejudice takes a great amount of time, and it is patience which you need to learn. The constant dropping of water wears away the hardest stone. What will melt intolerance much quicker than the hottest flame, or the hardest blow, is the sweet and holy incense of your life lived in a godly way. Just wait a short time, then return home with sympathy and love for your husband. Do not even mention Christ, nor the Kingdom of the Holy One. Just live a godly life: refrain from harshness in what you say, and you will lead your husband to the light. And it was so.

JESUS VISITS RUTH’S HUSBAND IN JERICHO, THEN GOES TO THE RIVER JORDAN

(Aquarian Chapter 78)

Jesus went to Jericho, and stayed at the inn of Asher-ben. Now a servant girl at the inn was sick and near death. Healers had been unable to cure her. Jesus came to where the dying girl was: He touched her and said. “Malone, rise up”, and in a moment her pain was gone: her fever abated: the maid was well. At that the people brought their own sick, and they also were healed.

However, Jesus did not stay long in Jericho: He went down to the ford at the Jordan river where John often taught. Crowds of people were there, and Jesus said to them, “Lo, the time has come: the Kingdom is at hand. No one except those who are pure in heart can come to the Kingdom of the Holy One. But every son and daughter of the human race is called upon to turn from evil and become pure in heart. Your resolve to reach and enter the gate of Christ into the Kingdom of the Holy One is the making of your discipleship, and everyone must make a public pledge of his discipleship. John has baptised your bodies in the stream: this is symbolic of the cleansing of the soul, to prepare you for the

coming of the King, and for the opening of the gate of Christ which leads into the Kingdom of the Holy One. John has done a mighty work, but now the gate of Christ has been opened up, and baptism has been established as the pledge of your discipleship. Until this Age reaches its conclusion, this pledge shall be a rite, called the rite of baptism. It shall be a sign to men and a seal to God of men's discipleship. You men of every nation, hear! Come unto me: the gate of Christ has been opened up. Turn from your sins and be baptised, and you shall enter through the gate and see the King."

The six disciples who followed Jesus stood nearby. Jesus led them to the Jordan river and there He baptised them in the Name of Christ. Then He said to them, "My friends, you are the first to enter through the gate of Christ into the Kingdom of the Holy One. In the same way as I have baptised you in the Name of Christ, so shall you baptise in that sacred Name all men and women who confess their faith in Christ, and renounce their sins." The people who were there came and renounced their sins and confessed their faith in Christ, and accordingly they also were baptised.

JOHN THE BAPTIST DISCUSSES JESUS WHO IS ALSO BAPTISING

John 3:22-36: After this Jesus and His disciples went into the land of Judea, and there He spent time with them and baptised. John (**Aquarian Chapter 79**) the harbinger was also baptising, at Aenon near Salim [at the Salim Springs], because there was much water there: and those who confessed their sins came and were baptised. At this point John had not yet been imprisoned.

Now a discussion arose between the disciples of John and a Jewish lawyer over the question of purification. They came to John and said to him, "Rabbi, He who was with you over the Jordan, He you have borne witness of, this man is baptising, and everyone is coming to Him." [(the Jewish lawyer's words): "Has not this man from Galilee, He whom you baptised and called the Christ, become your enemy? They say He is at the Jordan ford: that He is building up a following of believers, or something similar, and that He baptises people as you do.]" John answered, "No one can receive anything unless it has been given to him from heaven. This Jesus is indeed the Christ, whose way I have come to pave. He is no enemy of mine. You yourselves will bear me witness, that I said, 'I am not the Christ, but I have been sent before Him.' He who has the bride is the bridegroom; the friend of the bridegroom, who stands and hears Him, rejoices greatly at the bridegroom's voice. Therefore my joy is now full. He must increase, but I must decrease. [The Kingdom of the Holy One is the bride, and Christ is the bridegroom: and I, the harbinger, am full of joy because they prosper so abundantly. I have performed the work I was sent to perform, but the work of Jesus is just beginning.]

"He who comes from above is above all; he who is of the earth is of the earth, and of the earth he speaks. He who comes from heaven is above all. He witnesses to what He has seen and heard, and no one receives His testimony. He who receives His testimony confirms without doubt that God is true. For He whom God has sent utters the words of God, for it is not by (finite) measure that He gives the Spirit. The Father loves the Son, and has given all things into His hand. He who believes in the Son has eternal life; he who refuses belief in the Son shall not see life, but the indignation of God rests upon him."

Then turning to the people he said, "Christ is the King of Righteousness: Christ is the Love of God. Yea, He is God: He is one of the holy beings of the Triune God. Christ lives in every heart that is pure. Now Jesus, who is preaching at the Jordan ford, has been subjected to the hardest trials of human life, and He has conquered all the appetites and passions of the carnal self. And by the highest court of heaven He has been declared a man of purity and holiness, so far above that of any other person, past or present, that He can demonstrate the Presence of the Christ here on earth. Lo, Love divine, which is the Christ, dwells in Him, and He is the template for what the race of man should be. Every man who sees Him as He is now, is seeing what he himself will be when he has conquered all the passions of his selfish self. I have washed in water the bodies of those who have turned from sin: this is a symbol of the cleansing of the soul. But Jesus bathes you forever in the living waters of the Holy Spirit. Jesus has come to bring to men the Saviour of the world. All who put their trust in Christ, and who follow Jesus as their pattern and guide, have eternal life. But those who do not place their trust in Christ, and who refuse to purify their hearts so that the Christ can dwell within them, can never enter life."

LAMAAS FROM INDIA VISITS JOHN THE BAPTIST AND JESUS

(Aquarian Chapter 80)

Lamaas, a priest of Brahm, who was a friend of Jesus when he was in the Jagannath temple (*in India*), had heard that Jesus had visited many lands and performed mighty works there. He had left his home and journeyed to Palestine in search of Him. As he was on his way to Jerusalem he was told about John the harbinger, who was regarded highly as a prophet of the living God. Lamaas found the harbinger at the Salim Springs, and for many days he listened silently to the incisive truths he taught the people. He was there when the Pharisee told John about Jesus and His mighty works. He heard the answer the harbinger gave: he heard him bless the Name of Jesus, and that he called Him the Christ. So at length Lamaas spoke to John. He said: "Pray tell me more about this Jesus whom you call the Christ." John replied, "This Jesus is the Love of God made manifest. See how men are living on the lower planes – the planes of greed and selfishness. They fight to satisfy their own selves; they overpower each other with swords. In every land the strong enslave the weak, and slay them at will. Every kingdom arises only by the force of arms: force is king above everything else.

"This Jesus has come to overthrow this iron rule of force, and place Love on the throne of power. Jesus fears no man. He preaches boldly in the courts of kings, and everywhere He goes, that victories won by the force of arms are crimes. He preaches that every worthy goal and desire can be attained by gentleness and love, just as the Prince of Peace, Melchizedek, the priest of God won gallant victories in war without the shedding of a drop of blood. You ask me where the temples of the Christ are. The Christ does not minister at shrines made with hands. His temples are the hearts of holy men who are prepared to see the King. The groves of nature are His synagogue. His forum is the whole world. The Christ has no priests dressed in fancy garb like mannequins, to be admired by men; for every son of man is himself a priest of Love. When a man has purified his heart by faith, what middle man does he need to intercede with God on his behalf? Nay, he is on terms of true friendship with God: he is not fearful of Him. He is bold enough even to lay his body on the altar of his very Lord. In this way every man is a priest, and a living sacrifice. There is no need for you to search for the Christ. For when your heart is purified the Christ will come to you, and He will remain with you for evermore."

After this, Lamaas continued his journey, and he came to Jesus as He was teaching beside the ford. When Jesus saw him, He said, "Behold! The star of India!" Lamaas rejoindered, "Behold! The sun of Righteousness!" And he confessed his faith in Christ and followed Him.

JESUS AND THE WOMAN AT THE WELL

John 4:1-42: (Aquarian Chapter 81) The gate of Christ into the Kingdom of the Holy One was now opened up, and Jesus and the six disciples, with Lamaas, left the Jordan ford and turned their faces towards Galilee.

When the Lord learned that the Pharisees had heard that Jesus was making and baptising more disciples than John, though Jesus Himself did not baptise, only His disciples, He left Judea and went back to (*headed for*) Galilee. He was obliged to pass through Samaria, and thus came to a city in Samaria called Sychar, near the piece of land which Jacob had given to his son Joseph *when he was a youth*. The well of Jacob was there, and so Jesus, wearied from His journey, sat down *alone* beside the well *in silent thought*. It was about the sixth hour (*noon*).

A woman *of the town* of Samaria came to draw water. Jesus, *who was thirsty*, said to her, "Give me a drink", for His disciples had gone into the city to buy food. The Samaritan woman said to Him, "How is it that you, a Jew, are asking a drink from me, a Samaritan woman? *Do you not know there is enmity between Samaritans and Jews?* Jews do not associate with Samaritans, *so why ask me the favour of giving you a drink?*" Jesus answered her, "Samaritans and Jews are all the children of one God, our Father-God, and they are kin. This enmity and hatred between us is bred from prejudice cultivated of the carnal mind. Although born a Jew I recognise the Brotherhood of Life: Samaritans are as dear to me as Jews or Greeks. If you knew the gift of Father-God, and who is the One saying to you, 'Give me a drink', you would have asked Him, and He would have *gladly given you a cup of water from the Fountain of Life, and you would never thirst again [you would have asked how you*

could draw the living water].” She said to Him, “Sir, you have no pail, and the well is deep: from where then do you draw the living water? Are you greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle, [his children, his camels, oxen, and sheep]?” Jesus answered her, “The water I speak of does not come from Jacob’s well; it flows from springs which do not fail. Everyone who drinks of the water from Jacob’s well will thirst again, but whoever drinks of the water that I shall give him will never thirst again. The water that I shall give him, which comes from the Lord, will become in him a spring of water welling up to eternal life.” For they themselves become a well, and from their inner parts the sparkling waters bubble up into eternal life.” The woman said to Him, “Sir, I would drink from that rich well of life: give me this water, that I may thirst no more, nor come here to draw.”

Jesus said to her, “Go and call your husband from the town, that he may share with you this living cup, and come back here.” The woman answered Him, “I have no husband.” Jesus said to her, “You say well, ‘I have no husband’: you scarcely know the meaning of the word ‘husband’: you act like a gilded butterfly, flitting from flower to flower. To you there is no sacredness in the ties of marriage: you gravitate towards any man. You have had five husbands, of those you have lived with, your friends have taken five of them to be your husbands, and he you have now is not your husband: this you said in truth.” The woman said to Him, “Sir, I perceive you are a prophet. Will you condescend to tell me who you are?” Jesus said, “I do not need to tell you who I am, for you have read the Law, the Prophets, and the Psalms, and these tell of me. I am the One who has come to break down the wall that separates the sons of men. In the Holy Spirit there is no Greek, no Jew, no Samaritan; there is no bond, no free: all are one.” The woman asked, “Our fathers worshipped on this mountain; so why do you say that in Jerusalem is the place where men ought to worship?” Jesus said to her, “What you have said I do not say: one place is as sacred as another. Woman, believe me, an hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You [Many] worship what you [they] do not know; we worship what we ourselves know, because salvation is from the Jews. But an hour is coming, and now is, when the true worshippers will worship the Father in spirit and in truth, within the temple of the heart; if He is not in every heart, then God is neither within Jerusalem, nor in your own holy mountain, for it is such whom the Father seeks to worship Him. Our God is Spirit, and those who worship Him must worship in spirit and in truth. The woman said to Him, “I know that Messiah is coming, the One called Christ: when He comes He will tell us all things and lead us in the ways of truth.” Jesus said to her, “Christ has come: I AM the One speaking to you.”

At that moment His (Aquarian Chapter 82) six disciples arrived. They were greatly surprised that He was talking with a woman, whom they took to be a prostitute, but none of them said, “What are you wanting from her company?” or, “Why are you talking with her?” The woman was so lost in thought and intent on what the Master said that she forgot why she had come to the well and she left her water pot and ran into the city, and told the people all about the prophet she had met at Jacob’s well. She said to them, ‘He told me everything I ever did.’ When the people wanted to know more about the man, the woman said, “Come and see the man who has told me everything I have done. Is not this the Christ?” The multitudes went out from the city and came to Him.

When Jesus saw the people from Sychar coming to Him, He said to those who followed Him, “Do you not say, ‘There are yet four months, then comes the harvest’? I tell you, lift up your eyes, and look at the fields: for they are already white for harvest. Lo, many sowers have gone out to sow the seeds of life. The seed has grown; the plants have strengthened in the summer sun; the grain has ripened; and the master calls for men to reap. The one who reaps receives wages, and gathers fruit for eternal life, so that the sower and reaper may rejoice together. For in this the saying is true, ‘One sows and another reaps.’ I have sent you to reap that for which you have not laboured; others have laboured, and you have entered into their labour.”

In the meantime the disciples urged Him, saying, “Rabbi, eat.” Philip said to Jesus, “Rest from your work for a time and sit beneath this olive tree and eat some of this food: you must be faint, for you have eaten nothing since the start of the day.” But He said to them, “I am not faint; I have food to eat which you do not know of.” So the disciples said to one another, “Has anyone brought Him food to eat?” Jesus said to them, “My food is to do the Will of Him who has sent me, and to accomplish His work.” They did not know that He had power to turn the very ethers into bread. He said, “The master of the harvest never sends forth His reapers without feeding them. My Father who has sent me

out into the harvest field of human life will never allow me to be in want of sustenance. And when He calls for you to serve, He will give you food, and He will clothe and shelter you.”

Then, turning to the people of Samaria, He said: “Do not consider it a strange thing that I, a Jew, should speak to you; in truth I am one with you. The universal Christ who was, who is, and who shall be evermore, is manifest in me. But Christ belongs to every person. God showers His blessings as rain with a lavish hand, and He is just as kind to one creature in His hand as any other. I have come up from the hills of Judah, and there, the same sun was shining and the flowers blooming, and in the night His same stars were shining just as brightly as they are here. God cannot cast away a child: the Jew, the Greek, and the Samaritan, all are equal in His sight. Why should men and women fret and quarrel like children, who should instead be playing together in harmony? The lines that separate the sons of men are made of nothing more than straw; a single breath of love would blow them all away.” The people were amazed at what the stranger said, and many said, “The Christ that was prophesied to come has surely come.” And Jesus went with them into the town and stayed there a few days.

Many Samaritans from that city believed in Him because of the woman’s testimony, “He has told me everything I have done.” So when the Samaritans came to Him they asked Him to stay with them: and he stayed there two days. And many more believed because of His word. They said to the woman, “We do not believe solely because of your own words, for we have heard Him for ourselves, and we know that this man is truly the Christ, the Saviour of the world.”

JESUS TEACHES THE PEOPLE OF SYCHAR

(Aquarian Chapter 83)

In the market place of Sychar Jesus taught the people. An obsessed man was brought to Him. The evil spirit possessing the man was full of violence and lust, and often threw his victim to the ground. Jesus, with a loud voice, commanded the spirit, “Base spirit, let go of your hold on the life force of this man, and go back to your own realm.” The evil spirit begged Him that he could enter the body of a dog that was nearby. But Jesus refused: “Why should I allow you to harm this helpless dog? Its life is just as precious to it as mine is to me. You have no right at all to throw the burden of your own sin on any living creature. You have brought all these hazards on yourself by your own deeds and evil thoughts. Yes, you indeed have hard problems to solve; but you must solve them for yourself. Because of your domination of men and obsessing them you have made your own conditions doubly wretched. Go back to your own domain: desist from harming any creature: and in due course, you yourself will become free.” The evil spirit left the man and went back to his own place. The man looked up in gratitude and said, “Praise God!” And many of the people brought their sick to Jesus, and He spoke the Word and they were healed.

The ruler of the synagogue and every one of the priests were greatly disturbed when they were told that Jesus from Jerusalem was preaching in the town. They presumed that He had arrived to proselytise and stir up strife among Samaritans. So they sent an officer to bring Him to the synagogue, for Him to give a reason for being in the town. Jesus replied to the one who came for Him, “Go back to your priests and the synagogue ruler, and tell them that I am not engaged in anything criminal. I have come to bind up broken hearts, to heal the sick, and to cast out evil spirits from those who are obsessed. Tell them that I am the One the prophets spoke of: that I have not come to break any law, but to fulfil the law which is the highest of the laws.” The man returned and repeated to the priests and the ruler of the synagogue what Jesus had said. The ruler wondered greatly at this reply, and went to the market place with the priests. When He saw them, Jesus said, “Behold the honoured men of all of Samaria! These are the men who are ordained to lead you people in the way of light. I have come to give aid to their work, not to thwart it. There are two classes of the sons of men: those who would build the human race upon the sure foundation stones of Justice, Truth, Equality, and Right. And there are those who would destroy the holy Temple where the Spirit dwells, and bring down their fellow men to the level of beggars and criminals. The holy brotherhood of right must stand united in the feverish conflicts of the hour. It matters not whether men are Jews, Samaritans, Assyrians, or Greeks: they must trample down flat beneath their feet all strife, all discord, all jealousy, all hate; and they must demonstrate the Brotherhood of Man.” He then turned to the ruler of the synagogue and said, “We stand united in the cause of Right. If we are divided we will fall.”

And He took the ruler by the hand: a light of love filled their souls, and all the people were amazed.

JESUS LEAVES SYCHAR

John 4:43-45: After the two days He left and went in the direction of Galilee. For Jesus was witness that a prophet has no honour in his own land. When He (*eventually*) came into Galilee, the Galileans received Him, having seen all the things He had done at the feast in Jerusalem, as they also had gone to the feast.

(The word in brackets 'eventually' is understood as made necessary by the insertion of material from the Aquarian account, before John's narrative continues with his verse 46, which finds Jesus now in Cana in Galilee. These Chapters have Jesus leaving Sychar for the nearby city of Samaria, then walking into Galilee for Nazareth, and on to Cana, where before He had attended the marriage feast.

The remark {"a prophet has no honour..."} was applied by Jesus to those in Nazareth in Galilee, not to Sychar He had just left – whose priests and people did the opposite and welcomed Jesus.)

JESUS BLESSES A FIG TREE AND TAKES CARE OF A CAT

(Nazarene Chapter 34)

When Jesus became aware of how the Pharisees had murmured and complained because He made and baptised more disciples than John, He left Judea and went again into Galilee. He came to a certain fig tree and stayed there, sheltering under it for many days. Mary Magdalene arrived there with other women, and they ministered to Him out of what they had, and every day He taught everyone who came to Him. And the birds gathered around Him, welcoming Him with their song; other living creatures came up to Him, and He fed them and they ate out of His hands. When He left He blessed the women who showed love to Him. Then turning to the fig tree, He blessed that also, saying, "You have given me shelter and shade from the burning heat, and you have given me food also. Blessed art thou: increase and be fruitful, and let all who come to you find rest and shade and food, and let the birds of the air rejoice in your branches." And lo, the tree grew and flourished exceedingly, and its branches took root downwards and sent shoots upwards. It spread so powerfully that no tree was like it for size and beauty, and for the abundance and goodness of its fruit.

As Jesus entered a certain village He saw a young cat which had no one to care for her: she was hungry and cried to Him, and He picked her up and put her inside His garment, and she nestled next to His chest. When He went further into the village He gave the cat food and drink, and she ate and drank, and displayed gratitude to Him. He gave her to one of His disciples, a widow whose name was Lorenza, who took care of her. Some of the people said, "This man cares for all creatures. Are they His brothers and sisters that He should love them like this?" He said to them, "Truly, these are your fellow creatures of the great household of the Lord Creator. Yea, they are indeed your brothers and sisters: they breathe the same breath of life in the Eternal. Whoever cares for one of the least of these, and gives it food and drink in its need, the same does it to me. And whoever willingly allows such a one to suffer want, and does not defend it when it is cruelly treated, allows that evil as done to me. As you have done in this life, so shall it be done to you in the life to come."

JESUS GOES INTO THE CITY OF SAMARIA

(Aquarian Chapter 84)

Jesus and His six disciples turned their faces towards the land of Galilee. But when they reached the city of Samaria, crowds of people pressed in on them and begged them to stay in their city for a time. They went up to the synagogue, and Jesus opened the Torah and read: "In thee and in thy seed shall all nations be blessed." Then He closed the book and said, "These words were spoken by the Lord of hosts to our father Abraham, and Israel has been a blessing to the whole world. We are his seed, but not even a tenth of the great work we were called to do has yet been done. The Lord of hosts has set apart the Israelites to teach that God and man are one. But one can never teach what he does not himself demonstrate in his own life. Our God is Spirit, and all wisdom, love, and strength abide in

Him. These sacred attributes are germinating, and in due time they will flower and open out. When this happens the master-plan will be complete, and man will at last comprehend his unity with God. And you, the ruler of the synagogue, and you the priests, you are honoured servants of the Lord of Hosts. All men are looking to you for guidance in the ways of life. Another name for the word priest is 'example': what you wish for your people to become you must be that yourself. A simple life lived in godly fashion may win ten thousand souls to purity and right." And the people said, "Amen."

Jesus then left the synagogue, and at the hour of evening prayer He went up to the sacred grove, and all the people turned their faces toward their holy mount and prayed. Jesus also prayed. As He sat in silent thought, the voice of a soul impressed itself on His own soul, imploring help. Jesus saw a woman who was sick and near death, lying on a couch in deep distress. She was unable to speak, but she had heard that Jesus was a man of God, and she called Him for help in her heart. Jesus had heard her and He responded. He did not speak, but like a flash of light, a mighty power from His soul filled the body of the dying woman. She revived and rose up, joining her kindred even as they were praying. Her kindred were astonished: they asked her, "How have you been healed?" She replied, "I do not know how I have been healed. I simply asked the man of God in my thoughts for His healing power, and in a moment I was made well." The people said, "The gods have surely come down to earth. How can a man heal simply by the power of thought? It cannot be." But Jesus said, "The greatest power in heaven and earth is thought. God made the universe by thought. He adorns the lily and rose with their delicate colours with thought. Why should you consider it strange that I should send a thought of healing, and change the ethers of disease and death into those of health and life? Lo, you shall see far greater things than these. For by the power of holy thought my own body will be changed from the material form of carnal flesh into the form of spirit. And truly, I tell you, so will your own bodies."

When Jesus had said this He vanished from their presence: no one saw Him go. His own disciples also could not explain or understand it. They went their way, not knowing where their Master had gone. But as they were walking and conversing about this strange happening, Jesus appeared to them and joined them in their journey to Nazareth in Galilee.

JOHN THE BAPTIST IS THROWN INTO PRISON BY HEROD

(Aquarian Chapter 85)

Herod Antipas, the tetrarch of Peraea and of Galilee, was a ruler who was dissolute, selfish, and tyrannical. He drove his wife away from his home in order to take Herodias as another wife. She was, like himself, an immoral and unjust woman. The city of Tiberias was where he had his home, on the coast of the Sea of Galilee.

Now John the harbinger had left the Salim Springs to teach the people by the Sea of Galilee. And he rebuked the wicked ruler and his stolen wife for all their sins. Herodias was enraged because the preacher dared to accuse her and her husband of their crimes. She bore down on Herod to arrest the harbinger and throw him into a dungeon in the castle at Machaerus which stood beside the Bitter Sea (*the Dead Sea*). Herod complied with her insistent importunity: she was then able to live in peace in all her sins, for none was bold enough to censure her further. The followers of John were warned to keep silent about his trial and imprisonment. By order of the court they were also restrained from teaching in the public halls. They were forbidden to talk about the better life that Herod labelled the heresy of John.

When the news came out that John had been imprisoned by the tetrarch court, the friends of Jesus considered it better for Him not to stay in Galilee. But Jesus said, "I have no need of fear. My time has not yet come; and no man can prevent me until I have finished my work." When they asked Him why God had allowed Herod to imprison John, He said, "Do you see that stalk of wheat: when it has nurtured the grain to perfection, it is of no more value. It falls, returning to the earth from which it grew. John is a stalk of golden wheat: he has brought to maturity the richest grain of all the earth. His work is now done. If he had uttered just one further word, it might have marred the symmetry of what has now become a noble life. And when my own work is done, the rulers will do to me what they have done to John, yea, more. All these events are part of God's own plan. The innocent will suffer while the wicked are in power. But woe to those who are responsible for causing the innocent

to suffer.”

Luke 3:19-20: Herod the tetrarch, reproved by him over Herodias, the wife of his brother Philip, and for all the evil things Herod did, added this evil also: he incarcerated John in prison.

JESUS LEAVES SAMARIA AND JOURNEYS INTO GALILEE

Mark 1:14-15 (with Matt.4:12): Upon hearing that John was apprehended, Jesus departed from (Samaria) and came into Galilee, proclaiming the gospel of the Kingdom of God, and saying, “The time has been fulfilled, and the Kingdom of God is at hand: repent and believe the gospel.”

Luke 4:14-15: Jesus returned to Galilee in the power of the Spirit; and reports about Him spread through the surrounding country. He taught in their synagogues and was greatly praised by all the people.

JESUS IS REJECTED IN HIS HOME TOWN OF NAZARETH

Luke 4:16-30: He came to Nazareth (**Aquarian Chapter 86**) with His disciples, where He had been raised. As was His custom, on the Sabbath day He entered the synagogue, and stood up to read. A scroll of the prophet Isaiah was given to Him by the keeper of the scrolls, and having opened out the scroll He found the place where it was written, “The Spirit of the Lord is **has overshadowed** me, and for this cause He has anointed me to bring good news to the poor **[of spirit]**. He has sent me to heal the broken in heart, to proclaim deliverance to captives, and sight for the blind, to send away released those who are broken by misfortune: to proclaim the acceptable year of the Lord **[The year of Jubilee has come]**.” (*The year when Jesus spoke these words was indeed during a Jubilee, that of Fall 28AD-Fall 29AD.*)

He rolled up the scroll and gave it back to the attendant **[Rabbi]**, then sat down. And the eyes of all who were in the synagogue were fastened on Him. He proceeded to say to them: “This day, this scripture has been fulfilled in your ears **[before your eyes]**. **The year of Jubilee has come: the time when Israel shall bless the world.**” And He told them many things about the Kingdom of the Holy One: about the true way of life which is hidden from carnal minds: about the forgiveness of sins.

All of them approved of Him and marvelled at the gracious words which came from His mouth. Many people did not know who this speaker Jesus was; others said, “Is not this man the son of Joseph? Does not His mother live on Marmion Way?” One spoke up and said, “This is the man who has done mighty works in Cana, in Capernaum, and in Jerusalem.” A blind man was brought to Him to test His power, and they said, “Rabbi, here is a son of Abraham who has been blind from his birth: heal him as you have healed Gentiles **[who are not sons of Abraham]** in Egypt.” Looking upon him Jesus perceived unbelief in both him and those who brought him to Him, and their desire to trap Him. Because of their unbelief He could do no mighty work in that place. He said to them, “You will no doubt cite this proverb **[The people said]**, ‘Physician, heal yourself’: all the things we have heard you have done in Capernaum **[other towns]** **[Egypt]**, do also here in your own country.” (*The aptness of the proposition that Jesus Himself needing healing seems to have been based on the fact that, though in perfect bodily health, He was not a handsome Adonis, but at first glance frail, as indicated by Isa.53:2: “...a root out of dry ground {i.e. stunted}. Thus it appears that it was the people in the synagogue who were addressing Jesus here, not the other way round, and therefore Luke’s Gospel narrative needs adjustment.*)

He then said, “Truly, I tell you, no prophet is acceptable **and received with honour** in his own home or in his own country, **and prophets are not sent to everyone, neither does a physician effect cures on those who know him.** **[No prophet is popular in his own village; no physician heals his family and his friends]**. But I tell you in truth, there were many widows in Israel in the days of Elijah, a man of God, when the heavens were shut up for three years and six months, causing a great famine over the whole land: **when he closed the gates of heaven, and it did not rain for forty months; and when he spoke the word, the rain fell again and the earth brought forth.** But Elijah was sent nowhere except to Zarephath, near Sidon, to a woman who was a widow. And there were many lepers in Israel in the time of Elisha the prophet, and none of them was cleansed except Naaman the Syrian, **who had faith.** **You yourselves have no faith: you seek signs, merely to satisfy your curiosity. But you shall**

not see anything until you open up eyes of faith.”

On hearing these things all who were in the synagogue were filled with anger, and they rose up and thrust Him out of the city: **they rushed upon Him, bound Him with cords**, and took Him to a precipitous brow of the hill on which their city was built, in order to throw Him off it to His death. But passing through the midst of them **when they thought they were holding Him fast, He disappeared in front of these angry men, and He went His way.** The people were confounded and asked themselves, “What type of man is this? When they returned to Nazareth they found Him teaching in their synagogue. Seeing Him put them in great fear, and they troubled Him no more.

JESUS IN CANA: HE HEALS THE ROYAL OFFICIAL’S SON

John 4:46-54: (Aquarian Chapter 87) Jesus taught no more in Nazareth. He came again with His disciples to Cana in Galilee, where He had turned the water to wine. In that place there was a certain royal official of noble birth, whose son was sick in his home in Capernaum. **The man had faith in Jesus’ power to heal, and** when he heard that Jesus had come out of Judea into Galilee, he went in haste to Him. **The man met Jesus at the seventh hour (1pm)** and entreated Him to come down quickly and heal his son: for he was at the point of death. **But Jesus declined to go.** Jesus said unto him, “Unless you see signs and wonders, you are not prepared to believe.” The official said to Him, “Sir, I am begging you to come down before my child dies.” Jesus **stood aside in silence for a time, and then He said, “Your faith has proved to be a healing balm for your son: he is well.”** He said to him, “Go: your son lives.” The man believed the word that Jesus had spoken to him, and he went his way to Capernaum. While he was yet on his way down, his servants met him, saying **“You need not hasten: your son is alive.”** Therefore he asked them what hour it was when he recovered. They said unto him, “Yesterday at the seventh hour the fever left him.” So the father knew that it was the same hour when Jesus told him, “Your son lives.” And he and his whole house believed. This was a second sign that Jesus performed, when He had come from Judea to Galilee.

JESUS LEAVES CANA AND GOES TO CAPERNAUM AND PREPARES TO APPOINT HIS TWELVE DISCIPLES

Matt.4:13-17 (with Luke 4:31): Leaving Nazareth (*via Cana*) He came with His disciples and dwelt in Capernaum, [a city in Galilee: Luke] which is on the coast of the Sea of Galilee, in the regions of Zebulun and Naphtali, **where he found a spacious home where He could live with His mother, and to where His disciples might repair to hear the Word,** that it might be fulfilled which was spoken by Isaiah the prophet, saying, “In former times He brought into contempt the land of Zebulun, and the land of Naphtali, but in the latter time He will make glorious Galilee of the Gentiles by the way of the sea, beyond Jordan. The people who walked in darkness have seen a great light: on those who sat in the land of deep darkness light has shined.” From that time Jesus began to preach, saying, “Repent! for the Kingdom of heaven is at hand.”

He called the men who had confessed their faith in Him to meet Him in this house, and the disciples called it the School of Christ. When they arrived He said to them, “This gospel of the Christ must be proclaimed throughout the whole world. This vine of Christ will be a mighty vine whose branches will embrace all peoples, tribes, and languages of the earth. I am the Vine: twelve men shall be the branches of the stem, and these shall send forth branches of their own into every place. From among the people who follow me, the Holy Spirit will call twelve of them. Go and continue your regular work, but listen for the call. The disciples thus went back to their daily tasks, and Jesus went alone into the hills in Hammoth to pray. He spent three days and nights communing with the Silent Brotherhood. Then, in the power of the Holy Spirit, He returned to call the twelve.

JESUS CALLS SIMON PETER, ANDREW, JAMES, AND JOHN TO FOLLOW HIM

Mark 1:16-21 (with Matt.4:18-22): As He walked by the Sea of Galilee, He saw Simon who is called Peter, and Andrew his brother casting a net into the sea, for they were fishermen. (*Simon Peter and Andrew were already disciples (see John 1:40-42, p422): Jesus was now requiring full-time*

devotion from them.) Jesus said to them, “Come, follow me, and I will make you into fishers of men.” Immediately they abandoned their nets and followed Him. And when He had gone a little further, He saw James the son of Zebediah, and John his brother, in their boat with their father mending their nets. Immediately He called them: and they left their father Zebediah in the boat with the hired servants, and went after Him. (*James and John were also disciples already.*) They went into Capernaum. And without delay He entered the synagogue on the Sabbath and taught.

THE HOLY SPIRIT SELECTS THE TWELVE DISCIPLES

Luke 5:1-11: (Aquarian Chapter 88) Christ the master was walking [standing: Luke] beside the Sea of Galilee [the lake of Gennesaret] (*Luke’s term for the Sea of Galilee*), and many people pressed upon Him and to hear the word of God. He saw two boats. The fishing boats had just come in, and [Simon] Peter and his brother were waiting in their boats. Their helpers were ashore repairing broken nets [washing their nets]. Jesus stepped into a boat and entreated him to put out a little from the land. Simon Peter pushed it out into the water away from the shore. And Jesus sat down and addressed the multitude from the boat: “Isaiah, prophet of the Lord of hosts, looked forward and saw this day today: he saw you people standing by the sea, and he exclaimed, ‘In the land of Zebulun and Naphtali, the land beyond the Jordan and towards the Sea, the Gentile Galilee, the people were in darkness, not knowing the way. But lo, they saw the Day Star rise: a light streamed forth: they saw the true way of life: and they walked in it.’ You are blessed more than any other people on the earth today, because it is given to you to be the first who may see the Light, whereby you may become the children of the Light.”

When He had finished speaking Jesus then said to Simon Peter, “Bring your nets aboard, put out into the deep and cast them out into deeper water.” Simon Peter did as Jesus bade him. But he remarked in a faithless spirit, “Master, this will be a vain trip; there are no fish anywhere near the shore of Galilee today. Andrew and I have been toiling all night, and caught nothing. Nevertheless, at your word I will let down the nets.” But Jesus saw beneath the surface of the sea, and He saw a multitude of fish. He said to Peter, “Cast out your net from the right side of your boat.” Peter did as Jesus said, and lo, the net was filled to breaking point with an enormous catch. He called to John and James [nodded to their partners in the other ship], who were nearby, for help: and when the net was hauled into the boat, both boats were filled almost to capacity with fish, so that they began to sink. When Peter beheld the size of the catch, he was ashamed of what he had said, because he had no faith. And he fell at Jesus’ feet [knees] and said to Him, “Lord, I do believe! Depart from me! for I am a sinful man, O Lord!” For he was astonished, and everyone with him, at the draught of the fish they had taken. And likewise were James and John, the sons of Zebediah, who were partners with Simon. Jesus said to Simon, “Fear not, look at this catch. From now on you will not be catching fish; you shall cast forth the net of Christ into the sea of human life, and from the right side of the boat. You shall enmesh the multitudes to holiness and blessedness and peace.”

When they reached the shore, Christ the master called to Peter, Andrew, James, and John, and said, “You fishermen of Galilee, the masters have a mighty work for us to perform. I am going, and you may follow me.” And when they had brought their boats to land they immediately left everything and followed Him. Jesus walked further along the shore and saw Philip and Nathanael walking along the beach. (*These were the followers of Jesus who were already His fifth and sixth disciples.*) He said to them, “You teachers of Bethsaida, who have for a long time taught Greek philosophy, the masters have a higher work for you and me to perform. I am going, and you may follow me.” At that they also followed Him.

A little further on there stood a Roman house for tribute, and Jesus approached the officer in charge, whose name was Matthew, also called Levi, sitting at the receipt of custom, and who once lived in Jericho. He was the same one who earlier had run ahead of the Lord when He was coming into Jerusalem, shouting, “Lo! The Christ and His disciples are coming!” Matthew was a man of wealth, and he was learned in the wisdom of the Jews, the Syrians, and the Greeks. Jesus said to him, “Hail, Matthew, trusted servant of the Caesars, hail! You are in Caesar’s house for collecting the tribute of men. But the masters are calling you and me as trusted servants in the tribute house for the collecting of the souls of men. I am going and you may follow me.” And Matthew likewise followed

Him.

Mark 2:13-14 (with Matt.9:9, Luke 5:27-28): He went forth again by the sea, and the whole multitude came to Him, and He taught them. Passing along, Jesus saw a tax collector named Levi the son of Alphaeus [a man named Matthew: Matt.] sitting at the tribute house, and said to him, "Follow me." And he left everything, rose up and followed Him.

A man called Iscariot and his son Judas were employed by Matthew at the tribute house. Jesus said to Judas, "Shelve your work: the masters call us to a duty in the savings bank of souls. I am going and you may follow me." And Judas followed Him.

And Jesus met a lawyer who had heard about Christ the master. He had come from Antioch to study at the School of Christ. This was Thomas, a sceptic by nature, but also a Greek philosopher of culture and of power. Jesus perceived in him the marks of faith, and said to him, "The masters have need of men who can interpret law. I am going to perform the work they have assigned us, and you may follow me." And Thomas followed Him.

When the evening arrived, Jesus was at home, and He was visited by two of his kindred, James and Jude, the sons of Alphaeus and Miriam. These were men of faith, and they were carpenters in Nazareth. Jesus said to them, "See how you have toiled with me and my father Joseph, building houses to become homes for men. The masters are now calling us in building homes for souls: homes built without the sound of hammer, axe, or saw. I am going to perform this work, and you may follow me." And James and Jude enthusiastically responded, "Lord, we will follow you!"

The next day Jesus sent a message to Simon, leader of the Zelotes, a strict exponent of Jewish law. (*He is called Simon the Zealot in Luke 6:15.*) In the message Jesus said, "The masters are calling for men to demonstrate the faith of Abraham: I am answering this call and going: you may follow me." And Simon followed Him.

(To summarise the 12 Apostles: Simon Peter and his brother Andrew {fishermen}; James and his brother John {fishermen}; Philip and Nathanael, brothers {teachers}; these were the original six. Added were Matthew Levi and his employee Judas Iscariot {tribute collectors}; Thomas {lawyer}; James and his brother Jude {carpenters}; and Simon the Zelote leader {Jewish lawyer}.)

JESUS CONSECRATES HIS DISCIPLES

(Aquarian 89:1-13)

Now on the day before the Sabbath, the twelve disciples who had received the call met with one accord in the home of Jesus. He said to them, "This day is the day to consecrate yourselves to the work of God. So let us pray: turn from your outer selves to your inner selves. Let each of you close every door of your carnal self and wait. The Holy Spirit will fill this place, and you will be baptised in the Holy Spirit.

And so they prayed. And a light more brilliant than the noonday sun filled the whole room, and tongues of flame rose high in the air from the head of every disciple. The atmosphere of Galilee was stirred up. A sound like distant thunder rolled above Capernaum, and men heard singing, like the voices of ten thousand angels in unison. Then the disciples heard a still, small voice, and it spoke just one word. It was a word they dared not utter: it was the sacred Name of God. Jesus said to them, "By this omnific (*all creating*) Word you may control the elements, and all the powers of the air. And when within your souls you utter this Word, you have the keys of life and death: of things that are; of things that were: of things that are yet to be. Behold, you are the twelve great branches of the vine of the Christ; the twelve foundation stones; the twelve apostle of the Christ. I am sending you forth as lambs among wild beasts; but the omnific Word will be your buckler and your shield." Again the air was filled with song, and every living creature seemed to say, "Praise God! Amen!"

The next day was the Sabbath, and Jesus went with His disciples to the synagogue, and there He taught.

JESUS IN CAPERNAUM COMMANDS AN UNCLEAN SPIRIT TO LEAVE A MAN

Mark 1:22-28 (with Luke 4:31b-37): Jesus taught them on Sabbath days. They were astonished at His teaching, for He taught them as **one who knows, and has authority to speak**, and not as the scribes

and Pharisees. And in their synagogue a man who was obsessed came in, with an unclean spirit [a spirit of an unclean demon]. The evil spirits that obsessed the man were of the baser sort, and often thrust their victim to the ground, or into a fire. When the spirits saw the Christ, the Master, in the synagogue, they recognised who He was, and they [He] cried out, “What have you to do with us, Jesus the Nazarene? [“You, the Son of God, why are you here?] Have you come to destroy us? I know who you are: the Holy One of God! We want nothing to do with you: leave us alone.” Jesus rebuked him [them], saying, “By the omnific Word I speak, Be silent and come out of him! Torment this man no more: go to your own place.” And the unclean spirit [spirits] threw the man down on the floor, convulsing him in the midst of the people and crying with a loud voice [fiendish cry they went away], came out of him, without harming him. Jesus lifted the man up and said to him, “If you will keep your mind fully occupied with what is good, evil spirits cannot find a place to stay in you. They only come to empty heads and hearts. Go on your way and sin no more.”

They were all amazed at the words Jesus spoke, and the work He had done, arguing among themselves, saying, “What is this? Who is this man? This is new teaching that we are now hearing, which has authority. Where does this power come from, that He commands even the unclean spirits with authority and power and they obey Him [fear Him and flee away?].” And reports about Him immediately spread through the whole area around Galilee.

HE HEALS SIMON PETER’S MOTHER-IN-LAW. NEWS OF HIM SPREADS THROUGH GALILEE

Mark 1:29-39 (with Matt.8:14-17, Luke 4:38-44): Having come out of the synagogue Peter, Andrew, James, and John entered the house of Simon [Peter] and Andrew, with James and John. The mother of Simon’s wife lay upon her couch, struck down by a fever, and they immediately told Him about her. Coming to her He stood over her and rebuked the fever. He took her by the hand [touched her hand Matt.8:15], and lifted her up. Immediately the fever left her. And she served them [Him: Matt.]. The people nearby heard what had occurred, and when evening drew on, after the sun had set, they brought to Him everyone who was ill, and those who were demon-possessed. It seemed the whole city had gathered at the door. And He [laid His hands on every one of them and healed them: Luke] healed many that were sick with various illnesses, and with a word cast out many demons, who cried out, “Thou art Christ, the Son of God!” He rebuked them and did not allow the demons to speak further, because they knew Him to be the Christ. This was to fulfil what was spoken by Isaiah the prophet: “He took our weaknesses and bore our sicknesses.” (*Isa.53:4: the Heb. has afflictions and sorrows.*)

Early in the night [with daybreak approaching: Luke], He went out and departed into a solitary place, and prayed there. (Aquarian Chapter 90) No one saw Him go. Simon and the people with him, and Peter, James, and John set out to search for Him. They found Him at His regular place in the Hammoth hills, and Peter said to Him, “The city of Capernaum is wild: the people throng the streets and every public place is filled. The men, women, and children everywhere are asking for the man who heals by the power of His will. Your home and our homes are filled with sick people. They are calling for Jesus who is called the Christ. What shall we say to them?” Everyone is looking for you”, and they detained Him in order that He should not leave. He said to them, “Let us go from here into the nearby towns, that I may proclaim there also. [I must preach the Kingdom of God to the other cities also: Luke]: this is the purpose for which I have come.” A score of other cities are calling, and we must take the bread of life to them. Go and fetch the other men so we can leave.” Jesus and the twelve went to Bethsaida where Philip and Nathanael dwelt: and there they taught. And He preached in their synagogues throughout Galilee, and cast out demons.

Matt.4:23-25: Jesus went about throughout Galilee, teaching in their synagogues, and preaching the gospel of the Kingdom, and healing every disease and illness among the people. Reports of Him [His signs] spread throughout Syria: and they brought to Him all the people who were sick with various diseases and suffering from torments, the demon-possessed, those who were lunatics, and those who were paralysed: and He healed them. And great crowds of people followed Him from Galilee, the Decapolis, and Jerusalem, and Judea, and from beyond the Jordan.

The multitudes believed in Christ, confessed their sins and were baptised, coming into the Kingdom of the Holy One. Christ the Master and the twelve went everywhere through all the towns in Galilee, and they taught, baptising all who came in faith and who confessed their sins. They opened the eyes of those who were blind, unstopped the ears of the deaf, drove away the evil spirits from those who were obsessed, and healed every kind of disease.

JESUS HEALS A LEPER IN TIBERIAS

Mark 1:40-45 (with Matt.8:2-4, Luke 5:12-16): [While he was in one of the cities: Luke] They were in Tiberias by the Sea (of Galilee), and as they were teaching, a man full of leprosy came up to Jesus, imploring Him, and falling on His knees [face: Luke], said to Him, “I believe in you: if you are willing and but speak the word, you are able to cleanse me.” Jesus, being filled with compassion, stretched out His hand and touched him, and said, “Blessed are those who believe: I am willing: be thou cleansed: Your faith has made you clean.” And the leprosy immediately disappeared from him, and he was cleansed. He sternly charged him and sent him away at once, saying to him, “See that you tell no one anything, but go and show yourself to the priest and make as an offering for your cleansing what Moses instructed [what the law demands], for a testimony to them. The man was wild with joy: he neglected to consider what Jesus had charged him, and did not go to the priests, instead telling everyone in the market place and elsewhere what had happened to him. As a result, throngs of sick people found Jesus and pressed hard upon Him and the twelve, imploring them to heal them. So importunate were they that they were preventing the healings they solicited so urgently: Christ and His disciples were obliged to leave the crowded thoroughfares and headed for desolate places outside, and it was there they taught those who followed them. But he went out and began to talk freely about it, spreading abroad the matter, [but the report of Him was spread about rapidly: and great crowds of people accompanied Him to hear Him and to be healed of their infirmities: Luke] so that Jesus could no longer enter a city openly, but stayed outside them in desolate places where He prayed. And still they came to Him from all directions.

JESUS HEALS THE PARALYTIC IN CAPERNAUM

Mark 2:1-12 (with Matt.9:2-8, Luke 5:17-26): After many days Christ and the twelve returned to Capernaum. [On one of those days, He was teaching, and there were Pharisees and teachers of the law sitting around, who had come from every village of Galilee and Judea, and from Jerusalem. And the power of the Lord was with Him to heal: Luke]. When it was noised about that He was at home, the people descended upon it, and many were gathered together, so that there was no room left, not even around the entrance door. He preached the word to them. Among those who were there were scribes and Pharisees and doctors of the law from every part of Galilee, and also from Jerusalem. And Jesus opened up for them all the true way of life.

And people came towards Him bringing a paralysed man, being carried by four men, to lay him before Him. Being unable to bring him nearer through the door to Him because of the crowd, they took the sick man to the roof, removed the roof tiles where He was and in this manner lowered in front of His face the pallet with the paralytic man lying on it. Seeing their faith Jesus said to the paralytic, “Son, be of good cheer, your sins are forgiven.” Now some of the scribes and Pharisees were sitting there and, upon hearing His words, reasoning in their hearts, “Why does this man speak like this? He is blaspheming. Who can forgive sins except God alone?” And immediately, Jesus, perceiving in His spirit that they reasoned this way among themselves, said to them, “Why do you reason over this and think evil about it in your hearts? Is it even possible for the Lord to forgive sins, if a man does not repent, even when the Lord tells him, ‘I forgive you your sins’? Did I not say instead, ‘Your sins are forgiven.’? Which is it easier to say to this paralysed man: ‘Your sins are forgiven and blotted out’, or to say, ‘Rise up, take up your pallet, and walk.’?” But so that you know [But just to prove that men here may forgive] that the Son of man has authority to discern and forgive [declare forgiveness of] sins on earth,” He said to the paralytic, “I say to you, rise up, pick up your pallet and go to your home.” And he immediately rose up in front of them all and picked up the pallet and went out glorifying God. Thus they were all amazed and filled with the spirit of reverence

glorified God who had given such authority to men, saying, “We have never seen anything like this!” The people could not comprehend these things they had heard and saw. They said to one another, “This is a day we can never forget.” [Today we have seen wondrous things”: Luke].

When the people had gone the twelve remained, and Jesus said to them. “The Jewish festival (*Passover*) draws near. In the week following this one we will go to Jerusalem, so we can meet our brothers from far away, and open up for them the way that leads them to see the King.” Christ and His disciples sought out the quiet of their homes, where they prayed for several days.

As Jesus was entering a certain village, He encountered a man who had been deaf from his birth, and he did not believe in the sound of the wind or thunder, or the cries of beasts, or of birds which complained of hunger or pain, or that others heard them. Jesus breathed into his ears, and they were opened, and he heard. He rejoiced with great joy, now hearing the sounds previously denied him. And he exclaimed, “Now I hear all things!” But Jesus said to him, “How can you say, ‘I hear all things’? Can you hear the sighing of the prisoner, or understand the language of birds or beasts when they commune with each other, or the voices of angels and spirits? Reflect on how much you cannot hear, and be humble in your lack of knowledge.”

THE SECOND YEAR OF JESUS’ MINISTRY, FROM THE PASSOVER IN 30AD

JESUS IN JERUSALEM HEALS A CRIPPLE ON THE SABBATH, AND PREACHES TO THE JEWS WHO CENSURE HIM

John 5:1-47: (Aquarian Chapter 91) The time for the Feast arrived and Jesus and the twelve went to Jerusalem. The day before the Sabbath they reached the Mount of Olives and stayed at an inn on the north side of the Mount. Early on the Sabbath morning they went into Jerusalem by the Sheep Gate.

After this there was a Feast of the Jews: and Jesus went up to Jerusalem. At Jerusalem there is a pool [healing fountain] by the Sheep Gate [by the sheep market] called Bethesda in Hebrew, and it has five porticos. A great number of people who were suffering ailments lay in them, blind, lame, withered, waiting for the water to be stirred: for they believed that an angel descended from time to time and agitated the water, pouring a healing virtue in the pool. Whoever were those who stepped in first after the waters were swirled and bathed were made whole from the sicknesses they had. Jesus and the twelve were standing near the pool. A man was there who had had an infirmity for thirty-eight years, being crippled from his birth. Without a hand to help him he could not move. When Jesus saw him lying there, and knew he had been in that condition for that length of time (*or, knowing he had been lying there a long time*), He said to him, “My brother man, do you want to be made whole? Do these waters not bring healing?” The ailing man answered him, “Sir, I earnestly long to be healed, but I am helpless: I have no one to put me into the pool when the angel comes and pours the healing virtues in the pool. When the water is stirred, and while I am trying to enter, someone else who can walk goes down before me and steps in the fountain first, and I am left unhealed.”

Jesus said, “Who sends an angel here to make this pool potent for just a favoured few? I know this cannot be God, for God deals the same with everyone. One has no better opportunity than another in the healing fountain of heaven. The fountain of health is in your own soul. But it has a door which is locked tightly. The key to open it is faith. Everyone may have this key and thereby unlock the door and plunge into the healing fountain and be made whole.” The man looked up in hope and said, “Give me this faith.” Jesus said, “Do you believe my words? According to your faith it shall be done.” Jesus said to Him, “Rise up, pick up your pallet, and walk.” Immediately the man became whole, and he rose up, took up his pallet and walked. He said only, “Praise God!”

That day was the Sabbath. The Jews therefore said to him who had been healed, “It is a Sabbath: it is unlawful for you to carry your pallet. He answered them, “The one who made me whole told me, ‘Pick up your pallet and walk.’” They then asked him, “Who is the man who said to you, ‘Pick up your pallet and walk.’?” But he who was healed did not know who it was: for Jesus had withdrawn, a crowd of people being in that place. He replied, “A stranger at the pool just spoke a word and I was suddenly well again.” The many did not see when Jesus healed him, and with the twelve He went into

the courts of the Temple. Afterwards Jesus found him in the Temple, and said to him, "Lo, you have become whole. From henceforth, guard your life in the ways of right: go on your way and sin no more, lest something worse come upon you." The man now knew who it was who had healed him. The man went away and told the Jews [the story to the priests] that it was Jesus who had made him whole, and they were greatly enraged. Therefore the Jews persecuted Jesus, and sought to kill Him, because He had done these things on a Sabbath. But He answered them, "My Father works, even till now, and I work, on Sabbath days: and may not I? He sends His rain, His sunshine, and His dew: He makes His grass to grow, His flowers to bloom: He speeds the harvests just the same on Sabbath days as on other days. If it is lawful for the grass to grow and flowers to bloom on Sabbath days, is it wrong to succour stricken men?"

Because of this the Jews were angered more and more, seeking all the more to kill Him, because not only had He broken the Sabbath, but also said that God was His Father, making Himself equal to God [claimed to be Son of God]. A leading priest, Abihu, said, "This man is a menace to our nation and our laws: He makes Himself to be a son of God. It is not convenient that He should live." But Jesus replied, "Abihu, Sir, you are a learned man: you surely know the law of life. Pray tell me, who were the sons of God we read about in the book of Genesis, those who took wives from the daughters of the sons of men? Our father Adam: who was he? From where did he come? Did he have a father, or not? Or did he fall from heaven as a star? We read that Moses said that he came from God. If Adam came from God, pray tell me, was he not the offspring of God and therefore His son? We are the children of this son of God. Then tell me, you who are a learned priest, who are we if we are not sons of God?" The priest excused himself, claiming he had urgent business, and he went his way.

Then Jesus answered them, "Truly, truly, I tell you, the Son can do nothing of Himself, but only what He sees the Father doing: for whatever He does, the Son does likewise. For the Father loves the Son, and shows Him all the things He Himself does. And He will show Him greater things than these, that you may marvel. For as the Father raises the dead, and makes them alive, so also the Son makes alive whom He wills. The Father judges no man, but has committed all judgment to the Son, that all men may honour the Son as they honour the Father. He who does not honour the Son honours not the Father who has sent Him. Truly, truly, I tell you, He who hears my word and believes in Him who has sent me, has eternal life, and does not come into condemnation, but has passed over from death into life.

"All men are sons of God, and if they live holy lives they are always at home with God. They see and understand the works of God, and in His sacred Name they, too, can perform these works. The lightning and thunder storms are messengers of God, as are sunshine, rain, and dew. The properties of the heavens are in the hands of God, and every loyal son of God may use these properties and their power. Man is the representative of God to perform His will on earth: and man is able to heal the sick, to control the spirits of the air, and to raise the dead. It is not a strange thing that I have the power to do these things. All men may gain the same power. But they must conquer all the passions of the lower self: and they can conquer if they will. So man is God on earth, and he who honours God honours man: for God and man are one, as a father and his child are one.

"Truly, truly, I tell you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and those who hear shall live. As the Father hath life in Himself, so has He given to the Son to have life in Himself. And He has given Him authority to execute judgment, because He is Son of man. Do not wonder at this: for the hour is coming when all who are lying in tombs shall hear His voice, and shall come forth: those who have done good to the resurrection of life; and those who have done evil to the resurrection of judgment. "Behold, I tell you, the hour has come: the dead will hear the voice of man and they will live, because the son of man is son of God. You men of Israel, hear: you are not truly alive but are living in death: you are locked inside tombs, and there is no deeper death than ignorance and unbelief. But the day will come when all will hear the Voice of God, made plain by the voice of man, and they will live. You will all know that you are sons of God, and by the sacred Word, you may perform the works of God. When you have come to life, that is, when you have come to realise that you are sons of God, you who have lived the life of what is right, will open your eyes upon the fields of life. But you who love the ways of sin will, in this resurrection, stand before a judgment bar, and you will be condemned to pay the debts you owe to men and owe to yourselves. For whatever you have done amiss must be performed again, and yet again, until you

reach the stature of the perfect man. And in due time, the lowest and the highest will arise to walk in light.

“Of myself I can do nothing: as I hear I judge, and my judgment is just, because I do not seek my own will, but the will of the One who has sent me. If I witness about myself, my testimony is not true. There is another who bears witness of me, and I know that the witness which he testifies about me is true. You have sent to John, and he has testified to the truth. Now I do not receive the testimony of man, but I say these things so that you might be saved. He was the lamp which was burning and shining. And you were willing to rejoice in his light for an hour. But I have a greater witness than that of John, for the works which the Father has given me to accomplish, these same works that I am performing, these testify of me that the Father has sent me. The Father who has sent me has Himself borne witness of me. You have neither heard His voice at any time, nor seen His form. You do not have His word abiding in you, because the One whom He has sent, Him you do not believe. You search the scriptures, because you think that in them you have eternal life: those are the scriptures which testify of me. But you will not come to me that you may have life. I do not receive glory from men. But I have come to know you, that you do not have the love of God within you. I have come in the Name of my Father and you have not received me; if another shall come in his own name, him you will receive.* How can you believe, who receive glory one from another, and you do not seek the glory which comes only from God (*or, from the only God*)? Do not think that I will accuse you to the Father; there is one who accuses you, and that is Moses in whom you place your hope. [Shall I accuse you to God? Nay, for your prophet Moses has already done that]. For if you believed Moses, you would have believed me, for he wrote about me. But if you do not believe his writings, how will you believe my words?” *see the extensive comment above, p116.

JESUS IN BETHANY: SAVING A CHILD FROM A FIRE, AND A MAN FROM DRUNKENNESS

(Aquarian Chapter 92)

Now Lazarus was at the Feast, and Jesus and the twelve went with him to his home in Bethany. Lazarus prepared a feast for Jesus and the twelve. Ruth and Asher-ben came from Jericho, for Asher was no longer an adversary to the Christ. While the guests were feasting, there was a cry, “The village is on fire!” They all rushed out into the street to find that many of the nearby homes were in flames. In one upper room an infant was asleep, and none could reach that room to save it because of the flames. The child’s mother, wild with grief, was urgently calling on the men to save the child. Then, with a voice that made the spirits of the fire pale and tremble, Jesus said, “Peace! Peace! Be still!” Then He walked through the smoke and flames, climbed up the collapsing stairs, and in a moment reappeared with the child in His arms. Not a trace of fire was on Him, His clothing, or the child. Then Jesus raised His hand and rebuked the spirits of the fire, commanding them to cease their awful work, and be at rest. And immediately, as though a sea of water had descended, the fires were quenched.

Seeing the fury of the fire spent, the people were in a frenzy to see the man who could control fire, and Jesus said, “Man was not made for fire, but fire was made for man. When man comes to himself and comprehends the reality that he is son of God, and knows that in himself lie all the powers of God, he is then a master mind, and all the elements will hear and heed his voice, and gladly cooperate to do his will. There are two sturdy asses which bind the will of man: their names are Fear and Unbelief. When these are apprehended and turned aside, the will of man will know no bounds: man will merely speak, and it is done.” After He said these things the guests of Lazarus returned to his home.

A little child then came in and stood at the side of Jesus. She laid her hand on Jesus’ arm and said, “Please, Master Jesus, please hear me. My father is a drunkard: my mother toils from morning to night, and when she brings home her wages, my father snatches them and squanders it all on drink. My mother and we children go hungry all through the night. Please, Master Jesus, will you come with me and touch my father’s heart? When he is not drunk he is good and kind. I know it is the wine that makes him into someone so different.” At that Jesus went out from the feast with the child. He found a home of wretched neglect where she lived. He spoke kindly to her mother and her small siblings,

and then He saw their father in a drunken state on a bed of straw. He pulled him up by the hand and addressed him: “My brother man, who are made in the image of our Father-God, will you get up and come with me? Your neighbours are in great distress. They have lost everything they had in this fierce fire, and they have to build their homes all over again from scratch. You and I must lead the way to help them.” The man rose up and the two of them went arm in arm to view the wreckage. They heard mothers and their children crying and sobbing in the streets: they noticed how wretched was their state. Jesus said, “My friend, here is a work for you to do. Start helping these people – be the first to offer your help. I know that the men of this town of Bethany will support you and provide you with the tools and materials and other means to help them.”

There had been for a long while a spark of hope stagnating quiescent in the man; now it was fanned into a living flame. He threw aside his ragged coat: he was now himself once more. He began procuring and organising help, not for himself, but for those who had been made homeless. And everyone lent him support. The ruined homes were rebuilt. Only then did he turn his attention to his own dilapidated dwelling. His heart was profoundly stirred. The pride of manhood filled his soul, and he resolved, “This will be a wretched den no longer; it shall be a home.” He worked as never before, and he himself received help from everyone. In a little while the hovel indeed became a home, and flowers of love bloomed everywhere. The child’s mother and the little ones were all filled with joy, and their father never drank again. So a man was saved, and no one ever said a word about neglect or drink, nor urged him to reform for any reason.

As Jesus had been teaching the multitudes, who were hungry and faint from the heat of the day, a woman passed by on a camel laden with melons and other fruits. Jesus lifted up His voice, crying, “O you who thirst, seek the living water which comes from heaven. For this is the water of life. Whoever drinks of this water will not thirst again.” And He took five melons and divided them among the people, and they ate and their thirst was quenched. He said to them, “If the Lord Creator causes the sun to shine, and the water to fill out these fruits of the earth, shall not the Same be the sun of your souls, and fill you with the water of life? Seek the Truth and let your souls be satisfied. The Truth of God is that water which comes forth from the highest heavens, without money and without price. They who drink it shall be satisfied.” Those whom He fed numbered one thousand men, women, and children. None of them returned home hungry or thirsty; and many who suffered from fevers were healed.

JESUS AND THE DISCIPLES ARE CENSURED FOR EATING ON THE SABBATH

Matt.12:1-8 (with Mark 2:23-28; Luke 6:1-5): At that time Jesus went through the fields of grain on the Sabbath [on the second Sabbath after the first (*Gk. sabbato deuteroproto*): Luke].

(Aquarian Chapter 93) [Another Sabbath came and Jesus and the twelve walked through a field of ripened wheat]. His disciples were hungry, and they began to pluck ears of wheat grain and to eat, rubbing them with their hands. But some of the Pharisees, of the strictest sect, seeing this, said to Him, “Look, your disciples are doing [“Sir, why are you doing: Luke] what it is not lawful to do on a Sabbath[?]” He said to them, “Have you not read what David did, when he was in need and was hungry, and those with him: how in the days of Abiathar the high priest he entered the house of God and ate the loaves placed on show, and gave also to those with him, from the table in the Holy Place, which it was not lawful for him to eat, nor for those who were with him, but only for the priests? I tell you, men, the needs of man are higher than the law of rites. Or have you not read in the law how on Sabbath days the priests in the Temple profane [do work on] the Sabbath, and are guiltless? And in our sacred books we read how priests profane the Sabbath in many ways while they are serving in the Holy Place, and remain free from guilt. I tell you, something [One] greater than the Temple is here. But if you had known what this means, ‘I desire mercy, and not sacrifice’, you would not have condemned the guiltless. And He said to them, “The Sabbath was made subject to man, and not man subject to the Sabbath. For the Son of man is lord of the Sabbath.” Man is son of God, and under the eternal law of right, which is the highest law, he may annul the statute laws. The law of sacrifice is but the law of man, and in our law we read that God first desires mercy, and mercy stands above all statute law. The son of man is Lord of every law. Did not a prophet sum up the duty of a man when in his book he wrote, ‘In mercy follow justice, and walk humbly with your God.’?”

JESUS IN CAPERNAUM HEALS A MAN WITH A WITHERED HAND ON THE SABBATH

Mark 3:1-6 (with Matt.12:9-14, Luke 6:6-11): Then Jesus and the twelve returned to Galilee, and on the day before the Sabbath they arrived at Jesus' home in Capernaum. He left there and on another Sabbath He entered a synagogue again and taught. The multitudes were there, and among the worshippers there was a man whose right hand had become withered, and who said, "I was a mason and earned my livelihood with my hands. I beseech thee, Jesus, restore my health to me that I may not have to beg for my bread in shame." Before Jesus could answer, they (*the scribes and Pharisees*) asked Him if it was lawful to heal on Sabbath days. They watched closely to see if He would heal him on the Sabbath, so that they might accuse Him. But He knew their thoughts, and He said to the man with the dried-up hand, "Stand up in the middle, before these men." And he rose up to stand. He said to them, "I will ask you one thing: is it lawful to do good on Sabbath days, or to do evil? To save life or to kill? You scribes and Pharisees, speak out and answer me: is it a crime to save a life on the Sabbath? If you had sheep, and one of them fell into a pit on the Sabbath, would you err by lifting it out? Or would it please your God to let it suffer in the mire until another day?" But they, his accusers, were silent. [So He said to them, "What man would there be among you, if you had one sheep, and it fell into a ditch on a Sabbath day, who would not lay your hands upon it to lift it out? Then how much better to help a man in need than a sheep? It is therefore lawful to do good on Sabbath days." Matt.] Then He said to them, "Are sheep of greater value than a man? The law of God is written on the rock of Right; and Justice wrote the law, and Mercy was the pen." And looking around at all of them, in anger on account of being greatly grieved over their hardness of heart, He said to the man, "Stretch out your hand." He stretched it out: and his hand was restored to health like the other. The Pharisees were beside themselves with rage: they went out, and immediately deliberated with the Herodians against Him in secret council, and they began to plot and plan how they might destroy Him [bring about His death] [discussed among themselves what they might do to Jesus: Luke]. But they were in fear of accusing Him publically, because the multitudes stood in His defence. And Jesus and the twelve went down and walked beside the sea, and many people followed them.

JESUS IS PURSUED BY THRONGS OF THOSE WHO ARE SICK AND POSSESSED

Mark 3:7-12 (with Matt.12:15-21, Luke 6:17-19): Jesus, aware of this, withdrew to the Sea (*of Galilee*) with His disciples, coming down to stand on level ground. And a great multitude followed from Galilee: also from all over Judea, and from Jerusalem, and Idumaea, and from beyond the Jordan; and a great crowd from around Tyre and Sidon who heard about the things He was doing, and who came to hear Him and to be healed of their diseases. He told His disciples that a boat should be ready nearby for Him because of the multitude, lest they should crush Him: for He had healed many, prompting those who had diseases to descend upon Him to touch Him, for power came forth from Him and healed them all. Those who were tormented by unclean spirits were healed, and whenever they beheld Him, they fell down before Him and cried out, "Thou art the Son of God!" He strictly charged them not to make Him known. (*Matthew has Jesus charging this to the people He healed.*)

This was to fulfil what was spoken by Isaiah the prophet: "Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my spirit upon Him, and He shall proclaim justice to the nations. He will not wrangle (*be confrontational*) nor cry aloud, nor will anyone hear His voice in the streets. A reed that has been bruised He will not break, nor a smouldering wick will He quench, until He brings justice to victory. And in His Name will the nations hope."

When Jesus became aware of it He withdrew from there: many people followed Him, and He healed their sick and infirm, and He instructed them that they should not make it known. Thus were fulfilled the words of Isaiah the prophet: "Behold, my servant whom I have chosen: my beloved, in whom my soul is well pleased. I will put my Spirit upon Him and he shall show judgment to the nations."

THE SERMON ON THE MOUNT

(Matthew Chapters 5, 6, and 7; Luke) (Aquarian Chapters 94 to 101)

The Aquarian account restores the time sequence of the whole Sermon.

The order of Matthew and Luke:

Aqu.Ch.94	= Matt.6:5-18, 6:1-4
Aqu.Ch.95	= Matt.5:1-20 (with Luke 6:20-26, 8:16, 11:33, 16:17; Mark 4:21)
Aqu.Ch.96	Discourse on numbers 1 to 4 of the Ten Commandments
Aqu.Ch.97	= Matt.5:21-24,38-48 (with Luke 6:27-30,32-36) (Commandments 5, 6)
Aqu.Ch.98, 99:1-11	= Matt.5:27-37 (Commandments 7 to 10)
Aqu.Ch.99:12-30	= Matt.6:19-34 (with Luke 11:34-36, 12:22-31)
Aqu.Ch.100	= Matt.7:1-5 (with Luke 6:37-42)
Aqu.Ch.101	= Matt.7:6-29 (with Luke 6:31,43-49, 7:1)

(Aquarian Chapter 94) Next morning before sunrise, Jesus and the twelve went to a mountain near the Sea (of Galilee) to pray, and Jesus taught the twelve how to pray. He said, "Prayer is deep communication of the soul with God.

Matt.6:5-18: "When you pray, do not deceive yourselves like the hypocrites, because they love to pray standing in the synagogues and on the corners of the streets, so they may display themselves in front of men, and pour out streams of words to please the ears of men. They adopt a pious air that they may have the praise of men which they seek. I tell you truly, they have their reward. But when you pray, enter your private chamber [go into the closet of your soul], and having shut your door, pray to your Father [Abba Amma (Father-Mother)] in holy silence, who is there in secret [who is above and within you]. And your Father [Father-Mother] who sees in secret will recompense you. But when you pray in common, do not [you do not need to] utter empty repetitive words, nor repeat the same words over and over as the heathen do, for they think that they will be heard for their verbosity. So do not be like them, for God your Father [heavenly Parent] knows what you need before you ask Him.

"Therefore pray in this way when you are gathered together: 'Our Father [Father-Mother; Parent], Thou who art [above and within] in the highest heavens, let thy Name be hallowed [in twofold Trinity]: let thy Kingdom come, in wisdom, love, and equity to all: let thy will be done: as in heaven, so on earth. Give us the bread we need today [and the fruit of the living vine], and forgive us our debts, as we also forgive our own debtors. [Help us forget the debts that others owe us, that our own debts may be discharged]. Show us thy goodness, that we may show the same to others. And do not lead us into [Leave us not in] temptation, but [in the hour of temptation] rescue us from the evil one: shield us from the snares of the tempter that are too great for us to bear: when they come, give us the strength to overcome: for thine are the Kingdom, and the power, and the glory, forever [from Ages of Ages, now and forever], Amen.' For if you forgive men their offences, your heavenly Father [Parent] will forgive you; but if you do not forgive men their offences, neither will your Father [Parent] forgive your offences. If you would be discharged from all the debts you owe to God and man which you have incurred by wilfully transgressing law, you must not hold the debts of other men against them; you must release them in your heart: for the way you deal with other men is the way God will deal with you.

"And when you fast do not advertise the deed: do not be like the hypocrites and put on a sombre expression, or assume a pious pose, for they distort [paint] their faces in order to appear to men to be fasting. I tell you truly, they have their reward. A fast is a deed of the soul: like a prayer, it is an expression of the silence of the soul. God never fails to notice any true prayer or fast. He walks within the silence, and His benediction rests on every effort of the soul. I tell you, unless you fast from the world and its evil ways you will by no means find the Kingdom. And unless you keep the Sabbath and give up your scramble to gather riches for yourselves, you shall not see the Father-Mother. But when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father in secret, and your Father [Holy One], who sees in secret, will requite you openly. Deception is hypocrisy: do not let your outward appearance depict what you are not. Never clothe yourselves in special garb to display how pious you are, nor adopt any tone of voice which causes men to regard you as holy.

“Do the same when you mourn for the dead and are sad: for your loss is their gain. Do not be the same as those who mourn before men by loud wailing and tearing their garments, that men may see them mourn. For all souls are in the hands of the Lord, and those who have done good rest with your ancestors in the breast of the Eternal. Rather pray for their rest and advancement, and consider that they are in the land of rest which the Eternal has prepared for them, and that they have the just reward for their deeds: do not murmur as those without hope.

Matt.6:1-4: “Take heed that you do not display your righteousness [give your alms] in front of men, with a view to being seen by them, otherwise you have no reward from your Father [Parent] in the highest heavens. When you therefore give alms [help to the needy] do not blow a trumpet before you as the hypocrites do in the synagogues and in the streets to advertise their gift, so they may be glorified by men. I tell you truly, they who give alms to receive praise from men: they have their reward from men; but God has no regard for it. But when you give alms, do not let your left hand know what your right hand is doing [do not let your right hand know the secret of your left hand], so that your alms may be in secret: and your Father, seeing in secret [the Secret One], will recompense you.

Matt.5:1: Seeing the multitudes (Aquarian Chapter 95) Jesus and the twelve went up into the mountain, and when He sat down His disciples came to Him. He said (to the twelve, not the multitudes), “Twelve pillars of the church, apostles of the Christ, light-bearers of the sun of life, and ministers of God to men: in a little while you must go forth alone and proclaim the gospel of the King, first to the Jews, then to the rest of the world. You shall not go with a scourge of cords; you cannot drive men to the King. But you shall go in love and service, and lead the way to right and light. Go forth and announce to men: ‘The Kingdom is at hand.’ ”

The Sermon on the Mount continues in the presumption that Jesus now wants the multitude brought in to hear and be taught. That the people are His audience is indicated by their reaction at the conclusion of the Sermon in Matt.7:28. The headings to Aquarian Chapters 97 to 100, as well as Luke 6:20, have Jesus appearing to confine His words to the disciples. However, the truths expounded by Jesus are strongly redolent of a new but universal teaching needful for all men. On reflection, it seems that Jesus was now continuing to talk directly to His disciples, but now in a considered voice of sufficient audibility for the multitudes to be brought in to gather His words. By this the multitude would also understand that Jesus’ own disciples were not to be regarded as superior to other men in any carnal way.

Matt.5:2-12 (with Luke 6:20-26): He lifted His eyes on His disciples, and opened His mouth and taught them saying: “Blessed are the [you: Luke] poor in spirit [strong in spirit] [humble], for theirs [yours: Luke] is the Kingdom of the heavens. Blessed are those who mourn [you who weep: Luke], for they shall be comforted [you shall laugh: Luke]. Blessed are the meek, for they shall inherit the earth [possess the land]. Blessed are those [you: Luke] who hunger and thirst after righteousness, for they [you: Luke] shall be filled. Blessed are the merciful, for they shall receive mercy. Worthy are those who gain mastery of self: they will possess the key of power. Blessed are the pure in heart, for they shall see God, the King. Blessed are those who make peace, for they shall be called sons [the children] of God. Blessed are those who are persecuted, maligned, and wronged for the sake of righteousness, for theirs is the Kingdom of the heavens: their persecutors they shall bless. Worthy is the child of faith who trusts: he shall sit on the throne of power. Blessed are you when men hate you, and exclude you, and reproach you, and [be not discouraged when the world shall] persecute you and speak all types of evil against you falsely [reject your name as evil: Luke] for my sake [the sake of the Son of man: Luke]. Rejoice and be very glad [leap for joy: Luke], for your reward in the heavens is great, for their fathers persecuted the prophets and seers and all good men on earth before you in the same way since the days of Enoch.

(These are eight Beatitudes (‘Blessed art thou...’: the eighth is repeated), and they are counterbalanced by eight Woes which follow below.)

“If you are worthy of the crown of life, you will be slandered, vilified, and cursed on earth. Rejoice when evil men drive you from their company and make your name a hiss and a by-word in the street. Yes, I tell you, rejoice. But deal in mercy with those who wrong you: they are but children

at play: they do not know what they are doing. Do not rejoice over your foes who fall. Rather help men rise from the depth of their sin, and God will help you ascend to greater heights.

“Woe to the rich [to you who are] are their gold and their lands: they are confronted with temptations of every sort. [You have received your consolation: Luke] in this life. Woe to those men who choose to walk carefree in the paths of pleasure: their ways are replete with traps and dangerous pits. Woe to those who are proud: they stand at the edge of a precipice, and destruction awaits them at the bottom. Woe to the man of greed: what he has is not his own; and lo, another man comes, and his wealth is sucked away from him. [Woe to you who are full: for you shall hunger; and you who laugh now, for you will mourn and weep: Luke]. Woe to the man who is a hypocrite: his form may be fair to look upon, but his heart is filled with the carcasses and bones of the dead. Woe to the man who is cruel and relentless: he himself is his own victim; the evil he intends for other men rebounds on him: the scourge becomes the scourged. Woe to the libertine and seducer who prey upon the virtues of the weak: the hour will come when they are the weak, and victims of libertines of greater power. [Woe to you when all men speak well of you: Luke] approve of you in effusive praise [for so did their fathers to the false prophets: Luke]. The world does not praise those who live in the ways of the Holy Spirit; but it is voluble in its praise for false prophets and for vain and base illusions.

Matt.5:13-20: “You who walk in the Holy Spirit are salt, the salt of the earth, for every offering must be salted with salt; but if the salt has lost its taste, by what shall it be salted? It is salt in name alone, no longer good for anything except dust to be cast out and trodden down by men. You are light, the light of the world. A city set on a mountain cannot be hidden. Its lights are seen from far away: and while you stand upon the hills of life, men see your light and imitate your works and honour God. Nor do they light a lamp and put it [in a hidden place or: **Luke 11:33**] under the bushel [covers it with a vessel or puts it under a couch: **Luke 8:16**], but on the lampstand, and it gives light to everyone in the house [that those entering may see the light: **Luke 8:16, 11:33**]. [Is a lamp fetched to be put under the bushel or couch, instead of being put on a lampstand? **Mark 4:21**]. Therefore let your light shine before men, so they may see your good works and glorify your Father in the highest heavens. You are the lamps of God: you are not to stand in the shade of the illusions of earth, but in the open, high upon your lampstands.

“Do not think I have come to abolish the Law or the Prophets [to nullify the Law, or to destroy]. I have not come to abolish but to fulfil. The Law, the Prophets, and the Psalms were written in the wisdom of the Holy Spirit and cannot fail. For I tell you in truth, until heaven and the earth pass away, not one iota nor one point shall for any reason pass away from the Law or the Prophets until all is fulfilled. [**Luke 16:17**: It is easier for heaven and earth to pass away, than for one point {jot or tittle} of the law to become void]. The heavens and the earth which now are will pass away; but the word of God is sure. Lo, One who is greater than Moses is here, and He will give you the higher law, even the perfect Law, and this Law you shall obey. Therefore whoever breaks one of these least commandments which He shall give, and teaches men the same, he shall be called least in the Kingdom of the heavens. Whoever disregards the law of God and teaches men to do the same becomes a debtor to God, and he cannot see His face until he has returned and paid his debt by the sacrifice of life. But whoever performs and teaches them, this person shall be called great in the Kingdom of the heavens. But he who hearkens to God and keeps His law and does His will on earth, he shall rule with Christ. The scribes and Pharisees have utter regard for the letter of the law; but the spirit of the law they cannot comprehend. Truly, those who believe and obey shall save their souls, and those who do not shall lose them. For I tell you that unless your righteousness exceeds that of the scribes and Pharisees, in no way shall you enter the Kingdom of the heavens [of the soul]. It is not the actions of a man which give him the right to enter through the gates; his character and the desires within his character are his password. The letter of the law deals with the acts of a man; the spirit of the law takes note of his desires.

Jesus discourses on the first four of the Ten Commandments

(Aquarian Chapter 96) “God gave the ten commandments to men. Moses saw the words of God, and he wrote them down on rock. They cannot be destroyed. All these ten commandments of God show the side of Him whose Name is Justice. But now the Love of God made manifest brings Mercy

on the wings of the Holy Spirit. The Law was built upon the unity of God. There is but one force in the whole world: YHVH (יהוה) is Almighty God.

THE 1st COMMANDMENT (Exod.20:2)

YHVH wrote upon the heavens, and Moses wrote: 'I am Almighty God, and thou shalt have no god except me.' There is one force, but many expressions of that force: men call these powers. All powers are of God: they are manifests of God. They are the Spirits of God. If men presumed to discover another force and worship at its shrine, they would only court a vain illusion, no more than a shadow of the One YHVH God. Those who worship shadows are themselves shadows on a wall: for men become what they court. God desires all men to be of substance, not of shadow, and it was in mercy that He commanded, 'Thou shalt seek no God except me.'

THE 2nd COMMANDMENT (Exod.20:4)

"Finite man can never comprehend things of the infinite. Man cannot create an image of the Infinite in force. When men make a god of stone or wood, they make an image of a shade. And those who worship at the shrines of shades are themselves shades. So it was in mercy He said, 'Thou shalt not carve out images of wood or clay or stone.' Such idols are the imagination of their makers, which are abased ideals, and men can gain no plane higher than the plane of their ideals. God is Spirit, and it is in Spirit that men must worship if they would attain consciousness of God. Man can never create a picture or an image of the Holy Spirit.

THE 3rd COMMANDMENT (Exod.20:7)

"Man is not able to utter the Name of God with carnal lips; it is by the enabling of the Holy Spirit alone that man can pronounce the Name. In vanity men think they know the Name of God. They speak it with levity and irreverently, and thus are accursed. If men were given to know the sacred Name and deigned to utter it with unholy lips, they would not live to be able to utter it a second time. But God in His mercy has not unveiled His Name to anyone who cannot speak in the voice of the Holy Spirit. Nevertheless, those who speak substitute names in an idle way are guilty in the sight of God, who said, 'Thou shalt not take the Name of God in vain.'

THE 4th COMMANDMENT (Exod.20:8)

"The number of the Holy Spirit is seven, and God holds in His hands the sevens of time. In forming worlds He rested on the seventh day, and every seventh day is set apart as a Sabbath day for men. The seventh is the Sabbath of the Lord thy God: remember it and keep it wholly set apart for works of holiness: that is, works not for the selfish self, but for the universal self. Men may do work for the self during the other six days of each week; but on the Sabbath of the Lord men must refrain from work which serves the self. This day is consecrated to God; but man serves God by serving man."

Jesus discourses on the fifth and sixth commandments

THE 5th COMMANDMENT (Exod.20:12)

(Aquarian Chapter 97) "God is not force alone; Wisdom is His counterpart. When cherubim instructed man in the ways of wisdom, they declared that Wisdom is the Mother of the race, as force is Father of the race. The man who honours the almighty and omniscient God is blessed, and in the tables of the law we read, 'Pay homage to your Father and your Mother of the race, that your days may be prolonged upon the land they have given you.' (*Jesus is here giving a dual meaning to the words 'father' and 'mother': an earthly and a heavenly.*)

THE 6th COMMANDMENT (Exod.20:13)

Matt.5:21-24: "You have heard from of old [The letter of the law commands], 'Thou shalt not kill, and whoever kills shall be liable to the judgment. A person may intend to kill, yet if he fails to carry out his intention, he is not judged by law. But I tell you [The spirit of the law avers] that everyone [who desires to kill, or who seeks revenge, or] who is angry with his brother without just [sufficient] cause shall be liable to the judgment [must answer to the judge], and whoever says to his brother 'Raca' (*'you're worthless'*) shall be liable to the council of the just: and whoever says (to him), 'Fool', shall be liable to the fire of Gehenna. He who calls his brother a degenerate, a dog, fans into life the burning fires of hell within himself. Therefore, if you are bringing your gift to the altar, and remember there that your brother has something against you, according to the higher law leave

your gift before the altar and go: first be reconciled to your brother, then come and offer your gift. It is not good to let the sun go down on your anger. If he will not be reconciled when you have backed down from all selfish pleas and waived all selfish rights, then you will be guiltless in the sight of God: then you can go and offer your gifts to Him.

“If you owe anything to anyone and cannot pay; or if a man shall claim a sum greater than what he is due, it is not good to dispute his claims. Resistance is the parent of anger: there is no mercy or reason in a wrathful man. It is far better to suffer loss than go to law, or to call upon the courts of men to judge between right and wrong.

(Matt.5:25-26): *see Luke 12:57-59 below, p471. (Matt.5:27-37 after v48 below.)*

Matt.5:38-48 (with Luke 6:27-30, 32-36): “You have heard it said [The law of carnal man would say], ‘An eye for an eye, and a tooth for a tooth: do not allow your rights to be disregarded’. But this is not the law of God. I tell you, the Holy Spirit would say not to resist one who is evil, but whoever strikes you on your right cheek, turn the other to him also. And to one intending to judge you, who would deprive you of your goods, and take your shirt, let him also have your coat. He who would take your coat by force is still your brother man, and you should gain his heart, which cannot be done by resistance. Give him your coat and offer him yet more. In time the man will rise above the brute, and you will have saved him from himself. And whoever compels you to go one million (*Gk: a thousand paces, just short of a mile*), go with him two. Give to one who asks from you, and do not ask back your things from the one taking them from you: and do not turn away from one who wishes to borrow from you. And if someone strikes you out of anger or impulsively, it is not good to strike back. Men naturally regard such a man as a coward for not fighting back and defending his rights. But the man who is assailed and struck, and who does not strike back, or who is maligned and gives no retort, such a man is far greater than he who smites the one who inflicts blows, or reviles the one who slanders.

“You have heard it said, ‘Thou shalt love thy neighbour [friend], and thou shalt hate thine enemy.’ But I say to you who hear, love [be merciful to] your enemies, bless those who curse [slander] you, and give them light for their darkness, do good to those who hate [harm] you, and pray for those who abuse you and persecute you [who trample on your rights], that you may become sons of your Father [children of your Parent] in the highest heavens. For you are the children of the God who causes the sun to rise on (both) evil and good men, and brings the rains on (both) the just and the unjust. If you do to others as they do to you, you are no more than slaves, followers on a path leading to death. But you, children of the light, must lead the way. Do to others what you would have them do to you. For if you love those who love you, what reward [thanks: Luke] do you have? Do not even the tax-gatherers [sinners: Luke] do the same? If you do good to those who do good to you, what thanks do you have? For sinners do the same thing. And if you lend to those you hope to receive from, what thanks do you have? Sinners lend to sinners, that they may receive back the same. But love your enemies, do good, and lend, expecting nothing back, and your reward shall be great. And you shall be sons of the Most High, for He is kind to the unthankful and the evil.

“If you greet only your brothers and not your foes, what credit does that give you? Do not even pagans do the same?; the tax-gatherers have set the pace. Therefore be perfect [merciful: Luke], as your heavenly Father [Father-God] is perfect [merciful: Luke].”

Jesus discourses on the seventh to tenth commandments

THE 7th COMMANDMENT (Exod.20:14)

Matt.5:27-32: “You have heard it said from of old, ‘Thou shalt not commit adultery.’ But I tell you that whoever looks at a woman with a view to lusting after her has already committed adultery with her in his heart.* So if your right eye causes you to stumble into sin, pluck it out and throw it away from you, for it is profit to you that one of your members perish, than your whole body be cast into Gehenna. And if your right hand causes you to stumble into sin, cut it off and throw it away from you, for it is profit to you that one of your members perish, than your whole body go away into Gehenna. *this of course applies to both men and women.

“If you are consumed by a desire which turns you away from the Truth, cast it away from you; for it is better to enter life possessing the Truth, than be cast into outer darkness by forsaking it. And if

you harbour a desire which causes pain or sorrow to another, cast it out of your heart: this is how you will gain peace. It is better to endure sorrow yourself than inflict it on anyone who is weaker.

“It has been said, ‘Whoever dismisses his wife, let him give her a bill of divorce.’ But I tell you that whoever dismisses his wife, apart from matters of fornication, renders her an adulteress, and whoever marries such a dismissed woman commits adultery.

(Aquarian Chapter 98) “The law forbids adultery. But in the eyes of law adultery is an overt act. It is the satisfaction of the sensual self of the flesh outside the bond of marriage. Now in the sight of law, marriage is but a promise made by a man and a woman, to live permanently together in harmony and love, and sanctioned by a priest. But no priest or officer of the law has power from God to bind two souls in wedded love. What, then, is the marriage tie? Is it vested in what a priest or officer of the law may pronounce? Is it the scroll on which the officer or priest writes permission for the two to live in marriage bonds? Is it the promise of the two that they will love each other until death? Is love a passion that is subject to the will of man? Can a man pick up love, as he would pick up precious gems, and lay it down, or give it out to anyone? Can love be bought and sold like sheep?

“Love is the power of God that binds two souls and makes them one. There is no power on earth that can dissolve the bond. Their material bodies may be forced apart by man or death; but this is for but a little time: they will meet up again. Now it is in this bond of God that we discover the true marriage tie; all other unions are but bonds of straw, and those who live in them commit adultery. They are no different from those who satisfy their lusts without the sanction of an officer or a priest. But it is more than this: the man or woman who indulges lustful thoughts also commits adultery. I tell you truly, whom God has joined together, **man is unable to separate**; and those whom man has joined together live in sin.

THE 8th COMMANDMENT (Exod.20:15)

“The great lawgiver, upon a table of the law, wrote, ‘Thou shalt not steal.’ Before the eyes of law, a man must take a thing that can be seen with the eyes of flesh, without the knowledge or consent of the one to whom it belongs. But I say to you, that he who in his heart desires to possess what is not his own, and would deprive the owner of it without his knowledge or consent, is a thief in the sight of God. The things which men do not see with their eyes of flesh are worth more than what eyes of flesh can see. The good name of a man is worth a thousand gold mines, and he who utters a word or commits a deed that injures or defames that name has taken what is not his own, and he is a thief.

THE 9th COMMANDMENT (Exod.20:16)

(Aquarian Chapter 99:1-3) “The law says, ‘Thou shalt not lie (bear false witness).’ In the eyes of law a man must utter words which are untrue. But in the light of the law of spirit, deceit in any form is no different from lying. A man may lie by his demeanour or his actions, yea, even by his silence, and therefore be guilty in the eyes of the Holy Spirit.

THE 10th COMMANDMENT (Exod.20:17)

(Aquarian Chapter 98:21-23) “Upon a table of the law we also read, ‘Thou shalt not covet.’ To covet is to be consumed by an overriding desire to possess what is not right for one to have. Within the spirit of the law, such a desire is theft.”

(This is the point where Jesus has concluded His discourse on the spiritual law behind the Ten Commandments)

Matt.5:33-37: “Again, you have heard it said from of old, ‘Thou shalt not swear falsely **(Aquarian Chapter 99:4)** [by thine own life], but thou shalt deliver to the Lord what thou hast sworn.’ But I tell you not to swear at all: neither by heaven, because it is the throne of God; nor by the earth, because it is His footstool; nor by Jerusalem, because it is the city of the great King; nor even swear by your head, because you cannot make one hair white or black. [not by the head, the heart, the eye, or the hand; not by the sun, the moon, or the stars; not by the Name of God, nor by the name of any spirit, good or bad]. But let your word be ‘Yea, Yea; Nay, Nay’, for anything more than this is of evil.

“You shall not swear by anything; for there is no gain in taking an oath. A man whose word needs to be propped up by an oath of any kind is not trustworthy in the sight of God, or of man. You cannot cause a leaf to fall off a twig, or change the colour of your hair, by stating an oath. The man whose word is of worth merely speaks, and men sense that he utters the truth. But the man who pours out a

stream of words to try to persuade men he speaks the truth is simply creating smoke to hide the lack of it.”

“There are many men who appear to possess double hearts: such men are happy serving two masters at one time, and two masters who are contrary. Men posture as devout Sabbath worshippers, then pay court to Be’elzebul on every other day. No man can serve two masters at the same time, any more than he can ride two asses going in different directions. The man who affects to worship God and Be’elzebul is an enemy of God, a pious devil and a curse of man.

Matt.6:19-21: “Do not amass treasures on earth, where moth and rust corrode, and where thieves break in and steal. But store up treasures in **the highest** heaven, where neither moth nor rust corrodes, and where there are no thieves to break in or steal. **Men cannot lay treasure in both heaven and earth at once.** Lo, lift up your eyes and see the secure vaults of heaven, and there deposit all your gems... There are no secure vaults on earth: no place safe from moths, rust, and thieves. The treasures of the earth are illusive things which pass away. **Do not be deceived: your treasures anchor down your soul.** For where your treasure is, there will also be your heart.

Matt.6:22-23 (with Luke 11:34-36): “The lamp of the body is the eye. Therefore if your eye is sound, your whole body will be filled with light. But if your eye is evil [**dim or lacking**], your whole body will be filled with darkness. Therefore if the light in you is darkness, how great that darkness is. Therefore watch lest the light in you becomes darkness. So if your whole body is full of light, no part of it being dark, all of it shall shine brightly, as a glowing lamp gives you light.

Matt.6:24-34 (with Luke 12:22-31): “No one can serve two masters, for he will either hate the one and love the other, or he will cling to one of them and despise the other. You cannot serve God and mammon (*Aramaic for riches*). [**“A person cannot mount two horses or bend two bows: and a servant cannot serve two lords. That servant would respect one and offend the other**]. **Do not fix your heart on the things of the earth.** And so I say to you, do not be anxious [**overanxious**] over your life, what you shall eat, what you shall drink; or over your body, what you shall wear. Is not life more than food, and the body more than clothing? **God cares for those who trust in Him and serve the race of men.** Look at the birds of the air [ravens: Luke]: they do not sow, nor reap, nor gather into barns [neither have storehouse nor barn: Luke], yet your heavenly Father [God: Luke] [**Parent**] feeds them. **They praise God in their songs, and the earth is made more glorious by their ministry of joy.** God keeps them in the hollow of His hand, and not one sparrow falls to the earth without His knowledge: **and every one that falls shall rise again.** Do you not have more value [**are you not cared for much better**] than birds? Which of you can add one cubit (*a measurement based on the distance between the hand and the elbow*) to your height by being anxious? If then you are unable to perform the least of things, why be anxious about other things? And why be anxious about clothing? **Behold the flowers that grow out of the ground: they trust in God and grow: they make the earth resplendent with their beauty and their fragrance.** Consider the lilies of the field, **the messengers of holy love**, how they grow. They do not toil, neither do they spin. But I tell you that not even Solomon in all his glory was arrayed like one of these. **Yet they simply trust in God: they feed out of His hand: they lay their heads upon His breast.** But if God thus clothes the [**flowers and birds that do His will**] grass in the field, which is here today, and tomorrow is thrown into a furnace, will He not clothe [**His children when they trust in Him**] you that much more, you of small faith? So do not [seek: Luke] be anxious [**overanxious**], saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ And do not be in suspense. All these things are what the nations of the world seek after. Your heavenly Father [**Parent**] knows you need all of these things. But first seek the Kingdom of God and His righteousness, [**the good of men, and do not murmur**], and all these things shall be added to you: **God will protect you, and feed and clothe you.** Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. [**Do not meet tomorrow’s evils in advance**]. Today’s troubles are enough for today.”

Matt.7:1-5 (with Luke 6:37-42): (Aquarian Chapter 100) “There is a rule of carnal man which he observes rigidly: ‘Do to other men as they do to you.’ As others judge, so do they; as others give, they give the same. Now while you walk among men, do not judge, lest you also be judged. [and you will not be judged. Do not condemn and you will not be condemned. **Be merciful, and you also shall obtain mercy.** Forgive, **others** and you will be forgiven. Give, and it shall be given to you: in good measure, pressed together, thoroughly shaken, overflowing: this they will pour into your lap. For the

measure you mete out will be the measure returned to you: Luke]. **As you do to others, so shall it be done to you. As you give, so shall it be given to you.** For with what judgment you pronounce, and with what measure you mete out, the same shall be meted out to you [With what judgment you judge others, so shall you be judged] (i.e. this is the judgment from men, which may or may not blend with divine judgment). **As you serve others, so shall you be served. For the Lord is just, and rewards everyone according to his works. That which they sow they shall also reap.**

“If you condemn, you yourself will be condemned. When you show mercy, men will be merciful to you, and if you love carnal men in such a way that they can comprehend your love, they will lavish you with love. In this way the wise man of this world does to other men what he would have them do to him. The man who is carnal does good to others for selfish gain, for he expects to see his blessings multiplied and returned to him; he does not stop to think about the end of it.

“Man is a field: his deeds are the seeds, and what he does to, or for, others grows without stopping to rest. Harvest time will surely come. And behold the yield of that harvest: if he has sown wind, wind is what he reaps: if he has sown noxious seeds of scandal, or theft, or hatred, or sensuality, or crime, he will reap the same, for the harvest is certain: a man reaps what he sows; and more, for seeds may multiply a hundred-fold. Noxious seeds can never cultivate the fruit of righteousness, peace, love, and joy: for every seed produces its own fruit. So when you sow, sow seeds of right, purely because this is the right seed to sow, and not with an eye to trade, from which you expect to reap rich rewards. The man who is carnal abhors the law of spirit, because it removes his freedom to live in sin: he cannot satisfy his passions and desires beneath its light. He is at enmity with the one who walks in the Holy Spirit.

“It is carnal men who have killed the holy men of old, the prophets and the seers. And the carnal man will assail you: he will accuse you falsely, scourge you, and put you in prison, and even think he is doing the will of God to kill you in the street. But do not prejudice or censure the one who wrongs you. Each person has problems of his own, and which he needs to solve for himself. The man who scourges you may be weighted down with a load of sin; but what about your own sin? A small sin within one who walks in the Holy Spirit is greater in the eyes of God than the huge sins in the one who has never known the Way. And why do you focus on the dry twig [splinter] in the eye of your brother, but do not consider the plank of wood in your own eye? [You see the speck in your brother's eye, but you do not see the beam in your own eye]. Or how will you say to your brother, ‘Let me pluck the twig out of your eye’, when there is a plank in your own eye? This makes you a hypocrite: first pull the plank out of your own eye, and then you will see clearly to pluck [to help your brother take] the twig [splinter] out of the eye of your brother. While your eyes are full of foreign things you cannot see the way, for this makes you blind. Can the blind lead the blind? Will not both of them wander off the path and fall into a ditch? If you would lead the way to God you must be clear in your sight as well as pure in your heart. The disciple is not above his teacher; but everyone who is perfected shall be as his teacher.

Matt.7:6-12: (Aquarian Chapter 101) “The fruit of the tree of life is all too fine to feed the carnal mind. Do not give what is holy to men of impure minds (*Gr. kusin, which can also mean dogs*), neither cast your pearls before pigs, lest they trample over them with their feet, and turn and tear you apart. If you were to throw a diamond to a dog, it would turn away, else it would attack you in rage. The incense that is so sweet to God is quite offensive to Be’elzebul; the bread of heaven is but chaff to men who cannot comprehend the life of spirit. The master must be wise and feed the soul with what it is able to digest. If you do not have the food to give to every man, ask, and it shall be given to you*: seek earnestly, and you shall find. **He that seeks will not rest until he finds, and he that has found will marvel, and he that has marvelled will reign, and he that has reigned will rest: just speak the word and knock, and it shall be opened to you [the door will fly open].** For everyone who asks receives: and the one who seeks finds: and the one who knocks, it is opened to him. **No one who has ever asked in faith has failed to receive; none ever sought in vain; no one who ever knocked in the right spirit has failed to find an open door.** So when men ask you for the bread of heaven, do not turn away from them, nor give them the inferior fruit of carnal trees. Or what man is there among you who has a son who asks him for a loaf of bread, will give him a stone? or if he asks for a fish, will give him a serpent? **or if he asks for a drink, will give him salt?** If then you who are evil [ignorant]

know to give good gifts to your children, how much more will your Father [Parent] in the highest heavens give good things to those who ask Him. Therefore whatever you wish men to do to you, do the same to them [also **Luke 6:31**]. **And whatever you would not wish men to do to you, do not do to them**, for this is the law and the prophets. **What you would have your God give to you, give the same to men. The measure of your worth lies in your service to men.**

**“Ask and it shall be given you.” One of the most misunderstood verses in the whole of the standard Bible, simply through lacking the context provided by the preceding words from the Aquarian Gospel. Human nature would have its God constantly satisfy every whim of man on the simple request of asking. The preceding words supplied by the Aquarian show what Jesus was actually teaching us: He was more concerned with being mindful to supply the needs of others than His own.*

Matt.7:13-14: “Enter in through the narrow gate, because wide is the gate, and broad the way, that leads to destruction, **wretchedness and want**, and there are many who go that way: **it lies among the pleasure groves of carnal life**; because the gate is narrow and the way constricted which leads to perfect life, and there are few who find it. **It lies among the rocks and pitfalls of carnal life; but in the true way there are neither pitfalls nor rocks.**

Matt.7:15-20 (with Luke 6:43-45): “Beware, for many claim to walk the true way of life who in truth walk the way of death. Beware of false prophets in word and deed who come to you in the garb of sheep, but inside are plundering wolves. **They cannot conceal for long what they really are**: you will recognise them by their fruits. Do they gather grapes from thorn bushes or figs from thistles? So, every good tree produces good fruit, but the bad tree produces evil fruit. A good tree cannot bear evil fruit, nor a bad tree bear good fruit. **The fruit is daughter of the tree: as the parent, so the child.** Every tree which does not produce good fruit is cut down [pulled up by the roots] and thrown into the fire [thrown away]. [Each tree is known by its own fruit: they do not gather figs from thorn bushes, or pick grapes from bramble bushes. A good man brings forth what is good from the treasure of his heart; and an evil man brings forth what is evil from the evil in him. For his mouth speaks from what is abundant in his heart: Luke]. Therefore you will know them by their fruits **[by their fruits you shall know the good from the evil]**.

Matt.7:21-23: “Because a man prays long and loud, it is no indication he is a saint. Not all who pray do so to reflect their walk within the kingdom of the soul. It is the man who lives a holy life and who does the will of God who abides within the kingdom of the soul. From the treasures of his heart a good man spreads blessedness and peace to all the world. But the evil man sends out thoughts that blight and shrivel up hope and joy, filling the world with wretchedness and woe. Men think, act, and speak out of the abundance of their hearts. When it is time for the hour of judgment, a host of men will submit pleas for themselves and think to buy the favour of the judge by their words. Not everyone who says to me, ‘Lord, Lord’, will enter the Kingdom of the heavens, but he who does the will of my Father [Father-Mother] who is in the highest heavens. There will be many who say to me on that day, ‘Lord, Lord, did we not prophesy in your Name, **cure all manner of disease**, and cast out demons in your Name, and do many mighty works in your **omnific** Name?’ Then I, the judge, will declare to them, ‘I have never known you [I do not know you]. **You rendered service to God with your lips, when in your heart you worshipped Be’elzebul.** The evil one may also use the powers of life to perform a multitude of mighty works. Go away from me, you who commit iniquity.’

Matt.7:24-29 (with Luke 6:46-49, 7:1): “Why do you call me, ‘Lord, Lord’, and do not do what I say? Whoever hears these my words **[these sayings of mine]** [whoever comes to me: Luke], and performs them, I shall compare to a prudent man who built his house, digging deeply, and laying the foundation on the rock. The rain came down [a flood arose: Luke] and the waters came, and the winds blew hard against that house, and it did not collapse [could not shake it: Luke] **[it was not moved]**: for it had been founded on the rock. And whoever hears these my words, and does not perform them, shall be compared to a foolish man who built his house on the sand, without a foundation on the earth. Down came the rain and torrents of water, and the winds blew hard against that house, and it collapsed immediately, and great was its fall [ruin: Luke] **[was washed away, and all was lost]**. **But a city which is built four-square, enclosed in a circle or on the top of a hill, and anchored on a rock, can neither fall nor be hidden. Go forth and build your life upon the solid rock of Truth, and all the powers of the evil one will shake it in vain.”**

When Jesus had finished His words in the hearing of the people, the crowds were astonished at His teaching, for He was teaching them as one possessing authority, **and appealing to reason and the heart**, and not as their scribes, **who taught more by earthly authority**. Jesus then returned to Capernaum **with the twelve**.

THE GOSPEL OF THE HOLY TWELVE AND THE SERMON ON THE MOUNT

(Nazarene 47:1-9 “The Spirit Gives Life”)

When they came down from the mount, one of His disciples asked Him, “Jesus, if a man does not keep all these commandments, can he still enter into life?” He answered, “The Law is good in the letter, but in the Spirit it is more excellent. The letter without the Spirit is dead; it is the Spirit which gives life to the letter. Take heed that you obey from the heart, and in the spirit of love, all the commandments which I have given to you.

“It has been written, ‘Thou shalt not kill’, but I say to you that if anyone hates and desires to kill, he has broken the Law; yea, if he causes hurt or torture to any innocent creature, he is guilty. But if he kills to bring an end to suffering which cannot be healed, he is not guilty, if he does so quickly in the Spirit of love and mercy.

“It has been written, ‘Thou shalt not steal’, but I say to you that if anyone, not content with what he has, acquires lands or riches beyond his own needs or use, or desires to go after what belongs to another, or if he withholds what is just recompense from a worker, he has stolen in his heart already, and his guilt is greater than that of one who steals a loaf out of necessity to satisfy his hunger.

“Again it has been written, ‘Thou shalt not commit adultery’, but I say to you that if a man and a woman join together in marriage with unhealthy bodies, and they beget unhealthy offspring, they are guilty, even though neither has taken the spouse of a neighbour. And if anyone has not taken a woman who belongs to another, yet desires in his heart to go after her, he has committed adultery in the Spirit.

“Again I say to you, if anyone desires and seeks a way to possess the body of any creature for food, or for pleasure, or for profit, he defiles himself thereby.

“If a man tells the truth to his neighbour in such a way as to lead him into evil, even though what he says is true in the letter, he is guilty.

“Walk in the Spirit, and you shall thus fulfil the Law and be acceptable for the Kingdom. Let the Law be within your hearts rather than on memorial tablets; which things you ought to do nevertheless, and not to leave undone the other, for the Law which I have just given to you is holy, just, and good, and blessed are all they who obey and walk in it. The Unbegotten is Spirit, and they who worship the Most High must worship in Spirit and in Truth at all times and in all places.”

JESUS HEALS THE CENTURION’S SERVANT

Luke 7:2-10 (with Matt.8:5-13): (Aquarian Chapter 102) The twelve apostles went with Jesus to His home, and stayed there for a number of days. And Jesus told them many things about the inner life that would need a book to relate. Now in Capernaum there lived a man of wealth, a Roman captain of a hundred men, who loved the Jews and who had built a synagogue for them.

When Jesus came into Capernaum a centurion approached Him. He had a slave who was valued by him, and who was ill and laid aside paralysed in the house, in terrible pain and upon the point of death. And hearing about Jesus [The captain knew of Jesus and had heard that by the sacred Word He healed the sick, and he had faith in Him], he sent elders of the Jews to Him, asking Him to come that He might heal his servant. When they came up to Jesus, they entreated Him earnestly, saying, “He is a worthy man for you to grant him this favour, for he loves our people and built a synagogue for us. Jesus recognised the captain’s faith and said to him, “I will come and heal him”, and went **at once** with them. While He was not far from the house, the centurion sent friends to Him saying, “Lord, do not trouble yourself, for I am not worthy that you should enter under my roof. In the same way I do not regard myself a worthy person to come **into the presence of a man of God. I am a man of war: my life is spent with those who often take the lives of fellow men: and surely He who comes to save life would be dishonoured if He came beneath my roof**; but only say a word and let my servant be healed

and I know my servant will be well. For I am also a man under authority, and having soldiers under me. I say to one, 'Go', and he goes, and to another, 'Come', and he comes, and to my servant, 'Do this', and he does it." Hearing these words Jesus marvelled at him, and said to the crowd of people following Him, "Behold the faith of this Roman captain: I tell you truly, I have found no one in Israel with such faith. The feast is spread for you Israelites; but while you doubt and wait, lo, an alien comes in faith and takes the same bread of life. And I tell you that many people from east and west will come and recline with Abraham and Isaac and Jacob in the Kingdom of the heavens. But the sons of the Kingdom will be cast out into outer darkness, where there will be weeping and gnashing of teeth." And Jesus said to the centurion, "Go: as you believe, so be it done to you: your servant lives." The servant was healed at the same hour. Those who were sent out found the servant well, and risen up on their return to the house.

JESUS RAISES A WIDOW'S SON

Luke 7:11-17: On the following day He came to a city called Nain, a city on the Hermon Way (a trade route from Damascus into Samaria), accompanied by many of His disciples and a large crowd of people. As He approached the gate of the city, a dead person was being carried out, the only son of his mother, one who was a widow, and a throng of people, a large part of the city, was with her, and she was overcome with grief. Seeing her, the Lord felt compassion for her and said to her, "Do not weep: your son is sleeping. I am the life: your son shall live." And approaching the hearse He raised His hand and touched it [the lad], the bearers standing still. He said, "Young man, I say to you, return, rise up." And [the soul returned: the body of the dead man was filled with life again] he who was thought to be dead sat up and began to speak. He handed him to his mother. Fear [awe] came upon all the people there [the people were astonished], and they glorified God, saying, "[A Jewish priest stood before the people and said], A great prophet has arisen among us, and God has visited His people." All the people said, "Amen." And word spread about Him through all of Judea and the country roundabout.

Jesus and His disciples journeyed on and taught and healed the sick in many towns in Galilee, then returned to Capernaum.

JOHN THE BAPTIST HEARS ABOUT THE WORKS OF JESUS

(Aquarian Chapter 103) The home of Jesus was a school where in the early morning hours the twelve apostles and priests from foreign lands were taught the secret things of God. There were priests from China, India, and from Babylon: from Persia, Egypt, and Greece, and they came to sit at the feet of Jesus to learn the wisdom that He brought to men, that they themselves might teach their own people how to live holy lives. Jesus taught them how to teach others: He showed them the trials attendant on living the true Way, and how to turn these trials into service for the race of men. He taught them how to live a life holy enough to conquer death itself. He taught them what the end is of mortal life, when man has reached the consciousness that he and God are one. The hours after midday were devoted to the multitudes who also came to learn the true way of life, and to be healed: many indeed believed and were baptised.

Luke 7:18-23 (with Matt.11:2-6): The disciples of John (the Baptist) reported all these things to him. In prison by the Bitter Sea (Dead Sea) he had heard about the mighty works of Christ. His prison life was hard, and he was greatly distressed. He began to doubt and to wonder to himself if this Jesus was really the Christ written of by the prophets: "Was I mistaken in my work? Was I really sent from God to pave the way for Him who shall redeem our people of Israel?" He called to him two of his disciples [friends who came to see him], and sent them to Jesus in Capernaum, that they might learn about this man, and bring him word, saying, "Are you the One who is to come, or should we expect another?" When the men came to Him [found Him in His home], they said, "John the baptiser [harbinger] has sent us to you, saying, 'Are you the One who is to come, or should we expect another?'" But Jesus did not answer them directly; He simply bade them stay for a few days, that they might see and hear. They saw Him heal... In that same hour He healed many people from diseases and distressing ailments and evil spirits: and He enabled many blind persons to see. And

answering them He said, “Go and report back to John the things you have seen and heard, **then he will know**: blind men see again, lame men walk, lepers are cleansed, and deaf men now hear, dead men are raised **[the sleeping awake]**, poor people **[in spirit]** receive good news, and blessed is he who is not offended over me **[by my words]**.” **They went their way.**

JESUS SALUTES JOHN THE BAPTIST TO THE PEOPLE

Matt.11:7-11, 14-15 (with Luke 7:24-30): As the messengers of John were going Jesus began to talk to the throng of people about him, “What did you go out into the wilderness to see? A stalk of grain shaken by the wind? **Not long ago, you went in crowds to the fords of the Jordan river: you filled the wilderness.** What did you go to see? The different trees of Judah, or the flowers of Heth? Yes, what did you go out to see? A man clad in delicate garments **[kingly garb] [soft clothes] like your rulers and your aristocrats?** Take note: it is in the houses of kings that you find them wearing fine clothing [Behold, those in splendid garments and immersed in luxury, are in royal palaces: Luke]. **They are clad in splendid garments, but they cannot understand truth.** So what then did you go out to see? A prophet? **I tell you, you do not know whom you saw.** Yes, I tell you, and more than a prophet, **the greatest of the prophets.** For this is he about whom it has been written, ‘Behold, I am sending forth my messenger before thy face, who will prepare thy way before thee.’ **[for what you are seeing and hearing this day].** Truly I tell you, among those born of women, no man greater than John the baptiser has ever arisen. Yet he who is among the lesser in the Kingdom of the heavens [of God: Luke] is greater than he. And if you are willing to receive it, he is Elijah destined to come. **Behold, I tell you, this man whom Herod has bound in chains and cast into a prison cell, is the Elijah of God come again to earth: he is the same Elijah who did not pass the gates of death, but whose flesh body was changed and he awoke in Paradise.** He who has ears, let him hear.” All the **common** people who heard Him, and the tax gatherers, acknowledged God, having been **[and were]** baptised by John; but the Pharisees and the lawyers rejected the counsel of God for themselves, not having been **[and were not]** baptised by him.

Matt.11:12-13 (with Luke 16:16): All the prophets and the law prophesied until John. [From this point the good news of the Kingdom of God is being preached, and every man presses into it: Luke]. From the days of John the baptiser until now, the Kingdom of the heavens **[God]** has been taken by great force (*i.e. the entrance into the Kingdom has been striven for by the most ardent zeal and forceful exertion*), and forceful men seize it.

JESUS UPBRAIDS THE CITIES HE PERFORMED HIS WORKS IN

Matt.11:16-19 (with Luke 7:31-35): “But what then shall I compare this generation to? What are they like? They are like children sitting in market places, calling to others, saying, ‘We have played our pipes for you, and you have not danced. We mourned and you did not beat your breasts in grief.’ **Neglected opportunities will never come again. The people are as unstable as the waters of the sea: they seek to be excused from righteousness.** For John the baptiser has come neither eating bread nor drinking wine, **he lived the simplest life apart from other men,** and they say [you say: Luke], ‘He has a demon.’ The Son of man **[Another]** has come eating and drinking **the fruits of the earth, and the milk of the flock, and the fruit of the vine, and lives in homes like other men,** and they say, ‘Lo, a glutton and an inebriate, a friend of tax gatherers and sinners.’ Yet wisdom is justified by her children (*or: her works*).”

Matt.11:20-24 (with Luke 10:13-15,12): He then began to upbraid the cities where His mightiest works had been performed, because they did not repent: “**Woe to the cities of the lowlands of Galilee where all the mighty works of God have been done!** Woe to you, Chorazin! Woe to you, Bethsaida! For if **half of the mighty works performed in you had happened in Tyre and Sidon,** they would have repented **of their sins** long ago sitting in sackcloth and ashes, **and sought the way of right.** I tell you, it will be more tolerable for Tyre and Sidon in the day of judgment than for you. **They will be deemed worthier than you, because they did not slight their gifts, while you have thrown away the pearl of greatest price.** And you, Capernaum, have you not been exalted to heaven? You shall be cast down to Hades, for if the mighty works which have been performed in you had happened in **the cities of the**

plain – Sodom and Zeboim, they would have lasted until today [they would have listened and turned to God, and would not have been destroyed]. But I tell you that it will be more tolerable for (the land of: Matt.) Sodom in the day of judgment than for you (that town: Luke).” They perished in their ignorance. They had no light, but you have heard, and you have been given the evidence. The light of life has been displayed above your hills, and the shores of Galilee have been ablaze with this light. The glory of the Lord has shone in every street and synagogue and home, but you have despised this light. Lo, the judgment day will come, and God will deal in greater mercy with the cities of the plain than He will deal with you.”

(Aquarian Chapter 104) Jesus looked upon these crowds of people, who pressed about Him for selfish gain (*they valued their healings, but they did not value their Healer*). Men of learning were among them, and also those who had wealth, reputation, and power, but none of them knew the Christ. Their eyes were blinded by the tinsel and glitter of their selfish selves, and they could not see the King. Though they had been walking within all the manifestations of the light, they truly groped about in darkness, a darkness like the night of death.

Matt.11:25-27 (with Luke 10:21b-22): “Jesus lifted His eyes to heaven, and said, “I thank thee Father, Lord [Holy Parent; most righteous Parent, Creator] of the highest heaven and earth [Holy One of heaven and earth], because thou hast hidden these things [the light is hidden] from the wise and learned [great], from the worldly, and the impure and boastful, and hast revealed them to infants. Yea, O Father, this was well-pleasing in thine eyes.” Then turning to the multitudes, He said, “All things have been delivered to me by my Father [the Lord Creator], and no one knows the Son [who is the Daughter] intimately [who the Son is: Luke] except the Father [All-Parent], neither does anyone know the Father [All-Parent] intimately [who the Father is: Luke] except the Son, even the Daughter, and he to whom the Son and the Daughter choose to reveal Him.” [I have not come to you in the name of any man, nor in any strength of my own. The wisdom and the virtue that I bring to you are from above: they are the wisdom and the virtue of God, the One we adore. The words I speak are not my own words; nay, I speak to you the words I am given] [No one knows thee, save a Son, who also has the Daughter within; or a Daughter, who has the Son within. None knows the Daughter or the Son save they to whom the Holy Spirit is revealed, who is the Two-in-One].

Matt.11:28-30: “Come to me, all of you who toil wearily and are burdened [labour and pull heavy loads], and I will give you rest. Take my yoke, the yoke of Christ, upon you with me and learn from me: for I am meek and humble in heart, and you will find rest for your souls. For my yoke is [equal and it is] easy, it does not chafe, and my burden [lordship] is light [and does not press down unequally]. Together we will bear the loads of life with ease, and therefore rejoice, and you will find rest for yourselves.”

JESUS IS ANOINTED IN THE HOUSE OF SIMON THE PHARISEE IN GALILEE BY A PENITENT WOMAN (*the first occasion of His anointing: for the second occasion, see p560*)

Luke 7:36-50: A certain member of the Pharisees prepared a feast and desired that Jesus would eat with him as the honoured guest, and He went into the Pharisee’s house and there reclined at the table. And a woman [prostitute] in the city of Magdala who was reputed to be a sinner, but one who had been cured of her desire to sin by what she had received and seen in Jesus’ ministry, (*John 11:2 identifies her as Mary the sister of Martha, but the Nazarene account says that the woman is Mary Magdalene*), learning that He was at table in the Pharisee’s house, came uninvited to the feast bringing an alabaster cruse of costly salve, and having come to Jesus in joy at being freed from sin, and standing behind at His feet weeping profusely, began to wash His feet with her tears, and wiped them dry with the hair of her head, fervently kissing His feet and anointing them with the salve. However, the Pharisee who had invited Him, when he beheld this, spoke within himself saying, “If this man was a prophet (or, the prophet) He would know who and what sort of woman she is who is touching Him, for she is a sinner”, and he would drive her away. But Jesus knew his thoughts. Answering, He said to Him, “Simon, my host, I have something to say to you: will you hear what it is?” He said, “Teacher, speak your mind.” “A certain creditor had two debtors: one owed him five hundred denarii, and the other fifty. As they were unable to repay him, he freely forgave both of them their debts. Now, which of them will love him the more?”

["Sin is a huge stain of iniquity. It may be small; it may be large. It may be an act committed; it may be something omitted. One person leads a life of sin and is finally redeemed; another carelessly forgets to do the things he should do, but he corrects himself and is forgiven. Now, which of these merits the higher praise?"] Simon answered, "I take it, the one whom he forgave the more." ["The one who overcame the errors of his life"]. He said to him, "You judged correctly." And turning to the woman, He said to Simon, "Do you see this woman? She led a life of sin for years, but when she heard the words of life she sought forgiveness and she found it. I came into your house: you gave me no bowl of water for my feet that I might wash my hands and feet, which every faithful Jew must do before he eats, but this woman has washed my feet with her tears, and wiped them dry with the hair on her head. You gave me no kiss [comfort]; but this woman, from the moment I came in, has not stopped comforting me, kissing my feet fervently. You have not anointed my head with oil, but this woman has anointed my feet with salve. Now tell me, Simon, which of these two, this woman or you, is worthy of the greater praise?" But Simon did not answer. "I tell you, because of this, the many sins of this woman have been forgiven, because she loved much - not only people, but beasts, and birds of the air, even the fish in the sea. But he who is forgiven little, loves only little. And He said to her, "Your sins have been forgiven." Those at table with Him began to say among themselves, "What type of man is this who even forgives sins?" - despite that He had not said, "I forgive you", but, "Your sins are forgiven you", when He discerned true faith and penitence in her heart. Jesus did not need anyone to tell Him about human nature, for He Himself understood it intimately. He said to the woman, "Your faith has saved you: go in peace."

JESUS AND HIS DISCIPLES JOURNEY AROUND GALILEE, AND HE TEACHES ABOUT THE SIN AGAINST THE HOLY SPIRIT

Luke 8:1-3: After this He, and the twelve with Him, journeyed through every city and village proclaiming and preaching the Kingdom of God. Also with Him were certain women who had been healed from evil spirits and infirmities: Mary called Magdalene, from whom seven demons had gone out, and Joanna, wife of Chuza, the steward of Herod, and Susanna, and many others, who supplied their needs out of their possessions.

(Aquarian Chapter 105)

Now there were many women who possessed much wealth, and who lived in various towns in Galilee, and they urged Jesus and the twelve, together with masters from foreign lands, to go to these places and preach and heal. Among these expectant women were Mary Magdalene, who had been inhabited by seven homeless spirits of the air, and which had been driven out by the omnific Word which Jesus spoke; Susanna, who owned vast estates at Caesarea-Philippi; Joanna, wife of Chuza, a member of Herod's court; Rachel from the coast of Tyre; and others from beyond the Jordan river and the Sea of Galilee. They provided ample means, enabling three times seven men, twenty-one men, to go forth.

They preached the gospel of the Christ, and they baptised the multitudes who confessed their faith. They healed the sick and they raised the dead. Jesus worked and taught from early morning until the day was spent, and then into the night. He did not stop to eat or drink. His friends grew alarmed lest He should collapse from loss of strength, and they laid hold of Him, and entertained forcing Him away to a place where He could rest. He did not rebuke them; however, He said, "Have you not read that God would give His angels charge of me, and that they would hold me fast and prevent me from falling into want? I tell you, men, while I am expending my strength for these anxious waiting throngs of people, I find myself completely at rest within the arms of God, whose blessed messengers bring down to me the bread of life. There is a tide, a season of opportunity, which comes but once in human life. These people are now willing to receive the truth: their opportunity is now, and so our own opportunity is now. If we fail to teach them while we can, the tide will recede. These people may not care to hear the truth again, and if that happens, where, tell me, and at whose door shall the guilt be laid?" Thus He continued to teach and to heal.

There were men of every shade of thought among the multitudes, and they were divided in their views about everything Jesus said. Some saw Him as a God, and were prepared to worship Him; others saw in Him a devil from the world below and would have thrown Him into a pit. Some were

trying to lead double lives: like chameleons that assume the colour of whatever they rest on: these were people devoid of any sort of anchorage, being conveniently friend or foe as occasion demanded. And Jesus said (of people like them), “No man can serve two masters at the same time. No man can be friend or foe at once. Men are either rising up or sinking down; building up or tearing down. If you are not gathering the precious grain, then you are discarding it. He who would feign friendship or hostility to please others is a coward. You men, do not deceive yourselves in your thinking: your hearts are known. Hypocrisy will blight a soul as surely as the breath of Be’elzebul. An evil man who is honest is more esteemed by guardians of the soul than a pious man who is dishonest. If you have to curse another son of man, curse him outwardly. Curses are poison to the inner man: and if you harbour a curse deep inside you it will never digest; nay, it will eat into every atom of your own soul.

“If you sin against a son of man, you may be pardoned and your guilt cleansed by acts of love. But if you sin against the Holy Spirit, by disregarding Her when She would open up for you the doors of life, by closing shut the windows of your soul when She would pour the light of love into your hearts and cleanse them with the fires of God, your guilt shall not be blotted out in this life, nor in your life in the Age to come. An opportunity has vanished, to return no more, and you must wait until the Ages roll round again. Then will the Holy Spirit breathe once more on the fires of your life, and fan them into a living flame. Then She will open the doors again, and you will have a further opportunity to invite Her in to partake with you for evermore; or you may slight Her once again, and yet again.

(The sentiment expressed in this passage concerning sinning against the Holy Spirit provides no starker contrast in the whole of the teaching of Jesus than with His following parallel words in the King James translation of three of the received Gospels, especially Mark. See the fuller note in the parallel passage in Section One, above p140):

Mark 3:28-29 (KJV): “Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost hath never forgiveness, but **is in danger of eternal damnation.**”

Matt.12:31-32 (KJV): “Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, **neither in this world, neither in the world to come.**”

Luke 12:10 (KJV): “And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit **it shall not be forgiven.**”

GHT 45:7: “Whoever blaspheme the Son of Man, it shall be forgiven them, but whoever blaspheme the Holy Spirit, it shall not be forgiven them, **neither in this age nor in the next**, for they resist the Light of God, by the false traditions of men.”

GT 44: “Whoever blasphemes against the Father will be forgiven, and whoever blasphemes against the Child will be forgiven. But whoever blasphemes against the Holy Spirit **will not be forgiven, either on earth or in heaven.**”

*N.B. Mark places these words of Jesus immediately after His riposte to the scribes accusing Him of casting out demons by the power of Satan (below, p463), as he adds **verse 30:***

“because they said, ‘He has an unclean spirit.’ ”

Matt.12:33-37: “Either make the tree good and its fruit good; or make the tree bad and its fruit bad: for a tree is known by its fruit. You brood of vipers! How can you speak good when you are evil? For out of the abundance of the heart speaks the mouth. The good man brings forth good things out of his good treasure, and the evil man brings forth evil things out of his evil treasure. I tell you, on the day of judgment, men will render account for every idle word they utter. For by your words you will be justified, and by your words you will be condemned.”

“You men of Israel, your opportunity is now. Your tree of life is illusory: it has a generous crop of leaves: its boughs hang low with fruit. Lo, the leaves are your words, and the fruit your deeds. Men have plucked the apples from your tree of life and found them bitter: and worms have eaten through to the core. Look at that fig tree over there on the way, which hides worthless fruit behind all its leaves.”

Then Jesus spoke a word that nature spirits recognise, and lo, the fig tree became a mass of withered leaves. And He spoke again: “Behold, for God will speak the Word, and you yourselves will be a withered fig tree, standing in front of the setting sun for all to see. You men of Galilee, engage a pruner before it is too late, and let Him prune away your worthless branches and illusive leaves, and let in the sunshine. The sun is life, and it can change your worthlessness into worth. Your tree of life is good, but you have nurtured it for so long with dews of self, and mists of carnal things, that you have shut out the sunshine. I tell you, men, you must give account to God for every idle word you speak and every deed you do.”

“HE IS BESIDE HIMSELF” (Mark 3:19b-21)

He entered a house, and a crowd again assembled, so that they were not even able to eat bread. When His family (*Gk. the ones with him*) heard about Him they went to lay hold of Him: they said, “He is beside Himself.”

JESUS IN MAGDALA: ACCUSED OF CASTING OUT DEMONS BY BE’ELZEBUL

(**Aquarian Chapter 106**) Magdala is beside the Sea of Galilee, and here the teachers taught.

Matt.12:22-30 (with Mark 3:22-27, Luke 11:14-23): A demon-possessed man, one who was blind and dumb, was brought to Him: and Jesus spoke the Word and healed him: the evil spirits in the man came out and went away. He was now able to speak and to see. No greater work had the people seen the master perform. All the multitude was astonished, and they said, “Is not this the son of David?” But the Pharisees [the scribes who came up from Jerusalem: Mark] were full of jealous rage, and they looked for reasons they could use to condemn Him and, hearing this, said, “This man does not cast out demons except by Be’elzebul, the ruler of the demons,” while others sought from Him a sign from heaven to test Him. “Yes, it is true that Jesus performs a multitude of mighty works. But men should be aware that He is in league with Be’elzebul. He is a sorcerer, a black magician like Simon Cerus (*sic: unexplained name*), and works as Jannes and Jambres in Moses’ day. For Satan, the prince of evil spirits, is the source of His power by night and by day, and in the name of Satan He casts out demons, and in his name He heals the sick and raises the dead.” Jesus, knowing their thoughts, said to them in parables, “You men are masters, and you know the law. Therefore you will be the first to argue that whatever is ranged against itself must fall. Every kingdom divided against itself is brought to ruin: and every city or house divided against itself will not stand. If Satan casts out Satan, how then will his kingdom stand? He cannot stand but has an end. If I cast out demons by Be’elzebul, by what agency do your sons cast them out? This agency shall be your judge. But if I cast out demons by the finger of the Spirit [holy Name] of God, and cause the lame to walk, the deaf to hear, the blind to see, the dumb to speak, then the Kingdom of God has come to you. Or how can anyone enter the house of a strong man to rob him of his possessions unless he first binds the strong man? Only then can he ransack his house. [When a strong man who is well armed guards his dwelling, his substance is safe. But when a stronger man than he sets upon him and overcomes him, he relieves him of his armour, on which he relied, and carves up the spoils: Luke]. He that is not with me is against me, and one who does not gather with me scatters.” The Pharisees were now themselves dumb, and gave no answer.

JESUS AND THE TRUE BROTHERHOOD OF MEN

Mark 3:31-35 (with Matt.12:46-50, Luke 8:19-21): While He was still speaking His mother and His brothers [His parents and His brothers and sisters] came to Him, but they could not reach Him for the crowd, and standing outside sent word to Him seeking to speak with Him and calling Him. The crowd of people sat round Him, and a messenger came up to Him and said to Him, “Your father* and mother and your brothers and sisters are outside and are seeking you and wish to speak to you.” He answered them, “Who are my father and mother and my brothers and sisters?” Looking around at those sat round Him in a circle, He stretched out His hand on His disciples and said, “Behold, these are my father and my mother and my brothers and sisters and children!: whoever does the will of God

my Father in heaven [my Parent in the highest heavens] [who hear the word of God and do it: Luke], this person is my brother and sister and father and mother, my son and my daughter.”

**This contradicts Aquarian Chapter 30 which relates the death of His father: see p358*

Then privately to the foreign masters and the twelve, He said: “Note this well: men recognise their mothers, fathers, sisters, brothers in the flesh here. But when the veil is rent and men walk in the realms of soul, the tender lines of the love which binds the groups of fleshly kin into separate families will fade away. It is not that love for anyone will be less; but men will grasp the Brotherhood of Man by seeing everyone as their mother, father, sister, and brother. The family groups of earth will all be lost in universal love and divine fellowship.” Then to the people He said, “Whoever lives the life of truth and does the will of God is a child of God and he is my mother, my father, my sister, my friend.” And then He withdrew to speak to His mother and His kindred in the flesh. But He saw another with them. The maiden who once thrilled His very soul with a love which was beyond the love of any fleshly kin, the maiden who posed as the hardest tempter in the Heliopolis temple beside the Nile*, who sung for Him sacred songs, was also present. The recognition between them was not of kindred flesh, but of kindred souls. Jesus said: “Behold, for God has brought to us a power which men cannot comprehend: a power of purity and love. It is a power to make lighter the burdens of the hour, to be a balm for wounded souls; one to win the multitude to better ways by sacred songs and holy lives. Behold, for Miriam, who stood beside the sea and sung the song of victory when Moses was leading the way, will sing again. And all the choirs of heaven will join and sing the glad refrain: ‘Peace, yea peace on earth: good will to men!’ ” Miriam stood in front of the waiting throngs and sung again the songs of victory. And all the people cried, “Amen!” **see Aquarian Chapter 53, p378*

DEMANDING A SIGN THAT JESUS IS THE MESSIAH WHO IS TO COME; BUT THE SIGN GIVEN IS THE SIGN OF JONAH

Matt.12:38-42 (with Luke 11:29-32): As the crowds were pressing upon Him, certain members of the scribes and Pharisees said to Him, “Teacher, we wish to see a sign from you.” (**Aquarian Chapter 107**) A Pharisee who was elated with himself stood out from the multitude and challenged Jesus: “Teacher, we want you give us a demonstration of who you are: if you are truly Christ who has been prophesied to come, then you can surely perform what black magicians cannot do. They can talk and hold the attention of crowds of people with words of power. They can heal the sick and cast out the demons from obsessed people. They can control storms: and fire and earth and air will hear and obey when they command. Now if you will climb up that tower and fly across the sea from the top of it, we will believe that you are sent from God.”

Jesus answered them: “What black magician ever lived a holy life? Every day you are witnesses to a demonstration of the true life of Christ. But mark it well, you scribes and Pharisees who are evil and adulterous, you are blind to these signs of Spirit before your eyes, because your spirit eyes are full of your carnal selves. You are looking for signs which will please and satisfy your curiosity. You walk in the lowest planes of carnal life and demand, ‘Give us a wondrous spectacle! Show us a breath-taking miracle, and then we can believe.’ I have not been sent to earth to buy up faith as men buy fish and fruit and knick-knacks in the street. Men seem to regard it as a compliment to me when they confess their faith in me and in the holy Christ. But how does it affect me as a man whether you believe or disbelieve? Faith is not something you can purchase with money; it is not something you can sell for gold. Not long ago a beggar by the name of Mart followed me, and he cried, ‘Conjure up for me a piece of silver: if you do that for me I will believe in you.’ You are exactly like this beggar: what you are doing is offering to barter your faith for miracles.”

But He answered them, “This is an evil and adulterous generation, and it looks for a sign, but no sign shall be given to it except the sign of the prophet Jonah. You demand a sign? I will give the world but one sign as a guarantee that the Christ abides with me. [You have all read the parable (*sic*) of Jonah and the great fish, in which it is written that the prophet...] For as Jonah was a sign to the Ninevites in the belly of the great fish three days and three nights, and then emerged from it, so shall the Son of Man be three days and three nights in the heart of the earth and then arise out from it, and from it men will see and know [so also will be the Son of Man to this generation: Luke]. Lo, the light may be so bright that men cannot see anything. The light of the Spirit has shone so brightly over

Galilee that you who see and hear me are now blind and deaf. You may have read the words of the prophet Azriel (*cited as an angel in ancient scriptures within, but not mentioned in the Old Testament. His name means 'God is helper'*): he said, 'The light shall shine brightly in the darkness of the night, but men do not comprehend it.' That time has come: the light shines forth, but you do not perceive it.

"Men of Nineveh will stand in the judgment with the men of this generation and condemn it, because they repented at the preaching of Jonah, but behold, one greater than Jonah is here. The queen of the south will be raised up with this generation in the judgment, and will condemn it, for she came from the farthest limits of the earth to hear the wisdom of Solomon, [The Queen of Sheba sat in the darkest night and yearned for light. She journeyed to see Solomon, to hear the words of wisdom uttered from his lips, and she believed. She became a living torch, and when she reached her home again, lo, all Arabia was filled with light] and behold, one far greater than Solomon is here [the Christ is here: the Day Star has arisen, but you reject the light]." "And do you not remember Nineveh, that wicked city of Assyria, which God had marked for destruction by blows and by flame, unless the people turned and walked in the ways of right? Jonah raised his voice and announced: 'In forty days shall Nineveh be overthrown and torn down, and all her wealth shall be destroyed!' The people heard and they believed: they reformed and turned to the ways of right: and lo, their city was not overthrown, nor destroyed. I tell you, you men of Galilee, Arabia and Nineveh will testify against you in the day of judgment.

"Behold, every man to whom I am speaking has in him the fires of God. But your fires are quenched and gone out. Your wills are bridled by the desires of your flesh, and they do not bring the ethers of your fires to be fanned and vibrate into light. Therefore look within your souls and take note: is not the light within you as dark as night? There is no breath except that of the Holy Spirit that can fan your fires of life into a living flame and make them light. The Holy Spirit can never raise the ethers of your fires into light except in hearts of purity and love. Hear, then, O men of Galilee: make your hearts pure, allow in the Holy Spirit, and your bodies will then become full of light. And like a city on a hill, your light will shine far and wide, and so your light may illuminate the way for other men."

JESUS DENOUNCES THE SELFISHNESS OF THE PEOPLE

(Aquarian Chapter 108) The multitudes were drunk with selfishness: none recognised the rights and needs of any other man. The stronger pushed aside the weaker, and trampled over them in their haste to be the first to gain a blessing for himself. And Jesus said, "Behold this cage of untamed beasts, a den of stinging vipers, maddened by their fiendish greed of selfish gain! I tell you, men, the benefits that come to those who see no farther than themselves are no more than baubles in the morning light. They are unreal: they pass away. Today the selfish soul is fed; but the food eaten is not absorbed into nourishment: therefore the soul does not grow, and it demands to be fed again, and again. Behold, here is a selfish man who is obsessed by a solitary spirit of the air: by the omnific Word the spirit is cast out.

Matt.12:43-45 (with Luke 11:24-26): "Now when the unclean spirit goes out of a man, he wanders through dry places seeking rest, and does not find any. The man, through his selfishness, has failed to close and lock the door. Then he (*the unclean spirit*) says, 'I will go back into my house which I came out of.' And when he arrives he finds it standing empty, it having been swept and put in order and garnished. For the uninitiated do not ask the Good Spirit to dwell within them and to be their eternal Guest. He then goes and brings with him seven other spirits more evil than himself, and they enter and there they lodge. And the last condition of that man becomes more than seven times more wretched than the first. So it shall also be to this evil generation, who snatch the blessings that belong to other men and who refuse entrance to the Spirit of the Lord."

Luke 11:27-28: As He was speaking, a woman in the crowd raised her voice and said to Him, "Blessed is the womb that bore you, and the breasts you sucked on!" ["Most blessed is the mother of this man of God!"] But He responded: "[Yea, blessed is she, but doubly blessed are...] Nay, rather count as blessed those who hear and receive the Word of God and keep it."

JESUS CENSURED AT A FEAST FOR NOT WASHING BEFORE EATING: HE CONDEMNS THEIR HYPOCRISY

Luke 11:37-54 – *the first of two occasions concerning eating with unwashed hands: see p492.*

As He was speaking, a Pharisee of wealth prepared a feast and asked Him and the twelve, together with the masters from other lands, to dine with him, and entering his house He sat down to eat. Jesus did not wash His hands before He partook of food, in line with the strictest rules of the Pharisees. The Pharisee greatly wondered when he saw that He did not first wash before the meal. The Lord said to him, “My host, why do you wonder that I have not washed my hands? The Pharisees wash their hands and feet thoroughly: they cleanse their bodies daily, yet all the time, their insides are full of uncleanness. You Pharisees cleanse the outside of the cup and the dish, but inside you are full of robbery and wickedness, extortions and deceit. Foolish men! Did not the One who made the outside also make the inside? Further, give alms from what is within you, and that way all things will be clean to you. I pronounce a woe to you Pharisees, because you tithe mint and rue and every other tithable herb, and disregard right judgment and the love of God. It is these latter you have a duty to observe, without ignoring the other things. **These things you ought to do, and not to leave the others undone. Whoever break the law of purification out of necessity are blameless, for they do not do so of their own will, and neither do they despise the Law which is just and good. For cleanliness in all things is great gain. Therefore do not be followers of the evil fashions of the world, even in appearance; for many are led into transgression by the outward appearance and likeness of evil.**

“I pronounce a woe to you Pharisees, because you love the highest seat in the synagogues and courts, and you solicit the greetings you receive in the market places. Woe to you, because you are the same as unseen graves, which men walk over without being aware of it.” Woe to you, you tinselled lordships of the land! No man would ever regard you as servants of the Lord of Hosts by your deeds and your posturing.”

One of the lawyers sitting near said to Him, “Teacher, Rabboni, your words are harsh: in saying these things you are insulting us also. Why?” He said, “Woe also to you lawyers [masters of the law], because you place heavy burdens on men which are difficult [far too great for them] to bear, yet you yourselves do not touch these burdens, even with one of your fingers: you never help them to bear even the slightest sliver of their load. Woe to you! You erect the tombs of the prophets and seers, and it is your fathers who killed them. This makes you witnesses who approve wholeheartedly the deeds of your fathers. You are parties to the crimes, because it is they who killed them and you who erect their tombs. Accordingly, the Wisdom of God said, ‘I will send them prophets and apostles and seers, and some of them they will kill and persecute. And you are persecuting them anew. The time is near when you will argue your case against them in court, spurn them in the streets, cast them into prison, and kill them with the delight of a fiend, that the blood of all the prophets [holy men] which has been shed from the start of the world may be required of this generation: from the blood of righteous Abel to the blood of Zachariah, father of the holy John (*John the Baptist*), who perished next to the altar in the holy place (*in the Temple*). I tell you truly, it will be required of this generation, with its hands made redder by these deeds. Woe to you, you lawyers [masters of the law], for you have withheld the key of knowledge [snatched the keys of knowledge from the hands of men]: you close the doors, you have never entered yourselves, and you have prevented others who are willing from entering.”

As He was moving away from them, the scribes and the Pharisees being worked up into a terrible fury, they began trying to draw Him out over numerous matters, lying in wait for Him by catching Him out from what He uttered from His mouth, so that they could accuse Him. His words provoked the Pharisees, the lawyers, and the scribes into a cauldron of resentment, and they poured a torrent of abuse upon His head. The truths He had spoken were a thunderbolt from heaven. The rulers reacted by counselling how He might be ensnared by His own words, seeking a legal way to shed His blood.

JESUS SHARES SPIRITUAL INSIGHTS WITH HIS FOLLOWERS

(Aquarian Chapter 109) When the feast was finished, Jesus, with the masters and the twelve, along with Mary, Miriam, and a group of other loyal women who believed in Christ, went to a private place to pray.

Luke 12:1: In the meantime, a myriad of people had been assembling, jostling and treading on each other, so He proceeded to speak first to His disciples, saying: “Beware of the leaven of the Pharisees, which is hypocrisy. When their silence ended, Jesus said, “Be on your guard, the leaven of the Pharisees is being strewn about in every part of the meal of life. It is a poison which taints everything it touches, and it will blight the soul as surely as the malodorous breath of the devil: its name is hypocrisy. The Pharisees indeed appear fair and dignified in their words; but in their hearts they are diabolical. They appear to believe that thoughts are something which can be concealed inside themselves. But they do not seem to know that every thought, intent, and desire is recorded indelibly for all time within the Book of Life, and revealed to masters at any time they will it.

Luke 12:2-3 (with Mark 4:22-23*, Matt.10:26-27, Luke 8:17): “So do not fear them. There is nothing covered up which will not be uncovered, or hidden [secret: Luke] which will not be made manifest. Therefore what you have uttered, *thought, desired, or done* in darkness [kept secret: Mark] will be heard in the light, and what you have whispered in closets will be proclaimed from the tops of the houses. If any man has ears to hear, let him hear. [What I tell you in the dark, speak out in the light *when the time comes*; and what you hear whispered, proclaim from the tops of the houses: Matt.]. [What is whispered in the ear in secret places shall be made known in the streets. And in the day of judgment, when all the books are opened, these men, and all other men, will be judged: not (so much) by what men have uttered or done, but by the ways in which they have expressed and applied the thoughts of God, how their ways have moulded the ethers to serve eternal love. For men may fashion these ethers to serve the carnal self, or to honour the holy self within].

** for the preceding verse Mark 4:21: see above, p450 in Aquarian Ch.95.*

Luke 12:4-5 (with Matt.10:28): “I tell you, my friends, do not fear those who kill the body, and after that [(being) unable to kill the soul: Matt.] have nothing further they can do. I will warn you whom to fear: fear the one who, after he has killed, has power to cast into and destroy both soul and body in the fire of Gehenna. Yea, I tell you, this is the one to fear. [Note it well: these men may kill the body of flesh: but what is that? Flesh is transitory and does not endure, and by natural law soon decays and dissolves away. Their act of slaying achieves nothing more than a hastening of nature’s own work. And when they kill the flesh they have reached the limit of their power; they cannot kill the soul. But nature is the keeper of both the soul and the flesh, and when the harvest time of souls arrives, the trees of life are inspected by the judge. Every tree that bears no good fruit is pulled up by the roots and thrown into the flames. Who then shall you regard? Him who has the power to kill the flesh and nothing more? Nay, fear the mighty One who has the power to dissolve both soul and body in the flames of nature’s fire]. [Insert additional entry from 2Clement: see p41]

Luke 12:6-7 (with Matt.10:29-31): “A sparrow is regarded as a thing of little worth. Are not five [two: Matt.] sparrows sold for two assarii [an assarion: Matt.] (*less than a penny*) in the market place? Yet not one of them is forgotten before God: not one of them falls to the ground without your Father being aware of it. [without the direction of the Lord Creator] yet God cares for every one of them. Will He not care much more for you who bear His image in your souls? Even the hairs of your head are all numbered: so do not fear: you are of more value than many sparrows. *If God cares for the sparrow, shall He not care for you also?* [“But man is king: he can direct his thoughts, his passions, his life, and gain the prize of everlasting life. And you are not abandoned in your struggle for the crown of life. Your Father is life, and you shall gain life. God cares for every last living thing. He numbers every individual star, and sun, and moon. He numbers all His angels: every man, woman, and child: and every living thing below: the birds, the flowers, the trees. The very petals of each and every rose He knows by name, and every single one is numbered in His Book of Life. And every strand of hair on your head, and every drop of blood in your veins He knows by number and by its endless flow through them. He hears the call of the bird, the chirp of the cricket, the song of the glow-worm, and not one sparrow falls to earth without His knowledge and leave].

Luke 12:8-9 (with Matt.10:32-33): “I tell you, for everyone who confesses me [the Truth] before men, the Son of man will confess him before the angels of God, my Father in the heavens [before my Parent who is in the highest heavens]. [Do not fear to confess the Christ before the sons of men, and God will own you as His sons and daughters in the presence of the host of heaven]; and the one who denies me [the Truth] before men will be denied before the angels of God, my Father in the heavens [before my Parent who is in the highest heavens]. But if you deny the Christ before the sons of men,

then God will not receive you as His own before the hosts of heaven.
(Luke 12:10: *see above, p462 concerning blasphemy against the Holy Spirit.*)

Luke 12:11-12: “I tell you further: do not fear when they bring you into synagogues and before rulers and officials of the land to answer for your faith: do not be anxious over how or what to answer them, or what you will say: for the Holy Spirit will tell you at that time what things you are to say, and what is best to leave unsaid.” Jesus and His followers then turned to the multitude again to teach them.

MIRIAM’S VICTORY SONG AND JESUS’ COMMENTARY

(Aquarian Chapter 110)

Miriam stood before the surging throng, and lifting her eyes to heaven she sung anew the song of victory: “Bring forth the harp, the vina (*an ancient Indian stringed instrument*), and the lyre; bring forth the highest sounding cymbal, all you choirs of heaven. Join in the song – this **new, new song**. The Lord of Hosts has stooped to hear the cries of men; and lo, the citadel of Be’elzebul is shaking like a leaf in the wind. The sword of Gideon is again unsheathed. The Lord, with His own hand, has drawn far back the curtains of the night; the sun of Truth is flooding heaven and earth. The demons of the dark, demons of ignorance and death, are fleeing fast, disappearing fugitives as the dew under the morning sun. God is our strength and our song: He is our salvation and our hope – and we will again build a house for Him. He will cleanse our hearts and purify all their inner recesses and hidden corners. We are the Temple of the Holy Spirit. We no longer need a tent in the wilderness; no longer do we need a temple built with hands. It is not for us to seek the Holy Land, nor even Jerusalem. We ourselves are the tent of God: we are His Temple built without hands or the shrill sound of tools to shape it. We ourselves are the Holy Land: it is we who are the New Jerusalem. Allelujah! Praise the Lord!” And when the song was concluded the multitudes echoed, “Praise God!”

Jesus spoke: “Behold the Way! For many an age the sons of men have groped blindly in the darkness of an Egyptian night. The Pharaohs of sense have bound them with heavy chains. But God has whispered through the mists of time and told them of a land of liberty and love. And He has sent His Logos to light the way. The Red Sea surges back and forth between the promised land and the sands of Egypt. The Red Sea is the carnal mind. Behold, the Logos reaches out His hand: the sea divides: the carnal mind is cleft in two. The sons of men walk through dry shod. The Pharaohs of sense would stay them in their flight. The waters of the sea return: the Pharaohs of sense are lost, and men are free. For but a short time men tread the wilderness of sin; but the Logos leads the way. And when at last men stand at the edge of the Jordan, the waters stay. And men step forth into their own.”

THE RICH FOOL

Luke 12:13-14: A certain person in the multitude spoke up and said to Jesus: “Teacher, tell my brother to divide our inheritance with me.” But He replied to him, “Who appointed me to be a judge or divider over you?”

(**Aquarian Chapter 111**) Jesus was teaching the people, and while He was speaking a man stood up and uttered a plea: “Rabboni, hear my plea: my father has died and has left a large estate. But my brother has seized all of it and refuses me my share. I pray you will bid him do the right thing, and give me what is mine.” Jesus replied, “Am I come to be a judge in such affairs? [“**Sir, who made me a divider?**” Then turning to His disciples He said, “**I am not a divider, am I?**”] Nay, I am no enforcer of any court. God has not sent me to compel a man to do what is right. In every man there is a sense of what is right, but many men disregard it. The fumes arising from selfishness have formed a crust around their sense of right that veils their inner light, so that they can no longer comprehend nor recognise the rights of other men. This is a veil you cannot tear away by force of arms (*or court verdict*); there is nothing which will dissolve this crust but knowledge and the love of God. While men are in the mire, the skies seem far away; but when men are on the mountain top, the skies are near and they can almost touch the stars.”

Jesus then turned to the twelve and said, “See how many men there are in the carnal mire of life! But the leaven of Truth will transform the miry clay into solid rock, and men can then walk and find

the path that leads to the mountain top. You cannot rush things – but you can scatter abroad this leaven with a generous hand. When men have learned the truth with the Law of Right inscribed on its face, then they will hasten to give to every man what is due to him.”

Luke 12:15: There were some Pharisees, who were covetous and proud of their riches, and He said to them: “Beware, and guard yourselves against all covetousness, for the life of a man does not consist in the abundance of the things he possesses.” “Take heed and do not covet: the wealth of men does not consist in what they seem to have – in land, or in silver and gold. These things are only borrowed wealth; no man can corner the gifts of God. The things of nature are the things of God, and what is God’s belongs to every man equally. The wealth of a man’s soul lies in the purity of his life, and in the wisdom bestowed on him that descends from heaven.”

Luke 12:16-21: He told them a parable, saying, “The land of a certain rich man brought forth abundantly. He thought to himself, ‘What can I do, since I do not have anywhere left to store my produce?’ He said, ‘I will do this: I will pull down my storehouses and I will build larger ones, and there will I store my grain and my riches. I will say to my soul, ‘“Soul, thou hast many riches laid by for many years: take thine ease, eat, drink, and enjoy thy life.”’ ’ But God said to him, ‘Thou foolish man: this night thy soul shall be required of thee – then to whom will go the things which thou hast got ready for thyself?’ So is he who lays up treasure for himself and is not rich towards God **in good works to those in need and are in poverty.**”

“Behold, a rich man’s ground brought forth abundantly, but his barns were far too small to hold the grain. He said to himself, ‘What shall I do? I’m not prepared to give my grain away, but I cannot let it go to waste.’ So he said, ‘I will do this: I will tear down these small barns and erect larger ones. There I will store away my grain, and I will say, ‘“My soul, you can now take your ease: you have enough for many years. Eat, drink, fill yourself, and be contented.”’ ’ But God looked down and saw the man. He saw his selfish heart and said, ‘Thou foolish man: this night thy soul will give up its house of flesh – then who will receive the wealth thou hast amassed?’ You men of Galilee, do not lay up treasures in the vaults of earth; wealth accumulated will blight your souls. God does not give wealth to men for them to hoard it away in private places. Men are but stewards of God’s wealth, and they must use it for the common good. To every steward who is true to himself, true to other men, and to everything that is, the Lord will say, ‘Well done.’ ”

“There was a rich farmer who had great wealth. He said, ‘I shall invest my money so that I may sow, reap, plant, and fill my storehouse with produce. Then I shall have everything.’ These were his plans. But that very night the rich farmer died. Whoever has ears to hear, let him hear.”

JESUS TEACHES SPIRITUAL TRUTHS IN THE HOUSE OF MARY MAGDALENE

(Aquarian Chapter 112) Jesus left the multitudes and went up with His disciples to the home of Mary Magdalene. And as they were sat at the table about to dine, He said:

Luke 12:32-38, 40-41: “Do not fear, little flock: for your Father is well pleased to give you the Kingdom. “It is your Father’s will that you rule the kingdom of the soul. A ruler in the house of God is servant of the Lord of Hosts, and man cannot serve God except by serving other men. A servant in the house of God cannot be a servant in the house of earthly wealth, nor in the synagogue of the senses. If you are tied to lands, or material agreements, or the wealth of the earth, then your hearts will be enmeshed in the things of the earth. For where your treasure is.....

“Sell your possessions and give alms, **providing help for those who lack**; make heavenly money bags for yourselves which do not become old, an unfailing treasure in the heavens, where no thief can come near **to steal**, nor moth eats it away. For where your treasure is, there also will be your heart.

“Dispose of all your wealth, and distribute it among the poor, and put your trust in God: and neither you nor yours will ever come to want. This is a test of faith, and God will not accept the service of one devoid of it. The time is ripe: your Master comes upon the clouds: the eastern sky is now glowing with His Presence.

“Let your loins be girded, and your lamps burning; and be like men who are waiting for their lord to return from the wedding festivities, that when he arrives and knocks on the door, they may open immediately to him. Blessed are those servants whom the lord finds watching when he arrives. Truly, I tell you, he will gird himself and have them recline at the table, and he will come to them and

serve them.

“Put on reception robes, gird up your loins, trim your lamps and fill them to the top with oil, and be ready to meet your Lord: when you are ready He will come. Thrice blessed are the servants who are ready to receive their Lord. Behold, He will gird his loins and prepare a sumptuous feast for them all: He Himself will serve them.

“And if he arrives in the second or third watch and finds them so, blessed will they be. (Luke 12:39: see Matt.24:43 below, p558 in Aqu.Ch.158.)

“It matters not when He shall come; it may be at the second watch, or perhaps the third; but blessed are the servants who are ready to receive Him.

“You cannot leave your door open and fall asleep, waiting in blissful ignorance as time is passing. For thieves will surely come and steal your goods, and carry you away bound to their dens. And if you happen to be left in the house, the Master when He arrives will not regard a sleeping guard as a friend, but as a foe.

“So be prepared, because the Son of Man will come at an hour you are not expecting.”

“Beloved, these are times when every man must stay awake and at his post, for none can tell the hour nor the day when the Son of Man shall be revealed.”

Then Peter said, “Lord, are you saying this parable for us or for everyone?” Jesus said, “Why do you need to ask this? God is not man that He should show respect for one and cast off another. Whoever will may come, gird himself, trim his lamp, and find a turret in the tower of life where he may watch and prepare himself to meet the Lord. But you, as children of the light, have come, and you have learned the language of the court, and so you may stand forth and lead the way.

Luke 12:42-46 (with Matt.24:45-51): The Lord replied, “Who then is the faithful and wise steward, whom the Lord will appoint over His household servants, to give them **who serve** their portion of food at the right time? Blessed is that servant whom the Lord finds doing so when He arrives. Truly I tell you, He will appoint him in charge of all His possessions. But if that wicked servant says in his heart, ‘My Lord is delaying His arrival’, and begins to beat the menservants and the maids, and to eat and drink and become drunk, the Lord of that servant will arrive on a day he does not expect, and in an hour he does not anticipate, and will severely scourge him (*Gk. lit. cut him in two*) and allot his destiny with the unbelievers [hypocrites]: where there will be wailing and gnashing of teeth.

“But you may be waiting, and thinking you are ready to receive the Lord, and still He does not arrive. You may then grow impatient, and begin to long for carnal ways again, and you may begin to exert your authority over the house servants, beating and generally maltreating them, while filling yourselves with wine and food. Then what will your Lord say when He arrives? Take heed what He will do: He will throw the faithless servant out of His house. Many years will come and go before he can be cleansed and thought worthy to receive his Lord.

Luke 12:47-48: Jesus said to His disciples, “What shall be done to the servant who, knowing his master’s will, does not prepare for his coming, neither acts according to his will? The servant who knew the will of his Lord but did not make preparations or carry out His will shall be beaten with many stripes. But he who did not know, but had done things worthy of stripes, shall be beaten with few. To everyone to whom much has been given, of him much shall be demanded: and he with whom much has been deposited, much more will men demand of him.

“The servant who has come into the light, who knows the Master’s will but who does not do it; the trusted guard who falls asleep inside the watchtower turret of the tower of life, shall feel the lash of justice many times, while he who knows not his Master’s will, and fails to do (what he ought) will not receive the graver punishment. The man who comes and stands before the open door of opportunity but fails to enter in, but goes his way, will, when he returns, find the door fast and shut tightly. The guard will say to him, ‘You had the password, but you threw it away, and now the Master no longer knows you: depart.’ I tell you truly, from those to whom much has been given, much is required; from those given only a little, a little only is required.” “He to whom little is given, of him little shall be required. For they who know the Lord, and have found the Way, the mysteries of the Light, and have nevertheless fallen into sin, shall be punished with greater chastisement than those who have not known the Way. Such shall return when their cycle is completed: to them will be given time and space to consider, in order to amend their lives – and learning the mysteries, for them to enter the Kingdom of Light.”

(Aquarian Chapter 113) After they had dined, Jesus, with the guests, was in a spacious hall in Mary's home. Lamaas addressed Him: "Pray, tell us Lord, is this time the dawn of peace? Have we arrived in the day when men will war no more? Are you in truth the Prince of Peace that holy men for a long time have said would come?" Jesus replied: "Peace indeed is reigning today; it is the peace of death. A stagnant pool is perfectly still in its peace. When waters cease to be stirred they soon become permeated with the heavy seeds of death: corruption dwells in every drop. But living waters always leap and skip about like lambs in springtime."

Luke 12:49-53 (with Matt.10:34-36): "I have come to cast fire on the earth, and would that it were already kindled (*Gk. what will I wish if it was already kindled*). I have a baptism to be baptised with, and how I am constrained until it is done. Do not think that I have come to bring peace on the earth; nay, I tell you, instead division. I have not come to bring peace, but a sword. For I have come to cause hostility in a man towards his father and... [Truly, I have come to bring peace upon the earth; but when I speak, behold, a sword follows. I have come to unite men, but behold, a man shall be at variance with his father...] [Men think that I have come to cast peace upon the world. They do not know that I have come to cast conflict on the earth: fire, sword, war]. For from now onwards there will be five divided in one house, three against two and two against three. A father will be divided against his son and son against his father, mother against her daughter and daughter against her mother, mother-in-law against her daughter-in-law and daughter-in-law [bride or newly married woman: Matt.] against her mother-in-law, and a man's foes will be those of his own household. For the unjust cannot mate with the just.

"The nations are corrupt: they slumber within the arms of death and they must be aroused before it is too late. Antagonists are at work in life, and God has sent me here to stir the waters of the waters of life down to its depth. Peace follows strife: I have come to slay this peace of death. The Prince of Peace must first be prince of strife. This leaven of Truth which I have brought to men will stir up the demons, and nations, cities, and families will be at war within themselves. The five who were dwelling in a house of peace will now be divided, and two of them will war with three. The son will stand against his father; the mother and the daughter will be in contention – yea, strife will reign in every home. The self, and greed, and doubt will be inflamed into raging heat; on account of me the earth will be baptized in human blood. But Right is king: and when the smoke is cleared away, the nations will learn war no longer: the Prince of Peace will have come to reign."

Luke 12:54-56: He said to the people, "Behold, the signs of what I say are in the sky; but men cannot see them. When you see a cloud rising in the west, you immediately say that a storm is coming, and so it happens. And when a south wind is blowing, you say that there will be a burning heat, and so it happens. You hypocrites, you know how to read the appearance of the earth and the sky, so how do you not know how to interpret this present time? [Lo, men can read the signs of earth and sky, but they cannot discern the signs of the Holy Spirit – but you shall know].

Luke 12:57-59 (with Matt.5:25-26): And why, even from among yourselves, do you not judge what is right? Be disposed peaceably towards your adversary and without delay. For as you are going to a magistrate with your adversary, why do you not take pains on the way to settle with him, lest at any time he force you before the judge, and the judge deliver you to the official, and the official throw you into prison? I tell you, you will by no means emerge from there until you have paid the last lepton (*the smallest value coin in circulation in Jesus' day. Matthew has 'kodranten', a coin which was worth two leptons.*) The storm of wrath is looming: carnal men will seek occasion to drag you into court and have you put in prison. When these times arrive, be guided by wisdom, and do not become resentful. Resentment only renders stronger the wrath of men. But there is a modicum of the sense of justice and of mercy in the vilest men in the earth. By taking care over how you act and what you say, and trusting in the guidance of the Holy Spirit, you may inspire this sense to grow. You may thus cause the wrath of men to praise the Lord."

Jesus and His disciples went their way and came to Bethsaida where they taught.

JESUS ON THE TRUTH ABOUT WEALTH, AND THE ANCIENT REASONS FOR THE FORMS OF THE LIVES OF MEN

(Aquarian Chapter 114)

As Jesus was teaching, a man stood up and said, “Rabboni, may I speak?” Jesus said, “Speak what is in your heart.” Then the man spoke and said, “Last night a storm on the Sea wrecked many fishing boats, and scores of men went down to their deaths: and now, their wives and children are in dire need (*this being a real event*). What can be done to aid them in their distress?”

Jesus answered, “A worthy plea. You men of Galilee, learn this: we may not bring these men to life again, but we can succour those who depended on them for their daily needs. You who are stewards of the wealth of God, an opportunity has arrived. Unlock your vaults, bring out your hoarded gold, and bestow it with a lavish hand. This wealth was laid aside for such a time as this. When it was not needed, it was yours to guard. But it is no longer yours, for it now belongs to those who are in need, and if you do not give it you will incur upon your heads the wrath of God. It is not a case of charity to give to those in need; it is but honesty – giving to men their own.”

Then Jesus turned to Judas, one of the twelve, their treasurer, and said to him, “Bring forth our treasure box: the money we have is no longer ours. Release every last coin to the task of helping those in this distress.” Now Judas was reluctant to give the whole of the money to those in want, and he discussed the matter with Peter, James, and John: “See, I will retain a certain amount, and release the rest. Surely that is reasonable for us, seeing we are strangers to these people in want. We do not even know their names.” But Peter countered: “Why, Judas, man, how can you dare to trifle with the strength of right? The Lord has spoken truth. This wealth does not belong to us in the face of this distress. To refuse to yield it all up is to steal. You need not fear: we will never come to want.” Then Judas opened the treasure box and gave all the money that was in it. And there was gold and silver, food, and clothing in abundance to meet the needs of the bereaved.

A lawyer then asked, “Rabboni, if God rules all worlds, and everything in them, has He not brought about this storm? And is it therefore that He has slain these men? Has He not brought this sore distress upon these people? Was this to punish them for crimes? We remember when a group of earnest Jews from Galilee were once in Jerusalem at a feast, and were slain within the very Temple court by Pontius Pilatus for crimes they were merely accused of, and their blood became (mixed with that of) their sacrifices. Did God bring about this slaughter because these men were doubly vile? Then we bring to mind the Siloam tower which graced the defence of Jerusalem, which seemingly without reason collapsed and fell to earth, killing eighteen men. Were these men vile? Were they slain as punishment for some great crime?”

Luke 13:1-5: There were some people there at that time relating to Him about the Galileans, whose blood Pilatus had mixed with that of their sacrifices. Answering He said, “Do you regard it that these Galileans were worse sinners than all the other Galileans, because they suffered these things? Nay, I tell you, but unless you repent, you will all likewise perish. Or those eighteen on whom the tower in Siloam fell and killed them, do you regard them as debtors to God above all the other men living in Jerusalem? I tell you, nay, but unless you repent, you will all perish similarly.

Jesus made response: “We cannot pay attention to a mere single span of life and make a true judgment of anything therein. There is a law which must be recognised by men: results follow on from causes. Men are not specks of dust floating within the air of one short life, and then disappear into nothingness. Nay, men are undying parts of the eternal whole, who come and go, lo, many times into the air of earth, and of the great beyond, thereby unfolding their God-like selves. A cause may be a part of one brief life; but its results may not manifest until a future life. The cause of your results cannot be found within my life, nor the cause of my results be found in yours. I cannot reap unless I sow, and I must indeed reap what I sow. The law of all eternities is known to master minds.

“Whatever men do to other men, the judge and executioner will do to them. We do not discern the execution of this law in action among the sons of men, but we do observe the weak trampled on and slain by those deemed strong. We note men with heads of wood seated in the chairs of state: that they are kings and judges, senators and priests; while men with giant intellects scavenge about in the street. We see that women with a mere trace of common sense, and lacking a whit of any other sense, are painted up and dressed as queens, becoming ladies of the courts of puppet kings, all because they

possess the form of beauty; while God's own daughters are their slaves, or serve as common labourers in the field.

"The sense of justice cries out: this is a travesty on right. So when men see no further than one small span of life, it is no wonder that they say, 'There is no God; or if there is a God, he is a tyrant and should die.' * If you would judge correctly concerning human life, you must arise and stand upon the crest of time, and take note of the thoughts and deeds of men as they have come up through the ages past. For men must know that they are not creatures made of clay, who turn back into clay and disappear. Man is a part of the eternal whole. There was never a time when he was not; and a time will never come when man will cease to exist.

"And now we look and behold: the men who now are slaves were once tyrants; the men who now are tyrants have been slaves. The men who suffer now, once stood aloft and shrieked with a fiend's delight while others suffered at their hands. Men are sick, and halt, and lame, because they once transgressed the laws of perfect life, and every law of God must be fulfilled. A man may seem to escape the punishment that appears due for his misdeeds in this life; but every deed and word and thought has its own outlines and bounds – it is cause for its own results. And if a wrong is committed, the doer of the wrong must make it right. When all wrongs have been righted, then man will arise and be at one with God."

* *The futility of regarding the single life of a man as the only incarnation into materiality he will ever have is put into perspective by the words of Jesus to the apostles James [brother of Jesus] and Peter in the **Secret Book of James**: "Consider how long the world has existed before you, and how long it will last after you. Then you will discover that your life lasts but a single day, and your suffering but a single hour."*

To render judgments about the justice and fairness of God in relation to such deep issues as why the innocent suffer, but basing one's perceptions on the premise that each person lives but one life, is the same as driving a railway locomotive which comes off its tracks and onto the dirt, and cannot move forward further.

This writer is reminded of the occasion of the stance of a group of recently deceased and outwardly respectable but very worldly women, described by the mystic Marilyn Hughes, who now find themselves in the world of spirit, having newly left their material lives. They regard themselves as normal 'good' people, and are unwilling to be lectured to by the spirit guide in front of them as to what their destiny should be. The spirit being is describing to them the holiness and justice of God, whereupon they remark, "If God is just and good, He wouldn't consign us to any sort of nether region, because we certainly don't deserve it." They receive the reply: "It isn't a question of what God is, but of what **you** are." This writer has much reason to thank God for having more than one opportunity to become worthy of heaven. *in her massive volume "Mysteries of the Redemption".*

*Jesus advises Judas Thomas in the **Book of Thomas the Contender**: "Watch and pray that you do not find yourself back in the flesh, but rather that you come forth from the bondage of the bitterness of this life...for when you come forth from the sufferings and passions of the body, you will receive rest...and you will reign with the King, being joined with Him and He with you from now and for ever and ever."*

THE PARABLE OF THE SOWER

Mark 4:1-11 (with Matt.13:1-11, Luke 8:4-10a): (Aquarian Chapter 115) [That same day, going out of the house Jesus sat [stood] beside the Sea of Galilee: Matt.], and again began to teach, and a very large crowd from every city gathered around and pressed closely upon Him, so He stepped into a boat that was nearby on the water, drew away a little from the shore and sat there, all the people being on stood on the sea shore. He spoke many things to them in parables. In His teaching He said to them, "Hearken: the Kingdom of heaven is like the sowing of seed: a sower went out into his field to sow his seed, and as he was sowing, liberally scattering the seed, some fell by the wayside, on the hardened pathways that men had made, and it was trodden down, soon being crushed beneath men's feet, and the birds of the air came and devoured it. Other seed fell on stony ground [on the rock: Luke] where there was not much soil, and immediately it sprang up because there was no depth to the soil: it started to grow and the blades soon appeared and promised much, but when the sun rose in the

heat of the noonday it was scorched and shrivelled and died, having no root [moisture: Luke] [no source of nourishment]. Other seed fell among thorns and found no soil in which to grow, and it was lost: the thorns sprouted up and choked it, and it gave no fruit. Yet other seed fell into rich and tender soil, prepared ready, and grew rapidly to bring forth fruit, increasing and yielding thirtyfold and sixtyfold and a hundredfold.” And He said, “He who has ears to hear, let him hear. [They who have hearts to understand may know].”

When He was alone, those around Him in the boat with the twelve asked Him [Thomas asked Him], “Why do you speak to them in parables?” [“What might be the meaning of this parable?” Luke]. He answered, “My words, like every master’s words, are dual in their meaning. To you who know the language of the soul, my words possess meanings far too deep for other men to comprehend. The outward meaning is all the multitude can grasp: these words are food for them, but the inner thoughts are for you. Let everyone reach out and take the food he is ready to receive.” Because the mysteries of the Kingdom of God [the heavens: Matt.] have been given to you to know; but to those outside, everything is in parables: to them they have not been given.

(Matt.13:12: see Matt.25:29 (p537) regarding the parable of the talents, which remark it extracts as an insertion in Matt.13).

Matt.13:13-15 (with Mark 4:12, Luke 8:10b): “Therefore I speak to them in parables, because seeing they do not see [so that in seeing they may see but not perceive: Mark], and hearing they do not hear or understand [in hearing they may hear but not understand: Mark]. In them is fulfilled the prophecy of Isaiah, which says: ‘In hearing, you will hear, but by no means understand; and seeing, you will see, but by no means perceive. For the heart of this people has grown dull, with heavy ears have they heard, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and respond, and I should heal them and they be forgiven [be converted and healed].’ ”

(Matt.13:16-17: see p517 in *Aquarian Chapter 140*, relating to the return of the seventy disciples.)

Mark 4:13-20 (with Matt.13:18-23, Luke 8:11-15): He said to them, “Do you not grasp the meaning of this parable? How will you be able to understand any other parables? Then He spoke so that everyone could hear: “Now hear therefore: this is the parable of the sower: the seed is the word of God. The sower sows the word. Those by the wayside where the word of the Kingdom is sown [my words are sown] are those who hear, but do not understand. When they hear and do not understand Satan the devil [the evil one: Matt.] immediately comes and snatches away from out of their hearts the word which was sown in them, lest they should believe and be saved. This is the word sown by the wayside. The carnal self takes away the seed, and no sign of spirit life appears. This is the seed that fell onto the beaten pathways of men.

“Then likewise the seed sown on stony ground [on the rock: Luke], who, when they hear the word of life, at once receive it with joy: fiery zeal. They seem to grasp the truth and promise well. But they have no root in themselves, and endure [believe: Luke] only a short time; then when affliction or persecution [a time of trial: Luke] arises on account of the word, they immediately stumble and fall [away: Luke] [are offended]. Troubles and discouragements arrive: there is no depth of thought; their good intentions curl up and die. These are the seed that fell on stony ground.

“Others are the seed sown among the thorns: they hear the word of truth and seem to value their worth, but the cares of the time and the deceitful lure of riches, and the desire for other things [pleasures of life: Luke], love of pleasure, reputation, wealth, and fame, all fill the soil, these enter in and choke the word, and it becomes unfruitful [do not bear fruit to maturity: Luke]. The seed is deprived of nourishment and is lost. This is the seed that fell among the thistles and thorns.

“But those that were sown into the good soil, who hear the word and welcome it [understand it: Matt., GHT], who out of a worthy and good heart, having heard the word, keep it, and bear fruit with patience, they bear fruit thirtyfold and sixtyfold and a hundredfold. But others hear the words of truth and understand them well. They sink down deeply into their souls: they live holy lives and the whole world is blessed. This is the seed that fell into fertile soil that brought forth plentifully. You men of Galilee, take heed how you hear, and how you cultivate your fields. For if you slight the offers of this day, the sower may not visit you again in this Age, nor even in the Age to come. These things I declare to you of the inner circle, but those outside in parables. Let them hear who have ears to hear.”

PARABLES OF THE KINGDOM OF THE HEAVENS

Matt.13:24-30: He set before them another parable, saying, “The Kingdom of the heavens is like a man sowing good seed in his field. But **in the night** while the men [he: Aqu., GHT] slept, his enemy, **an evil one**, came and sowed tares among the wheat and left. (*Tares are bearded darnel, a rye-grass which resembles wheat until the ears appear {of a black hue}, when it then betrays its true species.*) **The soil was good, so the wheat and darnel grew together.** When the wheat sprouted and brought forth grain, the tares also appeared. So the servants of the householder **found the owner of the field and** said to him, ‘Lord, did you not sow good seed in your field? Why then does it then have tares?’ He said to them, ‘An enemy, **some evil one**, has done this.’ So the servants said, ‘Do you want us to go and **pull up the tares by the roots and burn them in the fire?**’ He said, ‘**Nay, that would not be well; the wheat and tares grow close together:** in gathering the tares you would uproot [destroy] the wheat with them. Leave them both to grow together until the harvest: and at harvest-time I will tell the reapers, “First gather up the tares and bind them in bundles to burn them **and enrich the soil, for at harvest-time the weeds will be conspicuous,** then gather together the wheat into my barn.” ’ ’ ”

Matt.13:36-43: **When He had finished speaking this parable He left the boat,** then He sent away the crowds and went into the **home of Philip with His disciples.** (**Aquarius Chapter 116**) **Other followers of Christ were in the house, and his disciples [Peter] came up to Him saying, “Lord, Explain to us meanings of the parables you spoke today, and especially the parable of the wheat and tares of the field.”** Jesus replied, “The Kingdom of God is dual: it has an outer and an inner form. As seen in the eyes of men, it is composed of men, those who confess the Name of Christ. For different reasons, not a small number of men throng this outer Kingdom of our God. But the inner Kingdom is the kingdom of the soul, the kingdom of the pure in heart.

“I may well explain the outer Kingdom in parables. Consider: I have seen you cast a great net into the Sea, and when you hauled it in, it was full of every kind of fish – some good, some bad, some big, some small. And I have seen you save the good and throw away the bad. The net is this outer kingdom, and every kind of man is caught. But in the day of sorting, the bad will be cast away and the good kept.

He answered and said, “**Hear then the parable of the wheat and tares.** The one sowing the good seed is the Son of Man; the field is the world; the good seed, these are the sons [children] of the Kingdom, **children of the light**, and the tares are the sons of the evil one, **children of the dark.** The enemy sowing them is the devil [the carnal self]. The **day of harvest** is the completion of the Age, and the reapers are angels, **the messengers of God.** **Every man will be visited with the day of reckoning.** As the tares are therefore gathered up and consumed in fire, so it will be at the completion of the Age. The Son of Man will send forth His angels, and they will gather out of His Kingdom all things which lead to sin, and those whose deeds are lawless, and they will cast them into the furnace of fire, **and they who will not be purified shall be utterly consumed.** There will be wailing and the gnashing of teeth. Then the righteous will shine like the sun in the Kingdom of their Father [of the soul] [of the highest heavens]. He who has ears to hear, let him hear.

Philip asked Jesus, “Must men and women suffer in flames who have not found the true way of life?” Jesus answered, “The fire purifies. The smelter throws into the fire the ores that contain all kinds of dross. The useless metal seems to be consumed, but not one grain of gold is lost. There is no man that is completely devoid of gold that cannot be destroyed. What is evil in a man is consumed in the fire, but the gold remains.

Mark 4:26-29: He said, “The Kingdom of God is like a man who might scatter seed on the ground and should sleep and rise night and day, and the seed sprouts and grows, but he does not know how. The earth produces fruit of itself, first the blade, then the ear, then the full grain in the ear. But when the grain is ripe, he at once thrusts in the sickle, because the harvest has come.”

“The inner kingdom of the soul I may also explain in parables. The Son of Man goes forth and scatters seeds of truth. God waters the soil thoroughly. The seeds show signs of life and grow: first the blade, then the stalk, then the ear, and then the full wheat in the ear. The time for harvest arrives, and the reapers bear the ripened sheaves into the garner of the Lord.”

Matt.13:31-32 (with Mark 4:30-32): **Jesus was again sitting under the fig tree, and His disciples gathered around Him, and then a multitude of people assembled to hear Him.** He set before them

another parable, saying, “With what can we compare the Kingdom of God, or what parable shall we employ for it? The Kingdom of the heavens is like a grain of mustard, which a man took and sowed in fertile soil in his field. A thousand of these seeds would scarcely weigh a shekel. It is the smallest of seeds on earth, but when it is grown it is the greatest of herbs, and after years of growth becomes a tree, and puts forth large branches: and shooting downwards into the earth takes root and grows upwards until the field is covered by the tree, so that the birds of the air come and roost in its branches, under its shade [in its leafy bowers, and men {creatures of the earth} find refuge from sun and storm under its sheltering boughs].

Matt.13:33 (with Luke 13:20-21): He told them another parable: “Again the truth: the Kingdom of the heavens is like incorruptible leaven, [the spirit of the Kingdom of the soul is like a ball of leaven] which a woman took and hid in three measures of flour, till in a short time the whole was leavened, and she made large loaves of bread [and being baked by fire became one loaf. Or again, to one who takes a measure of pure wine and pours it into two or four measures of water, until the whole becomes the fruit of the vine.

GT 97(95): “The Kingdom of the Father is like a woman who was carrying a jar full of flour. While she was walking on a road far from home the handle of the jar broke and the flour spilled out on the road behind her. She was unaware of it: she had not noticed any problem. When she reached her house, she put the jar down and found that it was empty.

GT 98(96): “The Kingdom of the Father is like someone who wanted to kill a powerful man. In his house he drew his sword and thrust it into a wall to see whether his hand would go through. Then he killed the powerful man.

GHT 39:6: “Again, the Kingdom is like a city built four-square on the top of a high hill, and established on a rock, surrounded by a strong wall, secure with its towers and gates, which lie to the north, to the south, to the east, and to the west. Such a city will not fall, neither can it be hidden, and its gates are open to all, who, possessing the keys, will enter therein.

Matt.13:44: “The Kingdom of the heavens [of the soul] is like a great treasure hidden in a field, which a man finds and covers up: in his joy he immediately goes and sells everything he has and buys that field, knowing how great his wealth will be which comes from it.

GT 109(107): “The Kingdom is like a man who had treasure of money buried in his field but did not know about it. When he died he left the field to his son. The son did not know about the treasure either, and sold the field. The buyer ploughed the field and found the treasure, and began to lend the money at interest to whomever he pleased.

Matt.13:45-46: “Again, the Kingdom of the heavens is like a merchant searching for fine pearls, who on finding one pearl of great value, went and sold all that he had and bought it, knowing how many more times it was worth than the price he paid for it.

GT 8: “The wise man is like a fisherman who cast a net into the sea, and drew it up from the sea filled with small fish. Among them the wise fisherman found a fine big fish. So without hesitation he threw all the small fish back into the sea and kept the big fish. Whoever has ears to hear, let him hear.”

Matt.13:47-50: “Again, the Kingdom of the heavens is like a net cast into the sea, gathering fish of every kind, which, when full, men brought ashore and sat down to collect the good into vessels, but threw away the bad. So it will be at the close of the age. The angels will go forth and separate the evil from the righteous, and throw them into the furnace of fire. There, men will wail and gnash their teeth.”

Matt.13:51-53: Jesus said to them, “Have you understood all these things?” They said to Him, “Yes, Lord.” He said to them, “Therefore every scribe who has been made a disciple for the Kingdom of the heavens is like a householder who brings out of his treasure what is new and what is old.” When Jesus had spoken these parables He went alone into a mountain pass nearby to pray.

Matt.13:34-35 (with Mark 4:33-34): These things Jesus spoke to the people in parables. With many such parables He spoke the word to them, as they were able to hear; and He said nothing to them without a parable, but privately to His own disciples He explained everything, so that what was spoken by the prophet (*Asaph*) was fulfilled: “I will open my mouth in parables: I will utter things hidden since the foundation of the world.”

THE BEHEADING OF JOHN THE BAPTIST

(Aquarian Chapter 117)

A royal feast was held in the fortified Machaerus, east of the Bitter Sea (*Dead Sea*). Herod the tetrarch and his wife Herodias and her daughter Salome, together with all the men and women of the royal court, were there. By the time the feast was finished the courtiers and guests were drunk with wine, dancing and leaping about like children.

Mark 6:17-29 (with Matt.14:3-12): Herod had himself sent for and seized John, and bound him in prison on account of Herodias, the wife of his brother Philip, because he had married her. For John had said to Herod, "It is not lawful for you to have the wife of your brother." [Though he wanted to kill him, he feared the people, because they held him to be a prophet: Matt.]. Herodias had a grudge against him and wanted to kill him, but she could not, as Herod feared John and kept him safe, knowing him to be a just and holy man: when he heard him he was in great discomfort, yet he listened to him gladly.

But an opportune day came when Herod gave a banquet supper on his birthday for his courtiers and officials and the leading men of Galilee. For when *Salome*, the daughter of Herodias came in and danced among the company, she pleased Herod and those reclining with him. *The beauty of her form, her grace and winsome manner entranced the numb-headed Herod who himself was half drunk. He called the maiden to his side and said to her, "Salome, you have won my heart. You may ask me whatever you wish, and I will grant it." He swore to her with an oath, "Whatever you ask from me I will give you, up to half of my kingdom." The maiden ran out in childish glee to her mother and told her what the ruler had promised, then said to her mother, "What shall I ask for?" She replied, "Go back and say, 'The head of John the baptiser.'*" Immediately hastening back to the king, she asked, "I want you to give me at once the head of John the Baptist on a platter." The king became deeply grieved because of his oaths and his reclining guests, and was loth to reject her demand; but was bound by his pledge, and he commanded it to be carried out, straightaway sending an executioner and giving the order to bring his head ["Go to the tower and tell the keeper that by my authority you have come to execute the prisoner known as John."]. He went out and beheaded him in the prison, and brought in the lifeless head of John on a platter and gave it [Herod offered it] to the girl in the presence of the guests; and the girl gave it to her mother. The maiden reacted with aloofness; in her innocence she was outraged when she saw the bloody gift, and she refused to touch it. Her mother, steeped and inured as she was in her criminal mind, took the head and held it up before the guests, declaring, "This is the fate of every man who dares to scorn or criticise the actions of the one who reigns over you." The drunken rabble gazed upon the gruesome sight with fiendish joy. The head was taken back to the tower. The body was given to holy men who had been friends of John. They placed it in a burial casket and carried it away. When his disciples heard about it, they came and took his body, and buried it in a tomb. And they went and told Jesus. They bore the casket to the Jordan river, which they crossed at the ford where John had first preached the word: and they carried it through the passes of the Judean hills. They reached the sacred grounds near Hebron (*south of Jerusalem*), where the bodies of the parents of John the harbinger lay in their tombs. There they buried it, then went their way. When the news reached Galilee that John was dead, the people assembled to sing the sonnets of the dead.

THE IMPLICATIONS OF FOLLOWING JESUS

Matt.8:18-22 (with Luke 9:57-61): On seeing a crowd of people around Him, He gave orders to go over to the other side. [Jesus and the masters from the other lands and the twelve took a boat to cross the Sea of Galilee]. As they prepared to go on their way, a scribe, [a faithful friend of John, stood by the Sea and called to Jesus] came up and said to Him, "Teacher, I will follow you wherever you go." Jesus gave response: "You seek a safe retreat from evil men. There is no safety for your life with me; for evil men will take my life as they have taken the life of John. "Foxes have safe retreats in holes, and birds of the air have nests among hidden rocks, but the Son of Man has nowhere He may lay His head and rest secure." Another of the disciples, an apostle, said to Him, "Lord, let me first go and bury my father [let me tarry here for a while, so that I might take my father who is dead and lay him

in a tomb].” But Jesus replied, “Follow me, and leave the dead to bury their own dead [take care of their own who die; the living are concerned about those who live. Come, follow me: [so for you, go and proclaim the Kingdom of God.” Another said, “I will follow you, Lord, but first let me say farewell to those in my home.” Jesus said to him, “No one who puts his hand to the plough and looks back at things behind him is fit for the Kingdom of God.” Luke]

JESUS CALMS A STORM

Mark 4:35-41 (with Matt.8:23-27, Luke 8:22-25): On that day, when evening had come, He said to them, “Let us go across to the other side of the lake (*the Sea of Galilee*).” And leaving the crowd, they took Him in the ship with them. As He embarked in the boat His disciples followed Him, and other boats accompanied Him [three boats set sail, and Jesus was in the foremost boat]. As they sailed He fell asleep. And a great wind storm arose on the lake (*Sea*): the boats were tossed about like toys, and waves poured into the boat, so that it was already becoming deluged, and they were in danger. The hardy boatmen were frightened lest all be lost. Thomas found the Master fast asleep on the pillow in the stern. They [Thomas] roused Him and said to Him, “Teacher, does it not matter to you that we are perishing?” [“Lord {“Master! Luke}, Save us! We are perishing.” Matt.] [“See this storm! Have you no care for us? All the boats are beginning to sink!”] He awoke and said to them, “Why are you fearful, you men of little faith?” and He stood and raised His hand and rebuked the wind and raging waves. He talked to the spirits of the winds and the waves in the same way a man talks to men, and said to the sea, “Be quiet! Be still!” And the wind dropped and there was a great calm. [Lo, the winds blew not; and the waves came tremblingly and kissed His feet]. He said to them, “Why are you so fearful? How is it you have no faith? [“Where is your faith? Luke]” [“You men of faith, where is your faith?] For you can speak, and wind and wave will hear and obey.” And they were greatly awed, and said to one another, “Who is this man, that commands both the wind and the sea and they obey His voice?”

THE GADARENE DEMONIAIC

Mark 5:1-20 (with Matt.8:28-34, Luke 8:26-39): (Aquarian Chapter 118) The morning came, and they arrived at the other side of the Sea, in the district of the Gerasenes, which is opposite Galilee. (*Gk. so rendered in Mark and Luke and Aquarian; but Matthew has Gadarenes. Gerasene and Gadarene were close together.*) As Jesus was stepping out of the boat, a man from the tombs [city: Luke], with an unclean spirit, [who had demons: Luke] immediately confronted Him. For a long time he had worn no clothes, and he did not stay in a house but among the tombs. [two demoniacs emerged from the tombs and confronted him, extremely fierce, so that none could pass that way: Matt.].

(*The Aquarian account also involves one possessed man, not two*): They went to Gadara, chief city of the Peraeans (*should be Gadarenes in Galilee*), and settled here for some days and taught. Legends hold that Gadara is sacred to the dead, and all the hills around are known as holy ground. These are the burial grounds for all the regions round about: the hills are full of tombs, and many of the dead from Galilee are entombed here. Now, spirits of the recently deceased that cannot rise to higher planes remain about the tombs that enclose the flesh and bones of what were their mortal homes. They sometimes take possession of the living, whom they torment in a hundred ways. All through the district of Gadara were obsessed men, and there was no one strong enough to bring them relief. (*This points up the question of whether demonic entities or deceased human beings, or both, obsess and possess the living.*)

So that they might encounter these hidden antagonists and learn how to dispossess these evil beings, the Master took the masters from the other lands and the twelve into the tombs. And as they neared the gates they met just such an obsessed man. A legion of unclean spirits was in this man, and they had made him strong.

This man had his dwelling among the tombs, and no one could any longer bind him, even with a chain. He had often been bound with fetters and chains, only for the stoutest chains and the fetters to be wrenched apart: no one was able to subdue him. [For the unclean spirit had seized him numerous

times: he was kept under guard and bound with chains and fetters; but he tore apart the bonds and was driven by the demon into the desert areas]. Night and day among the tombs and in hilly areas he was continually crying out, and gashing himself with stones. **Now, unclean spirits cannot go about in light; they revel in the dark. When Jesus came He brought the light of life, and all the evil spirits were disturbed.** When he saw Jesus from afar he ran towards Him and worshipped Him, falling prostrate before Him, and [the leader of the legion, crying out with a loud voice, said, “What business is there between me [us: Matt.8:29] and thee, thou Jesus, thou Emmanuel, Son of the most high God? Have you come here to torment us before the time? I adjure thee by God, that thou torment me not!” For He commanded the unclean spirit, “Come out, thou unclean spirit, out of the man!” Jesus questioned him, “What is your name?” He replied, “My name is Legion, for we are many,” for many demons had entered him. [“What is your number and your name?” The evil spirit said, “Our name is Legion, and our number is the number of the beast (*which is 666*)]. And he [they: Luke] begged Him importunately not to expel them out of the district [not to order them to depart into the abyss: Luke]. Jesus spoke: and with a voice that shook the very hills, He gave command: “Come forth! Possess this man no more!” Now, all the hills were occupied by unclean animals that fed and carried the plague which they spread among the people of that area. Now a great herd of swine was feeding near the hills some distance away from them, and the demons begged Him, “If you cast us out, send us to the swine, that we may enter them.” [they begged that they might not be driven out without a home to inhabit, so the Master directed, “Go forth and take possession of the unclean quadrupeds.”] So He gave them leave. The unclean spirits and all the evil spirits among the tombs emerged and entered the swine, taking possession of the breeders of the plague. And the herd, numbering about two thousand, wild with rage, rushed headlong down the steep bank into the Sea [lake: Luke], and perished in the waters. **And the land was freed from the contagion, and the unclean spirits came no more.**

When they who fed them saw the mighty works that Jesus did, they were alarmed. They said, “If He can free the country of the plague, and drive out unclean spirits, He is a man of such transcendent power that He can also devastate our land at will. They fled, and related it in the city and the countryside. People then came to see what it was that had happened. All the city came to Jesus, and saw the demoniac, from whom the demons had gone, sitting there at the feet of Jesus, clothed and in his right mind, the same man who had had the legion. And they were afraid. Those who had seen it described what had happened to the demoniac [demoniacs: Matt.], how the demon-possessed man had been healed, and about the swine. The people, all those from the surrounding district of the Gerasenes, proceeded to beg Jesus to leave their neighbourhood [that He would not remain in Gadara], for they were seized with great fear. So He got into the boat with the other masters and the twelve and returned. As Jesus was getting into the boat, the man who had been possessed by demons [rescued from the unclean legion] stood upon the shore and implored Him that he might stay [go] with Him. But He did not allow him, and said to him, “It is not well: Go home to your kin and tell them what great things the Lord has done for you, and how He has had mercy on you. Tell the news that men may know what man can do when he is tuned with God.” And he went away and began to proclaim throughout [all the city: Luke] the Decapolis what Jesus had done for him. And everyone marvelled. The followers of Christ sailed away and returned across the Sea (of Galilee) to Capernaum.

JESUS BACK IN CAPERNAUM: AT HIS DISCIPLE MATTHEW’S FEAST

Mark 5:21 (with Matt.9:1, Luke 8:40): Getting into a boat Jesus crossed over again and returned to the other side. **(Aquarian Chapter 119)** The news soon spread through the land that Jesus was at home, and great throngs of people gathered around Him beside the Sea to welcome Him, for they were all waiting for Him.

Mark 2:15-20 (with Matt.9:10-15, Luke 5:29-35): Matthew Levi, one of the twelve and a man of wealth, whose home was in Capernaum, made Him a great feast in his house, and Jesus and the masters from the other lands and the rest of the twelve, and people of all shades of thought, were guests. As Jesus was at table in his house, many tax collectors and sinners and others were at table with Him and His disciples, for there were many, and they followed Him. When the scribes and the Pharisees saw that He was eating with sinners [those of ill repute] and tax collectors, they murmured

against His disciples and said to them, “How is it He, your teacher eats [“Why do you eat] with tax collectors and sinners?” [“Shameful! Here is a man who claims to be a man of God, associating with tax collectors and courtesans, and with the common herd. Shameful indeed!”] When Jesus heard this [knew their thoughts] He said to them, “Those who are in good health cannot be healed; the pure have no need of a physician, but those who are sick. Go and learn what this means: ‘I desire mercy and not sacrifice.’ I have not come to call righteous men but sinners to repentance. Those who love justice and do right need not repent.”

Now the disciples of John and the Pharisees were fasting [A group of John’s disciples who had heard that John was dead were wearing badges of the dead. They were fasting and praying in their hearts, which, when the Pharisees noted it], the disciples of John came to Him and said, “Why do the disciples of John and the disciples of the Pharisees fast, and fast often, and utter prayers, yet your disciples do not fast? And instead yours eat and drink?” Jesus replied to them, “Lo, you Pharisees are the masters of the law: you ought to know. Perhaps you will share your knowledge with the men here. What are the benefits from fasts?” The Pharisees were mute and offered no answer. Jesus continued: “The vital force of men depends on food and drink. Is spirit life stronger for the want of vital force? Is sainthood attained by self-imposed starving? A glutton is a sinner in the sight of God, and he does not make himself a saint by becoming weak in fasting, being unfitted for the heavy tasks of life by scorning to make use of God’s own means of strength.

“Can you make the friends of the bridegroom fast [mourn: Matt.] while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast. But the days will come when the bridegroom is taken away from them, and at that time they will fast.”

“Yes, John is dead, and his devoted followers are fasting out of grief. Their love for him compels them to show respect, for they have accepted the thought, as they have been taught, that it is sin to treat lightly the memory of the dead. To them it is a sin, so it is well they should fast. When men defy their consciences and pay them no heed, the heart is grieved and they become unfitted for the work of life, and this way they sin. The conscience may be taught: one man may do in his conscience what another cannot do. What is a sin for me to do may not be sin for you to do. What determines sin is the place you occupy upon the way of life. There is no changeless law of good; for good and evil are both judged by other things. One man may fast and be blessed in the deep sincerity of his heart. Another may fast and in the faithlessness of such an imposed task is cursed. You cannot make a bed to fit the form of every man. If you make a bed to fit your own form you do well. Why should those who follow me resort to fasting, or to anything else that would impair their strength, which they need to serve their fellow man? The time will come when God will allow you to have your way, and you will do to me what Herod did to John. And in the awfulness of that sad hour these men will fast. Let those who have ears to hear, hear; let those who have hearts to feel, understand.”

NICODEMUS AT MATTHEW’S FEAST

(Aquarian Chapter 120) Nicodemus, who came to Jesus during the night to learn the way of life, was one of the guests. Standing forth, he said, “Rabboni, it is true that Jewish laws and Jewish practices do not agree. The priesthood needs to be reformed. The rulers need to become more merciful and kind; those who are lawyers should become more just; the common people should not have to bear such burdens. Could we not gain these reforms without destroying the services of the Jews? Could you not harmonise your mighty work with that of Pharisee and scribe? Is there no way for the priesthood to be a benefit to your divine philosophy?”

Mark 2:21-22 (with Matt.9:16-17, Luke 5:36-39): [He told them a parable: Luke]: “No one [tears a patch from a new garment and: Luke] sews a piece of unshrunk cloth on an old garment; otherwise the new patch will weaken the old garment, and the new will tear away from the old, and the new patch will not match the old. [Jesus replied, “Men do not mend a worn out garment with a piece of unworn cloth which cannot yield to suit the fabric which has become weak with age; if so a greater rent results].

“And no one puts new wine into old wineskins; otherwise the wine will burst the wineskins, and the wine will be lost [spilled: Matt., Luke], and also the skins. Instead, new wine is put into fresh wineskins, and both are preserved. And no one having drunk old wine desires new: for he says, ‘The

old is good (*or 'better'*).” [“You cannot put new wine in ancient skins. For when it purifies itself, it expands; the ancient bottles cannot bear the strain: they burst and all the wine is lost. Old wine may be preserved in ancient skins; but new wine calls for new bottles. This truth of spirit which I bring is to this new generation, and if we put it in the skins of ancient Jewish forms, lo, it will be lost. It must expand; the ancient bottles cannot yield and they would burst. Behold the Kingdom of the Christ! It is as old as God Himself, yet it is as new as the morning sun: it only can contain the truth of God.”] [“But the time will come when the new will wax old, and then the new shall be desired. For as one changes old garments for new, so they change the body of death for the body of life, and that which has gone for that which is to come.”]

JESUS LEAVES THE FEAST AND HEALS A HAEMORRHAGING WOMAN AND THE DAUGHTER OF JAIRUS

Mark 5:22-43 (with Matt.9:18-26, Luke 8:41-56): As He was speaking one of the rulers of the synagogue by the name of Jairus, came, and seeing Him fell at His feet, paying homage to Him, and implored Him to come to his house, for he had an only daughter, about twelve years of age, and she was dying, saying, “My little daughter is on the point of death [has just died: Matt.]. I beseech you to come and lay your hands on her so that she may be healed and live.” [“My Master, hear my prayer! My child is very sick, and I fear she will die. But this I know, that if you will but come and speak the word, my child will live.”] He did not tarry, but rose and followed him, with His disciples. A great crowd of people followed and pressed around Him.

As they were going there was a woman who had had a haemorrhage of blood for twelve years, and suffered much under many physicians, and had spent all she had on them, but could not be healed by any of them. Instead of any improvement, she had rather grown worse: she had been a subject of experiments of physicians near and far, and who had all said, “She cannot survive.” Hearing the reports about Jesus, she rose from her bed, and rushed out in the street where Jesus was passing, coming up behind Him in the crowd and touching the fringe of His garment. For she said in herself, “If I can touch even His garments I know I shall be healed.” The flow of blood immediately dried up: and she knew in her body that she was cured of her affliction. Jesus, perceiving in Himself that healing power had gone from Him, immediately turned around in the crowd and sought an answer from them, saying “Who touched my garments?” When everyone denied it His disciples, Peter and those with him, said to Him, “Master, you see the crowd pressing around and jostling you, and you say, ‘Who touched me?’ No one knows: a score of people may have touched your coat.” But Jesus said, “Someone who has faith with healing thought touched me, for I know that healing power has gone out of me.” He looked around to see who had done it. The woman, knowing what had been done to her, and seeing that she was not concealed [realising that what she did was known], came trembling in fear and fell down before Him, and told Him the whole truth, declaring before all the people the reason she had touched Him, and how she had been cured immediately. He said to her, “Be of good cheer, daughter, your faith has healed you [made you whole]: go on your way in peace and be whole from your affliction.” The woman was healed from that same hour.

While He was still speaking, people [a man: Luke] [servant] came from the house of the ruler Jairus and said to him, “Jairus, my master, do not trouble the Lord to come; your daughter has died. Why trouble the Teacher any further?” But overhearing what they said, Jesus said to the ruler of the synagogue, “Jairus, man of faith, do not have fear: do not allow your faith to waver in this trying hour; only believe and she shall be healed. What is it this servant has said? ‘The child is dead’? Lo, what is death? Is it not the passing of the soul out of its house of flesh? Man is master of the soul and of its house (which is why it is not Jesus’ enemies who put Him to death at His crucifixion, but He Himself who chose when to vacate His flesh body). When man has risen up above from doubt and fear, lo, he can cleanse the empty house and bring back to it the tenant.” He allowed no one to accompany Him except Peter and James and John the brother of James, and the father and mother of the child. They came to the house of the ruler of the synagogue, and He beheld the flute players and minstrels, and encountered a commotion, with much weeping and loud wailing. Entering He said to them, “Why are you making a commotion and weeping? Depart from here, and do not weep; the child is not dead but asleep.” They did not believe Him and derided Him, knowing that she was dead.

But He put them all outside and took the child's father and mother and **two of His disciples**, and went in to **the chamber of the dead** where the child was. **When the doors were closed against the multitude, He spoke a word that souls understand, and** taking hold of the child's hand He said to her, "Talitha coumi," which means, "Little girl, rise up." Immediately her spirit returned, and the girl rose up and walked, **and asked for food** – she was twelve years of age – and they [her parents: Luke] were immediately overcome with amazement [**all the city were amazed, and many were minded to worship Jesus as a God**]. He strictly charged them that no one should know this, and told them to give her something to eat. The report of it went through all that district. **But, like a phantom of the night, Jesus disappeared and went His way.**

JESUS AND THE DISCIPLES ARE NOW IN NAZARETH BUT ARE MET WITH UNBELIEF. HE THEN HEALS BLIND AND DUMB MEN

Mark 6:1 (with Matt.13:53b-54a): He departed from there and came to His own town (*Nazareth*), and His disciples followed Him.

(Aquarian Chapter 121) It was a gala day in Nazareth. The people there had met in common accord to celebrate. Jesus, the masters from the other lands, the twelve, Mary His mother, and Miriam were there. When the people were assembled in the great hall of the town, Miriam the graceful singer stood forth and sung a song of praise. Few of the people there knew who the singer was, but she instantly won the hearts of them all. For many days she sung the songs of Israel, and then she went her way. The Sabbath arrived, and Jesus went into the synagogue.

Mark 6:2a (with Matt.13:54b): When a certain Sabbath arrived He began to teach in the synagogue.

He took the scroll of the Psalms and read: "Blessed is the man who puts his trust in God, giving no heed to the proud, nor to those who turn aside to what is false. O Lord, my God, the works Thou hast done for us are wonderful. Many are Thy thoughts towards us; we cannot count them all. Neither sacrifice, nor offerings of blood, dost Thou call for; burnt offerings and offerings for sin dost Thou not desire. And lo, I come to do Thy will, O God: Thy law is in my heart, and I have proclaimed the word of righteousness and peace to the thronging multitudes: I have declared in full the counsel of my God. I have not hidden Thy righteousness within my heart; I have declared Thy faithfulness and grace. I have not kept Thy loving-kindness and Thy truth away from men; I have declared them to the multitudes." (*This was His paraphrase of the passage in Psalm 40 from verses 4 to 10. Jesus then adds His own words*): "O Lord, make wide my lips that I may tell Thy praise. I do not bring the sacrifice of blood, neither the burnt offering for sin. The sacrifices I would bring to Thee, O God, are purity in life, a contrite heart, a spirit full of faith and love: it is these Thou wilt receive."

When He had thus read and spoken, He gave back the scroll to the keeper of the scrolls. Then He said, "Upon these lands of the earth have these messages come. Our people have exalted sacrificial rites of worship, but have neglected mercy, justice, and the rights of men. You Pharisees, you priests, you scribes, the eyes and nostrils of your God are surfeited with your offerings of blood. God does not heed your prayers; you stand before your burning victims, but you stand in vain. Turn your faces towards the testimonies of the law: reform and turn to God, and you shall live. Let your altars be no longer accursed with the smoke of innocence. Bring to God a broken and a contrite heart. From your fellow men, lift the burdens that you have imposed on them. If you hearken not, and if you turn not from your evil ways, lo, God will smite this nation with a curse." (*which terrible warning came to fruition from 66AD onwards.*)

When He had finished His words He stood aside.

Mark 6:2b-6 (with Matt.13:54c-58): Many of **the people there** who heard Him were astonished, saying, 'From where did this man obtain all **His knowledge and His power?** And what [**from where**] is this wisdom given to Him? And the mighty works such as those wrought by His hands? Is not this the carpenter [son of the carpenter: Matt.], the son of Mary **whose home is out on Marmion Way**, and the brother of James and Joseph (Justis?) and Jude and Simon [**Jude and James and Simon**], **known among our honoured men**, and are not His sisters here with us?" Astonished as they were, they were also offended by **the words Jesus spoke**. Jesus said to them, "A prophet is not without honour, except in his own town (or native land); and among his own kin **he is not well received**, and the same in his own house [**his foes are in his home**]." He could do no mighty work there [could not do many: Matt.]

[wrought not many mighty works in Nazareth], except that He laid His hands on a few sick people and healed them. He wondered at the people because of their unbelief: **the people had no faith in Him, therefore He did not stay there long.** And He went around the villages teaching.

Matt.9:27-35: As Jesus was passing by from there [When Jesus departed], two blind men followed Him, crying aloud, “Have pity [mercy] on us, Son of David! and open up our eyes that we may see.” When He entered the house, the blind men came to Him. Jesus said to them, “Do you believe that I am able to do this, to open up your eyes and make you see?” They replied to Him, “Yes, Lord: we know that if you speak the word, then we can see.” Then He touched their eyes, saying, “According to your faith, let it be done to you: so will it be.” And they were blest: their eyes were opened and they saw. Jesus strictly charged them, “See that you let no one know.” But they went away and spread His fame through all that district.

As they were going, a dumb man who was demon-possessed was brought to Him. And when the demon was cast out, the dumb man spoke. [Jesus spoke the word: the unclean spirit came out of the man. His tongue was loosed: he spoke, and said, “Praise God!”] The people marvelled, saying, “Never in Israel has anything like this been seen.” The Pharisees were also greatly amazed, but they cried out and said, “You men of Israel, take heed: this Jesus is a tool of Be’elzebul: He heals the sick and He casts out demons by the ruler of demons [in the name of Satan]. But Jesus did not answer them (in contrast to the previous occasion) and He went His way. He went around all the towns and villages, teaching in their synagogues and proclaiming the gospel of the Kingdom, and healing every disease and every malady. And with the masters from other lands and the twelve, He went up to the town (Cana) where He once turned the water into wine, and stayed there for some days.

JESUS APPOINTS HIS TWELVE DISCIPLES

Mark 3:13-19a (with Matt.10:1-4, Luke 6:12-16): He went up into the hills and spent the whole night in prayer to God. When it was day He called to Himself those of His disciples whom He desired, and they came to Him. “I choose for myself the most worthy. The most worthy are those whom the All-Parent has given me. Therefore if you are in the seat of my affections, and do not the will of the Lord, which is the Law, you shall be cast out as self-condemned.”

He appointed [chose: Luke] twelve, whom He called apostles, that they might be with Him, and that He might send them out to preach and exercise authority to cast out demons [unclean spirits: Matt.], and to heal every disease and every infirmity. Thus He appointed these twelve: Simon, to whom He added the name Peter [and Andrew his brother: Matt., Luke]; James the son of Zebediah, and John the brother of James, to whom He added a name Boanerges, that is, sons of thunder; Andrew (placed with Simon Peter in Matt. and Luke), and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Lebbaeus surnamed (or called) Thaddaeus, and Simon the Cananaean who was called the Zealot, and Judas (i.e. Jude) the brother of James (Alphaeus) and Judas Iscariot, who also betrayed Him [became a traitor: Luke].

Now the names of the twelve apostles are these who stood for the twelve tribes of Israel: Peter, called Kephas for the tribe of Reuben, James for Naphtali, Thomas called Didymus (‘twin’) for Zebulun, Matthew called Levi for Gad, John for Ephraim, Simon for Issachar, Andrew for Manasseh, Nathanael for Simeon, Thaddaeus for Judah, Jacob for Benjamin, Jude for Dan, Philip for Asher. Judas Iscariot, a Levite, who betrayed Him, was also among them – but he was not of them. And Matthias and Barsabbas were also present with them. (These last two are mentioned in Acts 1:23-26, Matthias being the one ordained to take the place of Judas.)

(In the Nazarene list, Thaddaeus is cited in place of Judas Iscariot, in that the latter is divested here of any tribal ascription. However, his inclusion in this – and Luke’s – account makes for a list of 13 apostles, which Mark and Matthew reduce to 12 by omitting Jude the brother of James Alphaeus. It is significant to note that Jude continues to be counted among the disciples in John 14:2. In contrast, Thaddaeus does not appear elsewhere in the Gospels, or indeed anywhere else in the New Testament. Bartholomew in the above list is the surname of Nathanael {Nathanael Bar-Tholmai}, the brother of Philip. Simon the Cananaean is the same as Simon the Zelote. On James, the name Jakobos is the Greek word used, James being its anglicised form.)

Then Jesus called twelve others in the same way to be prophets, men of light to be with the apostles, to show them the hidden things of the Lord. Their names were: Hermes, Aristobulus, Selenius, Nereus, Apollos, Barsabbas, Andronicus, Lucius, Apelles, Zachaeus, Urbanus, and Clementos.

(Of these, Hermes and Nereus are presumed to be those mentioned in Rom.16:14-15; Aristobulus and Apelles in Rom.16:10; Apollos in Acts 18:24 and nine other places; Barsabbas in Acts 1:23; Andronicus in Acts 16:7; Lucius in Acts 13:1 and possibly Rom.16:21; Urbanus in Rom.16:9; Clementos probably the Clement of Philip.4:3.)

Then He called twelve men to be evangelists, and twelve more to be teachers. A fourfold twelve did He call, that He might send them forth to the twelve tribes of Israel, four to each. And they stood around the Master, clad in white linen raiment, called to be a holy priesthood unto the Lord for the service of the twelve tribes to whom they should be sent.

JESUS SENDS OUT THE TWELVE: TO THE JEWS ONLY

The first of two assignments. Jesus later sends out seventy other disciples (see p506), who are to minister to all people and not just the Jews.

(Aquarian Chapter 122) The followers of Christ prayed in silence for seven days.

Matt.9:36-38 (with Luke 10:2): Beholding the multitudes He was moved with compassion for them, because they were troubled and ground down, like sheep without a shepherd. Then He said to His disciples, “The harvest is plentiful [is truly great], but the labourers are few. Pray therefore the Lord of the harvest to send out labourers into His harvest.”

Then Jesus called aside the twelve and said, “Behold, the multitudes have thronged about us everywhere. The people are bewildered: they wander here and there like sheep without a fold to shelter in. They need the care of a shepherd; a loving hand to lead them to the light. The grain is ripe, the harvest is abundant; but the harvesters are few. The time is also ripe, and you must go alone through all the villages and towns of Galilee, and teach and heal.”

Matt.10:5-15 (with Mark 6:7-11, Luke 9:1-5, 10:12): He called together the twelve [and breathed upon them, saying, “Receive the Holy Spirit.”] He sent them forth, two by two, giving them power and authority over all unclean spirits and to cure diseases. [He gave each of them the Word of Power, and said, “By this omnific Word shall you cast out spirits, heal the sick, and bring to life again the dead.] These fourfold twelve Jesus sent out to preach the Kingdom of God and to heal, charging them, “Go nowhere among the Gentiles [Assyrians, nor Greeks], and enter no town of the Samaritans [you shall not go into Samaria], but go rather to the lost sheep of the house of Israel [only to your brothers of the scattered tribes] [It is my will that you be my apostles, with your companions, for a testimony to Israel. Go into the cities of Israel and to the lost sheep of Israel]. As you go, proclaim, ‘The Kingdom of the heavens has drawn near.’ As I have baptised you in water, so are you to baptise those who believe. Anoint and heal the sick, raise the dead, cleanse lepers, cast out demons. Freely [abundantly] you have received; give freely.

“You must go in faith; do not provide for yourselves any crutch to lean on. Take nothing for your journey (except a staff: Mark only): no bread, nor gold, silver, or brass in your belts [give all your gold and silver to the poor], nor bag for your journey, nor a second tunic, nor sandals [nor extra shoes]; for the labourer deserves his food. Just take your wands. You are God’s husbandmen and He will never allow you to come into want.

“Whatever town or village [house: Mark, Luke] you enter, enquire who is worthy in it [the men of faith], and stay with him until it is time for you to depart. As you enter the house, acknowledge (salute) it. If the house is indeed worthy let your peace come upon it [You go for me: you act for me. Those who receive and welcome you, receive and welcome me]; but if it is not worthy, let your peace return to you. Whoever will not receive you or listen to your words, as you leave that house or town, shake off the dust from your feet as a testimony against them [Those who shut their doors in your face, refuse to welcome me. If you are not received in kindness in a town, do not remove from there with any evil thought: do not resist. Any evil thought will harm you, and it will dissipate your power. When you are not received with favour, just go your way, for there are multitudes of men who do want the light]. Truly I tell you, it shall be more tolerable on the day of judgment for the land of Sodom and Gomorrah than for that town.

Matt.10:16-25: “Behold, I send you out as sheep **among a pack** of wolves; so be wise as serpents and harmless as doves. **Be innocent and undefiled. The Son of Man has not come to destroy but to save: not to take life but to give life to body and soul.** Beware of men: for they will deliver you up to councils, and in their synagogues they will scourge you. You will be brought before rulers and also kings for my sake, for a testimony to them and the nations. **[In everything you say be discreet, for Pharisees and scribes will look for a reason to have you arrested over your words. They will surely find ways to bring you into court by false pretences. And judges will declare that you are guilty of a crime, and sentence you to scourging and prison cells].** “When they deliver you up, and you come to stand before the judge, do not be anxious **[afraid, or overly concerned over]** how you are to speak or what you are to say; for what you are to say will be given to you in that hour. **Be fully assured of this:** it is not you who speak, but the Spirit of your Father speaking through you. **It is the Spirit who provides the words and moves your lips.** The gospel you preach will not bring peace, but instead it will stir the multitudes to wrath. The carnal man abhors the truth, and he would give his life to crush the tender plant before harvest time. It will bring confusion and disturbance within the homes of stagnant peace. Brother will deliver up brother to death, and a father his child **[a father will stand by and see men execute his child]**, and children will rise against parents and have them put to death **[in the court a child will testify against its father, and gladly see its mother put to death]**; and you will be hated by all on account of my Name, **merely because you speak the Name of Christ.** But he who endures to the end will be saved. **Thrice blessed is the man who shall be faithful in this coming day of wrath!** **Go now:** when they persecute you in one town, flee to the next. For I tell you truly, you will not have gone through all the towns of Israel before the Son of Man comes. **When you encounter a foe too great for you, behold, the Son of Man is at your door: He can speak, and all the hosts of heaven will stand in your defence. But do not deem your present life as of any great value. The time will come when men will take my life, so you need not hope to be yourselves immune; they will also slay you, and do so in the name of God.** A disciple is not above his teacher, nor a servant above his master. It is enough for the disciple to be like his teacher, and the servant like his master. If they have called the master of the house Be’elzebul, how much more will they malign those of his household, **and call them imps. [what then shall they call those of his household?].**

“Do not be afraid of what men may say and do; over the soul they have no power. They may abuse and may destroy the body of flesh, but that is all. They do not know the God who holds the issues of the soul within His hands, and who can destroy the soul. Today the Christ is King, and men must recognise His power. He who does not love the Christ, which is the Love of God, before all else, can never gain the prize of spirit consciousness.

Matt.10:37-41: “He who loves his father or mother more than me **[than they love the Christ]** is not worthy of me **[can never wear the Name of Christ]**; and he who loves his son or daughter more than me **[than they love the Christ]** is not worthy of me **[can never wear the Name of Christ]**. **He who loves his life more than he loves the Christ cannot please God.** And he who does not take up his cross and follow after me is not worthy of me. He who finds **[clings to]** his life **[on account of a lie]** will lose it, and he who loses his life for my sake **[gives his life for Christ] [for the sake of the Truth]** will find it **[life eternal]**. He who receives you receives me, and he who receives me receives the One who sent me. **[Luke 10:16: He who hears you hears me, and he who rejects {despises} you rejects {despises} me; and he who rejects {despises} me rejects {despises} the One who sent me. {But let all be persuaded in their own minds}].** He who receives a prophet in the name of a prophet will receive the reward of a prophet; and he who receives a righteous man in the name of a righteous man shall receive the reward of a righteous man.

(Matt.10:42: “Whoever gives to one of these little ones even a cup of cold water to drink, in the name of a disciple, truly I tell you, he shall by no means lose his reward.”

This verse is probably better located at the end of Jesus’ lengthy discourse on the sacredness of children: it is accordingly placed again at that point after Mark 9:41: see below, p505.)

Mark 6:12-13: When they went out they preached that people should repent. They cast out many demons and anointed many people with oil who were sick and healed them.

Luke 9:6: They departed and went through the villages, proclaiming the gospel and healing everywhere. **[He sent the twelve away by twos, and bade them meet Him in Capernaum. And they went through all the towns of Galilee, and taught and healed in spirit and in power].**

Matt.11:1: When Jesus had finished instructing His twelve disciples He removed Himself from there to teach and preach in their cities.

JESUS SENDS FORTH THE MASTERS BACK TO THEIR LANDS

(Aquarian Chapter 123) Christ the Master spent time in prayer and then called the masters from the other lands. He said to them, “Lo, I have sent the twelve apostles to Israel, but you are sent into all the world. Our God is One: He is Spirit, and He is Truth; and every man is dear to Him. He is God of every child in India and the farther east; of Persia and the farther north; of Greece and Rome and the farther west; of Egypt and the farther south; and of the mighty lands across the seas, and of the islands in those seas. If God were to send the bread of life to one, and not to all who have arisen to the consciousness of life and are able to receive the bread of life, then He would be unjust, and that would shake the very throne of heaven.

So He has called you from the seven centres of the world, and He has breathed the breath of wisdom and of power into your souls. And now He sends you forth as bearers of the light of life, apostles of the race of men. Go on your way, and as you go proclaim the gospel of the Christ.” Then He breathed upon the masters and said, “Receive the Holy Spirit.” And He gave to each master the Word of power. Each went on his way, and every land was blessed.

JESUS GOES TO TYRE AND SIDON. HE HEALS A CANAANITE WOMAN’S CHILD

Mark 7:24-30 (with Matt.15:21-28): From there He arose and went away to the district of Tyre and Sidon [Then Jesus went alone across the hills of Galilee, and after some days He reached the coast of Tyre]. He entered a house He wished no one to know of, and stayed in the home of Rachel; yet which could not be hidden. He did not advertise His arrival, for He did not come to teach. Instead He purposed to commune with God where He could behold the waters of the Mighty Sea (*the Mediterranean*). But Rachel spilled the news, and crowds of people descended upon her home to see the Lord.

Immediately a Canaanite woman from that region of Phoenicia, whose young daughter was possessed by an unclean spirit, hearing about Him, came and fell down at His feet. Now the woman was a Greek, a Syrophenician by race. She came toward Him and cried, “Have pity on me, Lord, son of David! [have mercy on my home]. My daughter is badly possessed by a demon. But I know this, if you speak the Word, she will be free. Thou son of David, hear my prayer!” But Rachel said, “Good woman, do not trouble the Lord. He has not come to Tyre to heal; He has come to talk with God beside the sea.” He did not answer her a word. His disciples came and urged Him, saying, “Dismiss her, for she is crying out after us.” He answered, “I was not sent to Greeks, nor Phoenicians, but to the lost sheep [solely to my people] of the house of Israel.” But she came and prostrated herself before Him, saying, “Lord, help me!” And she besought Him that He would cast the demon out of her daughter: “Lord Jesus, I implore you, please save my child!” He said to her, “You well know the proverb: ‘Let the children first be fed, for it is not good to take the bread of the children and throw it to the dogs.’ ” But she answered Him, “Yes, Lord, this I know, yet even the dogs under the table eat the children’s crumbs that fall from their master’s table.” He said to her, “O woman, great is your faith! Such faith I have not seen, no, not among the Jews. She is no serf, nor a dog.” He said to her: “According to your faith, so let it be.” Let it be for you as you desire. For these words, go your way. The demon has gone away out of your daughter.” Her daughter was healed that same hour. Going back to her house she found the child lying on the bed and the demon gone.

JESUS JOURNEYS TO MOUNT HERMON, GALILEE, AND THE DECAPOLIS WHERE HE HEALS A DEAF MAN, THEN TO GADARA, RETURNING TO CAPERNAUM

Jesus stayed many days in Tyre: then He went at dwelt for a time in Sidon by the sea. Then He continued His journey, entering into the hills and valleys of Lebanon, and in its groves He walked in silent thought. His earthly mission was rapidly drawing to a close: He sought for strength, and what He sought He found. Mount Hermon beyond beckoned: Jesus fain would kneel beside that mountain

which was famed in Hebrew song. He stood upon its lofty peaks, and lifting His eyes to heaven, He communed with God. Masters of old revealed themselves, and they conversed long about the Kingdom of the Christ: about the mighty works that had been done: about the coming conquest of the cross: about the victory over death. Then Jesus journeyed on: He went to Caesarea-Philippi and stayed for a length of time in the home of Susanna. Then He went through all of the Decapolis to give encouragement to those who knew Him as the Christ, and to prepare them for the day of Calvary.

Mark 7:31 (with Matt.15:29-31, John 6:1-3): Leaving the district of Tyre, He went through Sidon and passed along (*came by*) the Sea of Galilee [across the Sea of Galilee, that is, the Lake of Tiberias: John], into the area of the Decapolis (*east and south-east of the Sea*). A large crowd followed Him, because they saw the signs which He performed for those who were afflicted. Going up into the mountain He sat down there with His disciples. Great crowds came to Him, bringing with them the lame, the maimed, the blind, the dumb, and many others, and they put them at His feet, and He healed them, so that the throng marvelled, seeing the dumb speaking, the maimed whole, the lame walking, and the blind seeing, and they glorified the God of Israel.

Mark 7:32-37: They brought to Him a man who was deaf and spoke with difficulty, and they besought Him to lay His hand upon him. Taking him aside away from the people, He put His fingers in his ears, and spat and touched his tongue. Looking upwards to heaven He sighed and said to him, “Ephphatha”, that is “Be thou opened.” And his ears were opened, immediately his tongue was released, and he spoke properly. He charged them to tell no one; but the more He charged them, the more zealously they spread it abroad. They were astonished beyond measure, saying, “He has done everything well: He even causes the deaf to hear and the dumb to speak.”

Then He went to Gadara: many friends were there to welcome Him. Chuza, steward of the house of Herod Antipas was there, and Jesus went aboard the royal ship with him and crossed the Sea to Capernaum. When the people learned that Jesus was at home they came to welcome Him.

THE RETURN OF THE TWELVE DISCIPLES

Mark 6:30 (with Luke 9:10a): Shortly afterwards the twelve apostles and their companions gathered together with Jesus returned and told Him all that they had done and taught during their journey throughout Galilee. They told Him that by the sacred Word they had accomplished many mighty works, and Jesus said to them, “Well done!”

THE THIRD YEAR OF JESUS’ MINISTRY, FROM THE PASSOVER IN 31AD

JESUS FEEDS FIVE THOUSAND

(**Aquarian Chapter 124**) The twelve apostles had now reached the stage of spirit consciousness, and Jesus was able to reveal to them the deeper meanings of His mission to the world.

John 6:4: The Passover, the great feast of the Jews, was nigh. [The following week the great feast of the Jews was to be observed, and Matthew said, “Shall we not prepare ourselves and go to Jerusalem?” But Jesus said, “Nay, we will not go up to the feast: the time is short and I have many things to say to you; come apart. . . :

Mark 6:31-44 (with Matt.14:13-21, Luke 9:10b-17, John 6:5-14): [Now when Jesus heard this: Matt.*] He said to them, “Come away by yourselves to a wilderness place, to a city called Bethsaida (*on the north side of the Sea of Galilee*) and rest for a while.” For many were coming and going, and they had no opportunity even to eat. They went away in the boat [took their boats and crossed** the Sea] to a wilderness place by themselves near Julias Bethsaida. (*Bethsaida Julias was over 2km inland from the Sea of Galilee, perhaps being a second settlement in the vicinity owning the name of Bethsaida.*) Now many saw them going and recognised them (or Him), and they ran there in great numbers on foot from all the towns, and arrived ahead of them (or Him) to greet Him. Getting out of the boat He beheld a great throng of anxious people, and He had compassion on them and He stood forth and taught them all day, because they sought the light, and because they were like sheep without a shepherd.*** He began to teach them many things, and He healed their sick: [He welcomed them

and spoke to them about the Kingdom of God, and cured those who needed to be healed: Luke].

**Matthew is referring to the beheading of John the Baptist, as the passage immediately preceding in his account describes that unfortunate event.*

***Unlike the boat trip from near Gadara to Capernaum, going from Capernaum to Bethsaida was for their journey much more a sailing along the northern coast of the Sea of Galilee.*

****In the **Gospel of Thomas**, Jesus reveals in a deeper way how He looked upon the crowds:*

“I found them all drunk, but I found none of them thirsty. My soul aches for the sons of men, because they are blind of heart and do not see that they have come into this world empty, and they also seek to leave it the same. They are drunk; but when they are sober, then they will repent.” (Yes, the crowd was hungry and thirsty, but not at all in the opposite spiritual sense.)

Now the hour being late [when evening was falling: Matt.] [the day began to decline: Luke], His disciples, **doubting what the multitude would do**, came to Him and said, “This is a wilderness area, and the hour is now late [has already passed: Matt.]. Send them away, so that if they go into the surrounding countryside and villages, they may find lodgings and buy themselves something to eat [obtain provisions: Luke].” [Thomas said, “Lord, we are in a wilderness: the crowd has nothing to eat and they are faint from lack of food. What shall we do?”] But He answered them, “They do not need to go away: you give them something to eat.” [Go and feed these people]. They [Judas] asked Him, “Shall we go and buy loaves for two hundred denarii (*one denarius was commonly rated in value as a labourer’s daily wage*), and give it to them to eat?”

[John’s account:- Lifting up His eyes, and seeing a large number of people coming towards Him, Jesus said to Philip, “From where can we buy bread, so that these people may eat?” He said this to test him; He Himself knew what He was going to do. Philip answered, “Two hundred denarii of loaves are not enough bread for each person to take even a small amount.”]

He said to them, “How many loaves have you? Go and **look in our food store.**” When they had found out, they said, “We have no more than five, and two fish [**six loaves and seven clusters of grapes**], unless we go and buy food for all these people.” One of His disciples, Andrew, the brother of Simon Peter, said to Him, “**We have no bread, but there is [we have found]** a lad here who has five barley loaves and two fish. But what are these among so many? **This would not be enough food for one in ten.**” For there were about five thousand men. He said, “Bring them here to me.” Then He instructed them all [said to His disciples, “Make them sit down in groups, each of around fifty.” Luke] to sit down, company by company [**groups of twelve**] [**in ranks by hundreds and fifties**] on the green grass. Now there was much grass in that place. So they sat down, group by group, in hundreds and fifties [**groups of twelve**] [made them all sit down: Luke]. And taking the five loaves and the two fish [**six loaves and the seven clusters of grapes**] He looked up to heaven, **and spoke the sacred word**, and blessed and broke the loaves, and when He had given thanks gave them to the disciples to distribute among the people. He divided the two fish [**grapes**] among them all, as much as they desired. **He said, “Go and feed the people.”** They all ate and were all satisfied. He told His disciples, “Gather up the pieces left over, **for others who may be hungry**, that **not a crumb** is lost.” They took up what was left over, twelve full baskets of broken pieces of bread and of the fish. Those who ate the loaves were about five thousand men, apart from women and children [**a good number of children, and not a few women**]. When the people witnessed what a great sign it was that He had done [**The people were astonished by this wondrous act of power**] [**they were filled with gladness**], they said, “This is [“Now we know that Jesus is] indeed the prophet **that our prophets said would** come into the world. **All hail the king!**”

JESUS WALKS ON THE WATER OF THE SEA OF GALILEE

Mark 6:45-53 (with Matt.14:22-34, John 6:15-21): Straightaway, **when Jesus heard them cry, “All hail the king!”** He called the twelve and constrained His disciples to board the boat [**their boats**] and go on ahead to the other side to Bethsaida*, while He dismissed the multitude. After He said farewell to [dismissed: Matt.] them He went away **alone** into **a mountain pass** to pray. [Perceiving that they were about to come and take Him by force, that they might make Him a king, Jesus withdrew to the mountain by Himself: John].

**On the basis that Jesus had fed the more than 5,000 people near the same Bethsaida (Julias),*

Mark's destination of that name for the disciples poses a contradiction, and one also at variance with John and Aqu. below which have Capernaum.

When evening drew on His disciples went down to the Sea, boarded a boat, and went over the Sea towards Capernaum*. Darkness had now descended, and Jesus had not yet come to them. The boat was now in the middle of the Sea many stadia away from land (*the stadion was the measure of an average Greek stadium, in length about 600 ft: eight or nine of these would approximate to a mile*), and He was alone on the land. *The twelve hoped to reach Capernaum in just a short space of time, when a fearful storm swiftly arose, and they were at the mercy of the waves.* He saw that they were sorely distressed in their efforts to row, being daunted by the waves, for the wind was against them. [The sea rose because a strong wind was blowing: John]. At about the fourth [third] watch of the night (*the last part of the night, between 3am and 6am {the third watch was between midnight and 3am}*) the wind built up into a whirlwind, and they were filled with fear. In the blinding storm a figure moving on the waves caught their eye: it appeared to be a man. [When they had rowed about twenty five or thirty stadia: John] (25-30 stadia: three miles or more.), He came towards them, walking on the Sea. He meant to pass by them, but seeing Him walking on the Sea, and drawing near to the boat, they took Him to be a ghost, and one of them cried out, "It is a ghost!" ["an evil omen!"]: all of them saw Him and were troubled [feared: John]. But John discerned the form, and said, "It is the Lord!" Immediately He spoke with them: "Be of good cheer, I AM: do not be afraid."

**Bethsaida to Capernaum involved sailing along the coast. That the account has the boat in the middle of the Sea can be taken to mean that the storm had blown it well off course.*

Then the wind began to subside, and Peter said, "My Lord! My Lord! if it is you, bid me come to you on the water." He reached out His hand and said, "Come." Peter got down from the boat and stepped upon the waves, and they were solid as rock, and he came walking upon the waves towards Jesus. But seeing the boisterous wind he was afraid, [He walked until he thought to himself, "What if the waves should break beneath my feet?" And the waves did break beneath his feet] and beginning to sink, and in the fearfulness of his soul he cried out, "Lord, save me! or I am lost!" Jesus immediately stretched out His hand and caught him, and said to him, "O man of little faith: why did you doubt? For did I not call you?" And He went up [led the way] into the boat to them. As they went up into the boat the wind ceased: the storm had spent its force and there was a great calm. Those in the boat worshipped Him, saying, "Truly, you are the Son of God [a Son of the Most High]." Then they were glad to take Him into the boat, and immediately the boat was at the shore [and they were near the shore] to which they were headed. They were utterly astounded in themselves, for they did not understand about the loaves [consider the miracle of the loaves and fruit], their hearts having been hardened. When they had crossed over, they came to land in the valley of Gennesaret (*on the western shore of Galilee*) and dropped anchor.

JESUS MINISTERS TO THE PEOPLE IN GENNESARET

Mark 6:54-56 (with Matt.14:35-36): When they came out of the boat, immediately the people recognised Him, and ran through the whole of that district (**Aquarian Chapter 125**) [The news soon spread through all the valley of Gennesaret that Jesus and the twelve had come, and many people came to see] and proceeded to carry sick people on their pallets to wherever they heard He was, and laid them at the Master's feet; and all day He taught and healed. Wherever He came into villages, cities, or countryside, they laid the sick in the market places [streets], and besought Him that they might touch, only touch the fringe of His garment; and all who touched it were made well.

John 6:22-40: On the day following, the crowd standing (*i.e. near Bethsaida*) on the other side of the Sea, who had been fed the day before, and other people, went down to see the Lord, saw that no boat had been there, other than the one which His disciples had boarded, and that Jesus had not boarded it with them, but that His disciples had departed alone. However, boats from Tiberias arrived near the place where they ate the bread after the Lord had given thanks. So when the people saw that Jesus was not there, nor His disciples, they got into the boats and came to Capernaum seeking Him. When they did not find Him at His home they went on to Gennesaret.

Finding Him on the other side of the Sea, they said to Him, "Rabbi [Rabboni], when [how] did you arrive here [come to Gennesaret]?" Jesus answered them, "Why have you come across the water?"

Truly, truly, I tell you, you are seeking me, not because you have seen signs, not for the bread of life, but because you ate your fill of the loaves [and fruit and were filled]. You have come to gratify your selfish selves: you were all fed on the other side of the Sea, and you are after more loaves and fish. The food you ate was nourishment only for your flesh that must soon pass away. You men of Galilee, do not labour for the food which perishes, but for the food which endures to eternal life and feeds the soul, which the Son of Man [who is also a child of the Most High] will give to you, for Him has God the Father sealed. Lo, this is what I bring you: food from heaven. You ate the flesh of fish, and you were satisfied. And now I bring the flesh of Christ for you to eat, that you may live forevermore.”

Then they said to Him, “What should we do, that we can work the works of God?” Jesus answered them, “This is the work of God, that you believe in Him whom He has sent [believe in me, I who am, and who give unto you the Truth and the Life].” So they said to Him, “Then what sign do you perform, that we may see, and believe you? What is your work? Our fathers ate the manna in the wilderness: as it is written: ‘He gave them bread out of heaven to eat.’ ” (*The Aquarian account has the quotation about the manna spoken by Jesus, not by the people, following without a break from “...forevermore”, then adding the following*): Our fathers ate the manna in the wilderness; then they ate the flesh of quail, and drank the waters of a flowing spring that Moses brought out from the rock. But all of them are dead. The manna and the quail were symbols of the flesh of Christ; the waters of the rock were symbols of the blood.”

Jesus then said to them, “Truly, truly, I tell you, it was not Moses who gave you the bread out of heaven [that which you believe Moses gave you is not the true bread from the heavens, and the fruit of the living Vine]; it is my Father who gives you the true bread out of heaven. For the bread of God is that which comes down out of heaven [flows from the highest heavens], giving life to the world.”

They then said to Him, “Lord, give us this bread [and this fruit] always.” Jesus said to them, “I am the bread of life [am become the true bread and the living Vine]: he who comes to me shall never hunger, and he who believes in me shall never thirst. But I said to you that you have seen me but you do not believe. All whom the Father [my Parent] gives me will come to me, and him who comes to me I will in no wise cast out. For I have come down from heaven, not to do my own will, but the will of Him who sent me. And this is the will of the One who sent me, that I should lose none of those whom He has given me, but raise him up at the last day. For this is the will of my Father, that everyone who sees the Son and believes in Him should have eternal life: and I will raise him up at the last day.”

“But lo, the Christ has come: He is the bread of life that God has given to the world. Whoever eats the flesh of Christ and drinks His blood shall never die: he will hunger nevermore, and he will thirst no more. They who eat this bread of heaven, and drink these waters from the spring of life cannot be lost: this bread and water feed the soul, and purify the life. Behold, for God has said, ‘When man has purified himself, I will exalt him to the throne of power.’ ” Then Jesus and the twelve went to Capernaum, and Jesus went into the synagogue and taught.

JESUS TEACHES IN CAPERNAUM, AND MANY OF THE PEOPLE BEGIN TO TURN AWAY FROM HIM BECAUSE OF IT

John 6:41-71: The Jews who heard Him in Gennesaret then murmured on account of Him, because He said, “I am the bread which has come down out of heaven.” They said, “This fellow is beside Himself. We heard Him say, ‘I am the bread of life that comes from heaven. All we know is that He is but a man, the son of a man, one who came from Nazareth. Is not this Jesus, the son of Joseph and Mary, whose father and mother and his other kin, whose parentage we know? How does He now say, ‘I have come down out of heaven?’” Jesus knew their thoughts: He answered them, “Why do you murmur and reason thus among yourselves? No one can come to me unless the Father who sent me [holy Love and Wisdom] draws him: and I will raise him up at the last day. The Christ is everlasting life: He has come from heaven: He has the keys of heaven, and no man enters heaven unless he fills himself with Christ. It is written in the prophets: ‘And they shall be taught by God.’ Every man therefore who has heard and has learned of the Truth comes to me. Not that anyone has seen the Father [the Holiest] at any time except Him who is with God [they who are of the Holiest]: He has seen the Father [they alone see the Holiest]. Truly, truly, I say to you, he who believes in me has

eternal life. I am the bread of life [the true bread and the living Vine]. Your fathers ate the manna in the wilderness, and they died. This is the bread [food of the Lord] which comes down out of heaven, that anyone may eat of it and not die. I have come in flesh to do the will of God, and lo, this flesh and blood are filled with Christ. In this way I am the living bread [am become the living food] which has come down out of heaven. If anyone eats of this bread [food], he will live for ever. The bread which I shall give for the life of the world is my flesh [is the Truth, and the wine which I shall give is my Life].” When you eat this flesh and drink this blood you will have everlasting life. If you so will, you (yourselves) may become the bread of life.”

The Jews then argued among themselves [Many of the people were enraged], saying, “How can this man give us His flesh to eat [Himself for food]?” Jesus therefore said to them, “Do you think that I am speaking of the eating of flesh, which you ignorantly do in the Temple of God? Truly, truly, I say to you, unless you eat the flesh of the Son of Man, and drink His blood, you have no life in yourselves. He who eats my flesh and drinks my blood has eternal life: and I will raise him up at the last day. For my flesh is true food, and my blood is true drink. Truly, my body is the substance of God, and this is true food indeed; and my blood is the life of God, and this is drink indeed. It is not as your ancestors, who craved for flesh, and God gave them flesh in His wrath, and in the taking of it they ate of corruption until it stank in their nostrils and their carcasses fell by the thousands in the wilderness by reason of the plague. Of such it is written, ‘They shall wander forty nine years in the wilderness until they are purified of their lusts, before they enter the land of rest. Yea, seven times seven years shall they wander because they have not known my ways, neither obeyed my laws.’ (Numbers 14:29-38 is used as a basis for this reference, but from it a variation has been made: Numbers itself has forty years, one year for each of the forty days the land was spied out. The people fell because of their faithlessness, not a plague.)

“He who eats my flesh and drinks my blood abides in me, and I in him. As the living Father [Father-Mother] sent me, and I live because of the Father, so he who eats me [they who partake of me who am the Truth and the Life] will live because of me. This is the living bread [I am the true Bread] which came down out of heaven [from the highest heavens and gives life to the world] [even the Substance which is one with the life of God. As many grains make up the one loaf, so you who believe and do the will of God are one in me], not that manna which your ancestors ate and died; he who eats this bread [and this fruit] will live for ever.”

“As the wheat is separated from the chaff, so must you be separated from the emptiness of the world. Yet you must not go out of the world, but live separate within the world, for the life of the world. Truly, truly, the wheat is parched by fire, and so must my disciples pass through tribulation. But rejoice, for having suffered with me as one body, you shall reign with me in one body and give life to the world.”

These things He said in the synagogue, as He taught in Capernaum. Many of His disciples, when they heard it, said, “This is a fearful thing for Him to say: ‘If you do not eat my flesh and drink my blood, you cannot enter into life’; who can listen to it [receive its meaning]?” They were unable to comprehend this parable He spoke. But Jesus, knowing in Himself that His disciples murmured on account of it, said to them, “Does this offend you? You stumble and you fall before the truth. What will you do when you shall see this flesh and blood transmuted into a higher form? What will you say if you were to (shall) see the Son of Man ascending on the clouds of heaven to where He was before? What will you say when you shall see the Son of Man sit on the throne of God?”

“It is the Spirit that gives life [is the quickening power]; the flesh [and blood of themselves] avails nothing [is naught:]. The words that I have spoken to you are spirit and they are life. But there are some among you who do not believe.” For Jesus knew from the first those who did not believe, and who it was who would betray Him. He said, “This is why I told you that no one can come to me unless it is given him by the Father [from the Spirit].”

From this point many of His disciples drew back and no longer walked with Him. [His disciples were aggrieved because He said these things, and many turned away from Him and followed Him no more]. When Jesus saw the many, who had been so loud in their professions of their faith in Him, turn back and go away], He said to the twelve, “Do you not also wish to desert me in this hour and go away?” Simon Peter answered Him, “Lord, to whom shall we go? We have nowhere else to go. You have the words of eternal life. We have believed, and have come to know, that you are the Christ, the

Son of the living God. **We know that you have been sent to us from God.**” Jesus answered them, “Have I not chosen you, the twelve, and one of you is a devil, **one who shall also betray me?**” He spoke of Judas, the son of Simon Iscariot **the Levite**: for he, one of the twelve, was preparing to betray Him.

The Gospel of the Holy Twelve account duplicates the perplexity of the disciples, and Jesus furnishes them with an in-depth answer: - As He sat at supper with His disciples, one of them said to Him, “Jesus, what do you mean when you say that you will give your flesh to eat and your blood to drink? For these are hard words to many.” Jesus answered: “The words which I have spoken to you are Spirit and they are Life. To the ignorant and the carnally minded they speak of bloodshed and death; but blessed are they who understand. See the corn which grows into ripeness and is cut down, ground in the mill, and baked with fire into bread! Of this bread is made my body – and this you see. And the grapes which grow to ripeness on the vine, and are then plucked and crushed in the wine press, and yield the fruit of the vine! Of this fruit of the vine and of water is made my blood. For of the fruits of trees and the seeds of herbs alone do I partake, and these are transformed by the Spirit into my flesh and blood. (significant by its omission here is the eating of fish.) Of these alone and their like shall you eat who believe in me and are my disciples: for of these in the Spirit come life and health and healing to man.

“Truly shall my Presence be with you in the Substance and Life of the Lord Creator, who is manifested in this body and this blood. Of these shall you all eat and drink. For in every place I shall be lifted up for the life of the world, as it is written in the prophets: ‘From the rising of the sun to its setting, in every place a pure oblation with incense shall be offered to my Name.’ As in the material, so in the spiritual: my teaching and my life shall be food and drink for you, the bread of life and the wine of salvation. As the corn and the grapes are transmuted into flesh and blood, so must your carnal minds be changed into the spiritual. Therefore seek the transmutation of the material into the spiritual.

“Truly I tell you, in the beginning all creatures of God found their substance in the herbs and fruits of the earth alone, until the ignorance and the selfishness of man turned many of them from the use which God had given them, to that which was contrary. But they shall yet return to their natural food, as it is written in the prophets, and their words shall not fail. Truly, the Lord Creator ever gives of the eternal Life and eternal Substance to renew the forms of the universe. Thus it is of the flesh and blood, even the Substance and Life of the Eternal, that you are partakers of life, and my words are Spirit and they are Life. If you keep the commandments and live in the way of righteousness, happy shall you be in this life, and in that which is to come. The days draw ever nearer when vines will grow, each having ten thousand branches, and in each branch ten thousand twigs, and in each twig ten thousand shoots, and in every shoot ten thousand grapes, and every grape when pressed will give five and twenty measures of wine. (Arithmetically, each vine will give 250,000 trillion measures of wine.) Do not wonder, therefore, that I said to you, ‘Unless you eat of the flesh and drink the blood of God, you have no life in you.’”

The disciples answered, saying, “Jesus, give us to eat of this bread, and to drink of this cup evermore, for thy words are indeed food and drink. By this thy Life and by this thy Substance may we live for ever.”

JESUS REPROVES THE HYPOCRISY OF THE JEWS WHO CENSURE HIM OVER EATING WITH UNWASHED HANDS

The second of two such occasions (see p466 for the first occasion).

Mark 7:1-16 (with Matt.15:1-11): The Pharisees gathered together to Jesus with some of the scribes who had come from Jerusalem (**Aquarian Chapter 126**) to learn wherein lay His power. Seeing that some [one] of His disciples **did not heed the custom of the Jews regarding washing of the hands before they ate, but** ate bread with hands defiled, that is, unwashed, they found fault. For the Pharisees and all the Jews do not eat unless they wash their hands (*Gk.pugmei: using clenched fists*), observing the tradition of the elders. And food from the market they do not eat unless they sprinkle themselves or their hands. There are many other things they have received which they observe: the washing of cups and jugs and vessels of bronze, and (*dining*) tables. The Pharisees and the scribes

questioned Him, “Why do **all** your disciples not walk according to [transgress: Matt.] the tradition of the elders, but eat with defiled hands? [do not wash their hands when they eat bread?]: Matt.] [**we saw one who was eating with unwashed hands**].”

He replied to them, “**Moses well commanded you to be clean, and to keep your bodies clean, and to keep your vessels clean, but you have added things which can rarely be observed by everyone at all times and in all places.** And why do you transgress the commandment of God for the sake of your tradition? **Hypocrisy is queen among you scribes and Pharisees.** Well did Isaiah prophesy of you hypocrites **and your forefathers:** as it is written: ‘This people **draw near to me with their mouths, and** honours me with their lips, but their heart is far from me. In vain do they worship me, **believing and** teaching as **divine** doctrines the precepts [**dogmas and creeds**] of men **in my Name**’ [*the Nazarene account adds: “but to satisfy their own lusts”*], forsaking the commandment of God, and holding fast the tradition of men: as is the washing of jugs and cups, and many other such things that you do.” He said to them, “Full well do you reject the commandment of God in order to keep your tradition. For Moses said, ‘Honour your father and your mother’; and, ‘He who speaks evil of his father or mother, let him die’. But you say, ‘If a man tells his father or his mother, “Whatever you might have gained [be owed: Matt.] from me is corban, which is what has been given to God instead,” ’ then you no longer permit him to do anything for his father or mother [by no means shall he honour his father and mother {i.e. he shall be free from obligation}: Matt.], making void the word [law: *many MSS of Matt.*] of God by your tradition which you hand down. And many other such things you do.”

(The record here needs amplifying in order to explain how Jesus’ riposte made a penetrating impact on the Pharisees and scribes. A scheme had been devised to enable Jewish sons to avoid their parental responsibility. Instead of providing their parents with a proper level of financial support, a portion of such finance would be designated as ‘corban’, a ‘gift to God’ which benefitted the Temple treasury, and this pledge became manipulated into a sacred vow. However, although it was a vow, the ‘giver’ was not in practice obligated to devote what he set aside to the Temple {though it can be presumed to have been largely used for that purpose}; he could instead use it for his own purposes. This tradition to maintain the Temple treasury was thus at the expense of providing for the needs of parents. Jesus’ words indicate that this practice, having already been turned into a vow, was aggravated further by the religious leaders into an actual obligation, so that they were enriching themselves by knowingly insisting on an intake of money which meant the defrauding of the parents of devout Jews. For Jesus, the matter was simple: God is honoured when one’s parents are honoured and their needs provided for, not by maintaining {an already wealthy} Temple at their expense. It was not as though the Temple and the synagogues in the land needed the money. The priestly caste was already guaranteed ample regular wealth from the Temple tax, which, note, involved monetary sums, an arrangement separate from the tithe which concerned livestock and produce from the land. In this matter, therefore, Jesus was beholding greed on top of corruption on the part of the religious authorities.)

“You men who pose as representatives of God, but continue to reject the laws of God and teach the laws of men, stand forth and tell us when God gave men the ceremonial laws that you observe. And tell these people in what way the life of spirit is at all defiled if a man does not wash before he eats.” His detractors did not answer. He called the people to Him again and said, “Hear me, all you men of Israel, and understand: defilement is a creature of the heart. The carnal mind lays hold of thought, and creates a monstrous bride. This bride is sin: and sin is a creature of the mind. That which defiles a man is not the food he eats. There is nothing outside of a man, which by entering his mouth can defile him. But the things which come forth out of the mouth of a man are what defile him.

“The bread and fish and other things we eat are simply vessels to carry material to the cells of flesh for the building of the human house, and when their work is done, they are cast away as refuse. The life of plant or flesh that goes to build the human house is never food for the soul. The spirit does not feed upon the carcasses of animal or plant. God feeds the soul directly from heaven; the bread of life comes from above. The air we breathe is charged with Holy Spirit, and he who so wills may accept the Holy Spirit. The soul discriminates, and he who desires the life of Christ may breathe it in. According to your faith, so let it be. Man is not a part of his dwelling place; the human house is not the man. The lower world builds up the house of flesh and maintains it in good repair; the higher world provides the bread of spirit life. The loveliest lilies grow from stagnant ponds and the foulest

dirt. The law of flesh demands that one should keep the body clean; the law of spirit calls for purity in thought and word and deed. If any man has ears to hear, let him hear.”

Mark 7:17-23 (with Matt.15:15-20): When He had entered a house and left the people [When it was evening and they were in the house, the twelve had many things to speak about, and many questions to propound], His disciples questioned Him about the parable. [Peter said to Him, “Explain the parable to us.” Matt.] [Nathanael asked, “Was what you said about the house of flesh a parable? If so, what is the meaning?”] He said to them, “Then are you also without understanding? Can you not yet discriminate? Do you not see that whatever goes into the mouth of a man from outside cannot defile him, since it enters, not his heart, but his stomach, and so passes out into the privy, so purging all the food.” [His food does not go into his soul; it is material for flesh and bone and brawn. To spirit everything is clean]. He said, “What comes out of the mouth of a man is what defiles a man. For from within, [welling up from carnal thoughts, and carnal thoughts spring from the heart, generating a host of evil things], out of the heart of men, come evil thoughts, fornication, theft, murder, adultery, avarice, wickedness, deceit, lewdness, an evil eye, blasphemy, pride, foolishness. (*Matthew’s list is shorter but adds: false witness.*) All these evil things, these selfish acts and sensual deeds, come forth from within the heart, and they defile a man. But to eat with unwashed hands does not defile a man.” [“Not only unclean things which enter the body of a man defile the man, but much more evil thoughts and unclean things which (do not enter his body, but) pour out from the heart of man: these defile the inner man and others besides. Therefore take heed to your thoughts and cleanse your hearts, and let your food be pure.”]

Matt.15:12-14: Then the disciples [Peter] came and said to Him, “Lord, what you said today has the scribes and Pharisees grievously offended when they heard your word.” He answered, “These scribes and Pharisees are not eligible heirs to the tree of life; they are not plants of God. They are the plants of men, and every strange plant shall be plucked up. Every plant which my heavenly Father has not planted will be uprooted. Let all these men alone; they are blind leaders of the blind. [They lead a multitude of people who are also blind]. And if a blind man leads a blind man, both will fall into a ditch.” [The leaders and those who are led walk together: and together they will fall into yawning pits.”]

JESUS AND THE DISCIPLES GO INTO A RETREAT IN THE DECAPOLIS. HE TEACHES THEM THE THINGS TO COME IN THEIR WORK FOR THE HUMAN RACE

(Aquarian Chapter 127)

Jesus took the twelve at night and crossed the Sea of Galilee, arriving at the shore of the Decapolis (*the province which occupied a stretch of the coastline and beyond on the east and south-east*), that He might find a secret place, where He could reveal to them privately the things to come. They went up into a mountain pass and spent three days in prayer. Then Jesus said, “Behold, the time is near when I will no more walk with you in flesh. Lo, I have taught that he who counts his life as of so much worth that he would not give it in willing sacrifice to save his brother man is not worthy to enter into life. I am come as a pattern for the sons of men, and I have not refrained from helpfulness. When I had passed the seven tests in Heliopolis (*see Chapters 48 to 55*) I consecrated life and all I had to save the world. In the Judean wilderness I fought the strongest foes of men, and there I reaffirmed my consecration to the services of my fellow man. In troubles and trials I have not wavered. When false accusers have come I have not answered. God gave to me the saving Word, and often have I spoken it and healed the sick, driven out unclean spirits, and raised the dead. And I have shown you how to speak the Word; and I have given you that Word.

“In just a little while we will turn our faces towards Jerusalem, and one of you who are hearing me now will betray me into wicked hands. The scribes and Pharisees will devise false charges and arraign me into court: and by the consent of Rome I will be crucified.” Then Peter said, “My Lord, it shall not be. The Roman soldiers will tread on twelve dead men before they reach our Lord.” (*Peter was failing to listen to Jesus’ warning that one of the same twelve was a betrayer.*) But Jesus replied, “A saviour of the world cannot resist. I came to save the world, and I have taken up your names before the highest courts of heaven, and you have been confirmed as saviours of the world. Not one name, except that of him who shall betray, will ever be disgraced. I go my way, and though my flesh

shall pass, my soul will stand beside you all the way to guide and to bless. Wicked men will seize you in the streets, and as you kneel in prayer. They will charge you with a legal crime, and they will think they are serving their God by putting you to death. But do not falter: your load will be heavy, but with the consciousness of duty done, the peace of God will lift the load, dispel the pain, and light the way. And we will meet together where carnal executioners do not and cannot come. In that place we will serve these cruel men, who in their ignorance tortured us to death. Can we prevent this outrage and this slaughter of our lives? If we cannot, then we are creatures subject to the ebb and flow of carnal things; and it would not be a true sacrifice of life. But we are masters of the things of time. Lo, we can speak, and all the spirits of fire, water, earth, and air, will stand in our defence. We can command, and many legions of the angelic world would come and strike our enemies to earth. But it is best that no power of heaven or earth should come to our relief. It is best that even God should veil His face and seem not to hear us.

“As I am a pattern for you, so you are patterns for the human race. It is by non-resistance that we show that we give our lives in willing sacrifice for man. But my example will not end in death. My body will be laid in a tomb in which no flesh has lain, symbolic of the purity of life in death. In the tomb will I remain three days in sweet communion with the Christ, and with my Father-God, and with my Mother-God. Then, symbolic of the ascent of the soul to higher life, my flesh within the tomb will disappear. It will be transmuted into higher form. And in the presence of all of you I will ascend to God.” Jesus and the twelve then went to a village by the Sea.

JESUS FEEDS FOUR THOUSAND

(Aquarian Chapter 128) In the night while the disciples slept, Jesus rose and went alone into a mountain pass six milia distant, to pray (*somewhat less than six miles*). In the morning when the twelve awoke they could not find the Lord, and all the people in the village looked for Him. When the sun had passed its highest point they found Him in the mountain pass. And multitudes of people came and brought their sick, and Jesus taught and healed. When night drew on the people would not go, and they slept on the ground to be near the Lord. For three days and nights they stayed there, and none had any food to eat.

Mark 8:1-10 (with Matt.15:32-39): At that time, there again being a great crowd, and which had nothing to eat, He called His disciples to Him and said, “I have compassion for the crowd, because they have now been with me for three days, and have nothing to eat. If I send them away hungry to their homes [I am unwilling...lest: Matt.], they will fall down on the way; and some of them are from afar [they might not reach their homes, for they are faint, and some have journeyed many milia].” His disciples answered Him, “How can anyone satisfy so great a crowd with bread [where can we obtain enough bread: Matt.] here in the wilderness?” (*surely an inscrutable question, given these were the same disciples who had only recently experienced their Lord feeding the five thousand, and particularly given the Aquarian words of Jesus next.*) He asked them, “How many loaves do you have?” They said, “Seven, and a few small fish.” He ordered the crowd to sit down on the ground. [Jesus said, “Go to, and seat the people as you sat them down the other day when all the people were fed, in companies of twelve.”] And He took the seven loaves and the fish, and having given thanks looked to heaven and spoke the Word. He broke the seven loaves in small pieces, and He likewise cut the fish. Every piece of bread became a loaf, and every piece of fish became a whole fish, and He gave them to His disciples to serve the people: and they served the crowd. They had a few small fish; and blessing them, He ordered these also be served. (*Did Mark overlook the fish when writing on his parchment, then remembering and setting the words down here? Only Matthew earlier mentions the fish.*) They ate and were satisfied. They gathered up the broken fragments left over, seven baskets full. They were about four thousand men, apart from women and children, and He sent them away [Then the people went their ways], and immediately He got into the boat [boats] with His disciples, and went to the area of Dalmanutha [Magadan: Matt.]. (*Both names refer to the same place.*)

His disciples brought Him two small baskets of bread and fruit, and a pitcher of water. And He set the bread and the fruit before them, and also the water. They ate and drank and were filled. And they were amazed, for each had enough and to spare. There were four thousand, and they departed praising the Lord for what they had heard and seen.

Here they remained for many days, and Jesus told the twelve about the inner light that cannot fail; about the kingdom of the Christ within the soul; about the power of faith; about the secret of the resurrection of the dead; about immortal life, and how the living may go forth and help the dead.

JESUS IN CONTENTION, THEN HE LEAVES DALMANUTHA FOR BETHSAIDA

Mark 8:11-21 (with Matt.16:1-12): The Pharisees and Sadducees emerged and began to argue with Him, seeking a sign from heaven from Him, to test Him. Sighing deeply in His spirit, He said, “Why does this generation seek a sign? When evening comes on, you say, ‘It will be fair weather, for the sky is red.’ And in the morning, ‘It will be stormy today, for the sky is red and overcast.’ You know how to interpret the appearance of the sky, but the signs of the times you cannot. An evil and adulterous generation seeks for a sign, but truly I tell you, no sign shall be given to this generation except the sign of Jonah.” Leaving them, He again got into the boat and departed to the other side of the Sea. [They got into their boats, and arrived on the northern coast of Galilee].

When the disciples reached the other side they realised they had forgotten to bring bread, and they had only one loaf with them in the boat. He admonished them, saying, “Take heed, beware of the leaven of the Pharisees and the leaven of Herod [Sadducees: Matt.]” They reasoned with one another why they had no bread [saying, “We took no loaves.” Matt.]. Being aware of it, Jesus said to them, “O men of little faith, why are you reasoning over why you have no bread? Do you not yet perceive or understand? Have your hearts been hardened? Having eyes do you not see? Having ears do you not hear? And do you not remember? When I broke the five loaves for the five thousand, how many baskets full of fragments did you gather up?” They said to Him, “Twelve.” “And the seven for the four thousand, how many baskets full of fragments did you gather up?” They said, “Seven.” He said to them, “Do you not yet understand? How is it that you fail to perceive that I was not speaking about bread? Beware of the leaven of the Pharisees and Sadducees.” Then they understood that He did not tell them to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

“WHO DO MEN SAY THAT I AM?” JESUS JOURNEYS NORTH OF GALILEE

Mark 8:22-26: They came to Bethsaida. Some people brought to Him a blind man, and begged Him that He would touch him. Grasping the hand of the blind man He led him out of the village. Spitting in his eyes and laying His hands upon him, He asked him, “Do you see anything?” Looking up he said, “I see men, looking like trees, walking.” Then again He laid hands upon his eyes: and he stared intently and was restored, and saw everything clearly. He sent him away to his home, saying, “You must not enter the village.”

In Chorazin where the kin of Thomas lived, they left their boats and journeyed on (*an apparent geographical difficulty here? From modern maps Chorazin was some two miles inland, north of Capernaum on the coast. Perhaps Chorazin was next to a river*). They arrived in Merom, where the crystal waters seem to catch the images of heaven, and to reflect the glory of the Lord of Hosts. Here they paused for a number of days in silent thought. Then they journeyed on and came into the district of Caesarea-Philippi.

Mark 8:27-30 (with Matt.16:13-20, Luke 9:18-21): Jesus went on with His disciples to the villages around Caesarea-Philippi. As they walked and talked among themselves on the way, as He was praying alone, [Jesus was sitting near the sea (*this cannot have been while they were near Caesarea-Philippi*), in a circle of twelve palm trees, to which He often repaired. The twelve and their fellows came to Him, and they sat under the shade of the trees, and Jesus in their midst taught them] He asked His disciples, “Who do men say that I am [that the Son of Man is: Matt.] [say about the Son of Man? Who do they think I am?]?” They told Him, “Some say John the Baptist, and others say Elijah, and yet others Jeremiah or one of the prophets [that one of the ancients has risen: Luke].” [Matthew said, “Some say that you are David come again; others say you are Enoch, Solomon, or Seth.” Andrew said, “I heard a ruler of the synagogue exclaim, ‘This man is Jeremiah, for He speaks like Jeremiah wrote.’” Nathanael said, “The foreign masters who were with us for a time declared that Jesus is Gautama come again.” James said, “I think that most of the master Jews believe you are the reappearance of Elijah on the earth.” John spoke up, “When we were in Jerusalem I heard a seer

exclaim, 'This Jesus is none other than Melchizedek, the king of peace, who lived about two thousand years ago, and who said he would come again.' ” Thomas said, “The Tetrarch Herod thinks you are John the Baptist risen from the dead*. But then his conscience troubles him: the spirit of the murdered John looms up before him in his dreams and haunts him as a spectre of the night.”]

He asked them, “**You have heard what men in the world say about me**, but who do you say that I am?” ** Simon Peter rose up with Andrew his brother, and answered Him, “Thou art the Christ, the Son of the living God [the Love of God made manifest to men], who descends from the highest heavens and dwells in the hearts of those who believe and obey unto righteousness.” The rest rose up and said, each in his own manner, “These words are true, and this is what we believe.” Jesus answered him, “**Thrice blessed art thou, Simon Bar-Jona! [are you my Twelve who believe!]: You have declared a truth that God has given you.** For flesh and blood has not revealed this to thee, but my Father in the heavens, **the Spirit of the Lord who dwells in you.** I tell thee: thou art Peter, and on this rock I will build my church [You are a rock, and you shall be a pillar in the temple of the Lord of Hosts. Your confession is the cornerstone of faith, a rock of strength, and on this rock the Church of Christ is built] [All truth is in the Law, and I bear witness to the truth. I am the true Rock, and on this Rock do I build my church], and the gates of [all the powers of] Hades and of death shall not prevail against it, and out of this Rock shall flow rivers of living water to give life to the people of the earth. You are my chosen Twelve. In me, the head and cornerstone, are the twelve foundations of my house built on the Rock, and on you in me shall my church be built, and in truth and righteousness shall it be established. You shall sit on twelve thrones and send forth light and truth to all the twelve tribes of Israel after the Spirit. And I will be with you, even to the end of the Age. I will give you the keys of the Kingdom of the heavens to open up the doors of safety for the sons of men: whatever you bind on earth shall be already bound in the heavens, and whatever you loose on earth shall be already loosed in the heavens.” The Holy Spirit will come upon you and the ten, and in Jerusalem you shall stand before the nations of the earth, and there proclaim the covenant of God with men. You shall speak the words of the Holy Spirit, and whatever God requires of men as surety of their faith in Christ, you shall make known.

“But there shall arise after you men of perverse minds who will, through ignorance or craft, suppress many things which I have spoken to you, and ascribe to me things which I have never taught, sowing tares among the good wheat which I have given you to sow in the world. Then shall the truth of God endure the contradiction of those who transgress it – for it has ever been thus, and thus will it continue to be. But the time approaches when the things which they have hidden shall be revealed and made known, and the Truth shall make free those who have been bound. One is your Master: all of you are brothers, and none of you is greater than another in the place I have given you. For you have one Master, who is the Christ most high. He is over you and with you and in you, and there is no inequality among my twelve, or their fellows. All are equally near to me and to the Lord. Therefore do not strive to take first place; you are all first, because you are the foundation stones and pillars of the Temple, built on the Truth which is in me and in you. You shall establish the Truth and the Law for all, as it shall be given to you. Truly, when you and your fellows agree together concerning anything in my Name, I am in the midst of you and with you.”

He charged and warned them to tell no one about Him, that He was the Christ: “What you have heard this day tell not to any man.” Then Jesus and the twelve went up and were the guests of Susanna for many days.

**Mark, Matthew, and Luke mention Herod's state of mind in parenthetical comments:*

Mark 6:14-16 (with Matt.14:1-2, Luke 9:7-9): King Herod the tetrarch heard of it (*Jesus' miraculous works*) [heard the reports about Jesus: Matt.] [heard of all the things that were happening: Luke], for His Name had become known. [He was perplexed, because it was said by some that: Luke] It was said, “John the baptiser has been raised from the dead, therefore these powerful deeds are in operation in Him.” But others said, “It is Elijah [that Elijah had appeared: Luke].” Yet others said, “A prophet, like one of the prophets of old [that one of the old prophets had risen again: Luke].” But when Herod heard of it, he said to his servants, “John, whom I beheaded [This is John the Baptist: Matt.], has been raised from the dead [John I beheaded; but who is this about whom I am hearing such things?” Luke].” And he sought a way to see Him.

***From the Gospel of Thomas:* Jesus said to His disciples, “Compare me to another, and tell me whom I am like.” Simon Peter said to Him, “You are like a righteous angel.” Matthew said to Him, “You are like a wise philosopher. Thomas said to Him, “Master, my mouth is utterly incapable of saying whom you are like.” Jesus said, “I am not your teacher. You have become intoxicated because you have drunk from the bubbling spring that I have measured out.” He took Thomas and withdrew, and told him three things. When Thomas returned to his friends, they asked him, “What did Jesus tell you?” Thomas said to them, “If I tell you even one of the things He told me, you will pick up rocks and stone me. And then fire will come forth from the rocks and devour you.”

Mark 8:31-38, 9:1 (with Matt.16:21-28, Luke 9:22-27): He began to teach them that it was necessary for the Son of Man to go to Jerusalem and suffer many things from, and to be rejected by, the elders and the chief priests and the scribes; and to be killed*, and after three days [on the third day: Matt., Luke] to rise again. He stated this plainly: and Peter took Him aside and began to rebuke Him, saying, “May God shield you, Lord! By no means shall this happen to you!” But turning round and seeing His disciples, He rebuked Peter, saying, “Get behind me, Satan! You are a cause of offence to me. For you are not concerned [do not think: Matt.] about the things of God, but the things of men!”

concerning “be killed”:* see below, p502 at the end of the section “Jesus Heals a Possessed Lad”. **(Aquarian Chapter 129) The news soon spread that Jesus and the twelve were come (to Caesarea-Philippi), and many people drew near to see. He called to Him the multitude with His disciples, and said to them [told His disciples: Matt.], [“Behold, you have come to see, but that has no important meaning. If you would have the benedictions of the Christ...] “If any man would come after me, let him deny himself and take up his cross daily and follow me. For whoever would save his life will lose it; and whoever loses his life for my sake and the gospel will save it. If you give your life to serve your selfish selves, then you will lose your life. But if you give your life in the service of your fellow man, then you will save your life. This life is but a small span: a bauble of today. But there is a life that does not pass. For what does it profit a man, to gain the whole world and forfeit his life [but losing himself or suffering loss {the KJV has ‘being cast away’}: Luke] [and lose your soul]? For what can a man give in exchange for his soul? What would you take in payment for your soul? For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when He comes in His glory and the glory of His Father and of the holy angels, then He will reward every man according to his works. If you would find the spirit life, which is the life of man in God, then you must walk a narrow path and enter through a narrow gate. The path is Christ, the gate is Christ, and you must come up by the way of Christ. No man comes to God except by the Christ. The kingdom of the Christ will come.” And He said to them, “Truly, I tell you, there are some standing here who hear me now who will not taste [pass through the gates of] death before they see that the Kingdom of God has come with power [see the Son of Man coming in His kingdom: Matt.] [see the kingdom of God: Luke].” For seven days the Master and the twelve remained in Caesarea-Philippi.

JESUS IS TRANSFIGURED

Mark 9:2-13 (with Matt.17:1-13, Luke 9:28-36): After six days [about eight days after these sayings: Luke], when the Feast of Tabernacles was nigh at hand, Jesus took with Him Peter, James, and John his brother, and led them up a high mountain apart privately and alone to pray. As He was praying He was transfigured before them: the appearance of His countenance was transformed, and His form became as radiant as a precious stone. His face shone like the sun, and His garments glistened radiantly and dazzled as white, as snow, such as no fuller on earth had the power so to whiten. The Son of Man became the Son of God. He was transfigured that the men of earth might see the possibilities of man.

And there appeared to them Elijah with Moses, who appeared in glory [and spoke of His departure, which He was about to accomplish at Jerusalem: Luke] and they were conversing with Jesus [on the mount. They conversed about the coming trial of the Lord; about His death and His rest within the tomb; about the wonders of the resurrection morning; the transmutation of the flesh, and His ascension on the clouds of light; all of these being symbolic of the path that every man must tread;

symbolic of the way the sons of men become the sons of God.] [talking with Him and speaking of the Law, and of the purpose of His death which He should accomplish at Jerusalem. Moses spoke, saying, “This is He of whom I foretold, saying, ‘A prophet from among the brethren, likened unto me, shall the Eternal send to you. That which the Eternal speaks to Him shall He speak to you. And to Him shall you listen; whoever will not obey shall bring upon themselves their own undoing.’”]

Peter and those with him were heavy with sleep [When the glory first came, the three disciples were asleep]: a master touched their eyes and said, “Awake and behold the glory of the Lord.”, and when they awoke they saw His glory, and more, the glory of the heavenly world, and the two men from thence standing with Him. Peter asked the master who awakened them, “Who are these men standing beside the Lord?” The master said, “These men are Moses and Elijah, who have come so that you may know that heaven and earth are one; that masters there and masters here are one. The veil that separates the worlds is but the veil of the ether. For those who purify their hearts by faith, the veil is rolled aside, and they can see and know that death is a thing of illusion.” Peter exclaimed, “Praise God!” As the men parted from him he offered to Jesus, “My Master and my Lord, this is the gate of heaven: it is well for us to be here. Let us go down and make [If you will, I will make: Matt.] three tents, one for you, one for Moses, and one for Elijah.” But Jesus did not answer. For Peter did not know what to say, and they were exceedingly afraid. The three disciples were also awestruck, and suddenly the ethers were filled with song, and forms as light as air moved about on the mountain top. While he was still speaking there appeared a bright cloud overshadowing them, and they were afraid as they entered the cloud: twelve rays resplendent as the sun issued from behind the cloud, and a voice spoke out of the cloud, “This is my Son, the Beloved [the Chosen: some MSS of Luke], with whom I am well pleased; the Son of Man, my Chosen One to manifest the Christ to men. Let the whole earth hearken to Him.” Hearing this the disciples fell on their faces and were exceedingly afraid. [They fell on the ground and prayed]. But Jesus approached and touched them, saying, “Rise, and do not fear: I am here.” And suddenly raising their eyes and looking around, when the voice had spoken, they no longer saw anyone with them but Jesus only [and six glories were seen upon Him].

Jesus said to them, “Behold, a new Law I am giving you, which is not new but old. As Moses gave the Ten Commandments to Israel after the flesh, so also do I give them to you, the twelve, for the Kingdom of the true Israel after the Spirit. For who are the true Israel? It is they of every nation and tribe who work righteousness and love, and have mercy, and who keep my commandments: these are the true Israel.” Standing forth Jesus said, “Hear O Israel, the Lord Creator is One. Many are my seers and my prophets: in me all live and move, and subsist.

- 1 You shall not take away the life of any creature for your pleasure or your profit, nor yet torment it.
- 2 You shall not covet or steal the goods of another, nor gather lands and riches for yourselves beyond your need or use.
- 3 You shall not eat the flesh, nor drink the blood, of any slaughtered creature, nor consume anything which brings disorder to your health and senses.
- 4 You shall not make impure marriages (*for example, marriages made for money or position*), where love and health are not, nor yet corrupt yourselves, or any creature.
- 5 You shall not bear false witness against another, nor wilfully deceive another by a lie to hurt him.
- 6 You shall not do to others that you would not wish others should do to you.
- 7 You shall worship the one eternal unbegotten Lord Creator, the Father-Mother in heaven, by whom all things are made, and reverence the holy Name.
- 8 You shall revere your fathers and your mothers, whose care is for you, and all those who are teachers of righteousness.
- 9 You shall cherish and protect the weak, the oppressed, and all creatures that suffer wrong.
- 10 You shall work with your hands the things that are good and seemly. You shall eat the fruits and herbs of the earth, and in this way live long in the land.
- 11 You shall purify yourselves daily and rest on the seventh day from your labour, keeping holy the Sabbaths and the Festivals of your God.
- 12 You shall do to others as you would wish that others should do to you.”

When the disciples heard these words they beat their breasts saying, “If we have offended in any wise,

O Lord, forgive us! May thy wisdom, love, and truth rest within us and incline our hearts to love and keep this Holy Law.” Jesus said to them, “My yoke is equal and my burden light. If it is your will to bear it you will find it easy. Lay no other burden on those who enter into the Kingdom, but only these necessary things (*this is advice which was given later in a letter from the apostles and elders in Acts 15:28*). This is the new Law for the true Israel, and the Law is within us, for it is the Law of Love – and it is not new but old. Take heed that you add nothing to this Law, neither take from it. Truly I say to you, they who believe and obey this Law shall be saved, and they who know but obey not shall be lost. But as in Adam all die, so in Christ shall all be made alive (*expressed by Paul in 1Cor.15:22*). The disobedient shall be purged through many fires; and they who persist in disobedience shall descend and shall perish eternally.”

As they were returning down from the mountain top, they talked about the meaning of the scene, and Jesus told them everything. He charged them to tell no one what they had seen [the vision Matt.], until the time when the Son of Man should rise from the dead. So they kept the matter to themselves [and told no one in those days anything about what they had seen: Luke], debating what the rising from the dead meant. But the disciples could not comprehend the meaning of the words, “until I have risen from the dead.” Jesus told them once again about His death, and His rising from the grave; about the kingdom of the soul that was to come in glory and in power. They [Peter] asked Him, “Why do the scribes say that before the King shall come, Elijah must come first?” He said to them, “Elijah indeed comes first to restore all things. And how is it written of the Son of Man, that He should suffer many things, and be counted as nothing? But I tell you that Elijah has already come and they did not know him [scribes and Pharisees did not receive him], but they did to him whatever they pleased, as it has been written of him. Men reviled him, bound him, threw him into a prison cell, and shouted with a fiend’s delight to see him die. What men have done to him, the same will they do to me. So also is the Son of Man about to suffer at their hands.” Then the disciples understood that He was speaking to them about John the Baptist whom Herod slew.

JESUS HEALS A POSSESSED LAD IN CAESAREA-PHILIPPI WHOM HIS DISCIPLES WERE UNABLE TO CURE

Mark 9:14-32 (with Matt.17:14-23, Luke 9:37-45): The following day, as they came down from the mountain, when they (*the nine disciples who were not with Peter, James, and John on the mountain*) came to the disciples (*Peter, James, and John*), they saw a great crowd around them, and scribes debating with them. (**Aquarian Chapter 130**) When Jesus, Peter, James, and John arrived at the city’s gates, a multitude of people thronged the way. The nine apostles who had not accompanied them up the mountain had tried to heal an epileptic child who was obsessed, and they had failed: and the people were waiting for the Lord to come. And immediately, all the crowd, when they saw Him, were greatly amazed and ran up and greeted Him. (*No reason is given for their astonishment, but it can be inferred that the countenance of Jesus continued to display His transfiguration glory.*) He asked them, “What are you discussing with them?”

One of the people answered Him [a man came up to Him and falling on his knees before Him said: Matt.] “Teacher, I have brought my son to you, who has a spirit of dumbness [I beg you to look upon my son: Luke]: he is my only child. Behold, a spirit seizes him and he suddenly cries out [“Lord, have mercy on my son, for he is an epileptic and he suffers grievously: Matt., Aqu.]. Whenever it seizes him, many times a day, it dashes him down, and he foams, and grinds his teeth and it causes him to waste away: it scarcely leaves him, bruising him. It has often [sometimes] thrown him into the fire and he is burned, and into water, which threatens to drown him, to destroy him. I appealed to your disciples that they might cast it out, but they were unable [to heal him: Matt.].” He answered them, “O generation weak in faith, and perverse, how long shall I be with you? How long must I bear with you? Bring him to me.” They brought him to Him. Seeing Him the spirit immediately threw him down violently, and he fell on the ground and rolled about, foaming. [As he was speaking, a servant brought the child before the Lord (he did not speak, for he was dumb), and he instantly fell on the ground foaming and writhing in agony].

Jesus asked his father, “How long has this been happening to him?” He said, “From infancy. We have sought help in many lands but have never found it. But I believe that you can speak the Word

and heal my son. If you can do anything, have pity on us and help us.” Jesus responded to him, “ **‘IF you can?!’ Faith is the power of God.** All things are possible to him who believes **in his heart.**” The father of the child immediately cried out **in tears**, “I believe, Lord! Help thou my weak faith!” When Jesus saw that a crowd of people was gathering together, He **spoke the Word of power, and** rebuked the unclean spirit, saying to it, “Thou dumb and deaf spirit, I command you, come forth out of him, and never enter him again!” After crying out and convulsing him terribly, it came out, and he was like a corpse. **The epileptic child lay in a swoon, not breathing**, so that many in the crowd **[all the people]** said that he was dead. But Jesus took him by the hand and **said, “Rise up.”** He lifted him up, and he stood up **and spoke**, and He gave him back to his father. The lad was healed that same hour. And everyone was astonished at the majesty of God. **Many said, “This is surely a man of God, for no such power has ever before been given to a man.”**

When He had entered the house, **and after they had eaten and been refreshed**, His (nine) disciples asked Him privately, “Lord, why were we unable to cast it out **and heal this child? We spoke the Word, but even that was powerless.**” He said to them, “Your great success in all your previous works has made you careless, and you forgot to recognise the power of God. Without the spirit of the Word, the Word is no more than like an idle tale. And you also forgot to pray. There is no faith without the prayer of faith. **Faith is the wings of prayer. But wings alone do not fly.** “Because of your little faith. Truly I tell you, if you have faith as a grain of mustard, you will say to this mountain, ‘Move from here to there’, and it will move: and nothing will be impossible to you. But this kind cannot be driven out by anything but prayer and fasting.” **[By prayer and faith you can bring down the peaks of mountains and cast them into the sea. Small hills will leap about like lambs at your command].** This failure may be well for you: **the greatest lessons learned in life result from your failures.**

Going forth from there they passed through Galilee, and He would have no one know it. For He was teaching His disciples, telling them [While they were marvelling {sat in thoughtful meditation} at everything He did, He said to His disciples, “Let these words sink into your ears {hearts}: Luke]: **“The time has almost come when you must bear your load alone, that is, without my presence in the flesh.** The Son of Man is to be betrayed into the hands of men, and they will kill Him. And three days after being killed, He will rise up.” (*The Aquarian account has these words of Jesus in the first person*): **“For I will fall into the hands of wicked men, and they will slay me on a mount beyond the Bezetha wall*. Men will lay my body in a tomb where, by the sacred Word, it will be guarded and preserved for three days. Then I will rise again.”** They were greatly distressed, but they did not understand this word; it was veiled from them lest they should perceive it, and they feared to ask Him about it. **The following day the Master and the twelve began their return journey, soon arriving in Capernaum.**

**Bezetha was an area inside Jerusalem immediately north and north-west of the Roman fortress of Antonia (where the Dome of the Rock presently stands), itself north of the Jewish Temple. Levi’s identification of Bezetha as facing the mount of the crucifixion is at variance with the discoveries of the details of the trial and crucifixion of Jesus from more recent research, and a closer understanding of the matter. This has Jesus crucified on the Mount of Olives east of and facing the Temple. It may be that Levi exercised insufficient care in quoting Jesus, since in any case He was not put to death at the hands of men, instead choosing His own moment to depart His flesh (“No man takes it from me, but I lay it down of my own accord. I have power to lay down my life, and power to take it up again”: John 10:18).*

PAYING THE HALF-SHEKEL TAX

Matt.17:24-27: When they came to Capernaum (**Aquarian Chapter 131**) and as Jesus and the twelve were resting in the house, the collectors of the didrachma (Gk. *two drachmae*: a silver coin equivalent to a half-shekel. The drachma was probably a labourer’s daily wage) went up to Peter and said, “Do your teacher, **and you yourself**, not pay the didrachma **[half-shekel tax?]**” He replied, “Yes, **we pay whatever is assessed.**” Arriving home, Jesus spoke to him first: “What do you think, Simon? The kings of the earth **[tax collectors]**, from whom do they extract toll or tribute, **this special tax?** From their **native** sons or from strangers?” When he answered, “**Only strangers are expected to pay this tax**”, Jesus said to him, “Then the sons are free **[“We are all native sons, and we are free.”]**”

But lest we should offend them **we will pay the tax.**” But neither had a shekel to pay it, so He said, “Go to the sea and cast a hook, and take the first fish that comes up, and when you open its mouth you will find a stater (*Gk: a silver coin equal to a full shekel*). Take that and give it to them from me and yourself.” Peter did as Jesus said: he found the shekel and paid the tax.

THE GREATEST IN THE KINGDOM OF HEAVEN: BE AS CHILDREN

Mark 9:33-37 (with Matt.18:1-5, Luke 9:46-48): Now Jesus heard the twelve disputing among themselves. The spirit of the carnal self was moving in their hearts. Being in the house He asked them, “What were you discussing on the way here? But they were silent, for on the way they had been disputing among themselves who was the greatest in the sight of God and man. [An argument arose among them as to which of them might be the greatest: Luke] [The disciples approached Jesus saying, “Who is the greatest in the Kingdom of the heavens?” Matt.]. Jesus, knowing the thoughts of their hearts and sitting down He called the twelve, and He said to them, “Shame on you men! If anyone would be first, he must be last of all and servant of all: **the greatest is the servant of the rest.**” Calling a child to Him He set it in the midst of them. Taking it in His arms, He said, “Truly I tell you, unless you turn and become as children, you will by no means enter the Kingdom of the heavens. So he who will humble himself like this child, it is he who is the greatest in the Kingdom of the heavens. [The greatest is a little child, and if you would be at all great, you must become as this child in innocence, in truth, in purity of life] [unless you are converted by the Spirit and become innocent and teachable as little children, you shall not enter the Kingdom]. Whoever receives one such child in my Name receives me, and whoever receives me, receives not me but Him who has sent me. He who is least (*or* lesser) among you all is the one who is great. **Great men do not scorn the small things of the earth: he who regards and honours such a child regards and honours me, and he who scorns a child scorns me. If you would enter through the gate of the Kingdom, you must be humble as this little child.**

Matt.18:10: “See that you do not despise [neglect] any of these little ones; for I tell you that in heaven their angels always behold the face of my Father who is in heaven. [“Hear me, you men: this child, as every other child, has one to plead its cause before the throne of God. You scorn it at your peril, for lo, its counterpart beholds the face of God at every moment, every day].

Mark 9:42 (with Matt.18:6-7, Luke 17:1-2): “And hear me once again: whoever causes one of these little ones who believe in me to stumble and to fall is marked and accursed, and it would be better for him if a great millstone were hung round his neck and he be thrown into and drowned in the depths of the sea. [better by far if he had drowned himself than that he should cause one of these little ones to stumble: Luke]. Woe to the world from their temptations! For now it is necessary for temptations to come; it is not possible for temptations not to come; but woe to the man by whom the temptation comes! Behold, offences everywhere! Men find occasions to sin and fall, but they grow strong by rising when they fall. But woe to him who causes other men to stumble and fall. Be on your guard, you men of God, lest you constrain another man to fall. Beware lest you yourselves fall into sinful ways.

Mark 9:43-48 (with Matt.18:8-9): “If your hand causes you to stumble, cut it off and throw it away from you. It is better for you to enter life maimed, than with two hands to go away into Gehenna (*the KJV has hell*), into the unquenchable fire [to be thrown into the eternal (*Gk. aionion: age-lasting*) fire: Matt.], where their worm does not die, and the fire is not quenched*: **better by far to have no hands and be guiltless in the sight of God and men, than to be perfect in your form and lose your soul.** And if your foot causes you to stumble, cut it off and throw it away from you. It is better for you to enter life lame, than with two feet to be thrown into Gehenna into the eternal fire, where their worm does not die, and the fire is not quenched*: **better by far to enter life without your feet than fall beneath the curse.** And if your eyes or ears cause you to stumble, pluck them out and throw them away from you. It is better for you to enter the Kingdom of God with one eye, than with two eyes to be thrown into the Gehenna of fire (*the KJV has hell fire*), where their worm does not die, and the fire is not quenched*. **It is better to lose them all than lose your soul. Wherefore if your lust or pleasure offends others, cut them off and fling them away from you. It is better for you to enter life without them, rather than having that which will be cast into everlasting fire.**

**Jesus was quoting the very last words of the book of Isaiah at 66:24. This was a description of the bodies of the rebellious dead which were thrown into the Valley of Hinnom in Jerusalem (Heb. Ge Hinnom), and which were left to rot or were burned, hence becoming a metaphor for the fate of the wicked: devouring worms would not cease to degrade the bodies while ever there were such to feast on, neither fire to consume their remains.*

Mark 9:49-50 (with Luke 14:34-35): For everyone shall be salted with fire, and every sacrifice shall be salted with salt. **Your thoughts and words and deeds will all be tried by fire.** Salt is good; but if the salt becomes saltless [tasteless: Luke], with what will you season it? It is fit neither for the soil, nor for manure; it is cast away. He who has ears to hear, let him hear. **[Remember that you are the salt of the earth. But if you lose the virtues of the salt, you are but refuse in the sight of God].** Have salt in yourselves: **retain the virtues of the salt of life,** and be at peace with one another. **The world is full of men who are devoid of the salt of life in themselves, and they are lost. I have come to seek and save the lost.** For the Son of Man has come to save that which has become lost.” **[Matt.18:11]**

Jesus said to His disciples and to the multitude around them, “Who is a son of God or a daughter of God? Is it not they who turn from evil and do what is righteous, who love, who have mercy, and who walk reverently with their Creator? These are the sons and daughters who come up out of Egypt, to whom it is given that they should be called sons and daughters of the Most High. They are gathered from all tribes and nations and peoples and tongues, and they come from east and west and north and south, and they dwell on Mount Zion, and they eat bread and they drink of the fruit of the vine at the table of the Lord, and they behold the face of the Most High.”

THE LOST SHEEP AND THE LOST COIN

Matt.18:12-14 (with Luke 15:1-10): Now the tax collectors and sinners were all drawing near to hear Him. The Pharisees and the scribes murmured much, saying, “This man receives sinners and eats with them.” So He spoke to them this parable: “What do you think? [What man of you: Luke] If a **shepherd** has a hundred sheep, and one of them **[the largest]** goes astray, will he not leave the ninety-nine on the mountains [in the wilderness: Luke, **GHT**] and go **out into the wilderness and up the mountains [into the mountains]** in search of the one that has gone astray? **Yes, this you know.** If he comes across it, truly I tell you, he **is glad and** rejoices over it **far** more than over **all** the ninety-nine that have not gone astray: he puts it on his shoulders, rejoicing. When he comes home he calls together his friends and neighbours, saying, ‘Rejoice with me, for I have found my sheep which was lost. **[After going to such trouble, he says to the sheep, ‘I love you more than the ninety-nine.’]** So it is not the will of your Father **[Parent]** who is in **[the highest]** heaven that one of these little ones should perish. Thus so, I tell you, there will be more joy in heaven over one sinner who repents than over ninety-nine just men who need no repentance.” **[So there is rejoicing in the courts of heaven when one of human birth who has gone forth into the ways of sin is found and brought back into the fold. Yes, there is joy, more joy than over all the righteous men who never went astray].**

Or what woman, having ten drachmae (*one drachma amounted to a labourer’s daily wage*) **[ten pieces of silver]**, if she loses one drachma **[piece]**, does not light a lamp and sweep the house, seeking carefully until she finds it? And finding it, she calls together her friends and neighbours, saying, ‘Rejoice with me, for I have found the drachma **[piece of silver]** which I had lost.’ So, I tell you, there is joy before the angels of God over one sinner who repents.”

“SEVENTY TIMES SEVEN TIMES”

Matt.18:15-22 (with Luke 17:3-4): “Take heed to yourselves: if your brother **[or sister]** sins against you, go and reprove him **[or her]**, between you and him **[or her]** alone, and if he repents, forgive him. If he listens **[they listen]** to you, you gain your brother **[them]**. But if he does **[they will]** not listen, take one or two others with you, that every word may be confirmed in the mouths of two or three witnesses. If he refuses **[they refuse]** to listen to them, tell it to the church **elders**; and if he refuses **[they neglect]** to listen even to the church **elders**, let him **[them]** be to you as a heathen and a tax collector, **those that are outside the Law.** Truly, I tell you, whatever you **[justly]** bind on earth shall be already bound in heaven, and whatever you **[justly]** loose on earth shall be already loosed in heaven.

Again I tell you, that if two [seven, or even three] of you agree on earth about anything they ask, it shall be done for them by my Father [Parent] in the [highest] heavens. For where there are two or three gathered in my Name [seven, even three, gathered in my Name], I am there in the midst of them. Yea, even if there are but three or two; and where there is but one who prays in secret, I am in the heart of that one. Raise a stone, and there you shall find me: cleave the wood, and there I am. For in the fire and in the water, even as in every living form, the Creator is manifest as its life and its substance.”

Then Peter approached and said to Him, “Lord, how often shall my brother sin against me and I forgive him?” Jesus replied, “If he sins against you [in word] seven times in the day, and turns to you seven times and makes amends, saying, ‘I repent’, you must forgive him.” Peter said, “As many as seven times a day?” Jesus said to him, “I do not say to you as many as [only] seven times, but as many as seventy times seven”, for even in the prophets, after they were anointed by the Holy Spirit, sin was found. Be therefore considerate, be tender, be compassionate, and be kind; and not to your own kind only, but to every creature that is in your care. For you are to them as gods, to whom they look in their need. Be slow to anger, for many have transgressed in anger, which they repented of upon the passing of their anger.”

FORGIVEN BUT REFUSED TO FORGIVE (Matt.18:23-35)

(Comment: a rather remarkable omission from the Aquarian Gospel. Its particular importance lies in the fact that we human beings as a rule do not realise how true of us is the unforgiving servant)

(Jesus, continuing from the above): “The Kingdom of the heavens may be compared to a king who wished to settle accounts with his servants. As he began his reckoning, one was brought to him who owed him ten thousand talents (*more than 2,700 years’ wages for a labourer*). As he had not the wherewithal to repay, the lord ordered him to be sold, with his wife and children and all that he had, and to be repaid. The servant fell down and prostrated himself, ‘Lord, have patience with me, and I will repay you everything.’ Having compassion for him, the lord of that servant released him and forgave him the debt. But that servant, as he went out, found one of his fellow-servants who owed him a hundred denarii (*a denarius was a labourer’s daily wage*). Seizing him by the throat, he said, ‘Repay what you owe.’ His fellow-servant fell down and implored him, ‘Have patience with me, and I will repay you.’ But he refused and went and threw him in prison until he should repay what he owed. Seeing what had happened his fellow-servants were greatly distressed, and coming to their lord they described what had happened. Then his lord summoned him and said to him, ‘Thou wicked servant: I forgave you the whole of your debt because you pleaded with [desired it of] me: should you not also have had pity on your fellow servant, as I pitied you?’ And in anger his lord delivered him to the tormentors, till he should repay the whole of what he owed him.* So also will my heavenly Father [Parent] do to [judge] you, unless each of you forgives his brother or sister their trespasses from your hearts.” Nevertheless, let everyone see that he pays what is owed, for the Lord loves the just.”

**If punishment in the fires of hell, surely the destination of such a servant, were of permanent duration, wherewith could its denizens hope for any opportunity at all to repay their debts?*

SERVING ONE’S MASTER IS NO BASIS FOR DESERVING SPECIAL MERIT

Luke 17:7-10: *(Jesus):* “Will any one of you, who has a servant ploughing or herding, say to him when he has come in from the field, ‘Lie down and relax as soon as you have come up’? Instead, will he not say to him, ‘Prepare something for me to eat: gird yourself and then serve me till I eat and drink, and afterwards you can eat and drink’? Does he thank the servant because he did what he was ordered? I do not think so. So you also, when you have done everything you have been ordered to do, say, ‘We are unprofitable servants: we have done only what it is our duty to do.’”

DO NOT FORBID THOSE WHO LABOUR IN THE NAME OF CHRIST

Mark 9:38-41 (with Matt.10:42, Luke 9:49-50): John said to Him, “Master, who is it who may seek and save the lost? And who may heal the sick, and cast out the demons of the obsessed? Teacher, we

saw someone who does not follow us casting out demons in your Name and healing the sick. He did these things by the sacred Word and in the Name of Christ, and we forbade him, because he was not following [walking with] us.” But Jesus said, “You sons of men, do you imagine that you own the powers of God? And do you consider that the whole world has to wait for you to perform the works of God? God is not man that He should have a special care for any man and give him special gifts. Do not forbid any man to perform the works of God; for there is no one who does a mighty work in my Name, and can pronounce the sacred Word, and in the Name of Christ restore the sick, and cast out the unclean spirits, who will be able to speak evil of me forthwith (*i.e. in the course of performing a work in His Name*), and who is not a child of God. For he who is not against us [you: Luke] is for us [you: Luke]. The man you are speaking of is one with us. Whoever gathers in the grain of heaven is one with us. Truly, I tell you, whoever gives you to one of these little ones even a cup of water to drink because you bear the Name of Christ [in the name of a disciple: Matt.], will by no means lose his reward [Whoever gives a cup of water in the Name of Christ is one with us. So God shall judge].”

JESUS DELIVERS A STRONG LESSON IN RIGHT JUDGMENT

(Aquarian Chapter 132)

A multitude of people thronged the streets. Officers were taking a man to court who was accused of stealing bread. A short while later the man was brought before the judge to answer the charge. Jesus and the twelve were there. The man exhibited in his face and hands the hard drawn lines of toil and want. A richly-clad woman, the accuser of the man, stood forth and said, “I caught this man myself. I know him well, because he came to beg bread from me yesterday. When I drove him from my door he should have known that I would not entertain a man like him. Then today he came and took the bread. He is a thief, and I demand that he be sent to jail.” The servants also testified against the man. He was adjudged a thief, and officers were in the course of leading him away from the court.

But Jesus stood forth and exclaimed, “You officers and judge, do not be overzealous in taking this man away. Is this land a place of justice and right? Can you accuse and sentence men to punishment for any wrongdoing until they testify themselves? Roman law will not permit such a travesty on right, and I demand that you permit this man to speak.” The judge called the man back and said to him, “If you have anything to say, speak.” The man explained in tears, “I have a wife and little ones, and they are perishing for the want of bread. I have often told people my situation and begged for bread for them, but no one wanted to hear. When I left my cheerless hut this morning in search of work, my children were crying for bread, and I was resolved to feed them or to die. I took the bread, and I appeal to God, ‘Was it a crime?’ This woman snatched away the loaf and threw it to dogs, and called the officers, and I am here. Good people, do to me what you think fit, but please save my wife and little ones from dying.”

At this Jesus said, “Who is the culprit in this case? I charge this woman as a felon in the sight of God. I charge this judge as a criminal before the bar of men’s rights. I charge these servants and these officers as parties to the crime. I charge the people of Capernaum with cruelty and theft, because they refused to heed the cries of poverty and want, and have withheld from the helpless what is theirs by every law of right. And I appeal to these people here, and ask them, ‘Are not these charges I bring based on righteousness and truth?’ ” Every man there said, “Yes.” The woman accuser blushed in shame; the judge shrank back in fear; and the officers threw off the shackles from the man and ran away. Then Jesus said, “Give this man what he needs, and let him go and feed his wife and his little ones.” The people gave to the man abundantly, and he went on his way.

Jesus said, “There is no rigid standard law to judge of wrongdoing. All the facts must be stated before a judgment can be rendered in a case. Those of you who have hearts: go and stand where this man has just stood, and answer me: what would you yourself do? A man who is a thief regards every other man as a thief and judges him accordingly. The man who judges harshly is a man whose heart is full of wrongdoing. The prostitute who keeps her wickedness concealed under a cloak she calls respectability, has not the slightest pity towards the honest prostitute who freely acknowledges what she is. I tell you, you men: if you would desist from censuring others until such time that you become free from sin, the world would soon forget the meaning of the word ‘accused’.”

JESUS SENDS OUT THE SEVENTY DISCIPLES

Jesus' second assignment to His disciples: the first assignment (see p484) was confined to the twelve's ministry to the Jews alone.

John 7:1-9: After these things Jesus walked about inside Galilee; He would not go about in Judea, because the Jews were seeking to kill Him. Now the Jews' Feast of Tabernacles drew near (*this was an eight-day feast in the Fall of 31AD*). So His brothers said to Him, "Let us leave from here and go into Judea, so that your disciples may see the works you are doing, for no man does anything in secret if He seeks to be known openly. If you do these things, show yourself to the world." For even His brothers did not believe in Him. Jesus replied to them, "My time has not yet come, but your time is always here. The world cannot hate you, but it hates me because I testify of it that its works are evil. Go up to the Feast yourselves; I am not going up to this Feast, for my time has not yet been fulfilled." And saying these things He remained in Galilee. **(Aquarian Chapter 133)** [The harvest feast (*the Feast of Tabernacles*) drew near. The twelve went to Jerusalem, but Jesus did not go with them, instead staying in Capernaum. Among the multitudes that followed Him were many who did not go to the feast: they were not Jews.]

Luke 10:1-12*: The Lord appointed seventy** others, and sent them on before His face, two by two, into every town and place [of the tribes] where He Himself was about to come. He said to them, "The Kingdom of the Christ is not for Jews alone; it is for every man. Lo, I have chosen twelve to proclaim the gospel, first to the Jews. They themselves are Jews. Twelve is the number of the Jew, and seven the number of all, including every man. God is the ten, the holy Yod (*the tenth letter of the Hebrew alphabet*). When God and man are multiplied, we have seventy, the number of the brotherhood of man.

"The harvest is truly plentiful, but the labourers are few. Therefore beseech the Lord of the harvest that He send out labourers into the harvest. And now I send you forth by twos and twos: not to the Jews alone, but to every nation under heaven – to Greek and to Assyrian, to the Samaritan, to those over the seas: to every man. You need not go far, for men from every land are here and in Samaria. Arise and go on your way. But go in faith: behold, I am sending you out as lambs in the midst of wolves. Carry no money-bag [no gold or silver in your bag], nor wallet, nor extra sandals [nor coat]; and acknowledge no one on the road. Go in the sacred Name: trust God and you will never come to want. Let this be your salutation everywhere: 'Peace be to all; goodwill be to all.' Whatever house you enter, first say, 'Peace be to this house.' If a son of peace [the spirit of peace] is there, the door will open wide and you will enter in: and then your [the holy] peace shall rest upon him, but if not, it shall return to you. Remain in that house and eat and drink what they offer [which has not come from the shedding of blood], for the labourer is worthy of his wages [hire]. Do not go from house to house. Whatever town you enter, if they receive you, eat what is set before you, but do not touch that which is procured by the taking of life, for that is not lawful for you]. Heal the sick there and say to them, 'The Kingdom of God has drawn near to you.' But whatever town you enter and they do not receive you, go into its streets and say, 'We shake off in front of you even the dust of your town that clings to our feet; nevertheless, know this: the Kingdom of God has drawn near to you.' I tell you, it shall be more tolerable for Sodom on that day of judgment than for that town." The seventy went forth in twos: they went into Samaria, and as they went they said, "Peace be to all; goodwill be to all!" Repent and turn from sin. Set your house in order, for a son of man who bears the image of the Christ will come, and you may see his face." They entered every village of Samaria; they preached in Tyre and in Sidon on the coast. Some went across to Crete, and others into Greece, while others went to Gilead and taught.

*Luke is alone of the gospel writers in citing the seventy.

**Seventy seems established as the correct numeration, though a small number of lately discovered MSS have 72. The *Nazarene Gospel* also has this latter figure in 18:2.

(**Luke 10:13-15:** see above in [Aqu.103](#): these verses are exactly parallel to Matt.11:21-23.)

(**Luke 10:16:** see above in [Aqu.122](#): this verse is exactly parallel to Matt.10:40.)

John 7:10: But after His brothers had gone up to the Feast, then He, all alone, also went up, not openly but privately, by way of Samaria.

JESUS HEALS TEN LEPERS: ONE SAID THANK YOU

Luke 17:11-19: As He was on His way to Jerusalem He passed through Samaria and Galilee [through Sychar (*a town in Samaria*)]. As He entered a village He was met by [a number of] ten men who were lepers, who stood at a distance. They [ten of them] raised their voices saying, “Jesus, Master, have pity on us! Lord Jesus, stay and speak the Word for us, that we may be clean.” Seeing them He said, “Go and show yourselves to the priests.” As they were on their way they were cleansed. One of them, seeing that he was cured, turned back to thank the Master, and to praise the Lord, glorifying God with a loud voice, and he fell on his face at His feet, giving Him thanks. Now he was a Samaritan. Then Jesus said to him, “Were there not ten cleansed? The other nine, where are they? Has no one except this stranger been found to return and give glory to God?” He said to him, “Rise and go your way: your faith and your actions have healed you. You have shown your heart, and that you are worthy of the power which has healed you. But note it well: the other nine will find themselves leprous once more in their hands and feet.” Then Jesus went His way.

JESUS CONTENTS WITH THE PEOPLE AT THE FEAST OF TABERNACLES IN 31AD IN THE TEMPLE AT JERUSALEM

John 7:11-36: The Jews were looking for Him at the Feast, saying, “Where is He?” There was much whispering about Him among the people. Some said, “He is a good man,” others said, “No, He is deceiving the people.” Yet no one spoke openly about Him for fear of the Jews. Jesus arrived in Jerusalem in the middle of the Feast and went up into the courts of the Temple and taught. He rebuked the scribes and Pharisees, and the priests and the doctors of the law, for their hypocrisy and selfishness. The Jews [common people] wondered greatly, saying, “How does this man possess learning, when He has never studied? Where has the wisdom of this man come from? He speaks like a sage.” So Jesus answered them: “I have not learned the wisdom of the Holy One within the schools of men. My teaching is not mine, but the words of Him who has sent me to perform His will. If the will of any man is to do His will, he shall know whether the teaching is from God, or whether I am speaking of myself. No man can know unless he enters into life and performs the will of God. He who speaks of himself seeks his own glory; but he who seeks the glory of Him who sent him, this man is true, and there is no falsehood in him. Did not Moses give you the law? Yet none of you keeps the law. How can you judge the worthiness of any man? Once in these same courts I healed a man on the Sabbath, and in a rage you sought to take my life. And now, because I tell you the truth, again you seek to take my life.” Why are you seeking to kill me?” The people [a scribe] answered, “You foolish man! You have a demon! Who is seeking to kill you?” Jesus answered them, “I performed one deed, and you all marvel. Moses gave you circumcision – but it is not of Moses, but of the fathers – and you circumcise a man on the Sabbath. If a man receives circumcision on the Sabbath so as not to break the law of Moses, are you angry with me because on the Sabbath I made a whole man healthy? Do not judge by appearances, but judge with right judgment.”

Some of the common people of Jerusalem therefore said, “Is not this Jesus, the man they are seeking [the rulers have long sought] to kill? But see, He is speaking openly, and they say nothing to Him. And now He comes and teaches in the Temple courts. If He is guilty of monstrous crimes, why do they not take Him away in chains? Do perhaps the authorities indeed know that this is the Christ? Yet we know where this man comes from; when the Christ appears, no one will know where He comes from.” So Jesus, as He taught in the Temple, exclaimed, “You know me, and you know where I am from? (*the Aquarian account has these words as a statement, not a question.*) But you do not know the God who has sent me here, whose words I speak. But I have not come on my own account. He who has sent me is true, and Him you do not know. I know Him, for I am from Him, and He has sent me.” They therefore sought to arrest Him. But no one laid hands on Him, because His hour had not yet come. But many of the people believed in Him and stood forth in His defence: they said, “When the Christ appears, will He not perform more signs than this man has done?” [If this is not the Christ whom God has promised to reveal to men, will the true Christ perform greater works when He comes than this man?”]

The Pharisees listened to the people speaking these things about Him under their breath, and the

chief [ruling] priests and Pharisees were angered, and they sent officers that they might arrest Him before He could go away. But the officers were filled with fear, and stalled in their task of seizing Him. Jesus therefore said, "I shall be with you for yet a little time longer, and then I will go to Him who sent me here to perform His will. You seek me now and you can find me now, but the time will come when you will seek me, and you will not find me. Where I am going you cannot come." The Jews said to one another, "Where is this man about to go that we shall not find Him? Is He about to go to the Dispersion of Jews among the Greeks and teach the Greeks? Or will He go to Egypt or Assyria to teach there? What does He mean when He says, 'You will seek me and you will not find me', and, 'Where I am you cannot come'?" But Jesus did not answer: unnoticed by the multitude of people He left the Temple courts and went His way.

JESUS PRESSES HOME HIS MESSAGE ON THE LAST DAY OF TABERNACLES AND CAUSES FURTHER TURMOIL IN THE TEMPLE

John 7:37-53: Now on the last (*eighth*) day of the Feast, the Last Great Day, (**Aquarian Chapter 134**) when multitudes of people were in the court areas, Jesus stood up and proclaimed, "If any one thirst, let him come to me and drink for I will give to him the waters of life*. He who believes in me and in the Christ whom God has sent, may drink the cup of life, as the scripture has said, 'Out from within him shall flow rivers of living water.' [and that which is given to him to speak shall he do so with power]. The Holy Spirit will overshadow him, and he will breathe the Spirit, and speak the words, and live the life." Now He said this about the Spirit, which those who believed in Him were to receive; for the [fullness of the] Spirit had not yet been given, because Jesus was not yet glorified. The people were divided in their views about Him: hearing these words, some of the people said, "This man is truly the prophet of the living God." Others said, "This man is the Christ [Messiah], who our prophets said would come." But some said, "He cannot be the Christ: is the Christ to come from Galilee? Has not the scripture said that the Christ comes from the seed of David, and from Bethlehem, the village where David lived?" So there was a division among the people over Him.

Some of them wanted to arrest Him. Again the priests and Pharisees sent officers to bring Him to court to answer for His life, but no one laid hands on Him. Accordingly, the officers returned to the chief priests and Pharisees, but when they returned without Him, the rulers were enraged, and said to them, "Why have you not brought Him?" The officers answered, "No man has ever spoken as this man speaks." In rage the Pharisees answered them, "Have you gone mad? Have you also been deceived? Are you disciples of this man? Have any of the rulers or of the Pharisees believed in Him? The common people! Oh yes, they may believe in Him. But this crowd, who do not know the law, are accursed." Nicodemus, who came to Him before, and who was one of them, came before the rulers and said to them, "Does our law not [Can Jewish judges] judge a man and sentence him before it first gives him a hearing and learns what he does?" Let Jesus stand before this bar and testify Himself." They replied, "This Jesus is a shrewd man: if we allow Him to speak, He will rebuke us face to face, and then the people will laugh and stand in His defence. Are you also from Galilee? You know as well as we do, that no prophet arises from Galilee: search, and you will see that." The rulers felt the force of what both the officers and Nicodemus said, and they added nothing more. Each of them went to his own house.

**The Nazarene account has Jesus speaking these words by one of the seven wells in Tiberias.*

There is always the possibility the setting is correct, in that Jesus repeated them in the Temple.

JESUS FORGIVES THE WOMAN CAUGHT IN ADULTERY

John 8:1-11: Jesus withdrew to the Mount of Olives where He spent the night in prayer. When dawn broke He returned once more to the Temple. All the [many] people came to Him in the courts of the Temple, and He sat down and taught them. The scribes and Pharisees, still alert to find a cause to condemn Him by the words he spoke, brought a woman [prostitute] who had been caught in adultery by the officers. Placing her in the midst they said to Him, "Teacher, this woman [Rabboni, this vile woman] has been caught in the act of committing adultery. Now in the law Moses commanded us to stone such a woman [Moses said that such a woman shall die by being stoned to death]. What

therefore do you say **should be her punishment?**” They said this to test Him, that they might have grounds to accuse Him. But Jesus bent down and wrote with His finger in the earth on the ground, **as though He did not hear them, and made a figure on the ground, and in it He wrote the number of a soul, then He sat in silent thought.** But as they continued questioning Him, **demanding that He speak,** He stood up and said to them, “Let him who is without sin among you be the first to throw a stone at her.” And once more He bent down and wrote with His finger in the earth. **Then He closed His eyes, and not a word was said.** Hearing this, being convicted by their own consciences*, they left, one by one, beginning with the older ones until the last had left. He was left alone with the woman standing in the midst of the people. Standing up, Jesus, **seeing her on her own,** said to her, “Woman, where are those who accuse you? Has no one condemned you?” She said, “No one, Lord, **they have all gone.**” Jesus said, “Neither do I condemn you. Go **in peace,** and sin no more.”

**A close and deep reflection upon this occasion will yield strong clues as to what Jesus wrote in the earth on the ground, because it is clear that the woman’s accusers were confuted by what He wrote. Whatever this was, it broke the back of their accusations, of those who were so rabidly intent on securing a charge to bring against Him. The Aquarian account has Jesus inscribing in the earth a soul and identifying that soul with a number. A persuasive commentary on this passage found by this writer dovetails with it, and amplifies the matter further: Jesus wrote twice: we must ask: did He first make a list in the earth of the very souls who were accusing the woman, and then, when He returned to inscribing in the earth, place the soul of a particular woman against each accuser? In other words, was Jesus, knowing the inner lives of all men, exposing the hidden adulterous activities of the men who, in righteous but hypocritical denunciation of a prostitute, had hauled the woman before Him? Such hypocrisy was a common male disposition in those days. We observe the same proclivity present in some societies to this day, particularly where the status of women is downgraded (what is not OK for a woman is OK for a man), and whether today or in times past, such degradation of the dignity of womanhood offers a very convenient method of accusing such a woman.*

“I AM THE LIGHT OF THE WORLD”: JESUS ENRAGES THE UNBELIEVING JEWS BY ASSERTING THAT THEIR FATHER IS THE DEVIL

John 8:12-59: (Aquarian Chapter 135) The Feast ended, and Jesus, Peter, James, and John were sitting in the Treasury in the Temple. The other nine had returned to Capernaum. The people thronged the courts.

Jesus again spoke to them, saying, “I am the light of the world [I am the lamp; Christ is the oil of life; the Holy Spirit is the fire.* Behold the light!]: he who follows me [my example] will by no means walk in darkness, but he will have the light of life.” The Pharisees [A lawyer] then said to Him, “You are bearing witness to yourself; your testimony is not true.” Jesus answered, “Even if I do bear witness to myself, my testimony is indeed true, for I know from where I have come and where I am going. **No one in the flesh can testify for me, for none knows.** But you do not know from where I have come, or where I am going. [you cannot yet see these things]. You judge according to the flesh; I do not judge anyone. Yet even if I do judge, my judgment is true, for I am not alone, but I am with the Father who has sent me. Even in your law it is written that the testimony of two men is true. I [My works] bear witness to myself [to the truth I speak]. **As man I could not speak the words I speak: they are the words of the Holy Spirit, and the Father who has sent me bears witness to me, and John bore witness to me, and he is a prophet, and the Spirit of Truth that has sent me bears witness to me.**” So they [the lawyer] said to Him, “Where is your Father [and Mother?] [where does your Father live?]?” Jesus answered, “You know neither me nor my Father [Parent]. If you knew me you would also have known my Father [and my Mother]. **And if you knew the Father you would know the Son, because the Father and the Son are one.**”

** The Aquarian words in brackets (see also p205 above) show the true order of the Godhead. It is reordered wrongly in 1 John 5:7. The Holy Spirit is the Mother counterpart of God: being the fire, She kindles the oil of the Lamp (Christ). This truth is made clear elsewhere in this work. 1 John 5:7 should read, “the Father, the Holy Spirit, and the Word”*

One of them said, “Show us your Father, show us your Mother, and we will believe you.” He answered saying, “If you have seen your brother and felt his love, you have seen my Father; if you

have seen your sister and felt her love, you have seen my Mother. Far and near, the Parent knows his own. Yea, in each of you the Fatherhood and Motherhood may be seen. For the Father and Mother are one in the One Parent.” He spoke these words in the treasury while teaching in the Temple, but no one seized Him as His hour had not yet come.

Again He spoke to them: “I am going away, and you will seek me and find me not, and you will die in your sin. Where I am going you cannot come, because you do not know the way. You cannot find the way because your hearts are gross, your ears are dull, your eyes are closed. The light of life cannot shine through the murky veil that you have drawn around your hearts. You do not know the Christ, and if the Christ is not within the heart, there is no light. I have come to manifest the Christ to men, and you do not receive me. You will dwell in darkness and in the shadow of the grave until you believe the words I speak.

Therefore the Jews said, “Will He kill Himself, since He says, ‘Where I am going you cannot come?’” He said to them, “You stand for the things which are below; I, for the things which are above. You are from without; I am from within. You are of this world; I am not of this world. Therefore I said to you that if you do not believe that I AM, you will die in your sins. They said to Him, “Who are you?” Jesus said to them, “The same as that which I have told you from the beginning. I have much to say and to judge about you, which, being of the Truth, shall convict you. But He, the Holy One, who has sent me is true, and I speak in the world what I have heard from Him.” They did not understand that He was speaking to them about the Father. So Jesus said, “When you have lifted up the Son of Man, then you will know that I AM, that I have been sent from the Lord. You will revile the Son of Man, and hoist Him up to laugh at Him and see Him die. But then a little light will descend, and you will then know that I am what I am, and that I do nothing of myself, but I speak those things which the Father has taught me. He who has sent me is with me; He has not left me alone, for I always do what is pleasing to Him, the Eternal.” As He spoke these things, many believed in Him, for they said, “He is a prophet sent from the Lord: let us hear Him.”. The people did not comprehend the meaning of the words He spoke.

Jesus then said to those Jews who had believed in Him, “If you abide in Christ, and Christ abide in you, and if you continue in my word [the Way], if you keep my words within your heart, you are the Way and you are truly my disciples in the Way, and you will know the truth, and the truth will make you free.” Still the people did not understand. They answered Him, “We are descendants of Abraham and are already free, and we have never been in bondage to anyone. How is it that you say, ‘You will be made free.’?” Jesus answered them, “Truly, truly I say to you, do you not know that everyone who commits sin is a slave to sin, and abides in bondage to sin? If you do not sin, then you are free. But if you sin in thought, or word, or deed, then you are slaves, and nothing except truth can set you free. The slave does not continue in the house for ever; but it is the son [and the daughter] who continue for ever. So if the Son makes you free, you will be free indeed. I know that you are descendants of Abraham; yet you are seeking to kill me, because my word finds no place in you [just because I speak the truth of Abraham]. What I have seen with my Father [Parent] I speak, and you also do what you have heard from your own father [parent].” They answered Him, “Abraham is our father.” Jesus said to them, “If you are the children of Abraham, you will do the works of Abraham. You are the children of the flesh of Abraham. But lo, I tell you, there is a spiritual Abraham you do not know. But now you are seeking to kill me, a man who has spoken to you the truth which I have heard from God [the Lord Most High]; this deed Abraham has not done. You do the works of your own father. In spirit you are his children.” They said to Him, “We were not born of fornication: we have one Father, who is God.” Jesus said to them, “If God were your Father you would love me, for I proceeded forth and have come from God. I have not come of my own accord, but He has sent me. Why do you not understand what I say? It is because you cannot bear to hear my word [the Truth]. You are of your father the devil [who is a demon], and your will is to carry out the desires of your father. [Your father is Diabolos: you hang upon his words and carry out his will.] He was a murderer from the beginning, and has not stood for the truth [cannot tell the truth], because there is no truth in Him. When he speaks a lie, he is speaking out of his own nature, for he is a liar and the father of it. But because I tell you the truth you do not believe me. Which of you reproves me of sin? If I tell the truth, why do you not believe me? He who is of God hears the words of God. Therefore you do not hear them because you are not of God.” If you were children of my Father-God, then you could hear

the words of God. I speak the words of God, but you cannot hear them.”

The Jews answered Him [A Pharisee stood forth and said] (*referring to Jesus in the third person*), “[This fellow is not one of us]. Do we not say well that you are an accursed Samaritan and have a demon?” Jesus answered, “I do not have a demon, but I honour my Father [the Holy One], and you dishonour me.” But Jesus did not heed the words of Pharisee or scribe; He knew that all the people knew that He was a Jew. “Yet I am not seeking my own glory [but the glory of the Lord]; there is One who is seeking it, and He [alone] judges. Truly, truly I tell you, if anyone keeps my word, he will never see death.” The Jews [A lawyer] said to Him (*in the Aquarian account, also referring to Jesus in the third person*), “Now we know that you have a demon. Our father Abraham died, as did all the prophets: and you say, ‘If anyone keeps my word, he will never taste death’. Are you greater than our father Abraham who died? And the prophets who also died? Who do you make yourself out to be?” Jesus answered, “If I glorify [honour] myself, my glory [honour] is nothing. It is my Father who glorifies [honours] me, of whom you say, ‘He is our God’. You have not known Him, but I know Him. If I said, ‘I do not know Him’, I would be a liar like you. But I do know Him, [and am known by the Most High] and I keep His word. Your father Abraham was glad that he should see my day: he saw and rejoiced.” The Jews then said to Him, “You simple man! You have not yet lived fifty [thirty (or forty) and five: GHT 52:4] years, and you have seen Abraham?” Jesus said to them, “Truly, truly, I tell you, before the days when Abraham was, I AM (*Gk. ego eimi*).” (*the third time in Jesus’ address where He identified Himself thus.*)* The scribes and Pharisees were again enraged, so they picked up stones to throw at Him. But Jesus was hidden, and like a phantom of the night He disappeared, and went forth out of the Temple in the midst of them, and so passed by them unseen. And the people had no idea where He had gone.

**The Nazarene account interrupts at this point with these words which are better placed earlier in Jesus’ contention with the religious authorities:*

“The Lord has sent you many prophets, but you rose up against those who stood against your lusts, reviling some of them and slaying others.”

HE PASSED BY ON THE OTHER SIDE

Luke 10:25-37: (Aquarian Chapter 136) Jesus again stood within the courts of the Temple and taught. A master of the law was sent to question Him, in order to find a cause to censure Him and accuse Him of a crime. Putting Him to the test he stood up, saying, “Teacher, what must I do to inherit eternal life?” He said to him, “What has been written in the law? How do you read it?” [“You know the law: what does it say?”] He answered, “[Do (not do) unto others as you would (not) have them do unto you]. You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind, and your neighbour as yourself.” He said to him, “You have answered rightly. Do this and you shall live. On these three commandments hang all the law and the prophets, for he who loves the Lord loves his neighbour also.” (*but the lawyer in the Nazarene account does not mention loving one’s neighbour, citing only: “Do unto others...” and “You shall love the Lord with all your heart, all your soul, and all your mind”.*)

But he, desiring to justify himself, said to Jesus, “And who is my neighbour?” Taking up his question Jesus replied: “[Every living thing on the face of the earth]. A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him of his goods and his clothes, and beat him, and they went away leaving him bleeding on the road half dead. By chance a priest [Pharisee] was going down that road, and seeing the wounded man; but having no time to lose, he passed by on the other side. Likewise a Levite, coming upon that place and seeing him there, was loth to soil his sacerdotal robes, and he also passed by on the other side. Then a lawyer on his way to Jericho noticed the dying man. He said to himself, ‘If I could make a shekel I might help the man. But he has nothing left to give, and I have no time for charity.’” And he also walked on past him. (*Comment: it occurs to this writer to wonder if Levi slipped the lawyer into the account surreptitiously, given the popularity of baiting this exemplar of self-interested humanity for the avarice of such: could Levi have stooped to such guile? Yet it was precisely a lawyer who was trying to bait Jesus.*) And a Samaritan [stranger from Samaria], as he was journeying, came upon him. Seeing the wounded man he was filled with pity and stopped, dismounting from his horse, and went

up to him and bound up his wounds, pouring in oil and wine, [reviving the man](#); and putting him on his own beast [\[horse\]](#) brought him to an inn, and took care of him, [charging the innkeeper to nurse him back to strength](#). The following day he took out two denarii (*a day's wage for a labourer*), [all the money he had](#), and gave them to the innkeeper, saying, 'Take care of [this unfortunate man](#): and whatever more you spend, I will repay you when I return.' [He then went his way](#). Now, you master of the law, which of these three [\[four\]](#), do you think, proved to be neighbour of the man who fell among the robbers? He said, "The one who showed mercy to him: [the one who cared for him](#)." Jesus said to him, "Go, and do likewise, [and you shall live](#)."

JESUS IN BETHANY WITH MARY AND MARTHA

Luke 10:38-42: As they went on their way, he entered a village. [\[Now Jesus, Peter, James, and John went out to Bethany where Lazarus lived\]](#). A woman named Martha received Him into her house. She had a sister called Mary (*Gk. Mariam*), who sat at the Lord's feet and listened to His words [of life while Martha served the guests](#). But Martha was distracted [\[labouring\]](#) with much serving, [and she called, but Mary would not leave the Lord to help her with the serving](#). Approaching Him she said, "Lord, does it not matter to you that my sister [Mary](#) has left me to serve alone, [making me bear all the burdens of serving all day? I beg you](#), bid her then to help me." But the Lord answered her, "Martha, Martha, you are anxious and troubled about many things. But one thing is needful (*transliterated Gk: There is need of but few things, or of one*). [You are too anxious over your guests. You need not overburden yourself with the things of life. Concerning yourself too much with these small things makes you grow weary, and you are slighting the one thing that is needed most of all; Mary your sister has chosen the good \[by far the better\] part, which shall not be taken away from her.](#)"

JESUS TEACHES LAZARUS TO BE PERSISTENT IN PRAYER

Luke 11:1-13: He was praying in a certain place, and when He stopped, one of His disciples (*Lazarus: see below*) said to Him, "Lord, teach us to pray, as John taught his disciples." He said to them, "When you pray, say: 'Father, let thy Name be hallowed. Let thy Kingdom come. Give us the bread we need each day, and forgive us our sins, as we ourselves forgive everyone indebted to us. And do not lead us into temptation.' "

[\(Aquarian Chapter 137\)](#) In the evening Jesus, Peter, James, and John went out with Lazarus beyond the village gates to pray. And Lazarus said, "Teach me to pray." Jesus said, "The prayer I taught the twelve to pray while we were up in Galilee is one that is acceptable to God. When you pray, just say: 'Our Father-God who art in heaven, holy is thy Name. Thy Kingdom come; thy will be done, on earth as it is in heaven. Give us this day the bread we need. Help us to forget the debts that other people owe us, so that all our own debts may be discharged. And shield us from the snares of the tempter that are too great for us to bear. When they come, give us the strength to overcome them.'" Jesus continued: "The answer to your prayer may not appear promptly in its fullness. Do not be discouraged; pray again, and then again, for God will hear."

He said to them [\[spoke a parable\]](#), "Which of you has a friend and will go to him at midnight and say to him [\[A man's wife was alone at night, and some guests arrived who were hungry, not having eaten all day\]](#), 'Friend, lend me three loaves: a friend of mine has arrived on a journey to me, and I have nothing to set before him.'? That man answering from inside his house may reply, 'Do not bother me [\['Why are you troubling me at midnight?'\]](#): the door has now been shut, and my children are with me in bed. I cannot get up and give you anything.' [I will give you what you need tomorrow.](#)' I tell you, though he will not get up and give him anything because he is his friend, yet because of his importunity he will rise and give him as much as he needs." [\[The man's wife asked him again, and then again: because she was insistent, not to be refused, her friend arose and gave her the bread\]](#).

"I tell you, ask [firmly](#), and it shall be given to you; seek [trustingly](#), and you shall find; knock [earnestly](#), and [the door](#) shall be opened to you. For everyone who asks receives, and he who seeks finds, and to him who knocks it will be opened. [All things are yours, and when you ask, not as a beggar would ask, but as a child, you shall be satisfied](#). What father among you, if his son asks for bread, will give him a stone; or if he asks for a fish, will instead of a fish give him a serpent [\[crab\]](#), or

if he asks for an egg, will give him a scorpion [a pebble from the brook]? If you then, who are evil, know how to give good gifts to your children, how much more will the Father of heaven give the Holy Spirit* to those who ask Him!" [See, if men of flesh know how to give abundantly to their children of the flesh, will not your heavenly Father give abundantly to you when you pray to Him?"]

**note: not the giving of indulgent material blessings.*

JESUS TEACHES MYSTERIES OF THE SPIRIT TO HIS DISCIPLES

(Nazarene Chapter 64) Jesus came to a certain fountain near Bethany, around which grew twelve palm trees, where He often went with His disciples to teach them the mysteries of the Kingdom, and there He sat beneath the shade of the trees, His disciples with Him. One of them said, "Teacher, it is written of old, 'The Elohim (*the seven creator spirits directly under God, as mentioned in Gen.1:26*) made man in their own image: male and female created they them.' How can you then say that God is One?" Jesus said, "Truly, I tell you, in God is neither male nor female, yet both are one, and God is Two in One. He is She, and She is He. God is perfect, infinite, and One. As in the man the Father is manifest and the Mother hidden. So in the woman the Mother is manifest and the Father hidden. Therefore shall the Names of the Father and Mother be equally hallowed, for they are the great powers of God, and the one is not without the other, in the one God.

"God is above you, beneath you, on your right hand, on your left hand, before you, behind you, around you, within you, and without you. Truly, there is but one God, who is all in all, and in Whom all things consist, the fount of all life and all substance, without beginning and without end, the Unbegotten. The things which are seen and pass away are manifestations of the unseen which are eternal, that from the visible things of nature you may reach to the invisible things of the Spirit, and by what is material, attain to the spiritual.

"Truly, the Elohim created man in the divine image male and female. All nature is in the image of God, therefore is God both male and female, undivided, but the Two in One, Undivided and Eternal, by whom and in whom are all things visible and invisible. From the Eternal they flow; to the Eternal they return. The spirit to Spirit, soul to Soul, mind to Mind, sense to Sense, life to Life, form to Form, dust to Dust. In the beginning the Lord Creator willed, and there came forth the beloved Son, divine Love, and Daughter, holy Wisdom, equally proceeding from the one eternal fount. And of these are the Spirits of the Most High, the Sons and Daughters of the Eternal. These descend to earth, and dwell with men and teach them the ways of God, to love the laws of the Eternal and obey them, that in them they may find salvation.

"Many nations have seen their day. Under diverse names have they been revealed to them, and they have rejoiced in their light. Even now they come to you, but Israel receives them not. Truly, I tell you, my twelve whom I have chosen, that which has been taught by them in times past is true, though corrupted by the foolish imaginations of men."

Jesus spoke to Mary Magdalene, saying, "It is written in the law, 'Whoever leaves father or mother, let him die the death.' Now the law is speaking not of the parents of this life, but the Indweller of Light which is in us. Whoever therefore forsakes Christ the Saviour, the Holy Spirit, the holy Law, and the body of the elect, let them die the death: yea, let them be lost in outer darkness: for so they willed it. None can thwart the Law."

JESUS GIVES SIGHT TO THE MAN WHO WAS BLIND FROM HIS BIRTH

John Chapter 9: (Aquarian Chapter 138) The Lord was with Peter, James, and John in Jerusalem, and it was the Sabbath day. As He passed by, He saw a man who was unable to see: he had been blind from his birth. His disciples [Peter] asked Him, "Rabbi, ["Lord], if diseases and imperfections are all caused by sin, who sinned in this case, this man, or his parents, that he was born blind?" Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be manifested in him. ["What is the purpose in whether it was this man who sinned, or his parents? The rewards of our actions return again to us, so that the works of the Lord are made manifest.] We [I] must work the works of the One [my Parent] who has sent me while it is day; the night is coming when no one can work. As long as I am in the world, I am the light of the world."

Jesus said, "All afflictions are partial payments on a debt or on debts that have been incurred. There is a law of recompense that never fails, and it is summarised in that true rule of life: 'Whatever a man does to another man, another man will do to him.' In this we find the meaning of the Jewish law, expressed concisely in the words, 'Tooth for a tooth; life for a life.' He who injures anyone in thought, or word, or deed, is judged a debtor to the law: and someone else shall similarly injure him in thought, or word, or deed. And he who sheds the blood of any man will arrive at a time when his own blood shall be shed by man. Affliction is a prison cell in which a man must languish until he has paid his debts, unless a master sets him free in order to grant him a better chance to pay those debts. Affliction is a certain sign that one has debts to pay.

"Behold this man. Once, in a previous life he was a cruel man, and in a cruel manner destroyed the eyes of a fellow man. Further, the parents of this man once turned their faces away from a blind and helpless man, driving him from their door."

(The foregoing Aquarian account indicates clearly that the man, along with his parents, had lived former lives wherein lay the occasion of their having committed sin which was grave enough to incur a drastic karmic reaction, that of being handicapped with a gross disability or burden in a subsequent life. If this were not the understanding of the disciples who asked Him, Jesus in His reply would have addressed what He saw as a major misunderstanding of judgment, and corrected them. He would have said something like: "What on earth do you mean? Your question makes no sense. How can a man have sinned before he was born, if he has but one life and did not exist before it?" But He did not correct them, and the man had indeed sinned in a previous life. But Jesus shows that his present condition was on this occasion used for the specific purpose of showing the power of God to heal. This is because not everyone who commits the sin of turning one's eyes away from the needs of others, or inflicting pain and loss on them, is assigned immediately a corresponding experience of disadvantage or suffering in the next life to follow. The judgment might be delayed over a number of lifetimes, and might instead take on a different form.)

How can injustices on earth ever be righted without there being provided a facility for a wrongdoer who has escaped the recompense for his ill deeds in one life to be given an opportunity to return to the material plane to make restitution? For it is an inescapable fact that hosts of wrongdoers, great and small, in all societies, continually escape into eternity without having even faced and acknowledged their crimes, let alone made amends for them.)

Peter asked, "Do we pay off the debts of other men when we heal them by the Word, or drive out unclean spirits, or rescue men from other forms of sore distress?" Jesus answered, "We cannot pay the debts of other men; but by the Word we may release them from their afflictions and distresses, making them free, so that they may pay the debts they owe by giving up their lives in willing sacrifice for other men, or other living things. See, we can make this man free, to enable him to serve better his fellow men, thereby discharging his debts." Then Jesus called the man and said to him, "Do you desire to be a free man? Do you wish to receive sight in your eyes?" The man replied, "I would most freely give everything I have if I could see."

Having said this He spat on the ground and made clay of the spittle, and applied the clay to the man's eyes. He spoke the Word, and then said to him, "Go, wash in the pool of Siloam (which means 'Sent'), and as you wash, say 'Yah-he-va-he' (יהוה, the tetragrammaton name of God). Do this seven times and you shall receive your sight." (Siloam was located in the old City of David in Jerusalem. It was fed by the waters of the Gihon Spring, which continue to flow today. The interpreting word 'Sent' likely refers to the waters of the Gihon being sent into the pool.) So the man was led to Siloam and he washed his eyes and spoke the word, and instantly his eyes were opened and he came back seeing. The neighbours and those who had previously seen for many years that he was a beggar were greatly surprised to find that he could see, and said, "Is not this the man, the 'Job' that was born blind, who has been sitting and begging?" Some said, "It is he"; others said, "No, but he is like him." He heard them talking among themselves and said, "Yes, I am he." They said to him, "Then how were you healed? How have your eyes been opened?" He answered, "The man that others call Jesus made clay and anointed my eyes and said to me, 'Go to the pool of Siloam, speak a word I will give you, and wash seven times.' So I did as He told me, and went and washed and now I see." They said to him, "Where is He?" He said, "I do not know where the man is who has made me whole."

A scribe was passing by, and he saw the man, and heard him say that Jesus, by the Word, had opened his eyes. So he brought the man who had formerly been blind to the Pharisees, to the synagogue, and related the story to the priests, who asked the man about the miracle. He replied, "I never saw the light until today, for I have been blind from my birth. This morning as I sat beside Siloam, a man I have never met put on my eyes a salve that people say He made out of clay. He bade me speak a word and bathe my eyes in water seven times. I did as He told me and I immediately found I could see. A lawyer asked him, "Who was it who opened your eyes?" The man replied, "Some people say His name is Jesus, and that He comes from Galilee; but others say He is the Son of God." Now it was a Sabbath, the day when Jesus made the clay and opened his eyes. Again then, they and the Pharisees asked him how he could see. He said to them, "He put clay on my eyes, and I washed, and now I see." Some of the Pharisees [A Pharisee] therefore said, "This man is not from God, for He does not keep the Sabbath [does a work like this, and has no regard for the Sabbath day]." But some of the priests were amazed, and said, "How can a man who is a sinner perform such signs? A wicked man could never perform a miracle like this: he must possess the power of God." So there was a division among them. They said to the blind man again, "What do you say [think] about this man from Galilee, since He has opened your eyes?" He said, "He is a prophet, sent from God."

The Jews did not believe the story about him that he had been blind from birth and could now see, maintaining that there was no power in anyone to open up the eyes of one who was born blind, until they brought the parents of the man who had received his sight to testify before the Pharisees, who asked them, "Is this your son, who you say was born blind?" How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind. But how he sees now we do not know, nor do we know who opened his eyes. You ask him: he is of age – he will speak for himself." His parents were afraid to say what they believed, that Jesus was the Christ who had come to manifest the power of God, because they feared the Jews [lest they offend the priests], for the Jews had already agreed that if anyone should acknowledge Jesus to be the Christ, he would be put out of the synagogue. Therefore his parents said, "Ask him: he is of age: you question him."

So for the second time the rulers called the man who had been blind, and said to him, "Give glory to God. This Jesus is a wicked man: we know that He is a sinner." He answered, "Whether He is a sinner or a saint, I do not know. One thing I do know, that I was blind, but now I see." So they said to him, "What did He do to you? How did He open your eyes?" He answered them, "I have told you already, and you did not hear. Why do you want to hear it again? Do you too want to become His disciples?" They reviled him, saying, "You are a disciple of that man from Galilee, but we are disciples of Moses. We know that God has spoken by Moses, but as for this man, we do not know where He is from." The man answered, "This is an amazing thing: you do not know where He is from, yet He opened my eyes. We know that God does not listen to sinners when they pray. You must know that no wicked man can employ the power of God, but if anyone fears God and does His will, He listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, He could not do anything [He could not have done this.] [You know that nothing but the power of God can do such things]." They answered him, "You wretch! You were born in utter sin, and now you try to teach the law to us?" And they threw him out of the synagogue.

Jesus heard that they had thrown him out, and having found him He said, "Do you believe in (Aquarian Chapter 139) God and in the Son of God [Son of Man]?" He answered, "I do believe in God, but who is He, the Son of God, you speak of, sir [Lord], that I may believe in Him?" Jesus said to him, "You have both seen Him, and the one speaking with you is that One." The man asked: "Why do you say, 'The Son of God'? Is there not but the one?" Jesus answered: "All men are sons of God by birth: God is Father of the race. But not all are sons of God by faith. He who attains to victory over self is son of God by faith, and He who is speaking to you has overcome, and He is called the Son of God, because He is the pattern for the sons of men. He who believes and does the will of God is son of God by faith." He exclaimed in joy, "I believe, Lord, in God, and in the Son of God", and he worshipped and prayed with Him.

Jesus said, "For judgment [those who judge] I have come into this world to open prison doors, that those who do not see may see, and that those who think they see may become blind [might know that they do not see]. But lo, the Pharisees are themselves blind from birth. When I put the salve of truth

on their eyes, and bid them go and wash, and speak the sacred Word, they will not go: they love the dark.” Some of the Pharisees who were with Him heard this, and they said to Him, “Are we also blind?” Jesus said, “If you were blind you would have no sin; but now that you say, ‘We see’, your sin remains.”

THE GOOD SHEPHERD

John 10:1-21: A multitude of people pressed about the Lord, and He stood forth and said: “Truly, truly I tell you, you men of Israel. The fold of God is large: its walls are strong; it has a gateway in the east*, and he who does not enter the sheepfold by the door [gate], but climbs up another way, that man is a thief who has come to rob. But he who enters by the door [stands outside the gate] is the shepherd of the sheep. He gives the secret sign: he knocks: to him the gatekeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them out and he knows their number. When he has brought out all his own, he goes before them, and the sheep follow him, because they know his voice. By no means will they follow a stranger, but will flee from him, because they do not know the voice of strangers.” Jesus told this allegory [parable] to them, but they did not understand what He was saying to them. So Jesus again said to them, “Truly, truly, I tell you that Christ is the gateway of the fold. [The Way which I teach is the door] I am the door [shepherd] of the sheep, and he who follows me through Christ shall come into the fold, where living waters flow, and where there are rich pastures. False prophets come and go: they claim to be shepherds of the sheep: they claim to know the way. But they do not know the word of power: the watchman does not open the gate. All who have come before me (i.e. the false prophets) are thieves and robbers; but the sheep did not heed their call. I am the door: if anyone enters by me, he will be saved. All who enter shall be safe and will go in and out and find pasture. The thief comes only to steal and kill and destroy. I have come that they may have life, and have it abundantly. I am the good shepherd. The good shepherd feeds his flock: he gathers his lambs in his arms and draws them to his chest, and gently leads those that are with young. He lays down his life to save the sheep. He who is a hireling and not a shepherd, whose own the sheep are not, sees the wolf coming and abandons the sheep and flees to save his life when the wolves swarm the fold: and the wolf snatches them: the tender lambs are snatched away, and the sheep are scattered. He is a hireling and cares nothing for the sheep.”

At that time a shepherd was passing, leading his flock to the fold. Jesus took up one of the young lambs in His arms and talked to it lovingly, pressing it to His chest. He spoke to His disciples, saying “I am the good shepherd of the sheep: I know my own, the sheep of God [my sheep], and am known by mine [my voice is known by them], as the Father knows me and I know the Father [Parent of all knows me, even so I know my sheep]. And I lay down my life for the sheep. I have other sheep that are not of this fold. I must bring them also, and they will heed [hear] my voice, and there shall be one flock, one shepherd. For this reason the Father loves me with a deathless love, because I lay down my life for the sheep, that I may take it again. No one takes it from me, but I lay it down of my own accord. I have power to lay down my body [when I so will], and I have power to take it again. Every son of God by faith has power to lay aside his mortal flesh and take it up again. These words I have received from my Father God.”

There was again a striving and a division among the Jews [people] because of these words [their views concerning Christ]. Many of them said, “He has a demon, and [or] He is raving. Why do you listen to Him?” Others said, “These are not the words of one who is demon-possessed. Can a demon open the eyes of blind men [one born blind]?”

Then Jesus left Jerusalem, and stayed for a few days at the house of one Massalian (on the Mount of Olives).

**it is significant that Jesus was crucified on the Mount of Olives on the east side of the Temple, no accidental site for this event.*

THE RETURN OF THE SEVENTY

(Aquarian Chapter 140) [After a season] The time had come for the return of the seventy whom Jesus had sent abroad to preach. At this time Jesus, Peter, James, and John began their journey back

to Galilee. They went through Samaria and passed through many villages and towns, and everywhere the people thronged the highways to see the man whom the seventy had told about. Jesus continued teaching and healing the sick. When they reached Capernaum the seventy were there, and they were filled with joy.

Luke 10:17-21a: The seventy returned with joy, saying: “Lord, the Spirit of the Lord of Hosts was with us the whole time, and we were filled. The power of the sacred Name was manifest in us. We healed the sick; we enabled the lame to walk; the deaf to hear; the blind to see. Even the demons, the very devils themselves, trembled when we spoke the Word, and they submit to us in your Name!” He said to them, “As you were going on your way, the heavens were bright with light; the earth was bright, and they seemed to meet and be as one. And I beheld Satan falling like lightning from heaven.

(This scripture in Luke is one of those long used as a springboard for speculation on the timing of celestial events involving judgment on Satan – did the devil fall thus-wise in times that were ancient even to the disciples, or was it at a more recent time? The above words of Jesus in the Aquarian account throw an unexpected different light on this question: on its nature as well as its timing.)

“Behold: I have given you the authority [taught you of the power] to tread on serpents and scorpions, and over all the power of the enemy, and these are symbols of the enemies of man. In the way of right you are protected, and nothing shall [can] hurt you in any way. As you went I heard a master say, ‘Well done!’ Nevertheless, do not rejoice in this, that you have the power to heal the sick and that the spirits submit to you and tremble by the Word. For such rejoicing is from your carnal selves. You may rejoice because the nations of the earth have received ears to hear the Word, and eyes to see the glory of the Lord, and hearts to feel the breath of the Holy Spirit. And you may be glad and rejoice that your names are inscribed in the heavens.”

In that same hour He rejoiced in the Holy Spirit [looked to heaven] and said, “I thank thee Father, Lord of heaven and earth, because thou hast reveal thyself to infants, and taught them how to light the path and lead the worldly wise to thee. What thou hast given to me, lo, I have given to them, and through the sacred Word I have bestowed on them a heart of understanding, that they might know and honour thee through Christ, who was, and is, and evermore shall be.”

Luke 10:23-24 (with Matt.13:16-17*): Then turning to the seventy and the twelve disciples He said privately, “Most blessed are your eyes which see the things you see, and blessed are your ears because they hear, and blessed are your hearts because you understand. Truly, I say to you, In ages that have gone, many prophets [the wise of earth, seers] and kings [righteous men: Matt., GHT] have desired to see the things which you see and have not seen them, and to hear the things which you hear and have not heard them. But they had not attained the spirit to hear and see and know.” Blessed are you of the inner circle who hear my word, and to whom the mysteries are revealed: who subject no innocent creature to the pain of prison or death, but seek the good of all: for to such is everlasting life. Blessed are you who abstain from all things procured from bloodshed and death, and who fulfil all righteousness. Blessed are you, for you shall attain to felicity (‘Beatitude’).”

**Matt.13:16-17 is plainly an insertion interrupting Jesus’ discussion which focuses on the parable of the sower: see Aquarian Chapter 115 above, p474.*

JESUS BLESSES THE PEOPLE AROUND GALILEE

Jesus spoke further: “Lo, I have gone before you many moons, and I have given you the bread of heaven and the cup of life. I have been your buckler and your stay. But now that you have learned the way, and you have the strength to stand alone, lo, I will lay down my body and go to Him who is the All. In forty days, then, we will turn our faces towards Jerusalem, where I will find the altar of the Lord and give my life in willing sacrifice for men. Let us arise and go through all the coasts of Galilee, and give a salutation of good cheer to all the sons of God by faith.” And they arose and went. They entered every town and village on the coast, and everywhere they said, “The benediction of the Christ abide with you for evermore.”

THE FRUITLESS FIG TREE

Luke 13:6-9: He told this parable: “A man had a fig tree which had been planted in his vineyard, and he came seeking fruit on it and found none. He said to the vinedresser, ‘Lo, it is three years that I have come seeking fruit on this fig tree, and have found none. Cut it down; why should it leach the ground of its nutrients?’ But he answered him, “Sir, leave it alone this year also, until I dig round it and spread manure. If it bears fruit next year, that is good; but if not, you can have it cut down.’ ”

JESUS HEALS A WOMAN WHO HAD BEEN BENT DOUBLE EIGHTEEN YEARS

Luke 13:10-19: Now [in a certain town](#) He was teaching in one of the synagogues on the Sabbath (*on Sabbath days*). And there was a woman who had had a spirit of infirmity for eighteen years. [As He was speaking two men brought her in on a cot](#): she was bent double [with disease](#) and could not fully straighten herself: [she had not been able to rise from her bed for eighteen years without help](#). Seeing her Jesus called her to Him and said, “Woman, [arise](#), you have been freed from your infirmity,” and He laid His hands upon her. [As He spoke the word](#), immediately she [found she](#) was made straight [and strong](#), and she [rose up and started to walk](#), praising God.

But the ruler of the synagogue [was filled with wrath because](#) Jesus [the Healer](#) had healed on the Sabbath. [He did not censure Jesus face to face, but turning to the people said](#), “[You men of Galilee, why do you break the laws of God?](#) There are six days [in every week](#) when work should be done; come on those days and be healed; [it is on those days you may bring the afflicted to be healed](#), and not on the Sabbath. [This is the Sabbath, the day that God has blessed, the one day on which men may not work.](#)” Then the Lord answered him and the others with him: “You hypocrites! [You inconsistent scribes and Pharisees!](#) Does not each of you untie his ox or his ass from the manger on the Sabbath, and lead it away to water it [\[to eat and drink\]](#). [Is this not work?](#) This woman, a daughter of [your father](#) Abraham whom Satan bound for eighteen years, [who has come in faith to be made free](#), should she not also be loosed from this bond on the Sabbath?” [Tell me, you men, is it an offence to break her bonds and set her free on the Sabbath?](#)” Speaking these things, all His adversaries were put to shame: [the ruler said no more](#). All the people rejoiced at the glorious things that were done by Him, [and they exclaimed](#), “Behold, the Christ!”

Jesus spoke a parable: He said, “What is the Kingdom of God like? And to what shall I compare it? [The Kingdom of the Christ](#) is like a grain of mustard seed which a man took and sowed in his garden, [burying it in the ground](#). It grew and [after many years it](#) became a tree. [Many people rested in its shade](#), and the birds of the air made nests in its branches [and reared their young among its leafy boughs.](#)” (*This parable is stated on p475-6 above under Matt.13:31-32: see note on p217.*)
(Luke 13:20-21: see p476)

“ARE THERE FEW THAT BE SAVED?”

Luke 13:22-30: He went through towns and villages teaching, and making His way towards Jerusalem. [\(Aquarian Chapter 141\)](#) Jesus went into another town upon the coast and spoke good words of cheer to those who followed Him. Someone stood forth and said to Him, “Lord, are there few that be saved? [*KJV wording*]” He said to them, “[The way is rough that leads to life](#). Strive to enter through the narrow door [\[gate\]](#), [which is guarded well](#), for many, I tell you, will seek to enter and will not be able. [But everyone who seeks in faith shall find the way, and they who know the Word may enter](#). Many seek the way for selfish gain: [they pound upon the gate of life; but it is fast](#). Once the householder has risen up, and has shut the door, and you begin to stand outside and to knock at the door, saying, ‘Lord, open to us’, He will answer you, ‘I do not know where you are from’. Then you will begin to say, ‘We ate and drank in your presence, and you taught in our streets’. [But the watchman from the turret](#) will tell you, ‘I do not know where you are from: [your speech is that of Ashdod*](#), and your robes are those of sin. Depart from me and go your way, all you workers of iniquity!’ There you will [\[They will go their way with weeping\]](#) weep and gnash your teeth. [And they will be enraged](#) when you [\[they\]](#) see Abraham and Isaac and Jacob and all the prophets in the Kingdom of God [\[the Christ\]](#), but you yourselves thrust outside [\[debarred\]](#). Men will come from

lands far away, from east and west, and from north and south, and lie at rest **with me** in the Kingdom of God **in consciousness of life**. And behold, there are some who are last who will be first, and some who are first who will be last.” (*Regarding Luke’s closing verse, see the note at the foot of section “We Have Left All Things To Follow You” below, p523.*) **All men are called unto the Kingdom of the Christ; but few are chosen, for the pure in heart alone can see the King.**

**The significance of Ashdod is found in Neh.13:23-24, where Jews had married women from that and other places, with the consequence that many of their children spoke the languages of those places and could not speak Hebrew itself. Ashdod was and is on the Mediterranean coast between Tel Aviv and Gaza.*

JESUS IS WARNED THAT HEROD SEEKS HIS LIFE

Luke 13:31-33: At the same hour, **as He was speaking**, certain Pharisees [**a Pharisee**] came up and said to Him, **“You man of Galilee, if you would save your life, do not stay here: flee away from here instantly, for Herod swears he will kill you, and even at this moment his officers are looking for you.”** He said to them, **“Why is it that the Pharisees are so concerned about my life?”** And He said to the **man who spoke to Him**, **“Go and tell that sly fox, ‘Behold, I will continue to cast out demons and perform cures today and tomorrow, and the third day [and the days to come] I shall be perfected (i.e. complete my mission). Nevertheless, I must go on my way today and tomorrow and the day following; for it is not possible for a prophet to perish outside Jerusalem.’ Go and say to him, ‘I need not fear in Galilee; it is within Jerusalem that I must meet the cruel wrath of men’”.**
(Luke 13:34-35: *with the parallel Matt.23:37-39, see below, p550: “Jerusalem! Jerusalem!”*)

JESUS ADDRESSES THE GUESTS AT A PHARISEE’S SON’S MARRIAGE FEAST

Luke 14:1-24: **While they were staying in that place, a Pharisee invited Jesus and a few of those who followed Him, to dine with Him on the Sabbath, to celebrate the marriage of his son.** One Sabbath, when He went to dine at the house of one of the leaders of the Pharisees, they were watching Him closely. There was a man before Him who suffered from dropsy (*a condition of chronic swelling*). Jesus addressed the lawyers and Pharisees, **those who had been sent to extract from His own lips some words in order to accuse Him of a crime**, saying, **“You lawyers and you Pharisees, Is it lawful or not to heal [what do you say about the lawlessness of healing] on the Sabbath? Here is a man who is sorely afflicted, and he is one of your own. Shall I, in God’s own strength, utter the healing Word and heal this man?”** They were silent. Then He took him and **spoke the healing word and healed him**, and let him go, **rejoicing**. He said to them, **“Which of you, having an ass or an ox that falls into a well on a Sabbath, will not immediately call on his friends to pull it out on a Sabbath?”** And they could not reply [**not a man could answer, ‘I am one’**] to this.

Now, noting how those who were invited **were crowding in to secure the highest seats of honour (reserved for the most important)**, He told them a parable: **“You selfish men, why are you striving to take the highest seats when you are but invited guests? You are not displaying to our host the courtesies of life. When you are invited by anyone to a marriage feast, do not sit unbidden in a seat of honour, lest a man more eminent than you has been invited by him, and he who invited both you and him will come and say to you, ‘Rise up and give your place to this man, and take a lower seat’, so that he may honour his more worthy guest, and then you will be unable to conceal your blushing as you take the lowest place with shame in your humility. Instead, when you are invited, go and sit in the lowest place, so that when he who has invited you comes, he may honour you and: say to you, ‘Friend, go up higher.’ That way you will be esteemed as honoured in the presence of all who are sitting with you. For in this event we note a principle in life: that everyone who exalts himself will be humbled, and he who humbles himself will be exalted, in the sight of men.”**

He also said to the man who had invited Him **and to all the guests**, **“When you prepare a dinner or a supper, do not call your friends or your brothers or your kinsmen or rich neighbours, lest they also invite you in return, and it is compensation for you, for they consider such a courtesy loaned out, and they then feel obliged to make a greater feast for you, as the payment of a debt. But when you prepare a feast, invite the poor, the maimed, the lame, the blind, and you will be blessed [a blessing awaits**

you], because you will know that they cannot repay you. You will be repaid at the resurrection of the just [But in the consciousness of helping those in need, you will be recompensed].”

When one of those who sat with Him heard this, he said to Him, “Blessed is he who shall eat bread in the Kingdom of God.” He said to him, “A wealthy man prepared a great supper, and invited many. At the time for the supper he sent his servant to say to those who had been invited, ‘Come, for it is now ready.’ But they had no desire to attend, and in unison they began to make excuses that they considered would satisfy their would-be host. The first said, ‘I have bought some land, and I have to go out and see it [prove my title to it]; I ask you to have me excused.’ Another said, ‘I have bought five yoke of oxen [a number of sheep], and I am on my way to examine them [prove my ownership of them]; I ask you to have me excused.’ And another said, ‘I have only just married a wife, therefore I cannot come; I beg you to have me excused.’ The servant came and reported to the master that those he had invited would not come. Then in anger [grieved in heart] the householder told his servant, ‘Go out quickly into the streets and alleys of the city, and bring in to the feast the poor and maimed and blind and lame.’ The servant said, ‘Sir, what you ordered has been done, and there is still room.’ The master said to the servant [to his men at arms], ‘Go out into the highways and hedges, and compel the people to come in, that my house may be filled.’ And then the house was full. For I tell you, none of those men who were invited shall partake of my supper.” [Business people and merchants will not enter the habitation of my Father.”]

“God has made a feast for men. Long ago He sent His servants forth unto the favoured sons of men. They would not hear His call; they did not come to the feast. He then sent forth His servants to strangers and multitudes. These came, but there is room for more. Behold, He will send forth His angels with a mighty trumpet blast, and men will be compelled to come up to the feast.”

THE COST OF BEING A DISCIPLE OF JESUS THE CHRIST

Luke 14:25-33: (Aquarian Chapter 142) Jesus and the twelve went to another town on the coast (of the Sea of Galilee), and as they entered they said, “Peace be to all; good will to all.” Great multitudes came together to accompany [follow] Him. He turned and said to them: “Note my words: you are all following me for selfish gain. If anyone comes to me, and would follow me in love, and be a disciple of the Holy Spirit; gaining at last the crown of life, and does not hate* his own father and mother and wife and children and brothers and sisters, yea, even his own life, he cannot be my disciple. Whoever does not bear his cross and come after me cannot be my disciple. Count well the cost before you start to follow me: it means giving up your life, and all you have. If you love your father, or your mother, or your wife, or your child, more than you love the Christ, you cannot follow me. If you love wealth or honour more than you love the Christ, you cannot follow me. The paths of carnal life do not run up the mountain side towards the top; they run around the mountain of life (i.e. horizontally) – if you go straight to the upper gate of consciousness, you cross these paths of carnal life: tread in them not. This is how men bear the cross, and no man can bear the cross of another. (hence the potency of the pictogram that is the Christian cross: the horizontal arm depicts the carnal way, but this is intersected by the vertical arm, which depicts the path leading straight up to God.)

*Jesus’ choice of the word ‘hate’ is an apparent stumbling-block for anyone weighing love for kin against love for Christ. And does not Jesus avow love and disavow hatred? The Greek word translated ‘hate’ is ‘miseo’, and this word does indeed mean to express hatred or detestation. In grappling with the meaning of Jesus’ requirement for discipleship regarding sentiments towards one’s kin, a linguistic device is routinely resorted to which waters down the meaning of the word: it is reinterpreted so as to erase the element of hate, and also to reduce it down to ‘love less by comparison’, so that Jesus is loved first and one’s kin second. However, such an attempted etymological tactic is not only unwarranted but happens to be unnecessary. If one consults the *Gospel of Thomas*, he will find this:

“Whoever does not hate his father and mother as I do cannot be my disciple;
And whoever does not love his father or mother as I do cannot be my disciple.”

The obvious corollary here is that Jesus was simply resorting to hyperbolae. The received Gospels are liable to harbour anomalous gaps in their accounts which obscure such instances of Jesus’ non-literal use of speech, and this is the strongest omission to be found.

“Do not be deceived: pause, you men, reflect, and count the cost. “For which of you, desiring to build a tower, or a home, does not first sit down and count the cost, whether he has enough gold to complete it? Otherwise, when he has laid a foundation, and is unable to finish, he knows he may lose all his wealth, and, all who see it begin to mock [ridicule] him, saying, ‘This man began to build, but was unable to finish.’ Or what king, preparing to attack [take the kingdom of] another king in war, will not first sit down and first call his trusted men for them to consider thoroughly how strong they are, whether he is able with ten thousand to meet him who has twenty thousand? If not, while the other is still a distance away, he sends a delegation and asks terms of peace. He will not measure arms with one of matchless power. So therefore, whoever of you does not renounce all that he has, cannot be my disciple.”

This way of life is called the pearl of greatest price (*cf. Matt.13:46*), and he who finds it must put all he has beneath his feet. Behold, a man found in a field the signs of a wondrous mine of gold. He went and sold his home and all he had and bought the field. He then rejoiced in wealth.” There were scribes and Pharisees present who possessed wealth and who loved their money, and also their bonds and lands, and they laughed Jesus to scorn loudly. Jesus replied to them, “You are the men who justify yourselves in the sight of men. But God knows your hearts are depositories of wickedness. You men must also know that whatever is esteemed and exalted by the mind which is carnal is an abomination in the sight of God.”

(Luke 14:34-35: *see p503 in Aqu. Ch.131 after Jesus’ discourse on the preciousness of children.*)

“FOR TO SUCH BELONG THE KINGDOM OF HEAVEN”

Mark 10:13-16 (with Matt.19:13-15, Luke 18:15-17): There also came a number of women who brought young children to Him, and infants who were still suckling, that He might lay His hands on them and pray [bless them]; but the disciples rebuked them, saying, “Why are you troubling the Teacher?” But when Jesus saw it He was highly displeased and called them to Him and said to them, “Let the children come to me; do not forbid them: for of such is the Kingdom of God [the heavens: Matt.] [the Highest]. Of such will come forth those who will yet confess me before men. Truly, I tell you, whoever does not receive the Kingdom of God like a child may by no means enter it.” And taking them in His arms He blessed them, laying His hands on them, and departed.

“IT IS EASIER FOR A CAMEL”

Mark 10:17-27 (with Matt.19:16-26, Luke 18:18-27): As He was setting out on His journey, a young man [ruler: Luke] [two rich men: GHT 14:10; one: GHT 43:1] ran up and knelt down at His feet, and [one of them] asked Him, “Good Master.” Jesus said to him, “Why do you call me [ask me about the: *Gk. of Matt.*] good? No one is truly good except one: God.” [The other asked Him, “Master...”] “Good teacher, tell me, what good thing I should do that I may inherit eternal life?” Jesus replied: “God has said, if you would enter into life, keep the commandments of the law [perform the Law and the prophets]. The young man asked, “Which commands of God are these?” “You know the commandments: what did Moses teach? ‘Do not kill, do not commit adultery [indulge in adulterous things], do not steal, do not bear false witness, do not defraud, honour your father and mother. You shall love the Lord your God with all your heart, and you shall love your neighbour as yourself.’”

The young man said to Him, “Teacher, all these I have observed from my boyhood: what do I still lack?” Jesus, looking at him loved him, and said, “There is one thing you still lack: your heart is fixed on the things of this earth; you are not free: if you would be perfect, go, sell what you have [in abundance] and give [distribute] [your money] to the poor [those who lack], and you will have treasure in heaven [the Kingdom]. And come, take up the cross and follow me, and you shall have eternal life.” At this he was sorrowful and departed grieving and hiding his face, for he had many possessions, more than satisfied his needs, and was very rich. Jesus’ words did not please him. But Jesus said to him, “How can you say you have performed the Law and the prophets? For it is written in the Law, ‘Love thy neighbour as thyself.’ Lo, many of your brothers, even descendants of Abraham, are clothed in filthy rags, dying from hunger. Your house is full of many good things, but

nothing in there has ever come out to be shared with them.” Jesus looked upon the sorrowing man, and then around, and said to His disciples [to Simon, son of Jona, who was sitting by Him], “Truly, I tell you, how hard it will be for those who have riches and hoard their wealth to enter the Kingdom of God [the heavens: Matt.] [to enter through the door into the kingdom of the soul].” The disciples were amazed at His words. But Jesus said to them again, “Children, how hard it is for those who trust in riches to enter the Kingdom of God. I tell you, men, they who trust in riches cannot trust in God, and cannot come into the kingdom of the soul. It is easier for a camel to go through the eye of a needle*, than for a rich man, one who hoards his wealth, to enter the Kingdom of God and find the way to life.” They were greatly astonished, saying to themselves, “Then who can find the way? Who can be saved?” Looking at them Jesus said, “With men [For the carnal mind] it is impossible, but not with God: for all things are possible with God [the spiritual mind]. The rich may give his gold away; the high may kiss the dust; and God will save them.”

**Whether Jesus was using hyperbolae or metaphor in depicting a sewing needle, or being more literal and referring to a very narrow gate in Jerusalem or Damascus called the Needle Gate or Eye of the Needle, is irrelevant to His point.*

THE RICH MAN AND LAZARUS: A PARABLE

Luke 16:19-31: Then Jesus spoke this parable to them (note: a *parable*, not the relating of a factual event, which so many insist is the case, but if it were, would be highly implausible. The opening “Once upon a time” would sit well as an introduction to this passage, which builds on what Jesus said on the preceding occasion about the prospects of the rich.) [spoke this parable to the rich]:

“There was a rich man who used to put on a purple robe and fine linen, the finest garments men could make, and who indulged in splendid merriment every day. His tables were loaded with the costliest food dishes of the land. At the waste gate had been placed a poor man named Lazarus, full of sores, who was blind and lame, and who desired to share with the dogs the refuse from the rich man’s table. Moreover, dogs came and licked his sores. Eventually, the poor man died and he was carried by the angels into the lap of our father Abraham. (“Abraham’s bosom” was a cypher for the dead in Sheol/Hades who were at rest and in comfort, Abraham being “the father of the faithful”.) The rich man also died and was buried in a costly tomb with great pomp. In Hades, being in torment [But in the purifying fires he opened his eyes in deep dissatisfaction], he lifted up his eyes and saw Abraham far away, and Lazarus resting peacefully in his father Abraham’s lap. He called out in the bitterness of his soul, ‘My father Abraham, have pity on me, your son, and send Lazarus, that he may dip the end of his finger in [give me just a sip of] water and cool my parched tongue; for I am suffering in these flames [in this place].’ But Abraham replied, ‘Son, remember that you received the best things of the earth which you had in your mortal lifetime, and in the same way Lazarus, the worst; you would not even give him a cup of water, but drove him from your door [Lazarus had nothing]. The law must be fulfilled, and he is now comforted here; and you are suffering, paying what you owe. [Thus are the changes of life for the perfecting of souls]. Besides all this, between us and you a great gulf has been fixed between your abode and us, so that those wanting to pass from here to you cannot, so even if I would, I could not send Lazarus to you. Neither may any cross over from there to us: they cannot come up to us until they have paid their debts [until their time is accomplished].’ He said in his anguish, ‘Then I pray you, O father Abraham, that you may send Lazarus back to earth and to my father’s house, for I have five brothers who are yet in life, that he may testify to them about the horrors of this place, lest they, too, come down into this place of torment, and not upwards to you.’ But Abraham said, ‘They have Moses and the prophets: let them hear their words.’ He said, ‘Nay, father Abraham, they will not hearken to the written word; but if someone should go to them from the dead, from out of the grave, they will repent [might believe].’ But he replied to him, ‘If they will not hear Moses and the prophets, neither will they be persuaded if one should rise from the dead and stand in their midst [though one came from this place].’”

“WE HAVE LEFT ALL THINGS TO FOLLOW YOU”

Mark 10:28-31 (with Matt.19:27-30, Luke 18:28-30): Peter began to say to Him, “Lo, we have left everything and have followed you. What then shall there be for us? [What is our reward?]” Jesus said, “Truly, I say to you **who have left everything to follow me shall come into the newness of a life hidden deep with Christ in God** [“To you who follow me in the regeneration of the elect], in the restoration of the world, when the Son of Man shall sit on the throne of His glory [throne of power], [I appoint a Kingdom as a Kingdom has been appointed to me, and] you yourselves, **who have been faithful to the Truth**, will also sit **with me** on twelve thrones, judging **with me** the twelve tribes of Israel [but the things of this world are not mine to give]: and there is no one who has left **riches** or house or wife or brothers or sisters or mother or father [parents: Luke] or children **or friends** or lands, for my sake and for the sake of the gospel [Kingdom of God: Luke] [Kingdom and its righteousness], and the same for him who conquers his carnal self, and follows me through Christ, who will not receive a hundredfold [many times over: Luke] of that which is the wealth of life on earth, now in this time, houses and brothers and sisters and mothers and children and lands, along with persecutions (*which cannot be avoided*), and in the age to come eternal life.

“But many that are first will be last, and the last first.”

N.B. The last comment is omitted by Luke, and it seems probable this was because he was unable to relate it to the passage it is appended to by Mark, and followed by Matthew in their own gospels. On this, the question is pointed up concerning the relevance of the comment in other places in the gospels where it is found, which are two:

Matthew 20:16 regarding the workers in the vineyard (below), where it would seem entirely apposite; and Luke 13:30 regarding who will be accepted into the Kingdom of God (see above, p519 in [Aqu.Ch.141](#)), apposite though not entirely so.

THE WORKERS IN THE VINEYARD

Matt.20:1-16: (Aquarian Chapter 143) The Lord was standing by the Sea of Galilee: there were many people there, and one stood forth and asked Him, “Does God bestow rewards as men bestow rewards for what has been earned?” Jesus replied: “Men never know the merit of other men’s work; this life shows only appearances. One may seem to perform a mighty work and be deemed by men as deserving of a great reward. But a failure in the harvest fields of life, and one may consequently be dishonoured in the eyes of others. Men do not know the hearts of fellow men; God only knows the hearts of men. When the day is done, He may reward with life the man who failed and fell beneath the burdens of the day, yet turn away the man who was an idol in the hearts of other men.” And He spoke a parable:

“The Kingdom of the heavens [of the soul] is like a householder who had a vast estate, and who went out early in the morning to the market place to hire workmen for his vineyard to gather in his grain. He found three men, and after agreeing with the workmen for a denarius for the day (*a denarius was a workman’s daily wage*), he sent them into his vineyard [field]. Going out around the third hour (9am) he saw five men standing idle in the market place. He said to them, ‘You also go into the vineyard [my field] and work, and whatever is a just amount I will give you.’ So they went there and worked. Going out again around the sixth hour (noon) where there were seven men were waiting at the stand, and the ninth hour (3pm) (*not in the Aquarian account*) he did the same. And around the eleventh hour (5pm) he went out and found twelve men standing about. He said to them, ‘Why have you been standing idle all day?’ They replied, ‘Because there is no work for us to do: no one has hired us.’ He said to them, ‘You go into the vineyard too.’ When evening came, [the man] the manager of the vineyard said to his steward, ‘Call the workmen from the field and pay them their wages, beginning with the last ones and ending with the first’, and each received a penny (*Levi’s word*) for his hire. When those who had been hired around the eleventh hour came, each received a denarius. Now when the first came, they thought they would receive more, but each of them also received a denarius. On receiving the same amount they grumbled at the householder [were sorely aggrieved], saying, ‘These last twelve have worked only one short hour, and you have made them have an equal share with us who have borne the burden and toiled through the scorching hours of the day:

should we not have at least two denarii (*Levi's pennies*) for our hire?.' But answering one of them he said, 'Friend, I am doing you no wrong: did you not agree with me for a denarius? *Have I not paid you in full? What is it to you if I should pay these men a smaller or a larger sum?* Take what belongs to you and go your way. I wish to give to this last man as I give to you. *I will give to the twelve what I give to the three, the five, and the seven. They did their best, and you could do no more than your best.* Is it not acceptable for me to do what I wish with what is mine? Or is your eye filled with resentment towards me because I am good?' So the last ones will be first, and the first ones last. For many are called, but few chosen." (*Regarding this closing verse of Matthew, see the note above after Mark 10:28-31.*) *The hire of a man is based on the intent of his heart.*

JESUS CLARIFIES THE DIVINE STANDARD OF MARRIAGE

Here, Jesus reiterates what He said in the Sermon on the Mount: see [Aqu. Ch. 98](#), p453.

Matt.19:1-8 (with Mark 10:1-9): Now when Jesus had ended these words He went away from Galilee and entered the region of Judea across the Jordan. Large crowds followed Him and, as His custom was, He healed them there. *There they stayed and baptised many who came to them and received His teaching.*

Pharisees [*a Pharisee*] came up to Him, testing Him by asking, "Is it lawful for a man to put away his wife, whatever the reason?" He answered, "*In some nations, one man has many wives, and puts away whom he will for a just cause. In some, a woman has many husbands, and puts away whom she will for a just cause. And in others, one man is joined to one woman in mutual love, and this is the first and better way. You ought to know: you are a Pharisee.* What did Moses command you? *What does the law say?*" They said, "Moses allowed [*The law provides for*] a man to write a certificate of divorce, and to put her away." Jesus replied: "Have you not read that God who created them from the beginning made them male and female, [*God made a woman for a man, and they were one, and afterwards He*] said, 'For the sake of this, a man [*or a woman*] shall leave his father and mother and shall cleave to his wife [*or her husband*], and the two shall become one flesh.'? So they are no longer two but one flesh [*they are no more divided*]. What therefore God has joined together, let not man separate. [*What God has joined, no man can separate*]." They said to Him, "Then why did Moses arrange to give a certificate of divorce, allowing a man to put away his wife?" He said to them, "Because of your hardness of heart Moses allowed you to put away your wives [*he wrote you this statute: Mark*] [*the giver of the law was induced to make provisions such as these*] [*for various causes, even as you think He permitted you to eat flesh*], but from the beginning [*of creation: Mark*] it was not so."

Matt.19:9 (with Mark 10:10-12, Luke 16:18): In the house the disciples [*a man*] took the liberty to ask Him again about this matter. He *repeated what He had said to the Pharisee.* Then He gave the *higher law of marriage:* "I say to you, whoever puts away his wife, except for fornication [*she be a courtesan*] [*except for a just cause*], and marries another *in her place*, commits adultery against her. And if she puts away her husband, *unless he be a philanderer and an adulterer*, and marries *any other man*, she commits adultery. And he who marries her who has been put away commits adultery."

Thomas asked Him, "What is adultery?" Jesus answered: "The man who harbours lustful thoughts, who covets any woman who is not his wife, is an adulterer. The wife who harbours lustful thoughts, and who covets any man who is not wed to her, who is not her husband, is a courtesan. Men are unable to make a law to bind two hearts. When two are bound in love, they have no thought of lust. The woman cannot leave the man; and the man has no desire to put his wife away. When men and women harbour lustful thoughts and covet any other flesh, they are not one: they are not joined by God." Philip said, "Lord, are there but few* whom God has joined in holy marriage bonds?" Jesus replied, "God knows those who are pure in heart. Men and women who are lustful are but creatures of their lustful selves. They cannot be at one; nor can they be at one with God."

**An astutely sensible question considering what Philip must have observed in the behaviour of many of those who were married.*

Matt.19:10-12: The disciples [*Nathanael*] said to Him, "If such is the condition of a man with his wife, it is of no advantage to marry. [*Is it not well that every man should refrain from taking the marriage vow upon himself?*]" But He said, "*A man is not pure because he is unmarried; a man who*

lusts* is an adulterer whether or not he has a wife.” He then said to them all, “There are some things which men know when they are told; while other things they do not know until the gate of consciousness opens to them. I am speaking a mystery, one that you are unable to understand now. But one day you will understand. Not all men are ready to receive these words, but only those to whom it is given. A eunuch is a man who does not lust. For there are eunuchs [celibates] who were born this way from a mother’s womb**, and there are eunuchs [celibates] who have been made eunuchs by men, and there are eunuchs [celibates] who have made themselves eunuchs [celibates] by the power of the Holy Spirit for the sake of the Kingdom of the heavens, who makes them free in God through Christ. He who is able to receive this truth I speak, let him receive it.”

**meaning one who would unhesitatingly leap into any opportunity to express his lust (and the same for women). An important factor in this matter is the intent of one’s heart; observe that a man and a woman are obliged to express “lust” in order to conceive a child.*

***The choice of ‘celibate’ for such men seems incongruous considering that the word conveys the result of the power of voluntary choice.*

THE PRODIGAL SON

Luke 15:11-32: (Aquarian Chapter 144) When they had journeyed through the towns and cities of Galilee, the Lord came to Tiberias (on the western shore of the Sea of Galilee) with His disciples, and here they met a few souls who loved the Name of Christ. Jesus told them many things about the inner life; but when a crowd of people came up He spoke a parable. He said, “A certain man who had great possessions had two sons. The younger of them grew tired of life at his home and said to his father [parents*], ‘My father, pray divide your wealth and give me the share of property that falls to me and I will seek my fortune in another land.’ Obliging his younger son’s desires he [they] divided his living between them. Not many days after, the younger son gathered all his wealth and went away into a far country. There, having a profligate nature, he soon squandered his substance in dissolute living [ways of sin]. But when he had spent everything, a severe famine arose in that country, and he began to be in want. So he went and joined himself to one of the citizens of that country, who sent him into his fields to feed swine. [When there was nothing left for him to spend and to do, he found employment in the fields to care for swine]. He longed to fill his belly with the pods which the swine ate [ate the carob pods which he fed to the swine]. No one gave him anything to eat. But coming to himself after many days he said, ‘My father is a man of wealth. How many of the score of my father’s hired servants have an abundance of bread, but I am perishing here with this famine [hunger], starving in the fields among the swine. I do not hope again to be received again as a son, but I will arise and go to my father [and mother*], and I will say to him, ‘Father [‘My father and my mother*], I have sinned against heaven [the highest heavens] and before you in my waywardness. I am a profligate, and I have lost my wealth in sinful living. I am no longer worthy to be called [do not ask to be received again as] your son. Treat me as one of your hired servants, where I may have shelter from the weather and enough to eat.’

“And he arose and came to his father [parents*]. But while he was yet a good distance away his father [mother] [his mother* and his father] saw him and was moved with compassion, and ran and embraced him and heartedly kissed him. The heart of a mother can feel the first faint yearning of a wandering child. The father came, and hand-in-hand they walked towards the lad, and there was great joy. The son said to him [them], ‘Father [‘My father and my mother*], I have sinned against heaven [the highest heavens] and before you. I am no longer worthy to be called your son. Treat me as one of your hired servants.’ The lad tried hard to plead for mercy and to be assigned a place with the servants, but the love of his parents lent too faint an ear to hear his pleas. The door was opened wide, and he found a welcome in the hearts of both his mother and his father. The father said to his servants, ‘Quickly, bring out the finest robe, and clothe him with it. Put a ring of the purest gold on his hand, and the choicest sandals on his feet, bring the fattened calf and kill it: prepare a feast, [bring the choicest ripe fruits, and the bread and the oil and the wine]**, and let us eat and be merry. For this my son who we thought was dead, but is alive again: a treasure that we thought was lost, and has been found.’ The feast was soon prepared, and they began to make merry.

“Now his elder son was serving in a distant field. Unaware that his younger brother had returned

home, as he came and drew near to the house, he heard music and dancing. He called one of the young servants and asked what this meant. He said to him, ‘Your brother **who has been lost** has arrived back, and your father has killed the fattened calf, **[and your father and mother* have prepared the bread and the oil and the wine and the choicest ripe fruits]**, because he has **[they have]** received him back in a sound state.’ But **on learning the cause of all the merriment** he was angry and refused to go in. His father **and his mother** came out and entreated him **with tears to disregard his brother’s waywardness and folly, but he would not listen**. He answered his father, ‘Lo, I have **stayed at home** serving you **every day** for so many years, and I have never disobeyed **even the most demanding** order of yours. Yet you have never given me a kid, **nor made for me a simple feast [you have never given me a good feast]**, that I might make merry with my friends. But now, **as soon as** this **profligate** son of yours has arrived, who has devoured your living, **squandering half your wealth** with prostitutes **[in ways of sin, coming back home because there was nothing else he could do]**, you have killed the fattened calf **and made a wondrous feast** for him **[of the best you have]**.’ He said to him, ‘Son, you are always with me **[us] in our joys**, and everything that is mine is yours. It behoves us to be merry and rejoice, for this your brother, **who is dear to our hearts, and who we thought** was dead, has come back to life **[returned to us alive]**: he was lost, and has been found.’ ” **He may have been a profligate; he may have consorted with carefree prostitutes and unconscionable thieves, but he is still your brother and our son.** ” Then Jesus said so that all might hear: “He who has ears to hear, and hearts to understand, will comprehend the meaning of this parable.” Then Jesus and the twelve arrived in Capernaum.

**Jesus includes both father and mother as the parents of the wayward son: this suggests a full gender of the Godhead, given that the parable is a symbol of how God forgives His children upon their repentance. Moreover, it is the wayward son’s mother and not his father who first runs out to him. The English language ought to possess a pronoun which is adequate to describe both male and female together, replacing where necessary the all too constricting ‘he’. But it has been intolerable for many ecclesiastics in both ancient and modern times to describe God as anything more than male. And the people have followed.*

***Note that the **Nazarene** account (not so the **Aquarian**) pointedly disavows any reference to killing animals, replacing the contents of the feast with food grown from the land.*

THE DISHONEST STEWARD

Luke 16:1-15: He also said to His disciples, “There was a rich man who had a steward, and complaints were made about him that he was wasting his goods. He called him and said, “What is this that I hear about you? Render an account of your stewardship, for you can no longer be steward.” The steward said to himself, ‘What can I do, since my master is taking the stewardship away from me? I am not able to dig, and I am ashamed to beg. I know what I can do, so that when I am removed from the stewardship, people will accept me into their houses.’ So, summoning the debtors of his master one by one, he said to the first, ‘How much do you owe my master?’ He said, ‘A hundred measures (*Gk. batous: this was around eight to nine gallons*) of oil.’ He told him, ‘Take your bill and sit down quickly and write fifty.’ Then he said to another, ‘And how much do you owe?’ He said, ‘A hundred measures (*Gk. korous: around fifteen bushels, well over ten thousand gallons (?) in bulk*) of wheat.’ He told him, ‘Take your bill and write eighty.’ The master commended* the dishonest steward for acting shrewdly. For the sons of this age are shrewder in dealing with their own generation than the sons of light.

“I tell you, make friends for yourselves by means of the mammon of unrighteousness, so that when it fails, they may receive you into the eternal habitations.

GHT 43:7’s parallel scripture to Luke’s at this point appears to have exposed decided errors in Luke which is self-evident upon comparing the two: note the differences shown in bold:

I tell you, do **not** make yourselves friends of the mammon of unrighteousness, that when **you** fail they may receive you into their **earthly** habitations. But rather seek the true riches, even the Wisdom of the Most High, so that you may be received into the eternal habitations which do not fade away.

For Luke’s accepted statement to be correct obliges accepting a worldly commodity which tends away from the spirit. It should be asked in any case: how can “they” in Luke have any possession

of the eternal habitations of spirit which are for the enjoyment of the righteous, and which, unlike unrighteous mammon, “does not fade away”? It is interesting to see how Bible commenters expound and pontificate upon this verse, unaware of its inherent contradiction.

GHT 21:9 is an apparently parenthetical insertion placed in front of **21:10**, its copy of **Luke 16:10** next: “I say to you, though you be gathered together at my breast, if you do not keep my commandments I will cast you forth. For if you do not keep the lesser mysteries, who shall give you the greater?”

“He who is faithful in what is the least is faithful also in much; and he who is dishonest in what is the least is dishonest also in much. If then you have not been faithful in the dishonest/unrighteous mammon, who will entrust you with the true riches? And if you have not been faithful in what belongs to another, who will give you what is yours (*Gk. ours*)? No servant can serve two masters: for he will either hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve God and mammon.”

The Pharisees, who were lovers of money [covetous], heard all this, and they sneered at Him. But he said to them, “You are they who justify themselves before men. But God knows your hearts. For what is exalted among men is an abomination in the sight of God.”

**The master, being a man as worldly as his steward, admired him: a natural enough reaction for such a man towards one who had inconvenienced his affairs of trade. But admiring his assistant does not at all imply he would have given him back his stewardship.*

JESUS FORETELLS THE COMING AGAIN OF THE CHRIST IN POWER

(Aquarian Chapter 145)

In this important passage, the scriptures from the Synoptic Gospels (Mark, Matthew, and Luke) are inserted separately each time after the corresponding verses of the Aquarian passage. Note that in the whole account Jesus twice expounds on the events of the future concerning His return as the Son of Man in glory: both here in Capernaum, and in Chapter 157 on the Mount of Olives (see below, pp552ff). The three Gospels largely jumble the two accounts, and in places they fuse together parts of both discourses. Thus the Gospels have presented us with: 1. single unified accounts neatly placed: in Mark Chapter 13 and Matthew Chapter 24; but 2. Luke does at least preserve two accounts: in 17:20-37 and 21:5-36. The way these two accounts have been scrambled and recombined in the received Gospels can be clarified thus:

Jesus’ first discourse in Capernaum (Aqu Ch.145):

Mark 13: 21; **Matt.**24: 23, 28, 37-41; **Luke** 17: 20-23, 26-30, 32-37;

Jesus’ second discourse on the Mount of Olives (Aqu.Ch.157):

Mark 13: 1-20, 22-33; **Matt.**24: 1-22, 24-27, 29-36; **Luke** 17: 24-25, 31 plus 21: 5-36.

A: A company of Pharisees came up to speak with Jesus. They said, “Rabboni, we have heard you say, ‘The Kingdom is at hand.’ We read in the book of Daniel that the God of heaven will form a kingdom, and we ask you, is this the kingdom of the God which you speak about? If so, when will it come?” Jesus answered: “All the prophets have told about this kingdom of ‘the God’. Yea, it is now to hand; but men can never see it arrive. It can never be seen with carnal eyes; it is within.

[Being questioned by the Pharisees when the Kingdom of God would come, He answered, “The Kingdom of God is not coming in an observable manner, nor will they say, ‘Lo, here’, or ‘There’, for behold, the Kingdom of God is in the midst of you (*or within you*): **Luke 17:20-21**]. [“**Rather, the Kingdom of the Father is spread out on the earth, but men do not see it.**”]

B: “Lo, I have said it, and I say it yet again: none but the pure in heart can see the King, and all those who are pure in heart are subjects of the King. Reform and turn away from sin. Prepare, yea prepare: the Kingdom is indeed at hand.” (Note that Jesus does not oblige the Pharisees about when any outward Kingdom might appear, but He does provide His disciples with in-depth advice, next.)

C: He spoke to His disciples: “The seasons of the Son of Man are past. The time will come when you will desire above all else to see again one of these days. But you can see it not.

[And He said to His disciples, “The days will come when you will long to see one of the days of the Son of Man, and you will not see it: **Luke 17:22**].

D: “Many men will say, ‘Lo, here is Christ’, or ‘Lo, there is Christ’. Do not let them deceive you; do not follow them or copy their ways.

[“If anyone says, and they will say to you, ‘Lo, here is the Christ’, or ‘Lo, there’ {‘Here’: Matt.}, do not {hasten not to} believe it: do not go; do not follow them: **Mark 13:21, Matt.24:23, Luke 17:23**].

[“Beware that no one lead you astray*, saying, ‘Lo here!’ or ‘Lo there!’, for the Son of Man is within you. Follow after Him: those who seek Him will find Him.” **[Gospel of Mary]**]

**these first cautionary words were those of Jesus in the same vein in Mark 13:5, etc.: see below, p552-3 in response to the disciples’ question in section C. in Jesus’ Olivet Prophecy.*

E: “For when the Son of Man returns, there will be no need for any men to point the way; for as the lightning lights up the heavens, so will the Son of Man light up the heavens and the earth.

(Jesus makes further reference to the illumination of the heavens at Aqu.Ch.157 below, in P, p556: the Gospel writers quote His above words in that place. But note that it is here lightning is mentioned by Jesus, not in Aqu.157, where He instead refers to “the morning light”. Yet the Gospel writers use the word “lightning” in Aqu.157; but the Nazarene account there preserves the word “light”).

F: “But lo I tell you, many generations will have come and gone before the Son of Man comes again, returning in power. When He comes no one will have any reason to claim, ‘Lo, here is Christ or there He is.’ But that time will be the same as it was in the days of Noah: as it was then before the flood, so shall it be at the return of the Son of Man. The people ate, they drank, were full of merriment and sung for joy, and did not know their doom until the ark was finished and Noah went inside it: then the flood arrived and swept them all away.

[“As were the days of {Enoch and} Noah, so will be the coming (*advent*) {so it will be in the days: Luke} of the Son of Man. For as in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and they did not know until the flood came and swept them all away {destroyed them all: Luke}, so will be the coming of the Son of Man: **Matt.24:37-39, Luke 17:26-27**].

G: “Likewise in the days of Lot: the people ate and drank: they bought, they sold, they planted and they reaped – they occupied themselves in their sinful pursuits and cared not a whit. But when righteous Lot escaped from the gates of their city, the earth beneath the city shook, and fires of brimstone fell from heaven*: the gaping jaws of earth flew open wide, and swallowed up their homes, and they went down to rise no more. So shall it be when the Son of Man returns in power.

[“Likewise as it was in the days of Lot: they were eating, they were drinking, they were buying, they were selling, they were planting, they were building. But on the day when Lot went out from Sodom, it rained fire and sulphur from heaven* and destroyed everything. It will be the same on the day when the Son of Man is revealed: **Luke 17:28-30**].

**This account is instructive, in that it endorses the findings of geologists and archaeologists who have explored the remains of Sodom and the other cities of the plain. Apparently, the fire and sulphur raining down from above was the result of the same having been ejected under enormous pressure from under the ground beneath the cities, bursting upwards into the air through the fissures caused by the ground being “shaken”, and falling back down again from on high. The same action also explains how Lot’s wife in Gen.19:26 “became a pillar of salt”.*

H: “I charge you men, as I will charge men at that time, do not seek to save your wealth, or you will lose your lives. Run, and do not look back upon the crumbling walls of sin. Do not forget the wife of Lot. Whoever tries to save his life will lose his life; whoever freely gives his life in serving life will save his life.

[“Remember the wife of Lot. Whoever seeks to keep his life safe will lose it, but whoever loses his life will preserve it: **Luke 17:32-33**].

I: “Then will come the time of sifting. Two men will be in a bed: one will be called, the other left. Two women will be working side by side: one will be snatched away, the other left.”

[“Then two men will be in the field {“I tell you, in this night there will be two in one bed: Luke}: one will be taken and one left. Two women will be grinding together at the mill: one is taken and one is left”: **Matt.24:40-41, Luke 17:34-36**].

J: His disciples said, “Explain this parable to us – or is this not a parable?” Jesus answered, “The wise will understand. For where the bread of heaven is, there you will find the pure in heart; and where the carcass lies, there will be gathered all the birds of prey.

[And answering they said to Him, “Where, Lord?” (*this is a question in Luke unexplained by the context.*) He said, “Wherever the carcass (*Matt.*) / body (*Luke*) is, there the eagles (*or vultures*) (*Gk. aetoi*) will be gathered.” **Matt.24:28, Luke 17:37**]

(The words of Jesus from the [Aquarian](#) account throw light on this scripture, one which is the subject of much conjecture and guess work on the part of theologians as to its meaning. An example is that the Greek “aetos” is ‘eagle’ in both Matthew and Luke, rather than ‘vulture’, because it represents the Roman military with the eagle on its standard, and the carcass represents the deservedly ‘dead’ nation of the Jews, thus anticipating the fraught events of the decades after Jesus left the earth. The [Nazarene](#) at [61:9](#) chooses to accept the two salient words as ‘carcass’ and ‘eagles’.)

K: “But lo, I tell you, before* these days arrive, the Son of Man will be betrayed by one of you into the hands of wicked men, and He will give His life for you and all the world. Yea, more: the Holy Spirit will come in power and fill you with the wisdom that belongs to the just. And you will tell the wondrous story in Judea and in Samaria, and in the more distant lands of the earth.”

**this suggests that the events Jesus referred to in H, I, and J, were those which occurred from 66AD to the destruction in 70AD, though of course a repeat in the distant future is not precluded. The first words of Jesus in H. certainly suggest such a replay.*

THE UNGODLY JUDGE AND THE PERSISTENT WIDOW

Luke 18:1-8: He told them a parable, that they ought always to pray, and not lose heart. He said, “In a certain city was a judge who neither feared God nor regarded man. And there was a widow in that city who kept coming to him, imploring him to avenge her enemies by righting the wrongs they had done to her, and saying, ‘Vindicate me against my antagonist.’ For a while he refused [At first he would not hear her], but afterwards he said to himself, ‘Though I neither fear God nor regard man, yet because this widow causes me trouble every day, I will vindicate her, lest she wear me out by her persistent visits [pleas].’ ” And the Lord said, “Hear what the ungodly judge says: will not God vindicate His elect, and bear long with them, who cry to Him day and night? I tell you, He will vindicate them speedily. Nevertheless, when the Son of Man comes, will He find faith on earth?” When the disciples asked the meaning of this parable, the Lord replied, “The wise can understand; the foolish have no need to know.”

THE PHARISEE AND THE TAX COLLECTOR

Luke 18:9-14: He also told this parable, to teach a lesson to those among them who trusted in themselves that they were righteous and were holier than and despised others. “Two men went up into the temple [synagogue] to pray, one a rich Pharisee learned in the law, and the other a tax collector who was a sinner. The Pharisee stood and prayed with himself thus; ‘God, I thank thee that I am not like other men: rapacious, unjust, adulterers, or even like this tax collector. I fast twice a week, and I give tithes of all that I get.’ But the tax collector, standing far off did not come near, and would not even lift up his eyes to heaven, but beat his breast, saying, “God, be merciful to me, a

sinner [I am a sinner in thy sight: I am undone]!” I tell you men, [the tax collector knew how to pray, and he was] the tax collector went down to his house justified rather than the Pharisee who knew how to talk; this man went out of the synagogue condemned. For everyone who exalts himself will be humbled, but he who humbles and avoids praising himself will be exalted in the sight of God.”

THE LAST OCCASION OF JESUS IN GALILEE BEFORE DEPARTING FOR JERUSALEM

(Aquarian Chapter 146) The work of Jesus in the land of Galilee was finished. He sent forth a message, and many people came from many towns in Galilee to receive a benediction from His hand. Among the multitudes who came was Luke, a Syrian from Antioch, who was a learned physician and a just and upright man. Theophilus, a Grecian senator, and a member of Caesar’s court, was there. Many other men of honour and renown were also there.

Miriam sang: “All hail the Day Star from on high! All hail the Christ who ever was, who is, and who evermore shall be! All hail the darkness of the shadowland! All hail the dawn of peace on earth, and goodwill to men! All hail, thou triumphant King, who grapples with the tyrant Death, who conquers in the fight, and who brings to light immortal life for men! All hail the broken cross; the mutilated spear! All hail the triumph of the soul! All hail the empty tomb! All hail to Him despised by men, rejected by the multitudes; for He is seated on the throne of power! All hail! For He has called the pure in heart of every clime to sit with Him on the throne of power! All hail, the rending veil! The way is open for the sons of men into the highest courts of God! Rejoice, O men of the earth: rejoice, and be exceeding glad! Bring forth the harp and pluck its highest strings. Bring forth the lute, and intone its sweetest notes! For men were made low, but they are now exalted on high; and they who walked in darkness and in the vale of death are risen up, and God and man are one forevermore! Allelujah! Praise the Lord forevermore! Amen.”

And Jesus lifted up His eyes to heaven and said, “My Father-God, let the benediction of thy love, thy mercy, and thy truth, now rest on these men. The lamp is now taken from their midst; and if the inner flame is not ablaze, lo, they must tread the paths of darkness and of death.” Then he said to them all, “Farewell!”

Then Jesus and His mother, and the twelve, and Miriam, and Mary the mother of the two disciples James and John, and many other loyal souls who loved the Christ, departed for Jerusalem, that there they might celebrate the Jewish feast (*the Passover of 32AD*).

JESUS SETS HIS FACE TOWARDS JERUSALEM

The previous verses of Luke 9 are set around the time that Jesus was leaving Galilee on an earlier occasion. This short passage from that prior occasion is set here because the first words dictate it. On this last time Jesus left Galilee for Jerusalem, it was, as it says, when “the days drew near for Him to be received up”.

Luke 9:51-56: As the days drew near for Him to be received up, He set His face to go to Jerusalem. He sent messengers ahead of Him. They went and entered a Samaritan village, to prepare for Him. But the people would not receive Him, because His face was set to go to Jerusalem. Seeing it the disciples James and John said, “Lord, do you want us to have fire come down from heaven and consume them as Elijah did? (*Observes St Ambrose: “What wonder that the Sons of Thunder wished to flash lightning”.* These two disciples also figure - negatively - in the next section.) But He turned and rebuked them, and said, “You do not know what spirit you are of; the Son of Man has not come to destroy the lives of men but to save them.” And they went on to another village.

“GRANT THAT MY SONS SHALL SIT WITH YOU ON YOUR THRONE”

Mark 10:32-34 (with Matt.20:17-19, Luke 18:31-34): They were on the road going up to Jerusalem, and Jesus was going forward ahead of them. They were amazed (*at the resolution and boldness of their Lord in stepping on towards His destiny*), and those who followed were afraid (*of what might happen to them on account of their association with Him*). Taking the twelve aside while

on the way, He began to tell them what was to happen to Him, saying, "Behold, we are going up to Jerusalem, and all things which have been written by the prophets about the Son of Man will be accomplished. The Son of Man will be delivered to the chief priests and the scribes [to the Gentiles: Luke], and they will condemn Him to death, and deliver Him to the Gentiles. They will mock Him, and insult Him, and spit on Him, and scourge Him, and crucify Him. And after three days He will rise up again [and on the third day He will be raised: Matt., Luke]." But they understood none of these things. His words were hidden from them: they did not grasp what had been said.

Mark 10:35-45 (with Matt.20:20-28): As they journeyed on, they came to Aenon Springs, near Salim where the harbinger once taught. As they rested by the fountain, Mary, the wife of Zebediah, and the mother of James and John, the two sons of Zebediah, came up to Him with her sons and, doing obeisance before Him she asked Him for a certain thing: "Teacher, we want you to do for us whatever we may ask of you." He said to them, "What do you want me to do for you?" She (Matt.) they (Mark) said, "[I know the Kingdom is about to come, and I would ask this great favour]: Grant us that we (Mark) that these two sons of mine (Matt.) may sit with you upon the throne, one at your right hand, and one at your left, in your glory [Kingdom: Matt.]" But Jesus answered, "You do not know what you are asking." Then He turned to James and John and said, "Are you prepared and are you strong enough to drink the cup that I am going to drink, or to be baptised with the baptism which I am baptised with?" They said to Him, "Yes, Master: we are able: we are strong enough to follow where you go." Jesus said to them, "The cup that I drink you will indeed drink; and with the baptism which I am baptised with, you will (indeed) be baptised. But I am not the judge over who will sit at my right hand or at my left. It is not mine to grant; but it is for whom it has been prepared by my Father. Those who live the true life and keep the true faith are the ones who will sit upon the throne of power."

The ten, upon hearing the solicitation of the mother of her sons, and knew that James and John were seeking special favours from the Lord*, began to be incensed at James and John, the two brothers. They said: we surely thought that James and John had risen above the selfish self. Whom can we trust among the sons of men? Jesus called them apart to Him and said, "How hard it is for men to comprehend the nature of the kingdom of the soul! These two of you disciples do not seem to know that rulership in heaven is not at all akin to rulership on earth. You know that in all the kingdoms of the world those who are accounted (i.e. deem themselves to have the authority) to rule over the nations ["You know that the rulers of the nations] lord it over (i.e. they will always tend to dominate) them, and their great men exercise authority over them: the men of power, those who exalt themselves, flaunt their authority and rule with an iron fist. But you must know that they who rule the sons of light are those who seek no earthly power, but on the contrary give their lives in willing sacrifice for men. (Earthly rulership) is not to be among you; whoever would become great among you must be your servant, and whoever would be first among you shall be slave of you all. For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many." ** The highest seat in heaven is at the feet of him who is the lowest man of earth. I had a glory with our Father-God before the worlds were created, and I still come to serve the race of men; to be the minister of men; to give my life for men." Then the Master and His disciples journeyed on and arrived in Jerusalem.

**Matthew has Mary bringing herself to Jesus with her two sons in train; but Mark has James and John apparently submitting their request to Jesus on their own account. The Aquarian record here might be providing a clue that Mark veiled from the record that it was their mother Mary who petitioned Him on their behalf, which would be because Mark understood that the inordinate ambition she displayed was couched as much in the hearts of her sons as it was in their mother's.*

***This is probably the basis for Paul's statement in Acts 20:35: "It is more blessed to give than to receive." For Paul says that he was quoting Jesus Himself, but these words are not in any Gospel. An even higher principle might be that it is more blessed to give than to lend, in which vein we have a Saying from the Gospel of Thomas: "Jesus said, 'If you have money, do not lend it at interest. It is better to give it to someone who will not return it.'"*

JESUS CONFRONTS THE SCRIBES, THE PHARISEES, AND THE DOCTORS OF THE LAW IN JERUSALEM AND INCURS THEIR WRATH

John 10:22-42: It was the Feast of Dedication at Jerusalem (*around late November to late December: now the Festival of Hanukkah*). (Aquarian Chapter 147) Many Jews from Galilee, Judea, and Samaria were in Jerusalem and at the Feast. It was winter, and Jesus was walking in the Temple, in the portico of Solomon. It was filled with scribes and Pharisees and doctors of the law, and Jesus walked with them. The Jews surrounded Him and a scribe coming up to Him said, “Rabboni, How long will [why do] you keep us [the people] waiting in suspense? If you are the Christ that the prophets said would come, tell us plainly [will you not tell us now?].” Jesus answered them, “I have already told you many times, and you do not believe me. No man can do the works that I have done and bring men to the truth as I have brought the truth, who has not come from God. The works that I do and the words that I have spoken in the Name of my Father, they bear witness of me. God calls, and those whose ears have been attuned to hear the heavenly voice have heard the call and have believed in me, because God testifies for me. You cannot hear the voice of God because your ears are closed. You cannot comprehend the works of God because your hearts are full of self. You do not believe, because you are not of my sheep. My sheep hear my voice, and I know them, and they follow me. I give them eternal life: they shall never perish, and no one shall snatch them out of my hand, or lead them away from the truth. My Father [Parent], who has given them to me, is greater than all, and no one is able to snatch them out of the hand of my Father. You are busybodies, mischief-makers, hypocrites: you take these men whom God has given to me into your haunts, and you try to poison them with sophistries and lies, and you think that you will be able to snatch them from the fold of God. I tell you, you men, these men are tried, and you can never snatch any one of them away. My Father who has given them to me is greater than you all, and I and the Father [my Parent] are one.”

The Jews again picked up stones to stone Him, crying, “Now we have heard enough! Away with Him! Let Him be stoned!” But Joseph, a member of the Sanhedrin of the Jews, was in the porch, and he came forth and said, “You men of Israel, do nothing rash. Drop your stones on to the ground. Your reason is a better guide than passion in a time such as this. You do not know if your accusations are true; if this man should prove Himself to be the Christ, and you took His life, the wrath of God would visit and rest on you evermore.” Jesus answered them, “I have shown you many good works from the Father [my Parent]: I have healed your sick, I have caused your blind to see, your deaf to hear, your lame to walk, and I have cast out unclean spirits from your friends: for which of these great works do you stone me and would wish to take my life?” The Jews answered Him, “It is not for a good work that we stone you, but for your vile, blasphemous words: and because you, being but a man, make yourself, equal with God [still say that you are God].” Jesus answered them, “Have I said that I am equal to God? Nay, but I am one with God. Is it not written in your law: A prophet of your own (*Asaph*) said to the sons of men, ‘I said, Ye are gods’ (*Heb. elohim: it continues: ‘and children of the Most High, all of thee.’*)? If He called them gods to whom the word of God came, and the scripture cannot be broken, [Now hearken, you men, if he could say that to men who did no more than simply hear the word of God] do you say of Him whom the Father [Parent of all] has consecrated and sent into the world, ‘You are blaspheming’, because I said, ‘I am the Son of God.’? [and therefore one with the Parent of all?] Why should you think that I blaspheme the Name of God because I say, ‘I am a son of God’? If I am not doing the works of my Father [Parent], do not believe me. But if I am doing them, even if you do not believe me, believe the works: have faith in what I do, and you should then see the Father in these works: then you may know and understand that the Father [Father-God] [Spirit of the Parent of all] is in me, and I am in the Father [Parent].”

Again they tried to arrest Him: they picked up stones, and would have stoned Him in the Temple court, but He escaped from their hands withdrawing Himself from sight. He left the portico and went away again across the Jordan to the place where John at first baptised, and there He stayed. With the twelve He went to Jericho, and after a number of days they crossed the Jordan, and they stayed in Bethabara for many days (*Bethabara was where John baptised*). Many came to Him, and they said, “John did no sign, but everything that John said about this man is true: He is the true prophet who should come.” And many people there believed in Him.

JESUS RAISES LAZARUS FROM THE DEAD, AND THE REACTION OF SOME OF THE JEWS

John 11:1-54: Now Lazarus, a man from Bethany, the village of Mary and her sister Martha, was ill. It was Mary who had anointed the Lord with ointment and wiped His feet with her hair*, and it was her brother Lazarus who was ill. So his sisters sent word to Him, saying, “Lord, he whom you love is ill.” (Aquarian Chapter 148) As Jesus and the twelve were in silence in a home in Araba (*south-west of the Sea of Galilee*), a messenger came and said, “Lord Jesus, hearken: your friend in Bethany is ill, on the point of death. His sisters are urging you to go to them in haste.” Hearing it Jesus said, “This illness is not unto death, but for the glory of God, so that the Son of God may thereby be glorified.” Now Jesus loved Martha and her sister and Lazarus. But when He heard that he was ill, He **did not hasten to go, but** stayed two days in Araba, the place where He was. Then after this He said to His disciples, “Let us go into Judea again. **The hour has come, and we must go to Bethany.**” The disciples **urged Him not to go:** they said to Him, “Rabbi, the Jews were only just now seeking to stone you: **they are waiting for you to reappear that they may take your life,** and you **want to go back** there again?” Jesus answered, “**Men cannot take my life until I myself have handed it to them. When that time comes, it will be I who lay down my life.** Are there not twelve hours in the day? If anyone walks during the day he does not stumble, because he sees the light of this world. But if anyone walks in the night he stumbles, because the light is not in him.” This He spoke, and then He said, “Lazarus our friend has fallen asleep, but I am going to wake him up.” The disciples said to Him, “Lord, if he has fallen asleep, he will recover **[he will wake up by and by].**” Now Jesus had spoken of his death, but they thought that He meant the sleep of slumber. Then Jesus told them plainly: “**It is the sleep of death:** Lazarus is dead. **[A messenger came up to Him and said, “Lazarus is dead.”]** For your sakes I am glad that I was not there, so that you may believe. **The time is near, and God knows best. I must arise and go.** Let us go to him.” So Thomas, called the Twin (*Gk. Didumos*), said to his fellow disciples, “Let us also go, that we may die with Him.” (*i.e. did Thomas mean “Him”, Jesus; or “him”, meaning Lazarus? Was he here expressing himself sardonically regarding the likelihood that Jesus and they were surely walking into grave danger?)* **[Thomas said, “Then we will also go: yes, we will offer up our lives and die with Him.”]** **And they arose and went.**

**On the identification of this Mary, see Luke 7:37-38 above, p460 in Aqu.Ch.104.*

Now when Jesus arrived, He found that Lazarus had already been in the tomb four days. Bethany was near Jerusalem, about fifteen stadia away (*around two miles*), and many of the Jews had visited Martha and Mary to console them over their brother. **Mary, Martha, Ruth, and many friends were weeping in their home when they were told, “The Lord has come.”** But Mary did not hear the message. When Ruth and Martha heard that Jesus was coming, she (**both**) went out to meet Him at the village gate where He was waiting, but Mary sat in the house. Martha said to Jesus, “**You are too late; Lazarus is dead.*** Lord, if you had **only** been here **with us, I know** my brother would not have died. But even now, I know that whatever you ask of God, God will give you: **that you have power over death: that by the sacred Word you may cause life to rise from death.**” Jesus said to her, “Your brother **is sleeping, and** is going to rise **[live]** again.” Martha said, “I know that he will rise **and live** again, in the resurrection at the last day **when all the dead shall rise.**” Jesus said to her: “I am the resurrection and the life: he who believes **[has faith]** in me, though he die, yet shall he live, and whoever lives and believes **[has a living faith]** in me shall never die. Do you believe this?” She said to Him, “Yes, Lord, I believe that you are the Christ, the Son of God, He who is coming into the world **[you have come to manifest the Christ of God].**”

Then Jesus said, “**Go back and call your sister privately, and my mother, and the prophetess (not identified by Levi), and tell them I have come: and I will stay here at the gate until they have come to me.**” Ruth and Martha did as Jesus bade them, and in a short while both Marys and the prophetess had met the Lord. Having said this, she (Martha) went and called her sister Mary privately, saying, “The Teacher is here and is calling for you.” When she heard that, she quickly rose and went out to Him. Now Jesus had not yet come into the village, but was still at the place where Martha had met Him. The Jews who were with her consoling her in the house, seeing that Mary had risen quickly and gone out, they followed her, supposing that she was going to the tomb to weep there. When Mary came to where Jesus was and saw Him, she fell at His feet, saying, “**Why did you delay coming?***

Lord [Jesus], if you had been here with us, my [our] dear brother would not have died.” Then Jesus went up to the house, and when He saw her weeping, and the Jews who came with her weeping [saw them grieving heavily], He was Himself deeply grieved in spirit and troubled. He said, “Where is the tomb where have you laid him?” They said, “Lord, come and see.” Jesus wept. The Jews said, “See how He loved this man!” But some of them said, “Could not He [this Lord] who opened the eyes of someone who was born blind have kept this man from dying?” Then Jesus, still deeply moved, came to the tomb. The mourners stood beside the tomb, a sepulchre hewn out of solid rock: it was a cave, and a massive stone lay upon it, covering the door. Jesus said, “Lift off [Take away] the stone.” Martha, the sister of the dead man, said to Him, “Lord, is it good to do this? By now he will be smelling with decay, for this is the fourth day. Is it good that we should see his body like this now?” Jesus said to her, “Have you forgotten, Martha, what I said while we were at the village gate? Did I not tell you that if you believe, you will see the glory of God [the Lord]?” So they lifted [rolled] away the stone from where the dead man Lazarus was lying. The flesh had not decayed (i.e. there was a complete absence of odour.) Jesus lifted up His eyes [and invoked the great Name] and said, “Father [Father-God] [My Parent], I thank thee that thou hast heard me. I knew that thou hearest me always, but I have said this [call upon you] because of the people standing around, that they may believe that thou hast sent me. I am thine and thou art mine: make strong the Word of power.” When He had said this, He cried with a loud voice: He spoke the Word, and in a voice that souls can comprehend, cried: “O Lazarus, awake! Come out! [come forth!]” The dead man [Lazarus] came out of the tomb, his feet and hands bound with bandages, his grave clothes tight around him, and his face wrapped in a cloth. Jesus said to them, “Remove his bandages and let him go. When the thread of life is indeed cut, it does not return again; but when it is whole there is hope.” (this is a clear reference to the silver cord mentioned in Eccl.12:6.)

**In the Aquarian account, neither sister displays due deference to Jesus by opening their words with a title of honour such as “Lord”, despite their anguished state of mind.*

The people were amazed, and many of them confessed their faith in Him. Many of the Jews who had come to Mary, and had seen what He did, therefore believed in Him. But some of them went to the Pharisees and told them what Jesus had done, that Jesus had resurrected a man from the dead. The chief priests and the Pharisees were confounded, and convened a council to devise a plan by which they might put Him to death, and said, “What are we to do? This man performs many signs. If we leave Him alone, and do not stop Him in what He is doing, everyone will believe in Him and look upon Him as king, and the Romans will come and destroy [through the Romans He may take the throne, and we will lose] both our place and our nation [power].” But one of them, Caiaphas, who was high priest that year, said to them, “You do not know anything. Do you not know the law? Nor have you figured that it is an advantage for us that one man die for the people, and that the whole nation should not perish.” [Do you not know that in a time such as this, we may sacrifice one life to save our nation and our laws?] He did not say this of his own accord: Caiaphas was unaware that he was a prophet, uttering the words of truth. (i.e. that Caiaphas himself was a prophet, according to John), but being high priest that year he prophesied that Jesus was about to die for the nation, and not for the nation only, but that He might gather into one the children of God who were scattered. He did not know that the time had come for Jesus to be offered up as a sacrifice for every man: for Jew, for Greek, and for all the world. From that day on they took counsel, maturing plans in order to put Him to death. Jesus and the twelve therefore no longer went about openly among the Jews [did not remain in Bethany], but went from there into the countryside [hills] near the wilderness, to a town called Ephraim [on the border with Samaria]. And there He [they found a home] stayed with the disciples for many days.

JESUS LEAVES NORTHERN JUDEA AND JOURNEYS TO JERICHO

It is now ten days before the Passover Feast day commencing on the evening of the 15th Nisan (the first part of that day) in the Hebrew calendar. Hebrew/Jewish days start at sunset. In March of 32AD.

The Passover memorial ritual itself (the sacrifice of the lamb) was now enacted just before or just after sunset on the 14th Nisan, as it turned into the 15th, which commenced the seven Days of

Unleavened Bread covering the 15th to the 21st Nisan. See p239 above for a detailed statement of the ambiguities bound up in the timing of the Passover ordinance.”

(Aquarian Chapter 149) The great Passover of the Jews, the feast of spring, was calling every loyal Jew up to Jerusalem. Ten days before the Feast, the Lord and His disciples left the Ephraim hills, and went down to Jericho by the way of the Jordan river.

JESUS, UPON ARRIVING AT JERICHO, LIBERATES BIRDS FROM THEIR CAGES AND HEALS A BLIND MAN

(Nazarene 41:1-7, 10-13)

As Jesus approached Jericho He encountered a man who had a cage full of birds which he had caught, and some young doves. He saw how these creatures were in misery, having lost their liberty, and furthermore being tormented by hunger and thirst. He said to the man, “What are you going to do with these birds?” The man answered, “I make my living by selling birds which I have caught, and I am going there now.” Jesus asked him a question: “What would you think, if someone who was stronger than you, or who possessed greater craft than you, were to overpower and capture you, or your wife, or your children, and keep you in a prison until he could sell you into captivity for his own profit, and make a living that way? Are these birds not your fellow creatures, only ones who are weaker than you? And does not the same Creator care for all of us? Let these your little brothers go forth into freedom. See that you do what you have been doing no longer, and find an honest way to make your living.” The man marvelled at these words, and at His authority, and he let the birds go free. When they were released they flew straight to Jesus, perching on His shoulders and singing to Him. The man asked questions about what Jesus taught, then went his way. He learned the craft of making baskets, and by this craft he was able to earn his bread. Then he dismantled his cages and traps and became a disciple of Jesus.

Then Jesus beheld a man who was working, and that day was the Sabbath. He said to him, “Man, if you know what you are doing you are blessed, for you are not breaking the Law in the spirit. But if you do not know, then you are accursed and a transgressor of the Law.”

And there was a man who was blind from his birth. He denied that there were such things as the sun, the moon, the stars, or that there was such a thing as colour. People tried in vain to persuade him that others saw them. They led him to Jesus, who anointed the eyes of the man, and enabled him to see. He rejoiced greatly with both wonderment and fear, and confessed that he had been blind. Being now able to see, he exclaimed, “I see everything. I know everything. I am now like a god!” Jesus then said to him, “How can you say you know everything? You cannot see through the walls of a house, nor read the thoughts of your fellow men, nor can you understand the language of birds or of beasts. You cannot even recall the events of your previous life, or your conception, or your birth. Be humble and reflect on how much remains unknown to you, yea unseen: do this, and you may see more clearly.”

JESUS ENCOUNTERS THE TAX COLLECTOR ZACCHAEUS

Luke 19:1-10: He entered Jericho and was passing through. In that city was a man named Zacchaeus: he was a chief tax-collector, and he was rich. He sought **[came out]** to see who Jesus was **as they were entering Jericho**, but was unable on account of the crowd, because he was small in stature. So he ran on ahead and climbed up into a sycamore tree that he might see Him, for He was about to pass that way. As Jesus came to that place He looked up and said to him. “O Zacchaeus, make haste and come down, for I must stay at your house today.” So he made haste and came down, and received Him rejoicing. Seeing this, **many who belonged to the strict religious sects** murmured: “**Shameful!** He has gone in to stay **as a guest** with a man, **Zacchaeus, the sinner and the tax collector.**” **Jesus took a dim view of what they said, and went with him.** Now he was a man of faith, and **as they talked together, Zacchaeus, standing, said to the Lord, “Behold, Lord, I have always tried to do what is right. I am giving half of my goods to the poor. And if I have taken anything from anyone by accusing them falsely, or wronged a man in any way, I will right the wrong by paying him fourfold.”**

Jesus said to him, “Today, salvation has come to this house, since he is a just man and also a son of Abraham. Zacchaeus, your life and faith are known to God, and lo, the blessings of the Lord of Hosts abide with you and all your household. For the Son of Man has come to seek and to save what has been lost.”

THE PARABLE OF THE TALENTS

Matt.25:14-28 (with Luke 19:11-25): As they were listening to these things, He went on to tell a parable, because He was near Jerusalem, and because the disciples thought that the Kingdom of God was to appear immediately. So He said: “The Kingdom of God is as a nobleman, a viceroy (*Levi has ‘vassal’*) of an emperor who was made a king, and prepared to go to another country to claim his rights and receive the kingdom and then return. He called ten of his trusted servants and entrusted to them his property. To one he gave five talents (*by one measure, 130lb weight of gold, or the wages of many years of labour*), to another two, to another one, each according to his ability. Then he went away. [Luke: He gave them ten (*that is, one each*) minas (*each mina was 100 drachmae or 50 shekels: three months wage for a labourer*), and said to them, ‘Trade with these until I return. Go forth and use them as you have opportunity, that you may gain for me more wealth.’ But his citizens hated him and sent representatives after him, saying, ‘We do not want his man to reign over us.’] (*The Aquarian account aligns with Luke: ten servants are each given the same sum.*) The one receiving five talents went at once and traded with them, and made five talents more. Likewise the one receiving the two made two more. But the one receiving the one talent went and dug in the ground and hid his master’s money.

“Now after a long time the master of those servants returned, having received the kingdom, and reckoned accounts with them [Luke: ordered these servants, to whom he had given the money, to be called to him, requiring a report from each one, that he might know what anyone had gained by trading]. The one receiving the five talents came forward bringing the other five talents, saying, ‘Master, you delivered to me five talents: look, I have made another five talents.’ [Luke: The first came saying, ‘Lord, your mina has made another ten {nine} minas {you gave me one and here are ten}.’] His master said to him, ‘Well done, thou good and faithful servant. You have been faithful over little; I will set you [make you ruler] over much [you shall have authority over ten cities: Luke] [I judge that you will be faithful in greater things: behold, I am making you ruler over nine important cities in my realm]. Enter into the joy of your master.’ And the one also who received the two talents came forward, saying, ‘Master, you delivered to me two talents: look, I have made another two talents.’ [Luke: The second came saying, ‘Lord, your mina has made five {four} minas {you gave me one and here are five}.’] His master said to him also, ‘Well done, thou good and faithful servant. You have been faithful over little: I will set you [make you ruler] over much [you shall be over five cities: Luke] [You have proved your faithfulness: behold, I am making you ruler over four important cities in my realm]. Enter into the joy of your master.’ Another came and said, ‘Lord, I have doubled what you gave to me. You gave me one and here are two.’ The ruler said, ‘You have also proved your faithfulness: behold, I am making you ruler over one important city in my realm.’ The one receiving the one talent also came forward, saying, ‘Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you did not scatter. I was afraid, and I went and hid your talent in the ground. Here, you have back what is yours.’ [Luke: Then another came, saying, ‘Lord, here is the mina you gave to me, which I put away in a cloth. For I was afraid of you, because you are a severe man: you often take up what you have not laid down, and reap what you have not sown. I was very afraid, so I took the money you gave me and hid it in a secret place: here it is.’]

“But his master answered him, ‘I will condemn you out of your own mouth, you wicked and slothful servant! You knew that I am a severe man: that I reap where I do not sow, and gather where I do not scatter? [Luke: taking up what I have not laid down, and reaping what I have not sown?] You knew what I required, that I expected every man to do his best. Then you should have [why did you not: Luke] put your talent to use, and deposited my money with the money-changers, and at my return I would have received what was mine with interest.’ [If you were timid and afraid to trust your judgment in trading, why did you not put out my money for gain, that I could have it back with interest?]

And he said to those standing by [his steward]: ‘Take the talent [mina: Luke] from him,

and give it to him who has the ten [two] talents [minas: Luke] [has earned nine by being diligent']. They said to him, 'Lord, he has ten minas already.' ”

Mark 4:24 (with Luke 8:18a): He (*Jesus*) said to them: “Take heed what [how: Luke] you hear: the measure you measure out is what will be measured to you, and this is what will be added to you.

Matt.25:29 (also Matt.13:12: with Mark 4:25 and Luke 8:18b, 19:26):

“For, I tell you, to everyone who has will be given more, and he will have abundance [Everyone who makes use of what he has and gains shall have abundantly]. But from him who does not have, even what little that he thinks he has [seems to have] will be taken from him [He who hides away his talent in the earth will forfeit what he has].

Matt.25:30: “(*The master:*) ‘Cast the useless servant into the outer darkness, where there will be wailing and gnashing of teeth, for that is the portion he has chosen.

Luke 19:27: ‘But as for these enemies of mine not wanting me to reign over them, bring them here and slay them before me.’ ”

GHT 63:8: Jesus also said to His disciples, “Be approved money-changers of the Kingdom, rejecting the bad and the false, and retaining the good and true.”

GT 70: “If you bring forth what is within you, what you have will save you. If you do not have it within you, what you do not have will kill you.”

JESUS GIVES SIGHT TO BLIND BARTIMAEUS IN JERICHO

The Nazarene account (41:10-13 above, p535) also relates an incidence of Jesus giving sight to a blind man in the Jericho area, the one there blind from birth, as was the man in John 9. Note that the three Gospel writers below contradict themselves on the number of beggars, on whether Jesus was entering or leaving Jericho, and other details. The Nazarene contribution may help in solving these conflicts.

Mark 10:46-52* (with Matt.20:29-34, Luke 18:35-43): They came to Jericho (*they were already there, but Mark apparently omits Jesus' encounter with Zacchaeus*). As He was **leaving** [as He **drew near** to: Luke] Jericho with His disciples and a large number of people (**Aquarian Chapter 150**) [Jesus and the twelve started out on their way to Bethany, and as they were still in Jericho, they passed], Bartimaeus, the son of Timaeus (*his name means that*), a blind beggar, was sitting [lo, **two** blind men: Matt.] by the wayside begging. Hearing a crowd of people passing by, he asked what this was about. When he heard [they told him: Luke] that it was Jesus of Nazareth, he began to cry out, “**Lord Jesus, son of David, stay!** Have pity on **poor blind Bartimaeus!** [us! Matt.]” Many [those in front: Luke] rebuked him [them: Matt.], telling him [them: Matt.] to be silent, but he [they: Matt.] cried out all the more, “**Thou Son of David, hear me!** have pity on **poor blind Bartimaeus!** [us! Matt.]” Stopping, Jesus [called them, saying: Matt.] said, “Call him: **bring him to me.**” [ordered him to be brought to Him: Luke]. They called the blind man, saying to him, “Take heart: **be of good cheer, Bartimaeus:** rise up, He is calling you.” Throwing off his mantle he leapt up and **ran** to Jesus **as He waited on the highway**. When he drew near, Jesus said to him, “What is your desire that I do for you, **Bartimaeus?**” The blind man [they: Matt.] answered, “**Rabboni** [Lord: Matt., Luke], **open my eyes** that that I may see again [that our eyes may be opened: Matt.]” Jesus said to him, “**Look up:** receive your sight. Go your way: your faith has healed you.” [In pity for them, Jesus touched their eyes: Matt.]. Immediately he [they: Matt.] could see again, **and from the fullness of his heart he said, “Praise God!”** and he [they: Matt.] followed Him on the highway, glorifying God. And all the people, when they witnessed it, gave praise to God. *on Mark 10:46 alone, see **CC** below, p620.

THE FINAL WEEK BEFORE THE START OF PASSOVER ON 14th NISAN

John 11:55-57: Now the Passover of the Jews was at hand, and many went up to Jerusalem from the country prior to the Passover that they might purify themselves. They were looking for Jesus and saying to one another as they stood in the Temple, “What do you think? That He will not come to the Feast?” Now the chief priests and the Pharisees had given orders that if anyone knew where He was, he should inform them, so that they might arrest Him.

John 12:1: Six days before the Passover, Jesus came to Bethany, where Lazarus resided, whom Jesus had raised from the dead.

Then Jesus and the twelve continued on to Bethany. It was six days before the Passover feast (*i.e.* 8th Nisan).

(John 12:2-8: see *Aqu.Ch.159* (p560) regarding Mary anointing Jesus. Mark and Matthew correctly place the anointing two days before Passover (Mark 14:1, Matt.26:2), but John 12:1 above appears to suggest the anointing was six days before. It is true that Jesus arrived in Bethany six days before Passover, and the events from 12:9 happened hard on its heels; but Jesus' anointing by Mary (12:2-8) has been inserted out of order, interrupting the narrative: its correct place is after 12:50.)

John 12:9-11: When the great throng of Jews learned He was in Bethany, they came from near and far, not only because of Jesus, to see Him and to hear Him speak, but also to see and talk with Lazarus whom He had raised [awakened] from the dead. Now in Jerusalem, the priests and Pharisees were alert and waiting. They said, "This Jesus will be at the Feast, and we must not allow Him to slip away again." They ordered every man to stay alert and aid in apprehending the Lord, that they might take His life. The chief priests also took counsel how to put Lazarus to death, because it was on account of him that many of the Jews were going over to believing in Jesus.

JESUS RIDES TOWARDS JERUSALEM ON AN ASS AND ITS COLT: PALM SUNDAY

It is now Sunday 10th Nisan, five days before Jesus is crucified on the 15th.

(**Aquarian Chapter 151**) It was on the eighth of the Jewish month of Nisan, the day before the Sabbath, that Jesus arrived in Bethany. On the Sabbath He went to the synagogue and taught. And on the morning of the first day of the week, He called His twelve apostles to Him and said, "This is the day we are going up to Jerusalem. But do not be afraid; my time has not yet come."

Mark 11:1-10 (with Matt.21:1-9, Luke 19:28-40): [When Jesus had said this (*in Luke's record, the parable of the talents*) He went on ahead, going up to Jerusalem: Luke] When they drew near to Jerusalem, to Bethphage and Bethany (*they were close together*), near the Mount of Olives, He sent two of His disciples, and said to them, "Go into Bethphage, the village opposite you, and as soon as you enter you will find a colt [an ass: Matt.] tied up [and a colt with her: Matt.] [an ass tied to a tree, and you will see a little colt nearby], on which no one has yet sat. Untie it [them: Matt.] [Untie the ass] and bring it [them: Matt.] [her] here to me. (*It can be taken that they would collect both animals, and not leave the colt behind.*) If anyone says to you, 'Why are you taking the ass?' say, 'The Lord has need of it [them: Matt.] [her], and He will send it [them: Matt.] back again straightaway.'" This took place to fulfil what was spoken by the prophet, saying, "Tell the daughter of Zion, 'Behold, your King is coming to you, humble, and mounted on an ass, and on a colt, the foal of an ass.'" (*From this it is noted that Matthew and the Aquarian account mention both animals, in line with the prophecy; Mark and Luke have only the colt.*)

They went and did as Jesus directed them, and found it as He had told them, with the colt [the ass, and the colt near an open door] tied up at a door outside in the street, and they started to untie the ass. Some of those standing there [As they were untying the colt, its owners: Luke] said to them, "What are you doing, untying the colt?" ["Why are you taking the ass away?"] They told them what Jesus had said, "The Lord has need of it [her]", and they let them go [the owner said, "It is well."]. They brought the [ass and the: Matt.] colt [animal] to Jesus and put their garments on it [them: Matt.] [her]. He sat on it, and set off for Jerusalem. And there were many people who had come and filled the roadway, and His disciples praised the Lord and said, "Thrice blessed is the King who has come in the Name of God! All glory be to God, and peace on earth, and goodwill to men!". As He was riding along, many people spread their garments on the road, and others spread layers of foliage [palm branches] which they had cut from the fields [trees: Matt.]. As He drew near the city, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the powerful works that they had seen. Those who went in front, and those who followed, cried, "Hosanna!* to the son of David! Blessed is He, the King who comes in the Name of the Lord! Blessed is the Kingdom of our father David that is coming in the Name of the Lord!"

Hosanna* in the highest heaven! [Peace in heaven and glory in the highest places! Luke]” There were many children who had come with garlands of sweet flowers, and they placed them on the Lord, or strewed them on the road and said, “All hail the King! Long live the King!” The throne of David shall be built again. Hosanna* to the Lord of Hosts!”

Some of the Pharisees in the crowd said to Him, “Teacher, rebuke your disciples [this noisy throng]: it is shameful for them to shout this way in the street.” He answered, “I tell you, if they were silent, the very stones here on the ground would cry out.”

**from the Heb. הושיעה נא hoshiah na: “save, now” (Ps.118:25).*

John also provides an account of this occasion, different enough to require separating out:

John 12:12-19: The next day*, many in the great crowd who had come to the Feast heard that Jesus was coming to Jerusalem. So they took the branches of palm trees and went out to meet Him, crying “Hosanna! Blessed is He who comes in the Name of the Lord, Yea, the King of Israel!” Jesus found a young ass and sat upon it: as it is written: “Fear not, daughter of Zion: behold, your King is coming, sitting on the foal of an ass.” His disciples did not at first understand this. But when Jesus was glorified, they then remembered that this had been written of Him and they had done these things to Him. The people who had been with Him when He called Lazarus out of the tomb and raised him from the dead bore witness. Therefore the crowd also went to meet Him because they heard He had performed this sign. The Pharisees then said to one another, “You see that you can do nothing; our threats are no more than idle words: see, the whole world has gone after Him!”

**this was the second day from Jesus’ arrival in Bethany: John 12:2-8 are out of sequence*

JESUS ENTERS JERUSALEM AND ANGUISHES OVER IT

Luke 19:41-44: When He drew near and saw the city, He paused and wept over it, saying, “Would that even this day you knew the things that make for peace! But now they are hidden from your eyes. For the days shall come upon you when your enemies will throw up a rampart about you and surround you, and hem you in on every side, and dash you to the ground, you and your children inside you, and they will not leave one stone on top of another* in you: because you did not know the time of your visitation.”

The words of Jesus in the Aquarian Gospel:

“Jerusalem! Jerusalem! The holy city of the Jews! Yours was the glory of the Lord. But you have cast away the Lord. Your eyes are closed, and you cannot see the King. The Kingdom of the Lord of heaven and earth has come, and you comprehend it not. Lo, the day is coming when armies from afar will throw up earthworks around you. They will compass you about and hem you in on every side. They will dash you to the ground and slay you, and slay your children, in the streets. And of your holy Temple, and of your palaces and walls, they will not leave one stone on top of another.* Because today you have spurned the offers of the God of heaven.”

**this is a significant phrase, discussed in the place where Jesus repeats it later: Aqu.157, p552.*

Matt.21:10-11: As He and the multitude with Him entered Jerusalem, the whole city was stirred, saying, “Who is this?” The crowds of people said, “This is, the prophet Jesus, the King, the priest of God: this is the man from Nazareth in Galilee.”

(Matt.21:12-13: below, p541 in Aqu.Ch.152: this is Matthew’s record of the second time Jesus cleansed the Temple.)

But Jesus did not linger where He was. He went directly to the portico of the Temple, where He found it filled with people pressing hard to see the King.

Matt.21:14-17: The sick, the halt, the blind, and the lame came to Him in the Temple, and He paused, taking time to lay on them His hands and heal them by the sacred Word. But seeing the wonderful things that He did, and the children [The Temple and the Temple courts were filled with children praising God] crying out in the Temple, “Hosanna to the King! Hosanna to the son of David! All hail the King! Praise God!” the chief priests and the scribes [the Pharisees] were consumed with anger when they heard the children singing. They said to Him, “Do you hear what these children are saying?” Jesus answered them, “Yes, I hear them: have you never read the words of our own psalmist who said, ‘Out of the mouths of babes and sucklings thou hast brought perfect praise.’?” And leaving

them He went out of the city to Bethany and lodged there.

Mark submits the briefest of accounts of Jesus arriving at and entering the Temple:

Mark 11:11: He came into Jerusalem and went into the Temple. When He had looked round at everything, it now being a late hour [evening], He returned again with His disciples to Bethany with the twelve.

REBUKING A FIG TREE WITH NO FRUIT

It is now Monday 11th Nisan, four days before Jesus is crucified on the 15th.

Mark 11:12-14 (with Matt.21:18-20): On the morning of the following day, when they were going forth to the city after leaving Bethany, He was hungry, and seeing in the distance a fig tree by the wayside with its leaves, He went to see if he could find anything on it. Coming up to it He found nothing but leaves, for it was not the season for figs*. He said to it, “May no one ever eat fruit [“Let no fruit ever come: Matt.] from you again.” (**Aquarian Chapter 152**) [“You useless burden to the ground underneath you. You, a fig tree fair to look upon, but delusive. You have taken from the earth and the air the food that fruitful trees should have. Return to the earth and be yourself the food for other trees to eat.”] His disciples heard Him, and the fig tree dried up instantly (*The instant drying up is in Matt. only: see Mark 11:21 and W, p619*). When they saw it they were astonished, saying, “How has this fig tree withered at once?” **When Jesus had thus spoken to the tree, He went His way.**

* “Not the season for figs”: a personal comment from Mark? For why would Jesus rebuke a tree which wasn’t yet ready to grow its fruit? However, if His reproof of the tree is a parabolic statement, surely one lesson to be derived from it is that it symbolises the man (or institution) who appears outwardly to be fruitful when inside he is anything but: witness the regalia and pomp of many churches, and in particular the “whitewashed sepulchres” of the preening priests of the Jerusalem Temple in His own day, precisely those with whom He was soon to face a final confrontation. This is exactly what had been in Jesus’ thoughts since His youth when in Nepal (*Aqu.Ch.35, p363*), and what He says in *Aqu.Ch.153* below, p541.

The *Nazarene* account records this occasion with a singular difference: Peter is put in the place of Jesus: **Now on the morrow as they were coming from Bethany, Peter was hungry, and seeing a fig tree in the distance with its leaves, went up to it. But he found nothing except its leaves, for it was not yet the season for figs. Peter was angry and said to the tree, “Accursed tree, no man shall henceforth eat fruit from you.” And some of the disciples heard him. The following day, as Jesus and His disciples were passing by, Peter said to Him, “Jesus, Master, behold, the fig tree which I cursed is green and flourishing. Why has my word not prevailed?” Jesus replied, “You do not know what spirit you are of. Why did you curse that which the Creator has not cursed?” Peter said, “Behold, Lord, I was hungry, and finding leaves but no fruit, I was angry and I cursed the tree.” Jesus said, “Son of Jona, did you not know that the season for figs is not yet? Behold the corn in the field, which grows according to its nature: first the green shoot, then the stalk, then the ear. Would you be angry if you came at the time of the tender shoot or the stalk, finding no corn in the ear? And would you curse a tree full of buds and blossom, but yet to bear fruit?”**

If the Nazarene account is the true one, it solves some major problems, and this writer has ample reason to accept it as a faithful report, which posits a decided ancient tampering with the text of Mark and Matthew. The first problem furnished with a solution is the false image engendered of the Son of God as a figure expressing unreasonable violence to creation. It is on historical record that the Gospel was rejected by certain peoples of Russia over this very circumstance. If Peter is indeed the true central character in this episode, then Levi in his Aquarian account was influenced more by his familiarity with the received Gospels than the need for fidelity when transcribing from the Akasha – God’s Holy Book of Remembrance. Let the reader allow what the Holy Spirit decides. (See also section W below in Errors, Contradictions, and Anomalies in the Four Gospels.)

JESUS FOR THE SECOND TIME DRIVES OUT THE MERCHANTS FROM THE TEMPLE
The previous occasion, exactly three years earlier (see p425), was Jesus' first action at the start of His ministry. For a second eviction to be necessary shows that nothing had changed in the interim.

Mark 11:15-19 (with Matt.21:12-13, Luke 19:45-48): They came to Jerusalem from Bethany, and He entered the Temple of God, and found it filled with petty merchants selling doves and animals, and other things for sacrifice: the Temple had again become a trading market. Jesus was highly incensed at the sight. He taught and said to them, "You men of Israel, look at what shameful things you are doing before the eyes of God in this Temple! This is supposed to be a house of prayer! Remove this plunder from this holy place! Is it not written, 'My house shall be called a house of prayer for all the nations, for the sacrifice of praise and thanksgiving'? But you have made it a den of robbers, a house of slaughter, and filled it with all manner of abominations! Again it is written, 'From the rising of the sun to the setting of the sun shall my Name be great among the nations, and incense with a pure offering shall be offered unto me.' [Mal.1:11] But you have made it a desolation with your offerings of blood, and you have used the sweet incense only to cover the ill savour thereof. Do you not know what is written? 'Obedience is better than sacrifice, and to hearken, than the fat of rams' [1 Sam.15:22]; 'I the Lord am weary of your burnt offerings [Isa.1:11] and vain oblations [Isa.1:13]: your hands are filled with blood.' [Isa.1:15]. And is it not written? 'What is true sacrifice?' [Ps.51:17, Prov.21:3]; 'Cleanse and purify yourself and put evil away from before my eyes. Cease to do evil; learn to do well.' [Isa.1:16-17]; 'Provide justice for the fatherless and the widow [Deut.10:18], and all who are oppressed.' [Ps.103:6, 145:14]. In so doing you shall fulfil the Law. The day is approaching when all that is in the outer court which pertains to blood offerings shall be taken away, and pure worshippers shall worship the Eternal in purity and in truth."

The merchants only laughed and retorted, "Our trading is protected by those who have authority here: we are not going." Then Jesus made a scourge of cords, as He had done once before, and rushed among the merchants, again throwing their money on the floor, and throwing open the cages of the doves, and cutting the cords that held the bleating lambs, setting them free, and He began to drive out those who were selling and buying in the Temple, and He overturned the tables of the money-changers and the seats of those selling doves. He would not allow anyone to carry anything [any vessel of blood] through the Temple [or any animals to be slain]. Then he drove out the merchants from that place, and with a new clean broom swept the floors.

The chief priests and the scribes and the chief men of the people heard about this and were filled with wrath [and were astounded] and sought how they might destroy Him. For they feared to touch or even rebuke the Lord, and they found there was nothing they could do, because the multitude was struck with astonishment at His teaching and hung on His words, standing in His defence. He taught the people all that day long in the Temple and healed many who were afflicted with disease. When evening came He went out of the city, returning to Bethany.

THE FIG TREE WITHOUT FRUIT IS FOUND DRIED UP

It is now Tuesday 12th Nisan, three days before Jesus is crucified on the 15th.

Mark 11:20-26 (with Matt.21:21-22, Luke 17:5-6): As they passed by early in the morning (Aquarian Chapter 153) on their way to Jerusalem, they saw the fig tree which the Lord had addressed the day before, dried up from its roots, its leaves withered, just as if they had been scorched with fire. Recalling the day before, Peter* said to Him, "Rabbi, look! The fig tree you pronounced against has dried up. Its leaves are withered and the tree seems dead." Jesus said, "So shall it be with those who bear no fruit. When God calls them up to give an account, He will breathe upon them: and their leaves, their empty words, will wither and decay. God will not allow the fruitless trees of life to be burdensome, sucking goodness from the ground. He will uproot them and cast them all away."

Jesus answered them, "Have faith in God. Truly, I tell you, not only will you be able to do what has been done to this fig tree, but even if you say to this mountain, 'Be taken up and cast into the sea', and do not doubt in your heart, but believe that what you say will come to pass, you will have it. The apostles said to the Lord, "Increase our faith." The Lord said, "If you have faith as a grain of mustard seed, you could say to this sycamine tree (similar to a fig tree), 'Be rooted up and be planted in the

sea', and it would obey you." Luke] [You can demonstrate the power of God yourselves. Have faith in God, and you can bid the mountains to depart, and they will crumble at your feet. You may talk to the wind and the waves, and they will hear, and will obey what you command. God hears the prayer of faith]. Therefore I tell you, whatever you ask in prayer, believe that you have received it, and you will have it. And whenever you are standing praying, forgive, if you have anything against anyone, so that your Father in the heavens will also forgive your own trespasses. But if you do not forgive, neither will your Father in the heavens forgive your (own) trespasses." You must not ask amiss: God will not hear the prayer of a man who comes to Him with the blood of other men on his hands. And he who harbours envious thoughts, and does not love his fellow men, can pray to God forever, and He will not hear him. God can do nothing more for men than what they would do for other men."

**It is Peter whom the Nazarene Gospel identifies as the one who cursed the fig tree: see pp247,540 above regarding the authenticity of the text in Mark and Matthew. See also W, p619.*

THE RELIGIOUS DIGNITARIES QUESTION JESUS' AUTHORITY, AND RECEIVE THE PARABLE OF A MAN WHO INVITED THE RICH TO HIS FEAST

Mark 11:27-33 (with Matt.21:23-27, Luke 20:1-8): They came again to Jerusalem. And as He was walking in [when He had come into: Matt.] the Temple courts, the chief priests and the scribes and the elders were greatly emboldened by the counsel of Caiaphas and the other men who had power, and they came to Him as He was teaching and proclaiming the gospel. They said to Him, "By what authority are you doing these things, or [and: Matt. only] who gave you authority that you could do them?" ["Who gave you the authority to do what you did, and drive the merchants from the Temple yesterday?"] Jesus said to them, "I also will ask you one question: answer me, and I will tell you by what authority I do these things. Tell me: the baptism of John, whence was it? Was it from heaven or from men? Was John the harbinger a man of God, or was he just a man who stirred up sedition? Answer me." They were loth to answer Him. They debated with one another, saying, "If we say, 'From heaven' ['John was a prophet sent from God'], He will say, 'John testified of me, that I am Son of God: Why then have you not believed him?' But can we say [if we say: Matt., Luke] 'From men: that John was a bold seditious man?' – We fear the people, for everyone holds that John was indeed a prophet, and all the people will stone us [the people will be angered], for they are all convinced that [think that] John was a prophet." So they answered Jesus, "We do not know whence it was [We cannot tell]." And Jesus said to them, "Neither will I tell you by what authority I do these things."

Then He spoke a parable to them. He said: "A man once prepared a feast, inviting all the rich and honourable people of the land. But when they arrived they found the door to the banquet hall was low, and they were unable to enter unless they bowed their heads and got on their knees. The guests refused to bow their heads and get on their knees, so they went away, and did not partake of the feast. So the man sent out his messengers to the common folk, and those of low estate, bidding them to come and feast with him. These people came gladly: they were happy to bow their heads and get on their knees, and entered the banquet hall, and they filled it and everyone rejoiced." The Master then said, "Lo, you priests and scribes and Pharisees. The Lord of heaven and earth has spread a lavish feast, and you were the ones who were the first of all to be bidden. But you have found the door to the banquet hall too low for a man unless he bows his head and gets on his knees if he desires to enter. You have scorned the King who prepared the feast, refusing to bow your heads and fall on your knees, and you have left and gone your way. But God has called again: the common folk and those of low estate have come in droves to enter into the banquet hall to enjoy the feast, and all of them rejoice. I tell you, men, tax collectors and prostitutes go through the gates into the Kingdom of the God of heaven, and you are left outside. John came to you in righteousness. He brought the truth, but you have never believed him. But tax collectors and prostitutes believed him, and he baptised them, and they have now entered in to the feast. I tell you now, as I have told you many times, the many have been called, but it is the few who are chosen."

THE PARABLE OF THE TWO SONS

Matt.21:28-32: “But what do you think? A man had two sons. Going to the first he said, ‘Son, go and work in the vineyard today.’ He answered, ‘I will not’, but after repenting he went. Going to the second he said the same, and he answered, ‘I am going, sir’, but did not go. Which of the two did the will of the father?” They said, “The first.” Jesus said to them, “Truly, I tell you, the tax collectors and the prostitutes are going into the Kingdom of God before you. For John came to you in the path of righteousness, and you did not believe him. But the tax collectors and the prostitutes believed him. Despite seeing this you did not repent afterwards and believe him.”

THE PARABLE OF THE WICKED TENANTS

Mark 12:1-12 (with Matt.21:33-46, Luke 20:9-19): (Aquarian Chapter 154) The people were eager to hear what Jesus had to say, so they built a platform in the court of the Temple. Jesus stood on it and began teaching them. He began to speak to them in parables: “Hear another parable: A man [householder: Matt.] owned a vast estate: he planted a vineyard and set a hedge around it; and he dug for a wine press, and built a tower, and let it out to tenants [placed his vineyard in the hands of tenants], then went away to a distant land for a long time. The time came, and when it was near the time for the fruit to ripen he sent a servant [his servants: Matt.] to the tenants, to get from the tenants a portion of the fruit of the vineyard. But laying hold of him they beat him [laid forty lashes on his back], and sent him away empty-handed casting him out beyond the vineyard gate. Again he sent another servant to bring back to him his own, and this one they sorely wounded in the head and abused him, casting him from the vineyard, and leaving him half-dead at the side of the road. He sent another, and that one they killed [He sent yet a third: this one they wounded and cast out: Luke] [The tenants seized him and pierced his heart with a javelin, burying his body on the other side of the hedge]; and the same with many others, killing some, beating others. [Laying hold of his servants the tenants beat one, killed another, and stoned another. Again he sent other servants, more honourable than the first, and they did the same to them: Matt.]. He still had one other, a beloved son. He sent him to them last of all, saying, ‘They will show reverence to my son.’ [The owner of the vineyard {was deeply aggrieved, and thought to himself} said, ‘What shall I do? {I will do this:} I will send my beloved {only} son {and I will send him to the tenants}. Perhaps {surely} they will reverence him {and return him to me with what is mine}.” Luke]. And he sent his son. But those tenants said to one another, ‘This is the only heir to all this vast wealth: come, let us kill him, and the inheritance will be ours.’ They laid hold of him and killed him, and cast him outside the vineyard (*Matthew and Luke have him cast out before being killed, which has more sense*). What will the owner of the vineyard do when he returns? He will come and destroy the tenants, and give the vineyard to others.” [The days will come: the owner will return to reckon account with the tenants. He will seize every one of them and cast them into scorching fires where they will stay until they have paid the debts they owe. And he will place his vineyard in the care of honest men]. They said to Him, “He will ruthlessly destroy those evil men, and let out the vineyard to other tenants who will give him the fruits when their season arrives.” (*Luke follows Mark in attributing words of the closing statement to Jesus, not to His hearers, as here in Matthew.*)

When they heard this they said, “God forbid!” But turning to the priests and scribes and looking at them He said, “What then is this that is written? Have you never read this scripture [“Did not your prophets say]: ‘The very stone which the builders rejected has become the head of the corner [capstone of the arch] [capstone of the Pyramid]. This is the Lord’s doing, and it is marvellous in our eyes’? You men who pose as representatives of God, as tenants, lo, you have stoned and killed the messengers of God, His prophets and His seers. And now you seek to slay His Son. Therefore, I tell you, the Kingdom of God will be taken from you and given to a nation producing the fruit of it, to people who at this time are not a people, and a nation that at this time is not a nation. And men whose speech you cannot understand, will stand between the living and the dead, and show the way to life. Anyone falling on this stone will be broken in pieces; but on anyone it falls, it will crush him to powder.”

Hearing His parables, the chief priests and the Pharisees knew that He was speaking about them.

They were deeply angered, and would have seized the Lord and done Him harm. They tried to take hold of Him, but when they tried to arrest Him they feared the crowd because they held Him to be a prophet, for they (“they” fits either the priests and Pharisees, or the crowd) knew that He had told the parable against them. So they left Him and went away.

Afterwards the disciples asked Him the meaning of this parable. He said to them, “The vineyard is the world, the tenants are your priests, and the messengers are the servants of the good Law, and the prophets. When the fruits of their labour are demanded of the priests, none is given, but they treat with evil the messengers who teach the truth of God, even as they have done from the beginning. When the Son of Man, the Messiah, comes, they will gather together against the Anointed One and slay Him, and cast Him out of the vineyard. For they have not wrought the things of the Spirit but sought their own pleasure and gain, rejecting the holy Law. Had they accepted the Anointed One, who is the cornerstone and the head, it would have been well with them, and the building would have stood, even as the Temple of the Lord dwelt therein by the Spirit. But the day will come when the Law which they reject shall become the headstone, seen by all, and they who stumble on it will be broken; and they who persist in disobedience shall be ground in pieces.

“To some of the angels the Almighty gave dominion over the course of this world, and He charged them to rule with Wisdom, in Justice, and in Love. But they have neglected the commands of the Most High, and rebelled against the good order of the Lord Creator. Thus cruelty and suffering have entered the world, until the time the Master returns and takes possession of all things, and calls His servants to account.”

THE PARABLE OF THE KING’S SON’S MARRIAGE FEAST

Matt.22:1-14: Jesus spoke again to them in parables, saying, “The Kingdom of the heavens may be compared to a king who prepared a marriage feast for his son, and sent his servants to call those who had been invited to the marriage feast. But they did not want to come. Again he sent other servants, saying, ‘Tell those who have been invited, “‘Lo, I have made my dinner ready: my tables are now spread, my oxen and my fatlings have been killed, the choicest foods and the richest wines are on my boards, and everything is ready. Come to the marriage feast.’” ’ But the people made light of it, laughing and treating his call with disdain, and went off, one to his farm, another to his business; and the rest seized his servants, abusing them shamefully, and killing some of them. The king was angry and he sent his troops and destroyed those murderers, and burned their city [towns]. Then he said to his [to other] servants, ‘The wedding is ready, but those invited were not worthy. Therefore go through the [street corners and] thoroughfares and business places, and invite to the marriage feast as many as you find, and say to everyone, “Whoever is willing may come to the marriage feast.” ’ Those servants went out into the streets and gathered all whom they found, both bad and good. So the wedding hall was filled with guests.

“But when the king came in to look at the guests, he saw there a man who had on no wedding garment. He said to him, ‘Friend, how did you get in here without a wedding garment? Would you dishonour my son?’ And he was speechless. Then the king said to the attendants, ‘Bind him hand and foot, and cast him into the outer darkness [the darkness of the night. (The Aquarian account omits the phrase following)], where there will be wailing and gnashing of teeth.’ For many are called. But few are chosen. None is chosen to be a guest who has not clad himself in a wedding garment.”

PAYING TAXES TO CAESAR

Mark 12:13-17 (with Matt.22:15-22, Luke 20:20-26): They sent some of the Pharisees and some of the Herodians to Him, [The Pharisees went and took counsel how to ensnare Him in His words. They sent their disciples, with the Herodians: Matt.], [So they watched Him carefully and sent spies, pretending to be sincerely righteous: Luke], that they might entrap (Aquarian Chapter 155) [incriminate] Him in His words, so as to deliver Him up to the rule and power of the governor. Coming up to Him they [a strict Herodian] said, “Teacher, we know that you are a man of truth, and the standing of a man does not matter to you: that you do not look upon the outward appearance of men, but teach the way of God in truth. Tell us, what do you think? Is it lawful for us, who are the

seed of Abraham, to give tribute to Caesar, or not? Should we give it, or should we not give?" But aware of their [his wickedness of heart] hypocrisy [malice: Matt.] [craftiness: Luke], He said to them [him], "Why are you putting me to the test, you hypocrites? Bring me a denarius (*a Roman coin*) so I can look at it [Show me the money for the tribute that you are speaking about]." And they brought one. He said to them, "Whose likeness and inscription is this on this coin?" They said, "Of Caesar." So Jesus said to them, "Render to Caesar the things that are Caesar's, and to God the things that are God's, and give me what is mine." [They who heard Him said, "He answers well."] And they marvelled at Him, and they left Him and went away. They were unable to catch Him out by His words in the presence of the people, but marvelling at His answer they were silent.

THE SADDUCEES ON MARRIAGE IN HEAVEN

Mark 12:18-27 (with Matt.22:23-33, Luke 20:27-39): The same day (*as Jesus was challenged over the payment of taxes*) Sadducees [a Sadducee], who say [thought] [deny] that there is to be no resurrection of the dead, came up to Him and asked Him a question: "Teacher [Rabboni], Moses wrote for us that if the brother of a man dies and leaves behind a wife, but leaves no child, the brother should take the wife, and raise up children for his brother. Now there were seven [six] brothers among us: the eldest took a wife and when he died, he left no children. The second took her [So too the second and third, to the seventh {sixth}: Matt.], and he died leaving no children. And the third likewise. None of the seven [six] left children. Last of all the woman also died. In the resurrection, when they rise again, whose wife will she be? For the seven [six] had her as wife."

Jesus said to them, "Is not this why you are wrong, knowing neither the scriptures nor the power of God? The sons of this age marry and are given in marriage [whether a woman with six husbands, or a man with six wives, the case is the same], but those accounted worthy to attain to that Age (*the Age to follow this one*) and to the resurrection from the dead [from the cycles of rebirth] when they rise again from the dead they neither marry nor are given in marriage, but are as angels of God in heaven, for they cannot die any more, because they are equal to angels, and are sons [children] of God, being sons [children] of the resurrection.

"Here in this plane of life, men marry just to gratify their selfish selves, or to perpetuate the race. But in the world to come, and on the day of the resurrection, men do not take upon themselves vows of marriage, but like the angels and the other sons of God, they do not form unions for the pleasure of the self, nor to perpetuate the race. Death does not mean the end of life. The grave is not the final destination of men, any more than the earth is the final destination of seeds. Life is the consequence of death. A seed may appear to die, but from its grave arises into life a tree. So man may appear to die, but he lives on, and from the grave into life he springs. If you could comprehend the word that Moses spoke about the bush that burned and was nevertheless not consumed, then you would understand that death cannot destroy life.

"As for the resurrection of the dead, that they are raised, have you not read what was said to you by God in the scroll of Moses, how God said to him at the bush, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob'? [But that the dead are raised, even Moses showed at the bush, as he calls the Lord the God of...: Luke]. He is not God of the dead [of dead men's bones], but of the living [man], for all live to Him. You are very wrong: I tell you, men, man goes down to the grave, but he rises up again to manifest life. For every life is hidden with Christ in God, and while God shall live, man shall live." Hearing this the crowd marvelled at His teaching. Some of the scribes answered, "Teacher, you have spoken well." [The Pharisees and scribes who were listening to the Lord exclaimed, "He speaks the truth." They were glad to see the Sadducees discomfited].

If these words of Jesus convey clearly any one truth about the state of the dead, it must be that what is dead in the grave is only the material body; the conscious being continues to live as a spirit, fully awake with all his faculties. That appearances can be deceptive is well said.

WHICH IS THE GREATEST COMMANDMENT?

Mark 12:28-31 (with Matt.22:34-40*): One of the scribes [who was honest] came up and heard them debating, and seeing that He answered them well, [Hearing that He had silenced the Sadducees,

the Pharisees came together, and one of them, a lawyer: Matt.] asked Him a question, to test him, “Teacher, [“Jesus, Lord, you speak as one whom God has sent. May I ask:], which commandment is the first of all [greatest in the law? Matt.] [greatest and the first in the law]?” Jesus answered, “The first is: ‘Hear, O Israel: the Lord our God, the Lord is One, and you shall love the Lord your God with all your heart and with all your soul, and with all your mind, and with all your strength.’ This is the greatest and first commandment. A second is like it: ‘You shall love your neighbour as yourself.’ There is no other commandment greater than these. On these two commandments depend all the law and the prophets [and the Psalms].”

**Against both Mark and the Aquarian account, Matthew profiles the enquirer as a lawyer with hostile disposition, not as any sincere scribe.*

Mark 12:32-34a: The scribe said to Him, “You speak well, Teacher. You have said in truth that there is One, and there is no other but He. To love Him with all the heart, and with all the understanding, and with all the strength, and to love one’s neighbour as himself, is more than all the sum of burnt offerings and sacrifices.” [My soul gives witness that you speak the truth. For love fulfils the law, and far transcends burnt offerings and sacrifice]. When Jesus saw that he answered wisely, He said to him, “Lo, you have solved a mystery: You are not far from the Kingdom of God [in the Kingdom and the Kingdom is in you].”

“WHAT DO YOU THINK OF THE CHRIST – WHOSE SON IS HE?”

Mark 12:35-37 (with Matt.22:41-45, Luke 20:41-44): As Jesus was teaching in the Temple, when the Pharisees were gathered together, He asked them a question: “How is it the scribes say that the Christ is the son of David? What do you think of the Christ? Whose son is He?” They said to Him, “Of David.” He said to them, “How is it [how can: Luke] the scribes say that the Christ is the son of David? David himself declared by the Holy Spirit [in the scroll of the Psalms: Luke], ‘The Lord said to my Lord, ““Sit at my right hand, until I put thine enemies under thy feet [make your enemies a stool for thy feet: Luke].”’” [How then does David, in the Spirit, call Him Lord? Matt.] David himself calls Him Lord. So how is He his son?” And the great crowd of people heard Him gladly.

NO ONE DARED TO ASK HIM ANY MORE QUESTIONS

Mark 12:34b: And no one dared any more to question Him.

(after hearing Him expound on what was the greatest commandment. This should have been placed after v37).

Matt.22:46: And no one was able to answer Him a word, nor dared from that day to question Him any more.

(after hearing Him expound on who was the Father of the Christ).

Luke 20:40: For they no longer dared to question Him about anything.

(after hearing Him expound on the resurrection of the dead, silencing the Sadducees. This should have been placed after v44).

Luke 21:37-38: Every day He taught in the Temple, but at night He went out and lodged on the mount called Olivet. And early in the morning all the people came to Him in the Temple [courts] to hear Him.

JESUS GIVES COUNSEL ON SOME SPIRITUAL ISSUES

(Nazarene Chapter 69)

As Jesus sat by the west side of the Temple with His disciples, there passed a burial procession on its way to bury the one who was dead. One of those watching asked Jesus, “Master, if a man dies, shall he live again?” (This is what Job asked in 14:14.) He answered, “I am the resurrection and the life (John 11:25). If a man lives in Truth and believes in me, he shall not die, but live eternally. As in Adam all die and are bound to cycles of rebirth, so in the Christ shall all be made eternal (paraphrasing 1Cor.15:22). Blessed are the dead who die in me, and who are made perfect in image

and likeness, for they rest from their labours, and their works follow them (*from Rev.14:13*). They have overcome evil, and are made pillars in the Temple of the Lord, and they go out no longer (*from Rev.3:12*), for they rest in the Eternal. For those who persist in evil there is no rest, but they go out and in, and they suffer correction through further Ages, until they are made perfect. (By “out and in” is meant out from the sphere of the spirit into the material realm in a new incarnation, and back to the spirit upon death.) But for those who have done good and attained unto perfection, there is endless rest, and they go into life everlasting. They rest in the Eternal. Over these, the cycle of death and birth has no power, for the wheel revolves no more: they have attained unto the centre, wherein is eternal rest.”

One of the disciples asked Him, “How can a man enter into the Kingdom?” He answered, “If you do not make the below as the above, and the left as the right, and the behind as the before, entering into the centre and passing into the Spirit, you will not enter the Kingdom of God.”

He also said: “Believe not that any man is wholly without error. For even among the prophets, and those who have been initiated into the mysteries of the Christ and the Kingdom, the word of error has been found. But there are a multitude of errors which are covered by love (*1Pet.4:8*).”

The following verses of Nazarene Chapter 69 are parallel to the same material in other non-canonical Gospels and related work: the Gospel of the Egyptians, and Sayings 22 and 37 in the Gospel of Thomas. These two sayings are set out after the Nazarene verses:

When evening had come, He went out to Bethany with the twelve, where lived Lazarus and Mary and Martha whom He loved. And Salome (*the Salome of Mark 15:40?*) came to Him and asked, “Lord Jesus, how long shall death hold sway?” He answered, “As long as men inflict burdens and women bring forth. For this purpose have I come: to end the works of the heedless.” Salome said to Him, “Then I have done well in not bringing forth.” Jesus said, “Eat of every pasture that is good, but of that which has the bitterness of death, eat not.” Salome asked when those things she asked Him about would be known, Jesus replied, “When you shall tread upon the vesture of shame and rise above desire; when the two shall be one; and when the male with the female shall be neither male nor female.”

The parallel material from the Gospel of Thomas:

Jesus saw some babies suckling. He said to His disciples, “These suckling babies are like those who enter the Kingdom.” They said to Him, “Then shall we enter the Kingdom as babies?” Jesus said to them: “When you make the two into one; when you make the inner like the outer, and the outer like the inner; and the above like the below; when you make male and female into a single one, so that the male will not be male, and the female will not be female; when you make eyes replaced by an eye, a hand replacing a hand, a foot replacing a foot, and an image replacing an image, then you will enter the Kingdom.” (*Saying 22*). His disciples said to Him, “When will you appear to us, and when shall we see you?” Jesus said: “When you strip without shame, and you take your clothes and tread them under your feet, and trample them like small children, then you will see the Child of the Living One, and you will not be afraid.” (*Saying 37*)

Clement’s quotation of the Gospel of the Egyptians:

The Lord Himself...said, “When the two shall be one, and the outside as the inside, and you trample on the shameful garment, and the male with the female is neither male nor female.”

Another disciple asked Him, “When shall it be when all obey the Law?” Jesus said, “When the Spirit of the Lord shall fill the whole earth and fill every heart of man and woman. The Law was cast into the earth, and it took root, and in due time bore twelve fruits for the nourishment of all. The Law was cast into the water, and the water was cleansed from all defilement of evil. The Law was cast into the fire, and the gold was purged from the dross. The Law was cast into the air, and it was made above by the Spirit of the Living One that fills all things and dwells in every heart.” Jesus spoke many other like sayings to those who had ears to hear, and an understanding mind. But to the multitude they were dark sayings.

“DO WHAT THE SCRIBES AND PHARISEES BID YOU, BUT DO NOT COPY THEM”

A useful preliminary: first read what was said about religious dignitaries in [Aqu.Ch.35](#), p363.

Matt.23:1-7 (with Mark 12:38-40, Luke 20:45-47): Then Jesus spoke to the people and in the hearing of all the people He said to His disciples: “The scribes and Pharisees believe that they sit and are placed by law in Moses’ seat, and by law they may interpret the law, so perform and keep whatever they tell you, which is in accordance with the Way, but do not do what they themselves do; for they talk, but do not. Do not imitate their deeds: they say the things that Moses taught; they do the things of Be’elzebul. “[Beware of the scribes and Pharisees, who like to go about [pride themselves] in long and richly decorated robes, and to receive greetings in the market places: Mark, Luke]. They talk of mercy, but they bind heavy burdens, hard to bear, and put them on men’s shoulders. They talk of helpfulness, but they themselves will not move these burdens with their finger, and put forth not the slightest helpful effort for their brother man. They perform all their works, and make a show of doing things in order to be seen by men, but they do nothing except showing their gaudy robes, making their phylacteries bigger (*small boxes containing texts which the devout tie to prominent places on their bodies: a square phylactery box perched on the head is nothing if not eye-catching*), lengthening the fringes of their robes, and smiling when people call them honoured masters of the law.



Phylactery: image courtesy of Tim MacBride, Coffee With The King website

They love the chief place of honour [highest seats] at feasts and the chief seats in the synagogues, and greetings in the market places, and strutting about and showing their pride when being called rabbi by men [when people call them Father so-and-so], but who forcibly appropriate the houses of widows, and who posture by praying at great length long and loud, and who take the hard-earned wages of the poor to satisfy their carnal selves. These are the wolves who clothe themselves to look like sheep. They will receive greater condemnation.

Matt.23:8-12: “Hear now, you men! You are [desire] not to be called rabbi, for you have one teacher, one Rabbi, who is Christ, and you are all brothers. And call none of yourselves father on earth, for [they are fathers in the flesh only, but in the highest heaven] you have one heavenly Father, the God of heaven and earth, and He alone, is Father of the race of men [there is One who is your Father-Mother, who is the Spirit of Truth, whom the world cannot receive]. Neither [desire to] be called masters, for you have one master, the Christ who is the hierarch, the high exalted Master of the sons of men. He who is greatest among you shall be your servant. He who exalts himself will be humbled, and he who humbles himself will be exalted. If you would be exalted, sit down at the Master’s feet and serve. The greatest man is he who serves the best.

JESUS EXCORIATES THE SCRIBES AND PHARISEES

Compare the woes Jesus pronounces here, upon the religious dignitaries of the Jews, with those He pronounced in the Sermon on the Mount: above, p450 in *Aqu.Ch.95*.

Matt.23:13-36: (Aquarian Chapter 156) The scribes and Pharisees were consumed and frenzied with rage. And Jesus said to them:

“But **woe** to you, scribes and Pharisees, hypocrites! Because you shut the Kingdom of heaven against men [stand in the way and block the door]. For you neither enter yourselves, nor allow in the pure in heart who are about to enter. [“The Pharisees and the scribes have taken the keys to knowledge and have hidden them. They have not entered, nor have they allowed those who want to enter to do so.”] [“Woe to the Pharisees: for they are like a dog sleeping in a food trough for oxen: the dog neither eats nor lets the oxen eat.”]

“**Woe** to you, scribes and Pharisees, hypocrites! You forcibly appropriate the houses of widows, and you posture by praying at great length. Therefore you will receive greater condemnation.

“**Woe** to you, scribes and Pharisees, hypocrites! You traverse sea and land to make a single proselyte, and when he becomes one, you make him twice a son of Gehenna as yourselves.

“**Woe** to you, blind guides [who call yourselves the guides of men, but as guides you are blind!], who say, ‘If anyone swears by the Temple it is nothing, but if anyone swears by the gold in the Temple, he is a debtor.’ You blind fools! Which is greater: the gold, or the Temple sanctifying the gold? And you say, ‘If anyone swears by the altar it is nothing, but if anyone swears by the gift that is one the altar, he is a debtor.’ You **fools and** blind men! Which is greater: the gift, or the altar sanctifying the gift? So he who swears by the altar swears by it and by everything on it; and he who swears by the Temple swears by it and by Him who dwells in it; and he who swears by heaven swears by the throne of God and by Him [the Holy One] who sits thereon.

“**Woe** to you, scribes and Pharisees, hypocrites! You tithe mint and dill (*a herb, expensive in those times: some versions have the herb ‘anise’*) and cumin (*a seed used in flavouring*), and have neglected the weightier matters of the law: justice and mercy and faith. It is these you ought to have done, without neglecting the others. You blind guides, straining out a gnat **before drinking** and swallowing a camel!

“**Woe** to you, scribes and Pharisees, hypocrites! You clean **and scour** the outside of the cup and the dish, but inside they are full of extortion and intemperance [filth, extortion, and excess]. You blind Pharisee! Clean first the inside of the cup and the dish, that the outside may also be clean, **and then the poisonous fumes will not defile the outside of the cup.**

“**Woe** to you, scribes and Pharisees, hypocrites! You are like whitewashed sepulchres, which outwardly appear beautiful indeed, but within they are full of the bones of dead men and all uncleanness. Thus you outwardly appear indeed righteous [divine] to men, but within, you are full of [in your hearts you nourish lust], hypocrisy and iniquity.

“**Woe** to you, scribes and Pharisees, hypocrites! You build the sepulchres of the prophets, and decorate the monuments of the righteous [holy men], saying, ‘If we had lived in the days of our fathers, we would **have guarded them, and would** not have taken part with them in **maltreating and** shedding the blood of the prophets [holy men].’ You are not a whit any more just than they. Thus you witness to yourselves, that you are the sons of, **and act as the children of** those who killed the prophets. **Go forth and** fill up, then, the measure of your fathers, **who were steeped in crime.** You serpents, brood of vipers! How will you escape the judgment of Gehenna (*KJV: damnation of hell*)? **How can you be anything but serpents of the dust?**

“**Wherefore speaks holy Wisdom:** Therefore, lo, I [God has now yet again] send you prophets and wise men and scribes [*the Aquarian has prophets, seers, wise men, holy men*], some of whom you will kill and crucify, and some you will scourge in your synagogues, and persecute from city to city [stone in the streets, and nail them to the cross], that upon **your heads will** fall all the righteous blood shed on earth, from the blood of innocent [righteous] Abel to the blood of Zachariah the son of Barachiah, whom you murdered between the sanctuary and the altar [within the Holy Place before the altar of the Lord] (*The Holy Place was the section of the Temple before the Holy of Holies. Zachariah was the father of John the Baptist, and his slaying is described above, p404 in Aquarian Chapter 6*). Truly, I tell you, all these things will come upon this generation **and the people of Jerusalem.**”

“JERUSALEM! JERUSALEM!”

Matt.23:37-39 (with Luke 13:34-35): Jesus looked about and surveyed the city before Him: He cried: “O Jerusalem, Jerusalem! Thou cruel city of Jerusalem! You that kill the prophets in your streets and stone* those holy men whom God has sent to you! How often have I wanted to gather your children to the fold of God as a bird gathers her young under her wings, and you would not! You have rejected God, and now, behold, your house is abandoned unto you desolate.** For I tell you, from now you will by no means see me, until the time comes when you can say, ‘Thrice blessed is the Son of Man who comes in the Name of the Lord’ [who has come as Son of God’]. ‘Holy, Holy, Holy, blessed are they who come in the Name of the Just One.’ ”

**Stoning was the prescribed Jewish punishment for capital crimes, and Jesus Himself was not exempt: it formed part of the ordeal which He underwent before and during His crucifixion.*

***Forsaken: as witness the terrible events of 70AD and after. And to this day the Jews have never changed their stance towards their true Messiah. Jesus here is quoting from 2Esdras 1:30-33.*

THE WIDOW’S MITE

Mark 12:41-44 (with Luke 21:1-4): Sitting down opposite the treasury He watched [looked up] and saw how the people put money [their tithes*] into the treasury, and many rich people put in large amounts [their offerings: Luke]. One poor but loyal widow came, and put in the treasure box two lepta (*the lepton possessed the smallest value of all coins*), which make a quadrans (*the KJV has “two mites, which make a farthing” in Mark.*). Calling His disciples to Him He said, “Truly, I tell you, this poor widow has put in more than all the others who are putting money into the treasury. For they have all put in their offerings to God out of their abundance [the rich have given just a little share of what they have]; but she in the face of her poverty has put in all she had, her whole living.”

**Levi appears here to have personally opted for the term ‘tithe’ instead of money or offering, and, following the King James, he also has “a farthing” for the two lepta the widow put in. The observation is important because of the presumption it provokes, that tithes took the form of money, to be paid direct into the Temple treasury. At a minimum this is misleading, since in the Mosaic Law there was a distinction between paying tithes, which did not involve money (except by special arrangement), and the obligation to support the financial needs of the Temple. This latter, amounting to a treasury tax, is prescribed in Exod.30:13-16, and this was the inauguration of a regular practice which was maintained throughout the whole of the Temple’s existence. The result of this arrangement was a continual and bountiful income for the Temple and the priesthood. This of course has been exploited ever since by churches, to claim, using Malachi 3:8-10 without biblical authority, that God demands tithes of people’s money. Tithing was never about money; and the magnitude of the receipts of the Temple tax meant that in any case it did not need to be.*

JESUS GIVES HIS FAREWELL ADDRESS TO THE PEOPLE AND JERUSALEM

John 12:20-36a, 44-50, 36b-43: Now among those who went up to worship at the Feast were a company of Greek Jews. They therefore approached Philip, the disciple from Bethsaida in Galilee, who was able to converse with them, and asked him, “Sir, we wish to see the Lord, this Jesus who is called the Christ.” Philip went and told Andrew, and Andrew went with Philip and they told Jesus and brought them to Him. Jesus answered them, “The hour has come, for the Son of Man is ready to be glorified, and it cannot be otherwise. Truly, truly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; it can be nothing but a grain of wheat. But if it dies it lives again, bears much fruit, and from its grave a hundred grains of wheat arise. He who loves his life will lose it, and he who hates* his life in this world will keep it for eternal life. If anyone serves me, let him follow me. Where I am, there will my servant be also. If anyone serves me, the Father will honour him. *as to the thrust of the word “hate”, see the comment in Luke 14:26 on p520.

“Now is my soul troubled.” He lifted His eyes to heaven and said, “My Father-God, I would not ask to be relieved of all the burdens I must bear. I ask only for grace and strength to bear the burdens, however they come. What shall I say? ‘Father, save me from this hour’? Nay, for this purpose have

I come to this hour. [This is the hour for which I came to earth]. O Father, glorify thy Name.” Then the place was illuminated with a light more brilliant than the sun at noon. The people shrank back in fear. Then a voice came from heaven: “I have both glorified my Name and thy Name, and I will glorify them again.” Hearing the sound, some of the people standing by said that it had thundered [“Behold, a distant thunder!”]. Others said, “An angel has spoken to Him.” Jesus answered, “This voice has come, not for my sake, but for yours, that you might know that I have come from God. Now is the judgment of this world at hand: now shall the ruler of this world be cast out: the prince of darkness will be manifest and go unto his own. And if I am [The Son of Man will now be] lifted up from the earth, [and He] I will draw all men to myself [Himself].” He said this to signify by what kind of death He was to die. The people answered Him, “We have heard from the law that the Christ remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?” Jesus said, “The light is shining with you for a little while yet. Walk while you have the light, lest the darkness overtake you. The darkness is coming, but He who walks in the darkness does not know where he is going. While you have the light, believe in the light, that you may become [men may know you are] sons of light.”

Jesus stood out in the Temple porch and made His final appeal to the multitudes of people. He cried out and said, “He who believes in me, believes not in me but in Him who has sent me forth to do His will. He who sees me sees Him [my Father-God] who has sent me. Behold, I have come as light into the world, that whoever believes in me shall walk in light, the light of life, and may not remain in darkness. If anyone hears my words and does not keep them, it is not I who judge him [You men who are hearing me now: if you do not believe me, I do not judge you, for I have not come to judge the world but to save the world. God is the only judge of men. He who rejects me and does not receive my words has one that judges him: the word that I have spoken is that which will judge him on the last day [what I speak will stand against you on the day when God judges the world]. For I have not spoken from myself; it is the Father who sent me who has given me commandment what to say and what to speak. I know that His commandment is eternal life. Therefore what I speak, I speak as the Father has said to me.”

And then He said, “Jerusalem! With all your glory and with all your crimes, Farewell!”

When Jesus had said these things He departed and hid Himself from them. Though He had performed so many signs before them, yet they did not believe in Him: that the word of the prophet Isaiah might be fulfilled: “Lord, who has believed our report (*that we have heard*)? And to whom has the arm of the Lord been revealed?” Therefore they could not believe, for Isaiah said again: “He has blinded their eyes and hardened their heart, lest they should see with their eyes and understand with their heart, and turn for me to heal them.” Isaiah said this because he saw His glory and spoke of Him. Nonetheless, even of those in authority, many believed in Him, but for fear of the Pharisees they did not confess it lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God.

THE OLIVET PROPHECY: THE DESTRUCTION OF JERUSALEM AND THE TEMPLE, AND THE FATE OF THE WORLD

(Aquarian Chapter 157)

This is the second part of Jesus’ exposition on the events of the future that He began in Capernaum, shortly before He set His face to go to Jerusalem: see above, pp527ff in Aquarian Chapter 145. Jesus is now on the Mount of Olives, and, as with Chapter 145, the contents of His prophecy are set out in what can be taken as their proper order. This unravels the scrambling of the text in the received Gospels, which has jumbled together His two separate discourses: see the notes to the first prophecy above. This is a necessary repeat of the listing found there:

Jesus’ first discourse in Capernaum (Aqu.Ch.145):

Mark 13: 21; Matt.24: 23, 28, 37-41; Luke 17: 20-23, 26-30, 32-37;

Jesus’ second discourse on the Mount of Olives (Aqu.Ch.157):

Mark 13: 1-20, 22-33; Matt.24: 1-22, 24-27, 29-36; Luke 17: 24-25, 31 plus 21: 5-36.

A: Then Jesus with the twelve went forth and sat on the Mount of Olives, just beyond the gate of the city (on the east side of Jerusalem across the Kidron Valley. The Mount afforded a panoramic view of the city, which included the eastern aspect of the Temple). His disciples said, “Behold the wondrous city of Jerusalem! Its homes are all so beautiful! Its temples and its shrines are clothed in such magnificence!”

[The Feast of the Passover was at hand, and some of the disciples, being stonemasons, were set to repair one of the chambers of the Temple];

[As He went forth out of the Temple and was going away, one of (plural in Matt.) His disciples came to point out to Him the buildings of the Temple, and said to Him, “Teacher, Behold! What fine stones and what splendid buildings! As they were remarking about the Temple, how it was adorned with beautiful stones and offerings (these offerings were gifts positioned in conspicuous points in the Temple), He said: **Mark 13:1, Matt.24:1, Luke 21:5**];

[As Jesus was passing by, they said to Him, “Teacher, do you see these great buildings, how impressive the stones here are, and how beautiful is the work of our ancestors?”].

B: “The city is the glory of my people Israel, but lo, the time will come when every stone will be cast down, and it will be a hiss and byword for the nations of the earth.”

[“You are admiring these great buildings, are you not? Truly, I tell you, the days will come when there shall by no means be left one stone of them upon another, that will not be thrown down.” **Mark 13:2, Matt.24:2, Luke 21:6**];

[Jesus answered, “That is to be granted: the work of their hands is indeed beautiful, and well wrought. But the time is at hand when not one stone shall be left on top of another. For the enemy shall overthrow both the city and the Temple. Yet the true Temple is the body of Man in which dwells the Creator by the Holy Spirit. When this Temple (the material body of Jesus) is destroyed in three days, the Lord (or: destroyed, in the three days the Lord) will raise up a more glorious Temple, one which the eye of carnal man perceives not].

History bears sober and grave testimony to what Jesus was prophesying, although the fulfilment of His words has been overridden and obscured by a universal assumption: that the present raised rectangular area of around 37 acres, the Haram al-Sharif on which stands the Dome of the Rock, is one and the same as the site of the Jewish Temple destroyed in 70AD. This assumption is wrong, if only because the huge western wall of this area survives, continuing to display a complete array of ancient but barely worn stones, large as life. But Jesus said that not one stone would remain on top of another, and this is exactly what happened in 70AD. It is incumbent upon all who would possess an adequate familiarity with the history of these fraught times, that a serious study of Flavius Josephus’ history be pursued, for he describes with detailed thoroughness how the Roman armies destroyed both the Temple and the entirety of the city: see his Wars of the Jews, Books 5, 6, and 7.

The whole of the Haram al-Sharif is in reality the old Roman fortress of Antonia, and the Jewish Temple was situated south of it. The Tenth Legion needed an area of this size to be accommodated: see the diagrams in the corresponding footnote in Section One, p262-3.

In contrast to the utterly destroyed Temple, the western wall of the Haram is the Wailing Wall, no less, of the Jews: they who presume to be in communion with the holy Shekinah of God when they pray there. Today, the terrain south of the Haram is lower than in Jesus’ day, another result of the Romans’ razing and levelling of the city. It was precisely the extent of the Jews’ rabid frenzy against the Romans that provoked such an equally furious reciprocation in the steps which the latter took to neutralise once and for all the vexatious problem these fractious and recalcitrant people had presented to the occupying power. The propriety of identifying the location of the Temple south of the Haram, where the City of David was once situated, rests in no small measure on the presence of the Gihon Spring in this same area. This is a source of fresh water which flowed in biblical times, and continues to this day, and would have been essential for the Temple sacrifices and its other activities. In contrast, there has never been a water source anywhere in the area of the Haram al-Sharif.

C: The disciples asked Him, “When will this desolation come?”

[As He sat on the Mount of Olives opposite the Temple, Peter and James and John and Andrew asked Him in private, “Tell us, when will these things {when are they about to: Luke} occur, and

what will be the sign when all these things are to be fulfilled? What will be the sign of thy advent, and of the completion of this age?" **Mark 13:3-4, Matt.24:3, Luke 21:7**].

All three Synoptic writers introduce Jesus' answer with the following salutary opening, not included in the [Aquarian](#) account:

Mark 13:5-8 (with Matt.24:4-8, Luke 21:8-11): Jesus began to say to them, "Take heed lest anyone lead you astray. Many will come in my Name, saying, 'I am' [I am the Christ: Matt.] and, 'The time is at hand', and they will lead many astray. Do not go after them. And when you are about to hear of wars and commotions and rumours of wars, do not be alarmed [frightened: Luke]. These things must take place, but the end will not follow immediately. For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places: there will be famines [and pestilences, and earthquakes: Matt.]. These things are [but: Matt.] the beginning of birth pangs.

The [Nazarene](#) Gospel adds the following:

In those days, those who have the power shall gather to themselves the lands and riches of the earth for their own lusts, and shall oppress the many who lack, and hold them in bondage, and use them to increase their riches. They shall oppress even the beasts of the field, setting up the abominable thing (*an allusion to Mark 13:14 below*). But the Lord shall send them His messenger, and they shall proclaim the Law (*an allusion to Mark 13:10 below*), which men have hidden by their traditions, and those who transgress shall reap the harvest of their deeds.

D: Jesus answered, "This round of human life will not be consummated until the armies of the conqueror will thunder at her gates. They will break in and blood will flow like water through the streets. All the precious furnishings of Temple, court, and palace will be destroyed, or carried away to enrich the palaces and courts of kings. Behold, these days are not at hand. Before they come, lo, you shall be abused by the scribes and Pharisees, the high priests, and the doctors of the law. Without proper cause you will be arraigned into their courts: you will be stoned; you will be beaten in the synagogues; you will stand condemned before the rulers of this world; and governors and kings will sentence you to death. But you will not falter, and you will testify for truth and righteousness. In these hours do not be anxious about your words; you do not need to work out what you are going to say. For lo, the Holy Spirit will overshadow you and give you the words you need to speak.

[“But take heed to yourselves: before these things they will lay their hands on you and persecute you, and they will deliver you up to councils, and you will be beaten in synagogues and prisons, and you will be brought before governors and kings for my sake, for a testimony to them. This will be an opportunity for you to bear testimony. When they haul you, delivering you up to trial, do not be anxious [settle in your hearts not to dwell on: Luke] beforehand what you will say [how you will defend yourselves: Luke], but speak whatever is given you in that hour, for it is not you who speak, but the Holy Spirit, for I will give you a mouth and wisdom, which none of your adversaries will be able to withstand or contradict: **Mark 13:9,11(with Luke 21:12-15)**].

E: “But the carnage will go on, and men will think they are pleasing God by killing you. Nations far and near will hate you for the sake of Christ. And men will stir up evil thoughts among your own kin, and they will hate you and give you up to be put to death. Brothers will be false to brothers; fathers will stand and testify against their own, and children will drive their parents to the funeral pyre.

[“Brother will deliver brother up to death, and the father his child, and children will rise up against their parents and have them put to death. And you will be hated by all on account of my Name: **Mark 13:12-13a**];

[“Then they will deliver you up to tribulation and put you to death, and you will be hated by all the nations on account of my Name. Many will fall away and betray one another, and hate one another: **Matt.24:9-10**];

[“You will be betrayed even by parents and brothers and kinsfolk and friends: and they will have some of you put to death: **Luke 21:16-17**];

Matthew adds the following:

“And because wickedness is multiplied, most men's love will grow cold. But he who endures to

the end will be saved: **Matt.24:12-13**;

Luke adds the following:

“But no hair of your head will by any means perish. By your endurance you will establish your souls: **Luke 21:18-19**.”

F: “When you shall hear the Roman eagle screeching in the air, and see his legions screaming over the plain, then know that the desolation of Jerusalem is near.

[“When you see the abomination of desolation, spoken of by Daniel the prophet {*Dan.9:27, 11:31, 12:11*}, standing where it ought not to be: standing in the holy place – let the reader understand – : **Mark 13:14, Matt.24:15**];

[“But when you see Jerusalem surrounded by armies, then know that its desolation has come near: **Luke 21:20**];

Matthew and Luke add the following:

“Then let those who are in Judea flee to the mountains: **Matt.24:16, Luke 21:21a**;

Luke adds the following:

“and let those who are inside the city escape out of it, and let not those who are in the countryside enter it. Because these are the days of vengeance, in order that all that has been written may be fulfilled: **Luke 21:21b-22**.”

It is significant that in the Aquarian account Jesus does not mention what Daniel had written. Daniel’s references to the desecration of the Temple had proved a repeated stumbling-block to the Jews since Antiochus Epiphanes, persuading themselves that they knew how to interpret the event, but with their interpretations unravelling in the implacable cold light of subsequent events. May it be asked if Mark and Matthew were aligning themselves with similar sentiments?

On the Roman eagle screeching in the air, it is important to quote Josephus, because this historian recorded an exact fulfilment of Jesus’ prediction (6.5.3: 296-299):

“A few days after that feast [the Passover of 70AD], on the twenty-first day of the month Artemisius [the Jewish month Iyyar], a certain prodigious and incredible phenomenon appeared. I suppose the account of it would seem to be a fable, were it not related by those who saw it, and were it not that the events which followed were of so monumental a nature as to oblige the appearance of such signs. For, before sunset, chariots were observed in the air, and troops of soldiers clad in armour were seen hurtling through the clouds and surrounding the cities.”

This was but one of a succession of supernatural signs centred around the city, particularly involving the Temple, an eye-witness account of which Josephus has bequeathed in graphic detail for future generations. The disaster which overtook Jerusalem and its Temple in the years 66-70AD was so cataclysmic that such prior warning signs from heaven were nothing if not tantamount to an imperative. They had begun (in 30AD) even before Jesus was arrested and tried, at every stage furnishing the Jews with evidences and warnings of God’s personal involvement in everything that was transpiring, and displaying His sorrow that His people were resolved to turn their backs on Him. Copious opportunities were afforded them to apprehend who Jesus was, and to repent of their rebellion, culminating in a 40-year final warning, but the Father-Mother and Son were spurned by their own people.

Even after 66AD, when the Jews entered their final death throes as a people enjoying a measure of normality, even tranquillity, under the Roman yoke, and guided in their worship by their priests, God continued to plead with His people, until final destruction of the Temple and the city was the indissoluble fruit of their rebellion. The testimony of history shows that God finally abandoned the Temple, rendering it no more holy than the Colosseum of Rome or the casinos of Las Vegas. The Temple had been highly favoured with the grace of the supernatural Presence of the Shekinah glory of God (Num.9:15-23), but we are told that the Shekinah had left it just prior to its destruction by Nebuchadrezzar some hundreds of years before, and it abode on the Mount of Olives. There it pleaded forlornly with the Jews for three and a half years in a supernatural voice (Bet Qol) saying “Return, O backsliding children. Return unto me, and I will return unto you.” When the people did not repent, it said, “I will return unto my place.” (Midrash Rabbah, Lamentations 2:11). It is suggested that the same happened again from 66AD until just before the Temple of Herod was likewise destroyed in 70AD, which is moot. What is not moot is that God punishes only with the

greatest reluctance, and by degrees. Some 40 years earlier, the Son of God had appeared and the people persisted in rejecting His message for all that time. But the Father of the Son of God did not abandon the people until they themselves descended into such rebellion that they became a lost cause. John 5:43 became a prophecy fulfilled: "I have come in the Name of my Father and you have not received me; if another shall come in his own name, him you will receive." They had rejected the Prophet of God and embraced the false prophets which appeared: see in [Aqu. Ch.91](#) above.

Josephus provides an epitaph: "Thus were the miserable people seduced by these deceivers, and such as belied God himself; while they failed to attend, or to give credence, to the signs that were all around them and which so plainly presaged their future calamity; but, like men spellbound, bereft of eyes to see, and minds to apprehend, they did not regard the denunciations that God had pronounced on them." [The Wars of the Jews, 6.5.3: 288]

G: "Then let not the wise loiter; they must flee. Let not him who is on the top of his house wait until he has gone down into it to gather up his wealth; he must not wait but flee. And he who is labouring in the field must not return there, but leave everything he has to save his life.

[“On that day, let him who is on the roof of his house, with his goods in the house, not come down into his house to take them; likewise let him who is in a field not return to his things, or even to get his coat {clothes}: **Mark 13:15-16, Matt.24:17-18, Luke 17:31**].

H: "Woe to mothers in that day with their small children: none shall escape the sword. The tribulation of these days cannot be told in words, for such has never occurred since God created man upon the earth.

[“Woe to the women who are pregnant with a child, and for those giving suck in those days. Pray that your flight may not happen in winter or on a Sabbath. For in those days there will be great tribulation {distress: Luke} in the land, and wrath upon this people: **Mark 13:17-19a, Matt.24:19-21a, Luke 21:23**];

[“...of such a kind as has not occurred from the beginning of creation which God created {of the world: Matt.} until now, nor ever shall be. And unless the Lord shortened the days, no flesh would be saved; but for the sake of the elect, whom He chose, He shortened the days: **Mark 13:19b-20, Matt.24:21b-22**].

I: "The conqueror will carry many of the sons of Abraham away as captives into foreign lands, and those who have not known Israel's God will tread the highways of Jerusalem until the anti-Jewish times have been fulfilled.

[“They will fall by the edge of the sword and be led away as captives to all the nations. And Jerusalem will be trodden down by the Gentiles, until the times of the Gentiles are fulfilled: **Luke 21:24**].

J: "But when the people have been punished for their crimes, the tribulation days will end.* But lo, the time will come when the whole world will rise and fight each other, like gladiators in a ring, just for the sake of shedding blood. The very air will seem impregnated with smoke and death, and pestilence will be biting at the heels of the sword.

**(which indicates that this tribulation is not to be associated with the future time immediately prior to the return of Christ in glory).*

K: "Signs that men have never witnessed will then appear in heaven and on earth: in the sun, in the moon, and in the stars. The seas will roar, and sounds will come from heaven that men can never comprehend, and these will bring distress of nations with perplexity. The hearts of the strongest men will faint in fear, in expectation of the coming of even more frightful things on the earth.

[“There will be signs in sun and moon and stars, and on the earth anxiety of nations in perplexity at the roaring of the sea and the waves, while men are fainting with fear and with foreboding of the things that are coming on the world; for the powers of the heavens will be shaken: **Luke 21:25-26**];

[“But in those days, immediately after the tribulation, the sun will be darkened, and the moon will not give its light. The stars will fall from heaven, and the powers of the heavens will be shaken: **Mark 13:24-25, Matt.24:29**].

L: “But while the conflicts are raging on land and sea, the Prince of Peace will stand above the clouds of heaven and say once more: ‘Peace! Peace on earth! Good will to men.’ And every man will throw away his sword, and nations will learn war no more. Then the man who bears the pitcher will walk forth across an arc of heaven (*this is a veiled but clear reference to the Sign of Aquarius, the water-bearer, depicting the introduction of a new Age in human history. It is only shortly before this that Jesus was speaking of signs in the heavens.*): the sign and signet of the Son of Man will stand forth in the eastern sky.

[“Then will appear the sign of the Son of Man in heaven, and then all the tribes of earth will mourn, and...: **Matt.24:30a**];

[“Then they will see the Son of Man coming on the clouds of heaven in a cloud, with power and great glory: **Mark 13:26, Matt.24:30b, Luke 21:27**];

Mark and Matthew add the following:

“Then He will send the angels with a loud trumpet call, and gather together His elect from the four winds, from the ends of the earth to the ends of heaven: **Mark 13:27, Matt.24:31**.

M: “Then the wise will lift up their heads and know that the redemption of the earth is near.

[“Now when these things take place, stand up and raise your heads, because your redemption is drawing near.” **Luke 21:28**].

N: “But before these days come, behold, false Christs and poor deluded prophets will arise in many lands. They will perform signs and do a myriad of great works: and they will lead astray the many who are not wise. Many of the wise will also be deceived.

[“And many false prophets will arise and lead many astray: **Matt.24:11**];

[“For false Christs and false prophets will arise and perform great signs and wonders, so as to lead astray, if possible, even the elect. Take heed, I have told you everything beforehand: **Mark 13:22-23, Matt.24:24-25**].

O: “And now I tell you once again: when men shall say, ‘The Christ is in the wilderness’, do not go forth. If they say, ‘The Christ is in this secret place’, do not believe them. For when He comes, the world will know without any doubt that He has come.

[“So if they say to you, ‘Lo, He is in the wilderness’, do not go there; or if they say, ‘Lo, He is in secret rooms’, do not **[hasten not to]** believe it: **Matt.24:26**].

P: “For as the morning light comes from the east and shines unto the west, so shall be the coming of the new Age and the Son of Man.

[“For as the lightning {Light} comes from {flashes out of: Luke} the east and shines towards the west, so will be the coming of the Son of Man {in His day: Luke}: **Matt.24:27, Luke 17:24**];

Luke adds:

“But first He must suffer many things and be rejected by this generation: **Luke 17:25**.

Q: “The wicked of the earth will wail when they shall see the Son of Man coming down in power upon the clouds of heaven.

R: “Take heed, O man! Take heed! For you do not know the hour or the day when the Son of Man will come.

[“But of that day or hour no one knows, not the angels in heaven, neither the Son (*this one omitted by Matthew*), but the Father only. Take heed: stay awake and pray, for you do not know when the time will come: **Mark 13:32-33, Matt.24:36**].

S: “Do not allow your hearts to be overcharged with things of the senses, nor with the cares of life, lest that day arrive and it finds you unprepared. Keep watch at every season of the year, and pray that you may meet the Lord with joy and not with grief.

[“Take heed to yourselves, lest your hearts be weighted down with indulging and drunkenness and the cares of life, and that day come upon you suddenly as a snare. For it will come upon all who dwell upon the face of the whole earth. But keep awake at all times, praying that you may have strength enough (*Gk. katischusetete: the KJV has “accounted worthy”*) to escape all these things that are about to take place, and to stand before the Son of Man: **Luke 21:34-36**].

T: “Before these days shall come, our Father-God will send His messengers abroad: yea, to the corners of the earth. They will announce: ‘Prepare thy selves, O sons of men! Make thy selves ready! The Prince of Peace shall come, and He is now coming on the clouds of heaven!’ ”

[“This gospel of the Kingdom must first be proclaimed throughout the whole world as a testimony to all nations; then shall the end come.” **Mark 13:10, Matt.24:14**].

All three Synoptic writers add the following, which is not included in the Aquarian account:

Mark 13:28-31 (with Matt.24:32-35, Luke 21:29-33): He spoke to them a parable: “You see the fig tree and all the trees: from it learn this parable: when its branch becomes tender and it bursts into leaf, you know that summer is near. So also you, when you see these things taking place, know that He/it [the Kingdom of God: Luke] is near, at the doors. Truly, I tell you, this generation will by no means pass away until all these things take place. Heaven and earth will pass away, but my words will by no means pass away.” [This heaven will pass away, and the heaven above it will pass away.”]

U: When Jesus had thus prophesied concerning the times to come, and the coming in glory of the Son of Man, He went with His disciples back to Bethany.

A profound epitaph for the Capernaum and Olivet Prophecies of the Lord:

“Now, if any one considers these things, he will find that God takes care of mankind, and by all possible means shows our race what is necessary for their welfare; but that men perish by those miseries which, in their folly and by their own resolve, they bring down upon themselves.” [Josephus, the Wars of the Jews, 6.5.4:310]

JESUS ON THE MOUNT OF OLIVES TEACHES HIS DISCIPLES IN PARABLES

It is now Wednesday 13th Nisan, two days before Jesus is crucified on the 15th.

(Aquarian Chapter 158)

The morning of the fourth day of the week was come, and Jesus with the twelve went out to Olivet to pray. They were lost in prayer for seven hours. Then Jesus called the twelve to Him and said, “This day the curtain is parting, and we will step beyond the veil into the secret courts of God.” (*He was also foreshadowing, when He would be on the tree of crucifixion, the literal tearing apart of the Temple curtain.*) And He opened up to them the meaning of the hidden Way, and of the Holy Spirit, and of the Light that cannot fail. He disclosed to them about the Book of Life, the Rolls of Graphael (*the records of souls whose spirits are attuned with God?*), and the Book of God’s Remembrance (*the Akashic Record*) where all the thoughts and words (*and deeds*) of men are written down. Jesus did not speak in loud tones to them: He told them the secrets of the masters in an undertone, and when He spoke the Name of God there was silence in the courts of heaven for half an hour (*compare Rev.8:1*), for angels spoke with bated breath. Jesus said, “These things may not be spoken out aloud; and they may never be written down. They are the messages of the Land of Silence; they are the breathings of the inner heart of God.”

Then the Master taught the twelve the lessons which they were to teach other men, some of which were in parables. He said to them: “Call to mind the words spoken yesterday concerning the coming of the Son of Man. Now you shall teach other men what I have spoken, and what I am speaking to you. Teach men to pray and not to faint: to be prepared at every moment of the day. For when they least expect Him, then the Lord will come.

Mark 13:34: “It is like a man going away to a distant land and leaving his house and all his wealth in the care of servants, and putting his servants in charge, each with his duties, five to guard his house, and five to guard his outbuildings and livestock, and commanding the doorkeeper to be alert and on guard.

“The servants waited long for his return, but he did not come. They became careless in their work: some spent their time in revelry and drunkenness, and some slept at their posts. Night after night robbers came and stole wealth from the house and storehouses, and drove away the best of the livestock. When the servants realised that much of the wealth that they had been left to guard had been purloined, they said, ‘The blame for this cannot be laid at our feet. If we knew the day and hour when our master is coming back, we would guard well his wealth, and we would not allow thieves to break in and steal it. Our master is surely at fault because he has not told us.’

“But after many days the master did return. When he discovered that thieves had robbed him of his wealth, he called his servants and said to them, ‘Because you have been derelict in what you were given to do, and have spent your time in revelry or asleep, you have all become debtors to me. What I have lost by your neglect you owe to me.’ He gave them heavy tasks to discharge, and bound them in chains to their posts, and they remained in that state until they had paid for all the goods their master had lost through their indifference.

“Another man locked up his wealth and went to sleep. In the night robbers came: they unlocked his doors, and when they saw there was no guard they crept in and carried off that wealth. When the man awoke and found his doors open and all his treasure gone, he bewailed, ‘If only I had known when thieves were coming, I would have been awake and on guard.’

Mark 13:35-37: “Watch therefore, for you do not know when the master of the house will come: in the evening, or at midnight, or at cockcrow, or in the morning, lest he come suddenly and find you sleeping. And what I say to you, I say to all: ‘Watch.’ ”

Matt.24:42: “Watch therefore, for you do not know what hour your Lord will come.

Matt.24:43 (with Luke 12:39): “Know this, that if the householder [guardian of the house] had known in what watch the thief was coming, he would have begun his vigil before his arrival, and would not have allowed his house to be broken into and his possessions be stolen.

Matt.24:44: “Therefore you also be ready: for the Son of Man is coming at an hour you do not expect. [“Beware, my friends, beware! Be prepared at all times, at every hour, and if your Lord is to come at midnight or at cockcrow, it will matter not one whit, for He will find you ready to receive Him.”] [“Therefore be on guard against the world. Strengthen yourselves and be prepared, lest the robbers find a way to reach you, for the trouble you expect will surely come.”] [“Blessed is the man who knows where the robbers will enter. Then he may arise, bring together his estate, and prepare before the robbers break in.”]

(Matt.24:45-51: see Luke 12:42-46 in *Aqu.Ch.112* above, p470.)

THE WISE AND FOOLISH VIRGINS

Matt.25:1-13: “Then shall the Kingdom of the heavens be compared to ten virgins who took their lamps and went to meet the bridegroom. [Then, behold, a marriage was announced, and virgins, ten of them, were set apart to meet the bridegroom when he came]. All ten virgins clothed themselves with the proper raiment and sat waiting for the announcement, ‘Behold, the bridegroom is coming!’ Five of them were foolish and five were wise.* For when the foolish took their lamps, they took no oil with them. But the wise took flasks of oil with their lamps. As the bridegroom was delayed, and did not come at the time expected, they, weary with watching, all slumbered and slept. But at midnight there was a cry, ‘Behold, the bridegroom is coming! Go forth to meet him!’ Then all those virgins rose and quickly trimmed their lamps. The foolish said to the wise, ‘Give us [‘Let us borrow] some of your oil, for our lamps are going out [not burning].’ But the wise replied, ‘Lest there be not enough for both us and you [We have none to spare], go rather to the merchant and buy for yourselves, and when your lamps are full, come forth to meet the groom then.’ As they were going away to buy, the bridegroom came, and those who were ready with their lamps trimmed went in with him to the marriage festivities [to receive the groom], and the door was shut. Then later, the other virgins also came and found the door shut, saying, ‘Lord, Lord, open to us!’ Though they knocked and called out

aloud, the door remained shut. The master of the feast replied, 'Truly, I tell you, I do not know you.' In disgrace the foolish virgins went away.** Watch, therefore, for you know neither the day nor the hour when the Son of Man will come. **Keep your lamps burning.**

*The *Epistle of the Apostles* interprets the five awake virgins as Faith, Love, Grace, Peace, and Hope; and the five slumbering virgins as Knowledge, Understanding, Obedience, Patience, and Compassion.

**Jesus' comment in the *Gospel of Thomas*: "Many are standing by the door, but those who are alone will enter the wedding chamber."

"Again I say to you, and you also shall say this to those who follow you, 'Be prepared at every moment of the day and night, because when you do not expect Him, the Lord will come.' Behold, when He comes with all His messengers of light, the Book of Life, and that of the Records, shall be opened up: the books in which are written down all the thoughts and words and deeds of every man (God's Book of Remembrance, the Akasha). Every man will read the records he has written for himself by his own hand, and he will know his destiny even before the Judge speaks: this will be the time of sifting. According to their records, men will find their own place.*

*There are many different realms for the abodes of souls in spirit. Each soul is destined for the realm where he or she is compatible. Gluttons will be in company with gluttons, the proud with the proud, and so on. To its discredit orthodox Christianity takes no account of anything beyond the generic heaven and hell.

SEPARATING THE SHEEP AND THE GOATS

Matt.25:31-46: "The judge is Righteousness, the King of the earth, and He will separate..."

"When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. Before Him will be assembled all the nations [multitudes], and He will separate them from one another, as a shepherd separates the sheep from the goats. He will place the sheep on His right, but the goats on the left, and every man will know his place. Then the King [judge] will say to those on His right, 'Come, O blessed of my Father [Father-God] [Parent], inherit the Kingdom prepared for you from the foundation of the world [times of old]. You have been servants of the race. For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you entertained me [in your homes I found a home] [took me in], I was naked and you clothed me, I was sick and you visited [ministered to] me, I was in prison and you came to me [with words of cheer].' Then the righteous will answer Him, 'Lord, when did we see you hungry and fed you, or thirsty and gave you drink? And when did we see you a stranger at our gates and entertained [ministered to] [took you in] you, or naked and clothed you? And when did we see you sick or in prison and came to you?' The King [judge] will answer them, 'Behold, I manifest myself to you in all created forms, and truly, I say to you, you served the sons of men: as you did it to one of the least of these, my brothers, you did it to me.' Then He will say to those on His left, 'Thou cursed [evil souls]: you have not served the sons of men. Depart from me into eternal fire, prepared for the devil and his angels (this clause not in the Aquarian account) which you have prepared for yourselves, until you are purified seven times and cleansed from your sins. For I was hungry and you gave me nothing to eat, I was thirsty and you gave me nothing to drink, I was a stranger and you did not entertain me [drove me from your door] [took me not in], naked and you did not clothe me, and in prison and you did not visit [minister to] me.' Then they also will answer, 'Lord, when did we neglect to care for you? When did we see you hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to you?' Then He will answer them, 'Behold, I manifest myself to you in all created forms, and truly, I say to you, your life was full of self: your own self is whom you served, and not your fellow man. As you did not do it to [as you slighted] one of the least of these, you did it not to [slighted and neglected] me.' And they, the cruel, and those devoid of love, will go away into eternal punishment [go forth to pay their debts, to suffer all that men suffered at their hands] [into chastisement for a span of Ages, and if they do not repent, be utterly destroyed]. But the righteous and the merciful into eternal life and peace will have the Kingdom and the power. They who have ears to hear and hearts to understand will comprehend these parables."

JESUS IS ANOINTED IN THE HOUSE OF SIMON IN BETHANY BY MARY (see p460)

Matt.26:1-2: When Jesus had finished all these sayings [parables], He said to His disciples, “You know that after two days will be the **great feast of the Passover**, and the Son of Man will be **betrayed into the hands of wicked men, and delivered up to be crucified. He will give His life upon the cross. And men will know that He, the Son of Man, is Son of God.**” Then Jesus and the twelve returned to Bethany.

Mark 14:1a (with Luke 22:1): It was now two days to the Passover and the Feast of Unleavened Bread (*Mark*). Now the feast of Unleavened Bread drew near, which is called the Passover (*Luke*). (Mark 14:1b-2 and Matt.26:3-5: see below, p561.)

Jesus was in Bethany on the evening of the Sabbath before the Passover, and He went to the house of Simon the leper.

(This *Nazarene* verse is patently taking its cue from John’s mention in 12:1 of Jesus coming to Bethany six days before the Passover, but the meal in the house of Simon came four days later.)

(**Aquarian Chapter 159**) Bar-Simon, who was once a leper and was cleansed by Jesus by the sacred Word, lived in Bethany. In honour of the Lord he gave a feast.

Mark 14:3-9 (with Matt.26:6-13, John 12:2-8*): While He was in Bethany in the house of Simon the leper, they made Him a supper: Ruth and Martha served, and Lazarus was one of those at table with Him. As He was reclining, a woman [Mary: John, Aqu.] [**Mary called Magdalene****] arrived with an alabaster cruse of ointment of pure and costly [precious: Matt.] nard (*or spikenard*), weighing a pound, and breaking the cruse she poured it over His head **and feet, and then she knelt and anointed the feet of Jesus, and wiped His feet with her hair.** The house was filled with the fragrance of the ointment. But seeing it, some of them who were there felt anger, and Judas Iscariot, the son of Simon, one of His disciples – the one who was about to betray Him – said [**Judas, always looking at the selfish side of life, exclaimed**], “**What a disgrace!** Why has [**did you waste**] this ointment been wasted this way? For this ointment might have been sold for more than three hundred denarii (*one denarius was a labourer’s wage for a day*), a large sum, [**(Judas:) to supply our wants**] and given to the poor.” He said this, not because he cared about the poor, but because he was a thief [**filled with jealousy and greed**], and as he had the money bag and took out of (*Gk. ebastazen: stole?*) what was put into it. They were indignant with her, saying, “**Why, Mary, you are such a profligate throwing away such expensive incense: you should not do it.**” But Jesus, aware of this said, “**You men, still your tongues: let her be: she kept it to prepare me for the day of my burial: why are you troubling her [the woman**: Matt.]? You do not know what you are saying.** She has wrought a good work for me. For you always have the poor with you, and whenever you will [**at any time**], you can do good to them. But you will not always have me. **Mary knows the sadness of the coming days:** what she could do she has done: she has come beforehand to anoint my body for burial [in pouring this ointment on my body, she has done it for my burial: Matt.]. Truly, I tell you, wherever the gospel of the Christ will be proclaimed in the whole world, **and he who tells the story of the Christ will recount this day, what been done by Mary at this hour will be told as a sweet memorial of her wherever men live.**”

*At first glance John 12:1 would suggest that the anointing was six days before the Passover instead of two days (see above, p538 against John 12:2-8). 12:1 is certainly correct but that was when Jesus arrived in Bethany; the anointing was some four days after.

**John is clear that the woman anointing Jesus was Mary, the sister of Martha and Lazarus, and the same Mary who anointed Him the first time (*Aqu.Ch.104*, p460): see 11:1-2 and 12:2-3. However, Mark (14:3) and Matthew (26:7), challenge John by profiling the woman as an anonymous stranger. The *Nazarene* authors might agree, but also insist that the woman in both anointings is Mary Magdalene. The *Aquarian* account concurs with John, and has Mary in this second anointing as the sister of Martha and Lazarus. Mark’s and Matthew’s record of an anonymous woman seems remiss, especially when it is noted that it is they who both said that Mary’s gesture would be a memorial for her (14:9 and 26:13). Whoever would erect a tombstone and omit or erase the name of the occupant?

We may observe something about Martha in this anointing: the previous time she had served when Jesus was in their Bethany house, she complained that her sister Mary was not sharing the burden of serving others (see above, p512 in *Aqu.Ch.136*). The situation was now being repeated

when Jesus was anointed by Mary, with Martha again serving. But this time there is no mention that the latter was resentful, not even joining in the disciples' disapproval of Mary's lavishing of expensive salve on her Lord.

THE BETRAYAL, ARREST, TRIAL, AND EXECUTION OF JESUS

THE RELIGIOUS AUTHORITIES PLOT HOW TO ARREST JESUS, AND JUDAS ISCARIOT OBLIGES THEM

When the feast was over Jesus went with Lazarus to his home. Now in Jerusalem the priests and Pharisees were busy with their plans to seize the Lord and take His life.

Mark 14:1b-2 (with Matt.26:3-5, Luke 22:2): The chief priests and the scribes and the elders of the people assembled in the court of the high priest, who was called Caiaphas, and took counsel, seeking how to arrest Him by stealth and kill [destroy: Luke] Him, for they feared the people. They said, 'Not during the Feast, lest there be an uproar from the people.'

The high priest called in counsel the wisest men, saying: "This deed must be accomplished in a secret manner. He must be taken away from the multitude, else we may cause a war. The common people may stand in His defence and therefore pollute this sacred place with human blood. What we decide must be carried out before the great day of the Feast." Ananias said, "I have a plan that will succeed. The twelve go alone with Jesus every day to pray. We must find their hidden place, where we can seize the man and bring Him here without the knowledge of the people. I know one of these twelve: he is a man who worships wealth, and for a sum I think that he will lead us to where this man usually prays." Caiaphas said, "If you can indeed lead the way and bribe this man you are speaking about, enabling Jesus to be seized in this secret place, then we will give you a hundred pieces of silver for your hire." Ananias replied, "It is well."

He went to Bethany and found the twelve at the house of Simon. Calling Judas to his side*, he said, "If you would care to make a sum of money for yourself, hear me. The high priest and other rulers in Jerusalem would like to talk with Jesus alone, that they may know about His claims. If He proves Himself to be the Christ, lo, they will stand in His defence. Now, if you will but lead the way to where your Master is on the night of the morrow, that they may send a priest to talk alone with Him, there is a sum of silver pieces, thirty in number, that the priests will give you."

Judas reasoned within himself: "It may surely be well to give the Lord a chance to tell the priests about His claims when He is all alone. If the priests intend to do Him harm, He has the power to disappear and go His way as He has done before. And thirty pieces of silver is a good sum." He said to Ananias, "I will lead the way, and by a kiss I will make known which person is Jesus."

**See the note under Mark 14:10-11 below.*

Mark 14:10-11 (with Matt.26:14-16, Luke 22:3-6): Satan entered into* Judas Iscariot, one of the twelve, and he went to confer with the chief priests and officers in order to betray Jesus to them. Hearing him they exulted, and promised [agreed: Luke] to give him silver, Judas saying to them, "What are you willing to give me if I deliver Him to you?" They agreed with him for thirty pieces of silver [the price of a slave]. And from that moment he sought an opportunity to betray Him, away from the people.

**Satan is mentioned in John 13:27 as entering into Judas after he had dipped his morsel into the dish at the Last Supper.*

Here we are faced with two opposites: either Judas approached the priests with a proposition (the Gospel writers) or the priests approached Judas with a proposition (Aquarian Gospel).

*The non-canonical **Gospel of Nicodemus** purports, alluringly nonetheless, to relate the challenging events which personally confronted Caiaphas and his father-in-law Annas soon after the events of the resurrection. Their responses showed that they began to be open to being persuaded of the truth of the divinity of the Lord, and that accordingly, they were nudged closer to acknowledging their error and to the necessity of repenting of it. In being oblivious to this possibility we are forever fixated on the image of a high priest and his father-in-law as irredeemable paragons of non-virtue, whose evil was thorough and complete with no remedial factors, and therefore whose doom must be*

as assuredly sealed as that of Judas Iscariot himself. If for no other reason, the *Gospel of Nicodemus* deserves attention for reorienting our perspective towards having these religious eminences embrace a less inflexible temper. Some extracts from this Gospel are incorporated in the body of this account below, deservedly so.

THE LAST SUPPER IS READIED – IN THE HOUSE OF NICODEMUS

It is now the daylight hours of 14th Nisan, on the Thursday of the passion week.

Jesus and the disciples observed the Passover whereby the memorial seder (ritual meal) was observed around sunset at the close of 14th Nisan, entailing that the high Sabbath of the First Day of Unleavened Bread would follow immediately without a break on 15th Nisan. This governs how we should read Mark 14:12, Matt.26:17, and Luke 22:7 below. On the surface, they seem contradictory in equating the First Day of Unleavened Bread with the preliminary sacrifice of the lamb, also implying that it preceded the preparations for the Passover memorial. The wording is indeed unfortunate, for the preparation day for the Passover came first and would occupy the daylight hours of 14th Nisan. It is suggested that these three verses should all read: “On the day before the first day of the Feast of Unleavened Bread...”

The preparation for the Passover observance followed by Jesus took up the daylight hours of the 14th. The fact that Jesus observed the Last Supper when He did, and not earlier as might have been the case in Moses’ day, is that too many events intervened from the previous Sabbath, the day after which (the Sunday) Jesus rode into Jerusalem on an ass:

1. 8th Nisan (daylight hours, Friday): Jesus arrives in Bethany (John 12:1, [Aqu.151](#), p538)
2. 9th Nisan (Friday sunset to Saturday sunset: the weekly Sabbath ([Aqu.151](#), p538)
3. 10th Nisan (daylight, Sunday): Jesus rides to Jerusalem on an ass, the prototype for Palm Sunday (Mark 11:1ff, [Aqu.151](#), p538)
4. 11th Nisan (daylight, Monday): the fig tree is cursed (Mark 11:12, p540)
5. 12th Nisan (daylight, Tuesday): the fig tree is found dried up (Mark 11:20, p541): numerous things are mentioned as taking place in Jerusalem on this day, culminating in the Olivet prophecy
6. 13th Nisan (daylight, Wednesday): Jesus returns to the Mount of Olives and teaches (Mark 13:34, Matt.24:42 onwards in [Aqu.158](#), p557)
7. 13th Nisan (last part of the day, now Thursday): “two days to the Passover and the Feast” (Mark 14:1, Matt.26:2: p560). Jesus is anointed in Bethany in the house of Simon
8. 14th Nisan (daylight, Thursday): the Last Supper is prepared. The first (evening) part of the 14th Nisan has already passed. (Mark 14:12 et al, with [Aqu.160:1](#), below). The feast of the First Day of Unleavened Bread now arrived in the following evening, the start of 15th Nisan.

(Aquarian Chapter 160) On the morning of the fifth day of the week, Jesus called His twelve disciples to Him and said, “This is God’s day of remembrance, and we will eat the Passover supper all alone.*

Mark 14:12-16 (with Matt.26:17-19, Luke 22:7-13): On the first day of Unleavened Bread**, when they sacrificed the Passover [when the Passover must be killed: Luke], His disciples [Judas, the newest (?) member, who had not yet been initiated in the mysteries,] said to Jesus, “Where do you want us to go, that we may prepare for you to eat the Passover?” And He sent two of His disciples, Peter and John, [Peter, James, and John], saying to them, “Go into the city by the Fountain Gate, and a man carrying a pitcher of water will meet you. Follow him into the house which he enters, and where he enters, say to the householder (*the Aquarian Gospel has him as the same man*), ‘This is the first day of Unleavened Bread**’: The Teacher says, “My time is at hand: I will keep the Passover with you. [The Lord would have you set apart your...] Where is my guest room where I [He] may eat the Passover with my disciples the twelve?” ’ He will show you a large upper room furnished and ready: prepare the Passover for us there that we may eat it.” **Fear not to speak to him: the man whom you will see is Nicodemus, a ruler of the Jews, yet a man of God.** The disciples set out and came into the city, and found the man as He had told them, and Nicodemus hastened to his home. The guest room, an upper room, was set apart, and they prepared the Passover.

In the afternoon, the Lord and His disciples went up to Jerusalem and found the feast prepared and ready.

**But was this limited to the twelve? See the note before John 13:23-30, p279.*

***See the comment on Mark 14:12, Matt.26:17, and Luke 22:7 in the long note under the heading to this section above, as the wording requires caution in interpretation. The First Day of Unleavened Bread did not start until the end of the day when the Passover was prepared, and was also preceded by the memorial seder around sunset at the end of 14th Nisan. Jesus barred the killing of a real lamb for the Last Supper, His own seder, as He Himself was the Lamb of God. For other Jews, the Paschal lamb was consumed hastily before the partaking of unleavened bread and other food.*

THE START OF THE LAST SUPPER: THE DISCIPLES STILL SHOW A CARNAL SIDE

Had the disciples learned nothing during their time with Jesus, from the time He had taught them that he who exalts himself will be abased (Luke 14:11, 18:14; Mark 10:44; Matt.23:12)?

Mark 14:17 (with Matt.26:20, Luke 22.14): When it was evening [the hour came: Luke] He came and sat at table with the twelve apostles and their fellows*: Peter and Jacob (James) (Zebediah) and Thomas and John and Simon and Matthew and Andrew and Nathanael, and James and Thaddaeus and Philip and their companions*: and there was also Judas Iscariot, who was numbered by men among the twelve, until the time when he should manifest his destiny. They were all clad in garments of white linen, pure and clean, for linen is the righteousness of the saints; and each had the colour of his tribe (see in *Aqu.Ch.121, p484*). But Jesus was clad in His pure white robe, without seam or spot.

**as to the number present at this supper, see the note note at the bottom of p564.*

When the time came to start the feast, the twelve began to strive among themselves, each anxious to secure the honoured seats.

(Luke 22:24-30): Contention arose among them, as to which of them was to be regarded as the greatest*. He said to them, “My friends, are you consumed with elevating your carnal selves, just as the shadows of this night of darkness are looming? The kings of the nations exercise lordship over them, and those having authority over them are called (*and call themselves*) benefactors. But not so with you; rather, let the greatest among you become as the youngest, and the ruler as the one serving. For who is greater? The one reclining at table, or the one serving? Is it not the one reclining? But I am among you as the one serving. There is no honoured seat at heaven’s feast except for him who in humility takes the lowest seat.

“You are the ones who have continued with me in my trials. I appoint to you, as my Father has appointed to me, a kingdom, that you may eat and drink at my table in my Kingdom. And you will sit on thrones judging the twelve tribes of Israel.”

**repeating their mindset in Mark 10:37 and Matt.20:21. But would these have been the twelve, or other disciples present with them at the supper? Again, see the note at the bottom of p564.*

JESUS WASHES THE FEET OF HIS DISCIPLES

From this point the account of the life of Jesus prioritises John’s Gospel by virtue of that writer’s standing with his Lord, and the purpose He assigned him. Therefore Mark, Matthew, and Luke follow, as a rule, in the wake of John where any of these three share the same record of events.

John 13:1-20: Now before the feast of the Passover, when Jesus knew that His hour had come for Him to depart out of this world to the Father: in loving His own who were in the world, He loved them to the end. During supper, when the devil had already put it into the heart of Judas Iscariot, the son of Simon Iscariot, to betray Him, knowing that the Father had given all things into His hands, and that He had come from God and was going back to God, He rose from the supper, put aside His clothes, and took a towel and covered Himself with it. Then He poured water into a basin and bowing down, began to wash the feet of all twelve of the disciples, and to wipe them dry with the towel He was wearing. He breathed upon them and said, “May these feet walk in righteousness forever.” He came to Simon Peter, and was about to wash his feet, when Peter said to Him, “Lord, you are washing my feet?” Jesus answered him, “What I am doing you do not understand yet, but afterwards you will know.” Peter said, “My Master, no, you shall not stoop to wash my feet.” Jesus answered him, “My friend, If I do not wash you, you have no part with me.” Simon Peter said, “Then O Lord, not my feet

only, but also my hands and my head.” Jesus said to him, “He who has bathed **is clean and** does not need to wash, except for his feet, but is completely clean. **The feet are truly symbols of the understanding of the man: he who would be clean must, in the streams of life, wash well his understanding every day.**” You disciples are clean, but not all of you.” For He knew who would betray Him: that was why He said, “You are not all clean.”

When He had washed their feet and put back on His garments **[over-garment of pure white linen without seam or spot]**, and resumed His place, He said to them, “**Hearken to the lesson of the hour.** Do you know what I have done for you? You call me Teacher and Lord **[Master] [Lord and Master]**: and you say well, for so I am. If I then, your Lord and Teacher **[Lord and Master]**, have **kneeled and washed your feet, should you not** also wash the feet of one another, **and thus show your willingness to serve?** For I have given you an example, that as I have done for you, you also should do. Truly, truly, I tell you, a servant is not greater than his master; nor is he who is sent greater than him who sent him. If you know these things, **thrice** blessed are you if you perform them. I am not speaking of all of you. I know whom I have chosen: but this is so that the scripture may be fulfilled: ‘There is one eating my bread who has lifted up his heel against me.’ I am telling you this now, before it takes place, that when it does take place you may believe that I AM. Truly, truly I tell you, he who receives anyone whom I send receives me. And he who receives me receives Him **[the Father-Mother]** who sent me.”

“ONE OF YOU WILL BETRAY ME”

Mark 14:18-21 (with Matt.26:21-25; Luke 22:15-16, 21-23; John 13:21-22): As they were at the table eating, Jesus said, “**This is an hour when I can truly praise the Name of God, for, I have earnestly desired to eat this Passover with you before I suffer and pass through the veil, and to institute the memorial of my oblation for the service and salvation of all.** For I tell you that I will not by any means eat it again until it is fulfilled in the Kingdom of God **[our Father-God]**. **Then they sang the Hebrew song of praise that it was the custom of the Jews to sing before the Feast.**

Judas Iscariot said to Him, “Jesus, behold the unleavened bread, the mingled wine, and the oil, and the herbs, but where is the lamb that Moses commanded? – for Judas had bought a lamb, but Jesus had forbidden that it should be killed. And John spoke in the Spirit, “Behold the Lamb of God! The Good Shepherd who gives His life for the sheep.” Judas was troubled by these words, for he knew he was going to betray Him. But again Judas said, “Jesus, is it not written in the law that a lamb must be slain for the Passover within the gates?” (*The ordinances for observing the Passover are in Exod.12:1-27, Lev.23:4-7, Num.9:1-14, and Deut.16:1-8.*)

Jesus answered, “You have walked with me even this short time, yet you ask me this? If I am lifted up on the cross, then indeed shall the lamb be slain, but woe to him by whom the lamb is delivered into the hands of the slayers: better for him if he had not been born.”

Then they began to partake of the supper. As they were eating, Jesus was troubled in His spirit, and testified, “Truly, truly, I tell you, one of you will **turn away this night and** betray me **into wicked hands**, one of you who are eating with me.” **[The hour is at hand when the Son of Man shall be betrayed into the hands of sinners]**. The disciples **were amazed at what He said, and** began to be deeply distressed, and to question one another as to who of them might be the one about to do this. They looked at one another **in bewilderment**, being perplexed over whom He was speaking, and to say to Him one by one, “It is not I, is it, Lord?” He said to them, “It is one of the twelve*, one of you dipping bread [his hand: Matt.] in the dish with me [the hand of him who is my betrayer is with me on the table: Luke]. **The prophecies cannot fail.** For the Son of Man is going away as it is written of Him [as it has been determined: Luke], but woe to that man by whom the Son of Man is betrayed. It would be good for him if he had not been born.” Judas, the one who betrayed Him, said, “It is not I, is it, Rabbi? **[Lord?]**” He said to him, “You have said.”

**The wording as it stands (Gk. eis ton dodeka: “one of the twelve”) would suggest there were more than the twelve present. Otherwise the Greek would surely have read: eis humon dodeka: “one of you twelve”. The Nazarene account is specific in having a number greater than twelve. Reason itself might dictate the presence of others besides the twelve in such an important memorial supper, and that would include women.*

John 13:23-30: One of His disciples, **John**, whom Jesus loved, was lying close to the breast of Jesus. So Simon Peter beckoned to him and said, “Tell us who it is He is speaking about.” So falling close again to the breast of Jesus, he **reached out his hand to touch the hand of the Master, and** said to Him, “Lord, who is it? **Which one of us is so depraved as to betray his Lord?**” Jesus answered, “It is the one to whom I shall dip this morsel and give it.” Dipping the morsel He gave it to Judas, the son of Simon Iscariot. [**He is the one who has now put his hand with mine into the dish.** **They looked, and it was the hand of Judas with the hand of Jesus in the dish.**] After the morsel Satan entered into him. Jesus said to him, “What you are going to do, do quickly.” No one at the table (*including Peter and John*) knew the meaning of what He said to him. Some of them thought, since Judas had the money bag, Jesus was telling him, “Buy what we need for the feast”; or that he should give something to the poor. After taking the morsel he immediately **rose up from the table and** went out: **his hour had come.** And it was night.

Now Judas Iscariot went to the house of Caiaphas and said to him, “Behold, He has celebrated the Passover within the gates of this city, with the unleavened bread in place of the lamb. I indeed bought a lamb for the Passover, but He forbade that it should be killed. The man who sold me the lamb is a witness.” Caiaphas rent his clothes and said, “Truly He has done a deed worthy of death, for this is a weighty transgression of the law. What additional witnesses do we need? Even now, two robbers have broken into the Temple and stolen the Scroll of the Law, and this is the end of His teaching. Let us tell these things to the people, for they will fear the authority of the law. One who was standing by as Judas left said, “Do you think that they will put Him to death?” Judas answered, “Nay. Jesus will perform some mighty work to deliver Himself out of their hands, as He did in Capernaum (*if Capernaum, then on an occasion different from that in Nazareth, which is detailed in Luke 4:29*) when those in the synagogue rose up against Him and brought Him to the brow of the hill there, in order to throw Him down headlong, and He passed safely through their midst (*which is described as happening in Nazareth*). Surely He will escape them again and proclaim Himself openly, and will set up the Kingdom He speaks about.”

(If this had come about, what did Judas imagine would have been his place in that Kingdom; his “reward” from his Master for betraying Him?)

“DO THIS AS A MEMORIAL OF ME”

When the supper was done, the Lord, with the eleven, sat for a time in silent thought.

Mark 14:22-25 (with Matt.26:26-29, Luke 22:17-20): As they were eating He took a loaf of bread that had not been broken and speaking a blessing, broke it, [**took the holy bread and broke it, and He took the fruit of the vine also, and mingled it, and having blessed and hallowed both, and casting a fragment of the bread into the cup, he blessed the holy union**] and gave it to the disciples, saying, “Take, eat: this is a symbol of my body, [**even the Substance of the Christ**] which is given for you, for the salvation of your body and your soul. Bread is a symbol of the bread of life. As I break this loaf, so shall my flesh be broken as a pattern for the sons of men: for men must give their bodies freely in willing sacrifice for other men. As you eat this bread, so shall you eat the bread of life, and never die.” Then He gave to each a portion of the bread to eat, saying, “Do this as a memorial of me.” Likewise the cup after the supper: He took a cup of wine [**of the fruit of the vine**], and when He had given thanks He gave it to them and said, “Blood is the life: this is the life-blood of the grape. It is the symbol of the Life of Him who gives His life for men. As you drink this wine, if you drink it in faith, you are drinking the Life of Christ. Drink of it, all of you.” [“Take this, and divide it among yourselves: Luke]. Then He partook of the wine, and passed the cup to the disciples, and they all drank of it. He said to them, “This is a symbol of my blood of the new covenant [**even the Living Water of the Christ**], which is poured out for many for the forgiveness of sins, for the salvation of your body and your soul. Truly, I tell you, I shall by no means drink again of the fruit of the vine until that day when I drink it new with you in the Kingdom of God [my Father’s Kingdom: Matt.] [until the Kingdom of God has come: Luke].”

The Nazarene Gospel has a passage containing words of Jesus which it places at the point where He takes the bread and the wine:

“This commandment have I given you, that you love one another [quoting John 13:34, 15:12], and all the creatures of the earth. Love is the fulfilling of the Law [Rom.13:10]. Love is of the Lord, and the Lord is Love. Whoever does not love knows not the Lord. Now you are clean through the word which I have spoken to you [John 15:3]. By this shall all men know that you are my disciples, if you have love for one another [John 13:35]: if you show mercy and love to all creatures, especially those that are weak and oppressed and suffer wrong. For the whole earth is filled with dark places of cruelty, with pain and sorrow, by the selfishness and ignorance of man. I say to you, love your enemies, bless those who curse you [Matt.5:44, Luke 6:27-28] and give them light for their darkness. Let the Spirit of Love dwell within your hearts and abound to all. Again I say to you, love one another and all the creation of God.” When He had finished they said, “Blessed be the Lord.” Then He lifted up His voice, and they joined Him saying, “As the hart pants after the water brook, so does my soul pant after thee, O Lord.” [Ps.42:1]

When they had ended, one of the disciples brought to Him a censer of live coals, and he cast frankincense thereon: this was the frankincense that His mother had given Him on the day of His manifestation (see the Section above, p421: “Jesus Gathers His First Disciples”). And the sweetness of the odour filled the room. Then Jesus placed the platter before Him, and the chalice behind it, and lifting His eyes to heaven, gave thanks for the presence of the Creator in all things, and to all. After that he took in His hands the unleavened bread, and blessed it. He likewise blessed the wine mingled with water, invoking the holy Name, the Sevenfold (*the Elohim*), and calling upon the thrice holy Parent in the highest heavens to send down the Holy Spirit and make the bread to be His body, the Body of the Christ, and the fruit of the vine to be His blood, the Blood of the Christ, for the remission of sins and everlasting life, to all who obey the gospel. Then lifting up the oblation towards the heavens, He said, “The Son of Man is lifted up from the earth, and I shall draw all men unto me. Then the people shall know that I have been sent from God.”

He said, “This is the Feast of Life, the great Passover of the Son of Man, the Supper of the Lord. You shall often eat the bread and drink the wine. From henceforth, this bread shall be called Remembrance bread; this wine shall be called Remembrance wine. When you eat this bread and drink this wine, remember me.”

When all had partaken, He said to them, “As often as you assemble together in my Name, make this oblation as a memorial of me, even the Bread of everlasting life and the Wine of eternal salvation, and eat and drink thereof with a pure heart, and you shall receive of the Substance and Life of God who also dwells in me.” And when they had sung a hymn, Jesus stood up in the midst of His apostles, and circling round Him who was their centre, as in a solemn dance, they rejoiced in Him.

JESUS TEACHES THE ELEVEN, PREPARING THEM FOR WHAT IS TO FOLLOW

This is the great subject of John's Chapters 14 to 16. However, the temporal sequence of the stages of the whole passage seems, as ever in the received Gospels, to have been rearranged. Hence the order of these Chapters below (the contributions of Mark, Matthew, and Luke being placed accordingly) is this: John 13:31-38; 14:1-12; (15:16b; 16:23-24;) 14:13-15; 15:1-27; 14:16-18; 16:1-7; 14:19-26; 16:12-19, 8-11, 20-33; 14:27-31.

John 13:31-38: When Judas had gone out (**Aquarian Chapter 161**) to meet with the representatives of the priests and to betray his Lord, Jesus said, “The hour has come: Now will the Son of Man be glorified [among His twelve], and in Him God is glorified. If God is glorified in Him, God will both glorify Him in Himself (*or Himself in Him*), and glorify Him (*or Himself*) at once. Children, I am with you for a little while longer. Soon you will seek me; but as I said to the Jews, so now I am saying to you, ‘You will not find me, because where I am going you cannot come.’ I am giving you a new commandment: that you love one another: as I have loved you, so you also love one another. I love you and give my life for you: so shall you love the world and give your lives to save the world. By this all men will know that you are my disciples, if you have love for each another. Love one another as you love yourselves, and then the world will know that you are sons of God, disciples of the Son of Man whom God has glorified.”

Simon Peter said to Him, “Lord, where are you going?” Jesus answered, “Where I am going you cannot follow me now; but afterwards you will follow.” Peter said to Him, “Lord, why cannot I

follow you yet? **Wherever you go, I will go there with you:** I will lay down my life for you [“Lord, I am ready to go with you, both to prison and to death: **Luke 22:33**].” Jesus answered, “Will you lay down your life for me? **Do not boast of bravery, my friend; you are not strong enough to follow me tonight.** Truly, truly, I tell you, [Simon] the cock will not crow [in the morning] [this night] until you have denied me three times.” [“The very night of this day, before the cock crows {twice: Mark only}, you will deny that you know me three times.” But he said vehemently, “If it has to be that I die with you, I will not deny you.” And {the disciples: Matt.} all said the same: **Mark 14:30-31, Matt.26:34-35, Luke 22:34**].

Mark 14:27-29 (with Matt.26:31-33): *NB: the verses in Mark (14:26) and Matthew (26:30) imply that Jesus is now speaking to the eleven from the Mount of Olives and Gethsemane; but the Aquarian account has Jesus preaching at length to them when still in the room for the Passover. With Luke, he gives no indication at what point they left for the Mount of Olives, but John aligns with the Aquarian in not having them over the Kidron Valley until his Chapter 18. Considering the pace and drama of events in Gethsemane, the activity being confined to a limited span of time, it is only reasonable to concur with John and the Aquarian Gospel, and therefore the four whole Chapters 14 to 17 of John (following below) were surely spoken prior to Gethsemane.*

Jesus **looked upon the eleven and** said to them, “You will all be estranged from me this night, for it is written, ‘I will strike the shepherd, and the sheep of the flock will be scattered **and hide away.** But after I am raised up **from the dead, lo, you will come back again, and,** I will go before you into Galilee.” **Simon** Peter said to Him, “Even though they are all estranged from you [**forsake you because of you**], I will never be estranged from you.”

Luke 22:31-32: “Simon, Simon [O Simon Peter!] **Lo, your zeal is greater than your fortitude.** Behold, Satan demanded to have you, to sift you **in a pan** like wheat (*as he did with Job*), but I have prayed for you that your faith may [shall] not fail. When you have turned back to me, strengthen [you will be a tower of strength for] your brothers.” **And all the disciples exclaimed, “There is no power on earth that can force us to forsake you, or force us to deny our Lord.”**

“Truly, I tell you, Peter, one of my twelve will deny me three times in his fear and anger, with curses, swearing that he does not know me; and the rest will forsake me for a season. But you (*my disciples*) shall repent and grieve bitterly, because in your heart you love me. You shall be as an altar of twelve hewn stones, and a witness to my Name, and you shall be as the servants of servants, and the keys of the church will I give you, and you shall feed my sheep and my lambs, and you shall be my vice-regents on earth.

“But there shall arise men among those who succeed you, though some will indeed love me even as you, who, being hot-headed and unwise and void of patience, shall curse those whom the Lord has not cursed, and persecute them in their ignorance, because they cannot yet find in them the fruits they seek (*compare Acts 20:29*). Others, being lovers of themselves, shall make alliances with the kings and rulers of the world, and seek earthly power, riches, and domination, and put to the sword and to death those who seek the Truth and are therefore truly my disciples. In their days, the Son of Man will be crucified afresh and put to open shame (*compare Heb.6:6*), for they will profess to do these things in my Name.” Peter said, “Be it far from you, Jesus.” Jesus answered, “As I shall be nailed to the cross, so also shall my church in those days, for she is my bride, and one with me. But the day shall come when this darkness shall pass away, and the true light shall shine.”

Two of the published versions of the text which follows: we have:

“My church shall be filled with light, and they shall give light to all the nations of the earth.”

...or we have (which has never yet been fulfilled):

“There shall be one who sits on my throne, one who shall be a man of Truth and goodness and power, and one who is filled with love and wisdom beyond all others, and he shall rule my church by a fourfold twelve and by seventy two (*sic*) as of old, and he shall teach only that which is true. And my church shall be filled with light, and give light to all nations of the earth, and there shall be one Pontiff (*sic*) sitting on his throne as a king and a priest. My Spirit shall be upon him and his throne shall endure and not be shaken, for it shall be founded on love and truth and equity. Light shall come to it, and go forth from it to all the nations of the earth, and the Truth shall make them free.”

John 14:1-12: “Do not let your hearts be troubled; you believe in God, believe also in me. In the house of my Father [Parent] [in my Fatherland] are many places (*Gk. monai*) to dwell in;

(The KJV is enamoured by the word “mansions”; but the humble Greek word it is translated from should disabuse the believer of materialistic bent who, on ruminating idly on his future heavenly reward, salivates over the prospect of stepping into an opulent palatial edifice. Such a cornucopia of indulgent luxury was not exactly part of Jesus’ thinking.)

if it were otherwise, I would have told you: because I am going to prepare a place for you. And if I go to prepare a place for you, I will come again and take you to myself, that where I am, you may also be. Where I am going you know, and the way you know for it is within you [The way to my Fatherland you do not know at this time]. Thomas said to Him, “Lord, we do not know where you are going: how could we know the way?” Jesus said to him, “I am the Way, and the Truth, and the Life. I manifest the Christ of God, and whoever lives and believes in me shall never die: no one comes to the Father [Parent] except through me [with me through Christ]. If you had known and comprehended me, you would have also known my Father [Father-God] [Parent]. From now you do know Him, and you have seen Him.” Philip said to Him, “Lord, show us [reveal further] the Father [Parent], that we might know Him more fully, and this will be sufficient for us.” Jesus said to him, “In the length of time I have been with you, have you still not known me, Philip? He who has seen me [the Son] has seen the Father [Parent] for in the Son the Father has revealed Himself. How is it you are saying, ‘Show us the Father’? Do you not believe that I am in the Father and the Father is in me? Lo, I have told you many times that the words that I say to you and the works that I do I do not speak or do from myself; they are not the words and works of man; but it is the Father [Parent] who dwells in me who speaks and who does His works. Believe me that I am [live] in the Father [Parent] and the Father [Parent] is [lives] in me; or else believe me because of the works themselves. Truly, truly, I tell you faithful men, he who believes in me and in my Father-God, and performs the words and works that I speak and do, he will speak and do what I have spoken and done also. Yea, more: greater works than these I have ever done will he do, because I am going to my Father, whose works we do, and then I can reach out my hand in service to men.

John 15:16b: “Whatever you ask the Father [Parent] in my Name through Christ, He may give to you.

John 16:23-24: “In that day you will not question me about anything. Truly, truly, I tell you, whatever you ask of the Father [my Parent], He will give it to you [you will receive] in my Name. Until now you have not asked for anything in my Name: ask, and you will receive, that your joy may be complete.

John 14:13-15: “Whatever good you ask for my help in, in my Name, this I will do, that the Father [Parent] may be glorified in the Son and Daughter of Man. If you ask me anything in my Name, I will do it. Do you believe the words that I have said? Yes, you believe them, and if you love me [the Christ and follow me] you will keep my commandments [words] [keep the Law].”

John 15:1-27: Jesus spoke a mystery, saying: “I am the true vine, you are the branches of the vine, and my Father [Parent] is the vinedresser. Every branch in me bearing no fruit [nothing but leaves] He cuts away and casts into the fire to be burned, and every branch that does bear fruit He prunes [purges/grooms], that it may bear more fruit. You are now clean by the word which I have spoken to you. Abide in me and I will also abide in you. Do the works that God, through me, has taught you how to do, and you will bear much fruit, and God will honour you as He has honoured me. As the branch cannot bear fruit by itself unless it abides in the vine [if separated from the vine], neither can you unless you abide in me [when separated from me]. I am the vine; you are the branches. He who abides in me, and I in him, it is he who bears much fruit, for apart from me you cannot do anything. Unless a man abides in me, he is cast out as a useless branch and is dried up: and such are gathered up and thrown into the fire and burned up. If you abide in me, and my words abide in you, ask whatever you will and it shall be done for you.

By this my Father [my Parent] is glorified, that you bear much fruit, and thus be my disciples. As the Father [my Parent] has loved me, so I have loved you: abide [continue] in my love. If you keep my commandments you will abide in my love, as I have kept my Father’s [my Parent’s] commandments and abide in His love [the Spirit of Love eternally]. I have spoken these things to you

that my joy may be in you, and that your joy may be complete. This is my commandment, that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends.* You are my friends if you do what I command you. I am no longer calling you servants, for the servant does not know what his master is doing. But I have called you friends, because all the things that I have heard from my Father [my Parent] I have made known to you.** You have not chosen me, but I have chosen you and appointed you that you should go and bring forth fruit, and that your fruit should endure. This I command you, to love one another [and all creatures of God].

(John 15:16b: *this is inserted between 14:12 and 14:13 above: which says that the Father grants the petition; whereas 14:13 says it is the Son who grants the petition. John 15:16b seems to belong more comfortably where placed in Ch.14.*)

“If the world hates you, know that it has hated me before it hates you. If you were of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, therefore the world hates you. Remember the word that I said to you: ‘A servant is not greater than his master.’ If they have persecuted me, they will persecute you. If they have kept my word, they will also keep yours. But they will do all these things to you because of my Name, for they do not know the One who has sent me. If I had not come and spoken to them, they would not have had sin; but now they have no pretext for their sin. He who hates me also hates my Father. If I had not done the works among them which no other man has done, they would not have had sin; but they have now seen and yet have hated both me and my Father. But this is to fulfil the word written in their own law: ‘They hated me without a cause.’ But when the Intercessor comes, whom I shall send to you from the Father [my Parent], the Spirit of Truth, who proceeds from the Father [Father and the Mother], He will bear witness of me. And you are also witnesses, because you have been with me from the beginning.”

**The Gospel of the Saviour has Jesus saying instead: “For there is no commandment greater than this, that I should lay down my life for the race of men.”*

***Compare the Gospel According to Philip: “The slave seeks only to be free, but does not hope to acquire the estate of his master. The son, however, is not only a son, but lays claim to the inheritance of his father.”*

John 14:16-18: “And now I go my way, but I will petition the Father [Parent], and He will give you another Intercessor, that He may abide with you forever. Behold, this Intercessor of God, the Holy Spirit, the Spirit of Truth, is one with God, but she* is the One whom the world cannot receive, because it neither sees Him [Her*] nor knows Him [Her*]. You know Him [Her*], and will know [Her*], for He [She*] dwells with you, and will be in you [abide within your soul]. I will not leave you as orphans: I will come to you in the Christ, who is the Love of God made manifest to men, I will be with you all the way.”

**The deep mystery of the Triune God, yet no mystery: the female aspect of the divine. The Greek for ‘spirit’, pneuma’, is no more than the common word for the air we breathe, but honoured by being awarded the assignation to a part of God no less. The word is in the neuter gender. The objection submitted towards tincturing ‘pneuma’ with the female gender applies equally to its opposite. The Aquarian Gospel is not wrong (neither are those who apply ‘He’ instead of ‘it’): God is fully both genders, expressing Himself or Herself contingent upon the circumstance. If it were not so, Eve would be the sole creation of God who incorporated an essence having her source outside of “Him”-self, rendering impotent the claim that God is the source of all that is (Rom.11:36, 1Cor.8:6, et al.).*

John 16:1-7: “I have said all these things to you to keep you from being offended [that you be forewarned]. They will put you out of the synagogues. Indeed, the hour is coming when whoever kills you will think he is offering service to God. They will do these things because they have known neither the Father [the Parent] nor me. I have said these things to you, that when their hour comes, you may remember that I told you. I did not say these things to you from the beginning, because I have been with you. But now I am going to the One [my Parent] who sent me, and none of you asks me, ‘Where are you going?’ ”

(Aquarian Chapter 162) Now John was deeply grieved that the Master had said, “I am going away, and where I am going you cannot come.” He wept and said, “Lord, I would go with you through every trial and to death.” Jesus said, “You shall indeed follow me through trials and through death. But at this time you cannot go where I am going; but later you shall come. But because I have said these things to you, grief has filled your hearts.” Jesus again spoke to the eleven: “Do not grieve because I am going away. Nevertheless, I tell you the truth: it is to your advantage that I should go away, for if I do not go away, the Intercessor will by no means come to you; but if I go I will send Him to you.”

John 14:19-26: “In but a short while the world will see me no more, but you will see me. Because I live, you also will live. In that day you will know that I am in my Father [I and my Parent are one, as you and I are one], and you in me, and I in you. He who has my commandments and keeps them, he it is who loves me. And he who loves me will be loved by my Father [my Parent], and I will love him and manifest myself to him.” Judas – not Iscariot – said to Him, “Lord, how is it that you will manifest yourself to us, and not to the world?” Jesus answered him, “If anyone loves me he will keep my word [and the Holy Spirit will come to him], and my Father will love him, and we will come to him and stay with him. He who does not love me does not keep my words. The word that you hear is not mine but that of the Father who sent me. I have spoken these things to you while still with you. But the Intercessor who is my Mother, Holy Wisdom, the Holy Spirit, whom the Father will send in my Name, shall come in power, and She* will teach you all things more upon more, and recall to you all that I have said to you.”

**see the note above under John 14:16-18, p569.*

John 16:12-19: “I have yet many things to say to you, but you cannot bear them now. [“There is a multitude of things that are yet to be said. These are things that this Age cannot receive, because it cannot comprehend. But when that One comes, the Spirit of Truth, He [She*] will guide you into all truth; for He [She*] will not speak from Himself [Herself*], but what things He [She*] hears He [She*] will speak, and He [the Same] will declare to you the things that are to come and shall fulfil my words. But lo, I tell you, before the great day of the Lord comes, the Holy Spirit will make known all mysteries: the mysteries of the soul, of life, of death, of immortality; the oneness of a man with every other man and with his God. Then will the world be led to truth, and man will be truth. He [She*] will glorify me, for He [the Same] will take from what is mine and declare it to you. All that the Father has is mine: therefore I said that He [She*] will take from what is mine and declare it to you.

“A little while and you will see me no more; and again, a little while and you will see me, because I go to the Father [Parent].” So some of His disciples said to one another, “What is this that He is saying to us, ‘A little while and you will see me no more’; and again, ‘A little while and you will see me’? and ‘Because I go to the Father [Parent]’?” They said, “What does He mean by ‘A little while’? We do not know what He means.” Jesus knew that they wanted to question Him, and said to them, “Are you are asking yourselves what I meant by saying, ‘A little while and you will not see me, and again, a little while and you will see me.’?”

**see the note above under John 14:16-18, p569.*

John 16:8-11: “When He [She*] has come, the Intercessor, [She*] He will convince the world of sin and of the truth that I speak, of righteousness and of judgment [of the rightness of the judgment of the just]: of sin because they do not believe in me; of righteousness because I am going to the [my] Father and you will see me no more; and of judgment because the ruler [prince] of this world has been judged. [then the prince of carnal life will be cast out]. When the Intercessor comes I need not intercede for you myself, for you will stand approved, and God will know you then as He knows me.

**see the note above under John 14:16-18, p569.*

John 16:20-33: “Truly, truly, I tell you, the hour has come when you will weep and lament, but the world [wicked] will rejoice because I have gone away. You will be full of grief, but your grief will change into joy. When a woman is giving birth she has pain, because her hour has come. But when she brings forth the child she no longer remembers her anguish, for joy that a child [soul] is born into the world. So you are indeed having grief at this time, but I will see you [will come] again and your

hearts will rejoice, *as one who welcomes a brother back from the dead*, and there will be no one to take your joy from you.

(John 16:23-24: *this is inserted between 14:12 and 14:13 above, p568: it appears to be a reiteration on the part of John to emphasise the propriety of taking our requests to God, and is thus an echo of John 14:13 and 15:16b.*)

“I have said these things to you in allegories; the hour is coming when I shall no longer speak to you in allegories [a mystery] but tell you plainly *about the greater things* of the Father [Parent]. In that day you yourselves will ask in my Name [ask remembering me]. I am not saying to you that I shall petition the Father [my Parent] for you. For the Father [Parent in Truth] Himself loves [cares for] you [already], because you have loved me and have believed that I have come forth from the Father. I came forth from the Father and have come into the world. Again I am leaving this world and going to the Father.” His disciples said, “Ah, now you are speaking plainly, not in figures [a mystery] [“Our Lord, do not speak any more in proverbs: speak to us plainly. What is the meaning of your words, ‘I am going away, but I will come again?’”]. Now we know that you are wise and you know all things, and have no need for anyone to question you. By this we believe that you have come forth from God.” Jesus answered them, “Do you now believe? Lo, the hour is coming, indeed it has come, when you will be scattered, each one to his own. *Every man will be afraid and will flee to save his life*, and you will leave me alone. Yet I am not alone, for the Father [Father-God] is with me *all the way*. *Wicked men will take me to the judgment seat of wicked men. And in the presence of multitudes of men I will give up my life, which is a pattern for the sons of men. But I will rise again and come to you.* I have said these things to you, that in me you may have peace, *and be established in the faith when these things shall come to pass.* In the world you will have distress, *and endure the abuse and blows of men, and follow in the thorny path I am treading*; but be of good cheer: I have overcome the world, *and you shall overcome the world.*”

John 14:27-31: “Peace I am leaving with you: my peace I am giving to you. I am not giving it to you as the world would give it. Do not let not your hearts become troubled, nor be afraid. You have heard me say to you, ‘I am going away, and I will come (*return*) to you.’ If you loved me you would have rejoiced that I am going to the Father [Parent], for the Father is greater than I. And now I have told you before it comes to pass, so that when it comes to pass you may believe. I will no longer talk much with you, for the ruler [prince: KJV] of this world is coming (*the KJV has ‘prince’ for the Gk. ‘archon’, but ‘ruler’ for the same word in the parallel John 16:11*). He has no power over me (*Gk. nothing in me*). But that the world may know that I love the Father [Parent], I do *to the end* as the Father [Parent] has commanded me.

“Rise, let us go hence.” (*At this point Jesus and the eleven left the Passover room, but did not leave the city and go east across the Kidron Valley to the Mount of Olives and Gethsemane until Chapter 18.*)

JESUS PRAYS TO HIS FATHER FOR THOSE WHO BELIEVE IN HIM

John Chapter 17: These words Jesus spoke, and lifting His eyes to heaven He said:

“Father [My Father-God] [Abba-Amma], the hour has come: glorify thy Son that the Son may glorify [may be glorified in] thee, as thou hast given Him power over all flesh, that He may give eternal life to all whom thou hast given Him. And this is eternal life, that they know thee, the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on the earth, having accomplished the work which thou gavest me to do. And now Father, glorify thou me with thine own self with the glory which I had with thee before the world came to be.

“The Son of Man must now be lifted from the earth: and may He falter not, that all the world may know the power of sacrifice. For as I give my life for men, lo, men must give their lives for other men. I came to do thy will, O God, and in the sacred Name the Christ is glorified, that men may see the Christ as life, as light, as love, as truth.

“Yea, thou hast glorified me, Thou hast filled my heart with fire, Thou hast set lamps on my right hand and on my left, so that no part of my being shouldst be without light. Thy Love shineth on my right hand, and thy Wisdom on my left. Thy Love, Wisdom, and Power are manifest in me.

“I have manifested thy Name to [I praise thy Name because of] the men whom thou gavest me out of this world. Thine they were, and thou gavest them to me, and they have kept thy word [have honoured thee, and they will honour thee]. Now they know that everything that thou hast given me is from thee: for I have given them the words which thou gavest me, and they have received them, and know in truth that I have come forth from thee. And they believe that thou hast sent me. I am praying on their behalf; I am not praying on behalf of this world, but for those whom thou hast given me, because they are thine. All things that are mine are thine, and all things that are thine are mine, and I am glorified in them. And now I am to be no more in this world. But they are in this world, and I am coming to thee. Holy Father [Holy One], keep them in thy Name, which thou hast given me that they may be one, as we are one [I am one with thee]. While I have been with them in this world I have kept them in my Name which thou hast given me; and I have guarded them, and none of them is lost to perdition [and none is gone away] but the blinded son of perdition of carnal life, who hath gone forth to sell his Lord, that the scripture be fulfilled. For he who has gone out from us was not one of us. Nevertheless, I pray for him that he may be restored. O God [Father-Mother], forgive this man, because he does not know what he is doing. *(Would that this plea from the heart of the Lord had been favoured by the canonisers with inclusion here into the received Gospel of John!)*

“But now O God, I am coming to thee: I am no longer to reside in mortal life. I speak these things in the world, that they may have my joy fulfilled in themselves. Keep thou these men to whom I have made known thy wisdom and thy love. As they believe in me, and in the words I speak, may all the world believe in them and in the words they themselves speak. I have given them thy word; and this world has hated them because they are not of this world, as I am not of this world. I am not praying that thou shouldst take them out of the world, but that thou shouldst keep them from the evil (one) [evil of this world], and be guarded from subjection to temptations that are too great for them to bear while yet in the world. They are not [once were] of this world [but are of this world no longer], even as I am not of this world. Sanctify them in the truth: thy word is truth. As thou didst send me into this world, so I have sent them into this world. And I pray that thou wouldst honour them as thou hast honoured me. Thy word is truth, O God, and by thy word I sanctify myself on their behalf, that they also may be sanctified in truth.

“I am not praying on behalf of these only, O God, but also on behalf of all those who will believe in me [be added to their number, and for the seventy two (sic) also whom I sent forth] through their word, and who will accept the Christ because of what they do and say], that all may be one in thee: even as thou, Father, art in [one with] me, and I in [am one with] thee: that they also may be in [one with] us, so that all the world may believe [know] that thou hast sent me forth to do thy will, and that thou lovest them as thou hast always loved me. And the glory which thou hast given me I have given to them, that they may be one as we are one, I in them and thou in me, that they be made perfect in one, that this world may know that thou hast sent me and hast loved them, as thou hast loved me. Father [Holy Parent], I desire that where I am, those also, whom thou hast given me, yea, all who live, may be there with me, to behold [partake of] my glory which thou hast given me: because thou hast loved me from before the foundation of the world. O righteous Father, this world has not known thee [in thy righteousness], but I know thee; and these know that thou hast sent me. I have made known to them thy Name, and I will make it known, that the love with which thou hast loved me may be in them, and I in them, and that from them it may abound, even to all thy creatures.”

When Jesus had thus prayed, they sung the Jewish song of praise, and then arose and went their way. These words being concluded, all the disciples lifted up their voices with Him, and prayed as He had taught them: “Our Father-Mother who art above and within, let thy Name be hallowed, in Wisdom, Love, and Equity. Let thy Kingdom come, let thy will be done, on the earth, as it is done in the highest heavens. Give us each day the sustenance we need, and the fruit of the living vine. Show thy goodness to us, that we may show the same to others. Forgive us our sins, as we forgive the sins of those who sin against us. Do not abandon us to temptation, but in the hour of trial deliver us from evil. For the Kingdom is thine, the power is thine, and the glory is thine, from the Ages unto the Ages. Amen.”

JESUS IS WARNED BY PONTIUS PILATUS WHO OFFERS TO GUARD HIS LIFE

(Aquarian Chapter 163) As Jesus and the eleven went out, a Roman guard approached and said, "All hail! Is one of you the man from Galilee?" Peter said, "We are all from Galilee. Whom do you seek?" The guard replied, "I am seeking for Jesus, who is called the Christ." Jesus answered, "I am here." The guard spoke out explaining, "I have not come in any official way. I bear you a message from the Governor. Jerusalem is alive with vengeful Jews who are swearing they will take your life. Pilatus would confer with you, and he would have you come to him without delay." Jesus said to Peter and the others, "Go to the valley, and by the Kidron wait there for me. I am going alone to see the Governor." And Jesus went out with the guard.

When He reached the palace Pilatus met Him at the gate and said, "Young man, I have a word to say that may be well for you. I have observed your works and heard your words for three years and more. I have often stood in your defence when your own countrymen would fain have stoned you as a criminal. But now, the priests, the scribes, and the Pharisees have stirred up the common people to a frenzied height of rabid wantonness and cruelty, and they intend to take your life. They say it is because you have sworn to tear down their Temple; to change the laws that Moses gave them; to exile Pharisee and priest; and to seat yourself on a throne. And they aver that you are fully in league with Rome. At this moment a horde of madmen is swarming the streets everywhere in Jerusalem, all intent on shedding your blood. There is no safety for you except in flight. Do not wait even for the morning sun. You know the way to reach the border of this cursed land. I have a small contingent of guards, well horsed and armed, and they will take you out beyond the reach of harm. You must not stay here, young man; you must arise and go."

Jesus said, "A noble prince has Caesar in his Pontius Pilatus. From the point of carnal man, your words are seasoned with the salt of the wise man. But from the point of the Christ your words are, in truth, folly. The coward flees when danger looms. He who has come to seek and save those who are lost must give his life in willing sacrifice for those he has come to seek and save. Before the Passover Seder has been consumed, lo, all this nation will be cursed by the shedding of the blood of the innocent. Even now, the murderers are at the door." Pilatus said, "It shall not be: the sword of Rome will be unsheathed to save your life." Jesus said, "Nay, noble Pilatus, nay. There are no armies huge enough in the whole world to save my life." And Jesus bade the Governor farewell and went His way. But Pilatus sent a double guard with Him lest He should fall into the hands of those poised with an itching sword to take His life. But in a sudden moment Jesus disappeared. The guards saw Him no more, and in a short while He reached the brook of Kidron where the eleven were waiting.

JESUS LEAVES JERUSALEM FOR GETHSEMANE: HE ADDRESSES PETER, JAMES, AND JOHN, AND PRAYS FOR FORTITUDE

Mark 14:26 (with Matt.26:30): Having sung a hymn they went out to the Mount of Olives.

Luke 22:39: He came out, and went, as His custom had been, to the Mount of Olives, and the disciples followed Him.

John 18:1: Having spoken these words Jesus went forth with His disciples across the **brook** Kidron, which was flowing rapidly, to where there was a garden **called Gethsemane**, which He and His disciples entered.

Aqu.163:25-27: Now just beyond the brook was an orchard, and a home where one Massalian lived, a place Jesus had often visited. Massalian was His friend, and he believed that Jesus was the Christ that Jewish prophets said long ago would come. Now, in the orchard was a sacred knoll: Massalian called the place Gethsemane. (*Gethsemane was, and still is, located on the western slope of the Mount of Olives overlooking the Kidron valley, a short distance north of the Temple: see map p263.*)

Mark 14:32-42 (with Matt.26:36-46, Luke 22:40-46): They went to a plot of land called Gethsemane. The night was dark, but in the orchard it was doubly dark, and upon coming to the place He said to **eight** of His disciples, "Pray that you may not fall into temptation. Sit here **by the brook** while I go a short distance away and pray."

He took with Him Peter, with James and John, the two sons of Zebediah, to Gethsemane to pray. They sat beneath an olive tree, and Jesus opened up the mysteries of life to them: He said: "The Spirit

of eternity is the One unmanifest: this is God the Father, God the Mother, God the Son in One. Now in the life of manifests the One became the three*: God the Father is the God of Might, God the Mother is omniscient God, and God the Son is Love. And God the Father is the power of heaven and earth, God the Mother is the Holy Spirit, the thought of heaven and earth, and God the Son, the only son, is Christ, and Christ is love. I came to manifest this love to men.

“As man I have been subject to all the trials and temptations of the human race. But I have overcome the flesh, with all its passions and appetites. **What I have done, all men can do.** And I am now about to demonstrate the power of man to conquer death: for every man is God made flesh. I will lay down my life, and I will take it up again, that you may know the mysteries of life, death, and the resurrection of the dead. I will lay down in my flesh, but I will rise in spirit form with power to manifest myself so that mortal eyes can see. In three days I will show forth the all of life, the all of death, and the meaning of the resurrection of the dead. **What I am doing, all men can do.**”

“You my three, who are the inner circle of the church of Christ, will show to men the attributes of all the Gods of the Triune God: **Peter** shall make known the **Power of God**, and **James** shall show the **Thought of God**, and **John** shall demonstrate the **Love of God**** Do not be afraid of men, for you have been sent forth to perform the mighty works of God the Father, God the Mother, God the Son. No power of carnal life is able to destroy your lives until your work is completed. The time has come for me to leave you, for I will now go out into the darkness all alone and talk with God.”

**Had a record of this final impartation of deep knowledge from the lips of Jesus, or a similar treatise (there were such) been allowed into the canon of documents forming the New Testament, the fraught history of the centuries-long religious wars of Christendom might have been exempted from the taint caused by the sacrifice of the lives of countless believers by fellow-believers on the altar of arrogant interpretations of the Triune God. Is God a Trinity of Gods or is He the One God? “He is a trinity, therefore you who hold a different opinion shall die!” “He is one indivisible God, therefore you shall die who hold a different belief!” “God is Father, not Father-Mother, therefore you shall die who speak such a heresy!”*

***Compare the [Aqu.Ch.179](#) passage below, p609) regarding the special focus on the ministries which Jesus assigned these three foremost of His disciples (their names picked out in bold).*

And He began to suffer profound dread and distress. He said to them, “My soul is sorrowing deeply, even unto death. Remain here [I am leaving you here] and be awake and alert with me.” Going a little further, about a stone’s throw [three hundred cubits towards the east] (around 150 yards/metres), He fell on the ground [on His face: Matt.] [knelt down: Luke] and prayed that, if it were possible, the hour might pass from Him. He cried, “My God! My God! Is there a way for me to escape the horrors of the coming hours? My human flesh shrinks back in abhorrence. Abba, Father [O my Father-Mother], all things are possible to thee: if it be possible, remove this cup from me; nevertheless, my soul is firm: therefore not what I will, but what thou, O God, wilt.” And there appeared to Him an angel from heaven, strengthening Him. Being in agony He prayed the more earnestly. The strain upon His human frame was extreme: His veins burst asunder and His brow was bathed in blood. His sweat became as drops of blood falling to the ground.

Rising up from prayer He came to the three disciples and found them sleeping for sorrow, and He said to Peter, “O Simon! Simon! are you sleeping? Could you not stay awake with me one hour? Be vigilant and pray lest you fall into temptation, that your temptations be not too great for you to bear. The spirit is indeed eager, but the flesh is weak.” For the second time He went away and prayed, saying the same words: “My Father, if this cup cannot pass unless I drink it, thy will be done.” [“O Father God! If I must drink this bitter cup, give me the strength of body as I have the strength of soul; but not my will, but thine be done.” Again He came and found them sleeping, for their eyes were heavy; and they did not know how to answer Him. He wakened them and said to James, “Have you slept while your Master has been wrestling with the greatest foe of men? Could you not watch with me one single hour?” Leaving them He went away and prayed for the third time, saying the same words: “O God, I yield myself to thee. Thy will be done.” [“O my Father-Mother, not my will but Thine be done, on earth as it is in the highest heavens.”]. He came a third time to the three, and still they slept. He said to John [the disciples], “Are you still sleeping and taking rest? With all the love you have for me, could you not watch with me a single hour? [Sleep now and take your rest]. It is enough: the hour has come. The Son of Man is betrayed into the hands of sinners.”

When they went back to the Kidron brook, lo, the eight disciples were also asleep, and Jesus said, "Rise up: let us be going. Behold, the one who betrays the Son of Man has come."

JESUS IS BETRAYED AND APPREHENDED

All four Gospels pay attention to the arrest of Jesus in Gethsemane, but their temporal sequence is, as ever throughout their accounts, jumbled, the full import of the event being yielded up only when this is corrected. Hence: **John 18:12** comes between 2-9 and 10-11; **Mark 14:47** comes between 43-49 and 50-52; **Matt.26:51-54** comes between 56a and 56b; and **Luke 22:52-53** comes between 47-48 and 49-51.

John 18:2-9 (with Mark 14:43-45, Matt.26:47-50a, Luke 22:47-48): Judas, the one who betrayed Him, also knew the place, for Jesus often assembled there with His disciples. So, procuring a cohort of men and officers from the chief priests and the scribes and the elders of the people and the Pharisees, immediately, while Jesus was still speaking, Judas, one of the twelve, came there leading them with lanterns and torches and weapons [swords and clubs: Mark, Matt.]. (**Aquarian Chapter 164**) Jesus said, "Behold the agents of the evil one! And Judas leads the way." The disciples said, "Lord, let us flee to save our lives." But Jesus said, "Why should we flee to save our lives when this is the fulfilment of the words of prophets and seers?" Then Jesus, knowing all that was to befall Him, went forward alone and said to them, "Why are you hear, you men? Whom do you seek?" They answered Him, "We seek the man from Galilee. We seek Jesus the Nazarene, the one who calls Himself the Christ." Jesus said to them, "I AM (*Gk. ego eimi*)." Judas, the one betraying Him, was standing with them. When He said to them, "I AM", they fell back and dropped to the ground.* Then He raised His hands, and with a potent thought He brought the ethers to the state of light, and the whole orchard was aglow with light. The frenzied men were driven back, and many of them fled, not stopping until they reached Jerusalem. Others fell on their faces on the ground. The most brazen of them, those with the hardest hearts, stayed where they were, and when the light faded, [and they rose to their feet] the Lord again asked them, "Whom do you seek?" They [Ananias] said, "We seek the man from Galilee. We seek Jesus the Nazarene, He who calls Himself the Christ." Jesus answered, "I told you once before; but now I tell you again that I AM. (*The Nazarene account at this point describes a repeat of the effect of Jesus' Word of power "I AM" on the crowd of people, thus having them ask Him, and Him answer them, a third time.*) Therefore if it is I you seek, let these men go their way." This was to fulfil the word which He had said, "Of those whom thou hast given me I have lost not one."

* "I AM", not "I am He". Jesus is recorded repeatedly in the Gospels attributing to Himself this divine appellation, identifying to people who He was, leaving those knowledgeable in the scriptures bereft of any doubt as to His claim to be one with the God of Exod.3:14. When Jesus told the Pharisees and other religious luminaries in John 8:58 (see near the end of *Aqu.Ch.135* above, p511) that "Before Abraham was, I AM", they knew full well it was not a lesson in time travel that He was giving them. But knowledge of the significance of the I AM was not a necessary factor in experiencing the power of the Word: the vulgar horde in the Garden were not forced to the ground because of an inordinate draught of air or because they had collectively tripped up and lost their balance.

Now the betrayer had given them a sign**, saying, "The one I shall kiss is the man: seize Him and lead Him away securely." As soon as he came, he went up to Him and said, "Hail! Rabbi" (*he did not use the deferential title Rabboni*) ["Hail! Master"], and kissed Him repeatedly. [Judas stood next to Ananias, but in a moment he had gone and come up behind the Lord and said, "My Lord", then he kissed Him as a sign that He was Jesus whom they sought.] Jesus said to him, "Friend, what reason are you here? Judas, is it with a kiss that you betray the Son of Man?" ["Have you, Iscariot, come to betray your Master this way – with a kiss? This thing needs to be done; but woe to him who is the one to betray his Lord. Your carnal greed has seared your conscience, and you do not know what you are doing. But in only a short while your conscience will assert itself. Lo, in remorse you will take your own life, and thus bring to an end the span of your sojourn on earth." Then the eleven came up and laid hold of Judas, and were about to do him harm. But Jesus said, "You must not harm this man: you have no right to judge him. His conscience is his judge, and it will impel him towards a sentence

which will oblige him to execute himself.”]

***It took a kiss for the crowd to learn which among the group was Jesus. This was despite the effect of the power demonstrated by His use of the divine Name. If our Lord had resembled the familiar depictions of a tall, muscular, white Caucasian with long hair and blue eyes, any physical gesture to single Him out would have been redundant. Such portrayals of what artists have long thought Christ looked like do not sit at all well with Isa.53:2: “He had no form nor comeliness that we should admire Him; and no beauty that we should desire Him.”*

John 18:12 (with Mark 14:46, Matt.26:50b): So the cohort and their commander, and the officers of the Jews, came up and [Then the mob, led on by Malchus, the servant of Caiaphas] laid hold of Jesus and bound Him with chains.

Matt.26:55-56a (with Mark 14:48-49, Luke 22:52-53): Jesus said to the crowd of people, and to the chief priests and officials of the Temple and elders who had come out to Him, “Why have you come in the dead of night? Have you come out as you would against a robber [thief], to arrest me with swords and clubs in this sacred place? Day after day I was with you teaching in the Temple, and you did not take hold of me. Have I not spoken in the public places of Jerusalem? Have I not healed your sick, and opened your blinded eyes, and made your lame to walk and your deaf to hear? You could have found me at any time. And now you try to fetter me with chains: what are these chains but links of reeds. He raised His hands and the chains snapped and fell to the ground. But this is your hour, for the power of darkness is within you. But all this has taken place that the scriptures of the prophets might be fulfilled.”

John 18:10-11 (with Mark 14:47, Matt.26:51-54, Luke 22:49-51): Those around Him, seeing what would follow, said, “Lord, shall we strike out with our swords?” Malchus was expecting the Lord to flee to save His life, and with a club would fain have struck Him in the face. Then Simon Peter, one of those with Jesus standing by, having a sword, stretched out his hand and drew it and rushed up and struck the servant of the high priest, and cut off his right ear. The name of the servant was Malchus. Jesus said to Peter, “Stay! Peter, stay! No more of this! Put your sword into its sheath: you have not been called to fight with swords and clubs; all who take the sword will perish by the sword. Shall I not drink the cup which the Father has given me? I do not need protection from the sons of men. Do you think that I cannot even now appeal to my Father [my Parent], and He will at once send me a legion, yea more than twelve legions of angels to come and stand in my defence? But how then should the scriptures be fulfilled, that it must be so?” Then He said to Malchus, “Man, I would not have you harmed.” And He touched his ear and healed him. Then Jesus said, “You have no need to fear that I will tear myself away from you and flee to save my life. Indeed, I have no wish to save my life. Do with me as you see fit.”

Matt.26:56b (with Mark 14:50): The mob then rushed up to seize the eleven, intent on taking them back to stand trial as the accessories of Jesus in His crimes. And all of the disciples forsook Him and fled. [But the disciples, every one of them, deserted Jesus and fled to save their lives.]

Mark 14:51-52: A certain young man (*John: see below*) accompanied Him, with a linen cloth about his otherwise bare body: and they seized him.

His single garment seems to have been the attire of all the eleven, given the veracity of the important Nazarene account under Mark 14:17 (see above, pp563). This quite properly gives a description of what would have been the essential preparation of Jesus for His disciples when inviting them to take part in the last sacred Passover memorial. This preparation underlines the gravity of approaching matters concerning the Holiness of God, and it was the second time Jesus had His disciples clad accordingly. He had seen to this when appointing those who were chosen to be His disciples, His prophets, His evangelists, and His teachers: see the short Nazarene passage above, p484. Their attire foreshadows that of the Bride of the Lamb in Rev.19:8, whose “fine linen is the righteous deeds of the saints.” The Gk. for this garment is ‘sindon’, which yields a ready mnemonic: “done with sin”.

But he left the linen cloth and ran away naked. John was the last to flee: the mob laid hold of him, tearing his garment to shreds, and he escaped in his nakedness. Massalian saw him, took him to his home, and gave him new clothes. Then he followed after those who led away his Lord. And Peter was ashamed of his weak cowardice, and when he was again himself, he joined John and they followed close behind the mob as they came into Jerusalem.

JESUS IS TAKEN TO THE HOUSE OF CAIAPHAS THE HIGH PRIEST, AND PETER'S FIRST DENIAL

It is now the midnight hours of Thursday/Friday, the 15th Nisan having commenced at sunset, and the commencement of the First Day of Unleavened Bread.

John 18:13-18 (with Mark 14:53-54, Matt.26:57-58, Luke 22:54-55): Having arrested Jesus, first they led Him to the house of the high priest Caiaphas, where all the chief priests, the scribes and the elders were assembled (**Aquarian Chapter 165**) [Caiaphas was the high priest of the Jews: the mob led Jesus to his palace hall.], but they first brought Him to Annas, for he was the father-in-law of Caiaphas who was high priest that year (*during his actual tenure in the Sanhedrin 18-36AD*).

The court had been convened, and all the galleries were packed with scribes and Pharisees, already sworn as witnesses against the Lord. It was Caiaphas who had advised the Jews that it was expedient that one man should die for the sins of the people. Simon Peter [Peter, John, Simon, and Jude] followed Jesus at a distance, right into the courtyard of the high priest, as did another disciple, and going into the courtyard he sat with the officers to see the end. That disciple was known to the high priest (*he is deduced to be John himself: see below*), and he entered the court of the high priest with Jesus, while Peter stood outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the maidservant who kept the door, and brought Peter in (*rather, she invited him, but he declined*). [The maidservant who kept the door knew John, and he asked that he and Peter be admitted to the court. The maidservant allowed them to enter, and John went in; but Peter was afraid and stayed in the courtyard]. The maidservant, the one who kept the door, said to Peter, "Are you not also one of the disciples, a follower of this man from Galilee?" He said, "I am not."

Now the servants and officers who had brought Jesus to the court had made a charcoal fire in the middle of the courtyard [outer court] because it was cold, and they were standing [sitting: Luke, Aqu.] and warming themselves. Peter [with Simon by him] was also with them, standing [sitting] and warming himself in the light of the fire (*in his case, wearing a single garment and probably thin: the linen cloth he had been clad with at the last supper*).

PETER DENIES HIS LORD A SECOND TIME

John 18:25 (with Mark 14:66-70a, Matt.26:69-73a, Luke 22:56-58): Now as Simon Peter was still standing (sitting) and warming himself below in the courtyard, one of the maidservants of the high priest, seeing him warming himself and sitting in the light of the fire, and gazing at him, came up to him and said, "Are you not also one of His disciples?" ["You also were with the Nazarene, Jesus." Mark] [the Galilean: Matt.] ["You are surely from Galilee: your speech is Galilean. You are a follower of this man."]. He denied it before them all and said, "I am not. I neither know nor understand what you are saying." ["Woman, I do not know what you mean: I do not know this man." Luke, Aqu., GHT] And he went out into the forecourt: and the cock crowed. And another maidservant saw him and again said to the bystanders, "This man was with Jesus of Nazareth."

Mark adds this, as the start of his v70: But again he denied it. (*Mark appears to have included "again" because he does not mention Peter's denial to his first accuser, the maid keeping the door of the court, which only John mentions. Matthew and Luke, along with the Nazarene account, follow Mark.*)

The following words in Mark 14:70, "After a little while", are parallel to Luke 22:58 below, and are to be separated from the rest of v70 and following, which records Peter's third denial. The complete record shows that Peter's predicament was a protracted affair lasting for over an hour, with many people eyeing him up in suspicion in the meantime. The three denials of Peter are thus to be viewed as separate expressions of denial at three different intervals.

Matthew adds this for the same reason, as his v72: He denied it with an oath, "I do not know the man."

The following words in v73: "And after a little while" are also parallel to Luke 22:58 below.

Luke adds this likewise, as his v58: A little later, someone else saw him and said, "You are also one of them." But Peter said, "Man, I am not."

PETER DENIES HIS LORD A THIRD TIME

John 18:26-27 (with Mark 14:70b-72; Matt.26:73b-75; Luke 22:59-62): After an interval of about an hour, one of the servants of Caiaphas the high priest, a kinsman of the man whose ear Peter had cut off, one of those who laid hold of the Lord and brought Him to the court, saw Peter and asked, “Did I not see you in the garden orchard of Massalian with this seditious Nazarene?” [Bystanders came up and said to Peter, “Of a certainty you are one of them: for look, you are a Galilean: your speech betrays you.” Mark, Matt.] [Yet another confidently asserted, “For a certainty, this man was also with Jesus the Nazarene, for he is a Galilean.” Luke]: [I am certain I saw you there, and you are one of those who follow Him.”]

Peter again denied it, a third time with an oath: he began to curse and to swear, “I do not know this man you are speaking about!” [“Man, I do not know what you are talking about!” Luke] [Peter rose up and stamped on the floor (he was now inside the door), and swore by every sacred object that he did not know the criminal. John was standing nearby, and when he heard Peter’s outburst, realising that he had denied his Lord, he stared at him in astonishment*]; and at once, while he was still speaking, the cock crowed a second time loudly beneath the court. The Lord turned round and looked at Peter. Peter remembered the word of the Lord, how He had said to him, “Before the cock crows twice today, you will deny me three times.” Peter’s conscience smote him heavily, and he went outside into the night and wept bitterly. *but what would John himself have done?

To clarify the text treating Peter’s three denials:

First (John 18:17 only);

Second (John 18:25, Mark 14:68/70, Matt.27:70/72, Luke 22:57/58);

Third (John 18:27, Mark 14:71, Matt.27:74, Luke 22:60).

JESUS IS ON TRIAL BEFORE CAIAPHAS

John 18:19-24: The high priest questioned Jesus about His disciples and about His teaching. Jesus answered him, “I have spoken freely [openly] to the world; I have always taught in synagogues and even in the Temple, where all the Jews come together. I have spoken nothing in secret. Why are you questioning me? Question those who have heard what I have said to them: they know what I have said.” As He said this, one of the officers standing by struck Jesus with his hand, saying, “Is that how you answer the high priest?” Jesus answered him, “If I have spoken wrongly [evil], bear witness to the wrong [evil]; but if well, why have you struck me?” Annas then handed Him over bound to Caiaphas the high priest.

The Aquarian account 165:17-47 is stated in full:

Caiaphas sat in state: before him stood the man from Galilee. Caiaphas said, “You people of Jerusalem, who is this man whom you are accusing?” They answered, “In the name of every loyal Jew we accuse this man from Galilee, this Jesus, who presumes to be our king, as enemy of God and man.” Caiaphas said to Jesus, “Man, you are now permitted to speak and to tell us about your doctrines and your claims. Jesus replied: “You priest of carnal man, why are you questioning me about the words I utter and the works I perform? Lo, I have taught the multitudes in every public place; I have restored your sick to health; I have opened up the eyes of your blind; I have caused the ears of your deaf to hear; I have caused the feet of your lame to walk; and I have brought your dead back to life. None of my works has been performed in any secret place, but in your public halls and thoroughfares. Go and consult with the people, those who have not been bought off with your gold or your glittering promises, and let them tell you about my words and my works.” When Jesus had said this, a Jewish guard came up and struck Him in the face, upbraiding Him, “How dare you speak to him this way, the high priest of the Jews!” Jesus answered, “If I have spoken falsely, then bear witness to what I have said. But if I have spoken the truth, why did you smite me?”

Then Caiaphas said, “Whatever you do, do it in a legal way, for we must all answer to a higher court for everything we do or say. Let the accusers of this man accordingly present their charges in a legal form.” Then the scribe of Caiaphas stood up and announced: “I have here the accusations, and

they are in legal form, and the charges made and signed by scribes, priests, and Pharisees.” Caiaphas said, “Hush and be still, you men: hear the charges as they are read out.” The scribe picked up a scroll and read thus: “To the Sanhedrin of the Jews and to Caiaphas the high priest, most honoured of men: the highest duty that a man can render to his nation and to his own is to protect them from their foes. The people of Jerusalem are conscious of a mighty foe in their midst. A man named Jesus has come forth and claims to be the heir to the throne of David. As an imposter He is a foe, and in the name of every loyal Jew we hereby submit these charges, which we are competent to prove.

“And first, He blasphemes God: He says that He is the Son of God: that He and God are one. And He profanes our holy days by healing, and by performing other work upon the Sabbath days. And He proclaims Himself the King, the successor of our David and our Solomon. And He declares that He will tear down our Temple and build it up again in a more glorious form in three days.

And He declares that He will drive the people from Jerusalem, as He drove out the merchants from the court of the Temple; and bring a tribe of men who know not God to occupy our sacred hills. And He avers that every doctor, scribe, and Pharisee and Sadducee, shall go into exile, and shall never more return.

“And to these charges we do set our hands and seals: Annas Simon Abinadab Annanias (*perhaps Ananias mis-spelled*) Joash Azaniah Hezekiah.”

Now when the scribe had read the charges, all the people called for blood. They exclaimed, “Let such a wretch be stoned (*this was the official Jewish form of capital punishment*)! Let Him be crucified (*this was the official Roman form of capital punishment*)!” Caiaphas said, “You men of Israel, do you sustain the charges of these men?” A hundred men who had been bribed stood forth to testify: they swore that every charge was true. Caiaphas said to Jesus, “Man, have you a word you wish to say? Are you the Son of God?” Jesus said one thing, and nothing more: “So you have said.”

JESUS IS SENT TO GIVE ANSWER ALSO BEFORE THE SANHEDRIN

(Aquarian Chapter 166) When Jesus declined to speak, Caiaphas stood before the Jewish mob and said, “Bind the prisoner fast: He must go before the great Sanhedrin of the Jews to answer for His life. We cannot execute a criminal until our findings have been verified by this, the highest council of the Jews.

Luke 22:66: As soon as it was day, the highest council, the elders of the people and the chief priests and the scribes were assembled, and led Him into their judgment hall.

The Lord and His accusers stood before the bar. Caiaphas was the chief. He rose and said, “Let the accusers of this man from Galilee bring forth their charges and their evidence. The scribe of Caiaphas stood up and read the charges and the names of those who had accused the man from Galilee. All the witnesses were made to stand and testify before the council of the Jews. Then the lawyers weighed the evidence, and Nicodemus stood among the men who were pleading. He raised his hands and said, “Let justice now be done, though every scribe and Pharisee and priest and Sadducee, as well as Jesus, be judged a liar. If we can prove this Jesus to be a foe and a traitor to our laws and our land, let Him be judged a criminal and suffer for His crimes. If it be proved that these who testify are perjurers in the sight of God and man, then let them be adjudged as criminals, and let the man from Galilee be released.”

Mark 14:55-65 (with Matt.26:59-68; Luke 22:67-71, 63-65): Now the chief priests and **elders and** the whole council sought false testimony against Jesus, so as to put Him to death: but they found none. For many came forward and witnessed falsely against Him, their testimonies not agreeing. [Then Nicodemus brought the testimonies of the witnesses before the judges of the law. No two of them agreed: the testifiers had testified in the heat of passion, or for gain.] And some stood up [Later, two came forward: Matt.] and **one of them** witnessed falsely against Him, saying, “We heard Him saying, ‘I am able to destroy this Temple that is made with hands, and after three days I will build another, not made with hands [will rebuild it after three days: Matt.]’ ” **The other said, “I will destroy this Temple and build another.”** Yet even these witnesses did not agree. Standing up in the midst of them the high priest asked Jesus, “Have you no answer to anything these men testify against you?” But He was silent and gave no answer to anything He was being accused of. **The council would**

nonetheless have judged that Jesus was a criminal and sentenced Him to death. But in the face of the condition of their evidence they were afraid.

They (*not only Caiaphas*) said, “If you are the Christ, tell us.” But He said to them, “If I tell you, you will not believe; and if I question you, you will not answer, nor release me.” [“If I answered Yes, you would not hear, nor yet believe; if I answered No, I would be like your witnesses, and stand a liar in the sight of man and God.”] They asked Him further, saying, “Do you say that the sacrifices of the law must be abolished, and the eating of flesh, as Moses commanded?” He answered, “Behold, a Law greater than that which you made of the law of Moses is restored to you.”

Again* the high priest questioned Him, “I adjure you by the living God that you shall answer me, Are you [that you tell us if you are: Matt.] the Christ, the Son of the Blessed One?” [“Are you then the Son of God?” Luke] [Are you the Christ, the Son of God?”] Jesus said, “I AM** [“You have said: Matt., GHT] [“You say that I am.” Luke] And [But I tell you, hereafter: Matt.] the time will come when you will see the Son of Man seated at the right hand [throne] of the power of God, and coming in the clouds of heaven.” The high priest tore his garments, and said, “He has blasphemed! Have you not heard enough? Did you not just now hear His vile blasphemous words? What further need do we have for witnesses? You have now heard His blasphemy. What is your persuasion about this? We have heard it ourselves from His own mouth.”

**i.e. Caiaphas had already asked Jesus if He was the Christ. The first time he asked Him, expressed mildly, elicited no answer that satisfied his enquiry. It was only to be expected that the high priest would, for the sake of appearances and protocol, first assume the guile of temperance and reasonableness as a first means of addressing the prisoner in front of him. Therefore Jesus’ unobliging response propelled a highly affronted Caiaphas to reiterate his question in the form of a demand uttered with vehemence.*

***see the note on p575 above: also the parallel note ** on p300 on the significance of Mark’s record.*

They all condemned Him as deserving of death. The men who were in charge of holding Jesus rushed up and mocked Him and beat Him. Some spat on Him [in His face: Matt.], and grossly abused Him, then covering over His face [blindfolding Him: Luke], saying to Him, “You are a prophet: prophesy to us, you Christ! Who is it who struck you?” as the guards took Him and struck Him in the face with their hands. And they uttered many other things that were blasphemous against Him. Jesus made no answer, and, like a lamb before a shearer, He, the man from Galilee, resisted not. Caiaphas said, “We cannot put a man to death until the Roman ruler confirms the sentence of this court. So take away this criminal, and Pilatus will endorse what we have done.” And Jesus was dragged along the way to the palace of the Roman Governor.

JESUS STANDS BEFORE THE ROMAN PREFECT PONTIUS PILATUS

The sun has now risen on Friday the daylight hours of 15th Nisan, the First Day of Unleavened Bread.

Marcus Pontius Pilatus was the Praefectus of Judaea. The rank of Prefect was replaced by Procurator in 44AD when direct rule of Judea from Rome was imposed. In the English language, the deep-rooted universal addiction to the form of his surname as Pilate is curious, since this is simply the Dative case of the Greek form Pilatos. Most quotations employing the received spelling have it uniformly replaced by the authentic Roman spelling (Pilatus). See vignette above, pp19-20.

The trial of Jesus before Pontius Pilatus is one of the main subjects of the apocryphal Gospel of Nicodemus (this part of the Gospel entitled Acta Pilati). Certain extracts from this work are entered in a few places in green below for the sake of adding further flesh to the bones.

See the counterpart footnote above, p301, for comments concerning the backdrop behind Pilatus’ handling of the matter of crucifying the Lord, and the historical date of this singular event.

John 18:28-38a (with Mark 15:1-5; Matt.27:1-2, 11-14; Luke 23:1-3): Now it was unlawful among the Jews to try a man by night. Therefore as soon as it was morning, the chief priests, with the elders and scribes*, and the whole council, held a consultation against Jesus to put Him to death, and they gave forth their sentence against Him that He was worthy of death. Having bound Jesus they led Him away and delivered Him to the hall of judgment, to Pontius Pilatus, the Governor. The whole

company led Jesus from the court of Caiaphas to the praetorium (*the section of the residence of Pilatus where juridical and other official or military business was discharged*), and it was early. They did not enter the praetorium (**Aquarian Chapter 167**) the palace of the Roman Governor, lest they should be defiled, and might render themselves unworthy to eat the Passover. So they led Jesus to the court of the palace, and Pilatus went out to them there and said, “Why are you creating a commotion this early in the day? What accusation do you bring against this man?” They proceeded to accuse Him, saying, “We found this man perverting our nation, and forbidding tribute to be given to Caesar (*their twist on Jesus’ words above, p546*), and saying of Himself that He is Christ, a king [the King of the Jews].” [We have brought before you an evil and seditious man. He has been tried before the highest council of the Jews and proved to be a traitor to our laws, our state, and to the government of Rome. We petition you to sentence Him to death upon the cross]. Pilatus said to them, “Tell me, you high priests and judges of your laws: how can I, a governor, try a king?” They said, “We are not saying that He is a king, but that He Himself claims to be a king.” If this man were not an evildoer, we would not have handed Him over to you.” Pilatus said to them,

“And what things are they that He does, that He wishes to destroy your law?” They said, “We have a law that we should not heal anyone on the Sabbath. But this man, using evil power, has healed the lame, the deaf, the bent, those with palsy, the lepers, the withered, the blind, the paralytic, and those possessed by demons, all on the Sabbath.” Pilatus asked them, “And with what evil methods has He performed beneficial healings?” They answered him, “He is a sorcerer, and casts out demons by Be’elzebul, the prince of devils, and they are all subject to Him.” Pilatus replied, “Would not the work of casting out devils be of the power of God, and not the perpetrations of fellow devils?”

Pilatus summoned the twelve men (*named on p595, below*) who denied Jesus was born of fornication (*one of the accusations levelled by the elders of the Jews*), and he asked them, “What reason do they have for wanting to have Him put to death?” They answered, “They are incensed and jealous because He heals people on the Sabbath.” Pilatus said, “So for good works they seek to have Him killed?” They responded, “Yes.”

So why have you brought Him to me? Take Him yourselves and judge Him by your own law.” [You have a law of your own]: by the sanction of the law of Rome you have the right to judge, and the right to execute. The Jews said, “It is not lawful for us [We have no right] to put any man to death on a Roman cross. Since this man is a traitor to Tiberius, our counsellors believe that He should meet the most humiliating execution – death on the cross.” This was to fulfil the word which Jesus had spoken to show by what death He was to die. Pilatus said to the Jews, “Has God forbidden you to put a man to death, but allowed me?”

*The *Gospel of Nicodemus* cites these ten individuals: *Annas, Caiaphas, Senes, Dothael, Gamaliel, Judas, Levi, Nephthalim, Alexander, Jairus.*

But Pilatus said, “No man can be found guilty of a crime by Roman law until all the evidence is in and the accused has been permitted to defend himself. I will therefore take your bill of charges, with the evidence you have, and judge it by the law of Rome.” The Jews had already made a copy of the accusations in the language of the Roman court: they had added to the bill, “We charge that Jesus is an enemy of Rome: that He demands that men shall pay no tribute to Tiberius.” [The chief priests accused Him of many things: Mark]. Pilatus took the bill, and his guards led Jesus up the steps to the palace hall. Pilatus went back into the praetorium and summoned Jesus, and He stood before the Governor. Pilatus read to Him the charges of the Jews, and said to Him, “What is your answer to this bill? These charges: are they true or false?”

When accused by the chief priests and elders, He had given no answer. Pilatus said to Him, “Do you not hear what things they are testifying against you?” But to not one charge did He give him answer; so that the Governor wondered greatly. Pilatus again asked Him, “Have you no answer to make? Hear how many things they are accusing you of.” Jesus then spoke: “Why should I plead before an earthly court? These charges have been validated by men who are perjured. What need I say?”

Pilatus said to Him, “Are you the King of the Jews?” Jesus answered, “Are you saying this on your own account, or have others said it to you about me?” Pilate answered, “Am I a Jew? It is your own nation and the chief priests who have handed you over to me. What have you done?” Jesus

answered: “Yes, I am a king; but carnal men cannot behold the King, nor see the Kingdom of God: it is within, not without. My Kingdom is not of this world. If my Kingdom were of this world [If I had been a king as carnal man is king], my servants would have fought and stood in my defence, that I might not have been handed over to the Jews and I would not have willingly surrendered to the lackeys of the Jewish law. But my Kingdom is not from here [of this world*].” Pilate said to Him, “So then you are a king?” Jesus answered, “You say that I am a king. [Yes, a king I AM]. I have no testimony from the sons of men. It is God who is my witness. For this I was born, and for this have I come into this world, and my words and deeds bear witness to the truth. Everyone who is of [comprehends] the truth hears will hearken to my voice [words], and within his soul give witness to me.” Pilatus said to Him, “What is truth?” Jesus said, “Truth is the God who knows. It is the changeless One. The Holy Spirit is truth. She changes not and cannot pass away.” [“Truth is of the highest heavens.”] Pilatus said, “Then truth is not on the earth?” Jesus said to Pilatus, “Believe that Truth is indeed on the earth, among those who receive and obey it. They who judge with right judgment are of the Truth.” [Jesus said, “Truth is from heaven above.” Pilatus asked, “Is there not truth on the earth?” Jesus answered him, “You see in front of you how those who speak the truth from heaven are condemned by those who have the authority to judge on the earth.”]

**The Nazarene account adds these appended words here: “My Kingdom is not of this world, neither are all Israel who are called Israel. They are those in every nation who do not defile themselves with cruelty: who do righteous deeds, who have mercy, who love and reverence all the works of God, and who give succour to all that are weak and oppressed: the same are the true Israel of God.”*

PILATUS APPEALS TO THE JEWS ON JESUS’ BEHALF, THEN HANDS HIM OVER TO HEROD, WHO DECLINES TO JUDGE HIM, AND WHO RETURNS HIM

John 18:38b: After he had said [heard] this, he went out to the Jews again, and told them, “I find no crime in Him.”

Luke 23:4-10: Pilatus said to the chief priests and the multitude, “I find no crime in this man.” [“This man is guilty of no crime]; I cannot sentence Him to death.” But they were insistent and grew boisterous, saying, “He stirs up the people, teaching throughout the whole of Judea, all Jewry, beginning from Galilee to here. Our council surely knows. The wisest men in the whole land have found Him guilty of a score of crimes. He would pervert the Jewish nation: He would overthrow the rule of Rome and make Himself king. He is a culprit who has come up from Galilee. He must be crucified!” On hearing this, Pilatus asked if the man was a Galilean.

As soon as he learned that He belonged under the jurisdiction of Herod, he sent Him over to Herod as the one who should judge Him, and who was himself in Jerusalem at this time with his entourage. Pilatus sent the Lord to him in chains. He also sent a copy of the charges, and of the testimonies of the Jews, asking that he would pass judgment on the case. Seeing Jesus, Herod was very glad, for he had long desired to see Him, because he had heard much about Him and was pleased to have Him in his court, hoping to see some sign wrought by Him. So he questioned Him at length about His claims and about His teachings and His purposes. But He gave no answer to him. The chief priests and the scribes stood there, vehemently accusing Him. And many false witnesses rose up against Him, accusing Him of things He knew nothing about. Herod was enraged. He cried, “So you would insult the ruler of this land by refusing to give an answer.” Then he called his guards and said, “Take this man and torture Him until he answers me.”

John 19:2-3 (with Mark 15:17-19, Matt.27:28-30, Luke 23:11-12): Herod with his soldiers treated Him with contempt, striking Him and mocking Him. The soldiers stripped Him, plaited a wreath of thorns and put it on His head, and arrayed Him in a splendid purple [scarlet: Matt.] [royal] robe, and put a reed in his right hand. They came up to Him, and began to salute Him, saying derisively, “All hail! King of the Jews! [Thou royal king!] Where are your armies and your guards? Where are your subjects and your friends?” They struck Him with their hands [on His head: Matt.] with the (heavy) reed which they took from His hand. And they spat on Him, and knelt down in mock worship of Him. But Jesus answered not a word. Herod then sent Him back to Pilatus with this note of courtesy: “Most worthy counsellor of Rome, I have examined all the charges and the testimonies that you sent

me regarding this seditious man from Galilee. While I might adjudge Him guilty of the crimes as charged, I yield to you my rights as judge, because you are superior to me in power. I will approve of any judgment you may render in this case. And Herod the tetrarch and Pilatus became friends with each other that same day; they had previously been at enmity with each other: but the experience of this hour destroyed their enmity.

“CRUCIFY HIM! CRUCIFY HIM!” PILATUS PLEADS IN VAIN FOR THE LIFE OF JESUS

Luke:23:13-16: When Jesus had been returned to the court of Pilatus he, calling together the chief priests and the rulers and (of) the people, said to them, “You have brought this Nazarene to me as one who has been perverting the people. After examining Him before you, behold, I have found nothing in this man guilty of any of your accusations against Him. Neither has Herod, for he has sent Him back to us [for I sent you to him]. Behold, He has done nothing: there is no evidence that He deserves death. I will therefore chastise Him [scourge Him thoroughly] and release Him.” The Jews cried out in anger, “It is not right that such a dangerous man should live. He must be crucified!”

The Gospel of Nicodemus provides a fanciful (but desirably factual) account of what happened when Jesus entered the Roman judgment hall (praetorium). The episode is placed at this juncture because the reaction of Pilatus was also the occasion for his wife to importune him:

“Now when Jesus entered, the tops of the standards which the ensigns were holding up curled down, as though bowing in reverence to Him. When the Jews saw how the standards curled down as though reverencing Jesus, they exclaimed vehemently against the ensigns. But Pilatus said to them, “You are affronted that the standards bowed just now to Jesus, but are you not astonished at how they appeared to reverence Him?” The Jews said to Pilatus, “We saw the ensigns lowering the tops of the standards to make them worship Jesus.” The Governor summoned the ensigns and asked them, “Why did you do this to the standards?” They answered, “We are Greeks and we worship our own gods in our temples. Why would we reverence Jesus? We held the standards firmly in our hands, but the tops bowed down of their own accord, motioning as though they were reverencing Him.” Then Pilatus said to the rulers of the synagogue and the elders of the people, “Choose strong men to hold the standards, and we shall see if they move by themselves.” So the elders of the Jews took twelve strong men and made them hold the standards, and they were placed before the Governor. Pilatus said to his messenger, “Take Him out of the praetorium ready to bring Him in again”, and Jesus went outside of the hall with the messenger. Then Pilatus summoned those who had held the standards, and swore to them by the safety of Caesar that if the standards did not bend down again when Jesus entered, he would have their heads cut off. The Governor then ordered that Jesus be instructed to enter the hall again. The messenger did as before and entreated Jesus that He walk again upon the cloak that he spread in front of His feet. Jesus honoured the messenger and walked upon his cloak and entered in to the hall. And the standards again curled down at the top in reverence to Him.”

Then Pilatus said: “I bid you pause a little time.” Then he went into an inner room to sit and consider the matter in silent contemplation.

Matt.27:19: While sitting in the tribunal seat and deliberating, his wife, a godly woman, chosen from among the Gauls (her name was Procla or Procula) sent word [came in and said] to him: “Have nothing to do with persecuting that righteous man, for I have suffered much over Him [seen many things] today in a dream.

“I pray you, Pilatus, hearken unto me: beware of what you do this hour. Touch not this man from Galilee: He is a holy man. If you should scourge this man, you scourge the Son of God. Last night I saw it all in a vision far too vivid to be set aside as an idle dream. I saw this man walking on the waters of the sea; I heard Him calm an angry storm; I saw Him flying in the air with wings of light. Then I saw Jerusalem bathed in blood. I saw the statues of the Caesars fall*. I saw a veil before the sun, and day was dark as night. The earth on which I stood was shaken like a reed in the wind**. I tell you Pilatus, if you bathe your hands in this man’s blood, then you may dread the frowns of great Tiberius, and the curses of the senators of Rome.” Then she left, and Pilatus wept.

In Vol.8 of the **Anti-Nicene Fathers, Pilatus is summoned to Caesar in Rome to explain to him, the senate, and others, his handling of the recent events in Judea and its aftermath:*

“Caesar said to Pilatus: ‘When the Jews delivered Him to you, you ought to have made Him secure and sent Him to me, and not have acquiesced in having such a man crucified. As you have written in your report, the man was righteous, and the miracles He performed were beneficial. For a man to perform such miracles as you describe shows that this Jesus was the Christ, the King of the Jews.’ When Caesar was in the course of saying this and uttered the Name of Christ, all the statues of the gods fell down where he was seated with the assembled senators, and they were reduced to dust. All who were present trembled in fear because of the naming of the Name and the destruction of their gods...”

***The veiling of the sun and the earthquake were a presage of the sixth hour of the day when Jesus was hanging on the cross: see Mark 15:33, Matt.27:45, and Luke 23:44 below, p590.*

John 19:4-13: Pilatus went outside again and said to them, “Behold, I am bringing Him out to you, that you may know that I find no crime in Him.” So Jesus came out, wearing the wreath of thorns and the purple robe. Pilatus said, “Behold the man!” (*in Latin: “Ecce homo!”*) When the chief priests and the officers saw Him, they cried out, “Crucify Him! Crucify Him!” Pilatus said to them, “Take Him and crucify Him yourselves; I find no crime in Him.” The Jews answered, “We have a law, and by that law He ought to die, because He **would change the customs and rites which Moses delivered to us, and** has made Himself Son of God.” When Pilatus heard these words he was the more afraid. He went back into the praetorium again and said to Jesus, “Where are you from? **For what purpose have you come?**” But Jesus gave him no answer. Pilatus therefore said to Him, “Will you not speak to me? Do you not know that I have power to release you, and power to crucify you?” Jesus then answered, “You would have no power over me unless it were given you from above. Therefore the one who has delivered me to you has a greater sin.” Upon this Pilatus sought to release Him, but the Jews cried out, “If you release this man you are not Caesar’s friend: every man who makes himself a king speaks against Caesar.” When Pilatus heard these words he brought Jesus outside and sat down in the tribunal seat at a place called the (Stone) Pavement, in Hebrew, ‘Gabbatha’ (*likely meaning that the paved area was raised up from its surroundings, rather as a pulpit in a church*).



“Ecce homo! Behold the Man!” Antonio Ciseri’s painting of 1871

BARABBAS IS RELEASED; JESUS IS CONDEMNED

(Aquarian Chapter 168) The Jews are a superstitious people: they have a faith that they have borrowed from the idol worshippers of other lands, that at the end of every year they may heap all their sins upon the head of some man set apart to bear their sins. The man becomes the scapegoat for the multitudes: they believe that when they drive him away into the wilderness, or into a foreign land, they are released from sin. (*The atonement ritual in Lev.16 involved two goats.*)

So every spring before the Feast they chose a prisoner from the prisons of the land, and by a form their own, they fain would make him bear away their sins. Among the Jewish prisoners in Jerusalem were three who were the leaders of a vile seditious band, who had engaged in theft, murder, and rape, and who had been sentenced to be crucified. Barabbas bar Jezia* was among the men who were to die. But being rich he had bribed the priests to earmark him as the scapegoat for the people at the coming Feast, and he was anxiously awaiting his hour to arrive. Pilatus had the idea to turn this superstition to good account to save the Lord.

**Barabbas is sometimes called Jesus Barabbas in commentary about him.*

Mark 15:6-16, 20 (with Matt.27:15-18, 20-27, 31; Luke 23:17-25; John 18:39-40; 19:14-15, 1, 16a): Now at the Feast the Governor was accustomed [was obliged: Luke] to release one prisoner to them whom they petitioned. Among the rebels who were bound, who had committed murder in the insurrection in the city, and who was also a robber, a notorious man called Barabbas [and for killing a Roman centurion had been thrown into prison]. The crowd came up and began to petition Pilatus to do as he had previously done for them. But he answered them: “You men of Israel, you have a custom that I should release one man for you at the Passover, who shall bear your sins away. This man you drive into the wilderness or into a foreign land, and you have asked me to release Barabbas, who has been proven guilty of the murder of a score of men. Do you wish me to release to you Barabbas, or Jesus who is called Christ, the King of the Jews?” [“Now hear me: let Jesus be released, and let Barabbas pay his debt upon the cross. Then you can send this Jesus into the wilderness and hear no more of Him”]. For he knew that it was out of envy that the chief priests had delivered Him up. But the chief priests and officers stirred up the crowd to have him release Barabbas for them instead, and destroy Jesus. The Governor again said to them, “Which of the two do you want me to release to you? Barabbas, or Jesus who is called Christ? Behold, I am again bringing Him out to you, that you may know that I have found no fault in Him.” They cried out again, “Not [Away with: Luke] this man, but release to us Barabbas!” Pilatus addressed them once more, desiring to release Jesus: “Then what shall I do with the man you call the King of the Jews [with Jesus who is called Christ? Matt.]?” Again they all cried out, “Crucify Him!” But Pilatus said to them a third time, “Why, what evil has He done? I have found no grounds for death in Him. I will therefore chastise Him and release Him.” But they cried out all the more, “Crucify Him!” And their voices prevailed, along with those of the chief priests of the Sanhedrin. In their rage they began to plot to tear down the Roman palace and drive Pilatus into exile, along with his household and his guards. So Pilatus, resolving to satisfy the crowd, gave sentence that it should be as they demanded, and released Barabbas to them [decided to allow their demand be carried out: Luke]. Seeing that he had gained nothing, and having seen a riot erupting, convinced that civil war would break out if he had not heeded the demands of the mob, he took a bowl of water and washed his hands in front of the crowd, saying: “This man you accuse is a son of the most holy gods. I am innocent of this innocent man’s blood. If you are intent on shedding His blood, His blood is on your hands and not on mine: see to it yourselves.” * And all the people answered, “His blood be on our hands and on our children’s hands!” None of the Jews washed his hands; or any of his judges.

**The Aquarian account, with Matthew, has Pilatus washing his hands of the affair before releasing Barabbas, but it appears the reverse was the case.*

He summoned the elders and priests and Levites and entreated them in private: “Do not act this way. Nothing you have accused this man of deserves His death. Your accusations concern matters such as healing and disregarding your Sabbath law.” They answered him, “If a man insults Caesar, is he worthy of death?” Pilatus said, “Such a man is worthy of death.” They said to Pilatus, “So a man who insults Caesar is worthy of death; but this man has blasphemed God.” He then ordered the Jews to vacate the hall, and he called Jesus to him and said, “What shall I do with you?” Jesus answered,

“Do as it has been given you.” Pilatus asked, “How has it been given to me?” Jesus said, “Moses and the prophets foretold my death, and my rising from death.” Now the Jews overheard these words which Jesus spoke. They said to Pilatus, “What further need do you have to hear His blasphemy?”

Pilatus trembled like a leaf in fear. As he released Barabbas, and as he brought out the Lord to stand in front of the mob, he said to the Jews, “Behold, your king!” They cried out, “Away with Him, away with Him! Crucify Him!” Pilatus said to them, “Shall I crucify [“Would you put to death] your king?” The chief priests answered, “He is no king; we have no king but Caesar, great Tiberius.”

So having scourged Jesus (*Pilatus had Jesus scourged presumably in a forlorn effort to assuage the wrath of the multitude clamouring for His punishment***), he handed Him over to them to be crucified. He released the man who had been thrown into prison for insurrection and murder, whom they demanded; but Jesus he delivered up to their will. Herod the king ordered the Lord to be taken away, and said to them, “Do what I ordered you to do to Him.” The soldiers of the Governor led Him into the court, which is the praetorium: and they called together the whole cohort before Him. And when they had mocked Him, they stripped Him of the purple robe and put His own clothes on Him, then they led Him out to crucify Him. It was about the sixth hour (*around noon*), and it was the preparation of the Passover*.

**Preparation day of the Passover occupied the daylight hours before Jesus’ last supper, hence had already come and gone. But preparation day also referred to the day before the weekly Sabbath (Mark 15:42, Luke 23:54), and this Friday therefore would automatically make a second such day in succession. In addition, this day was also the First Day of Unleavened Bread of the whole Passover week, and designated one of the special annual Sabbaths associated with the Jewish Feasts. The practice of the Jews would therefore have necessitated the Thursday preparation to cover more than the one day. It appears from this that there are issues of wording in John 19:14, the occasion for much animated debate, since John simply relates the preparation to the Passover, frustratingly without further elaboration.*

As to the question of John’s sixth hour, whether or not it relates to this actual point in the account, or belongs elsewhere, see the comments to Mark 15:25 below, p589.

***This is attested by the **Gospel of Gamaliel**: “Indeed Pilatus and his wife loved [Jesus] like their own soul, and the flogging that he had ordered for Him was done in order to satisfy the wicked Jews, and so to save Him from death. Had he known that they would crucify Him, if he were to die with his wife and his sons, he would not have laid hands on Him at all. The Jews had lied to Pilatus saying: ‘If you only chastise this rebel for us, and if He ceases to heal people on the Sabbath day, we will release Him.’ It is under this false pretext that Pilatus had ordered Him to be flagellated.”*

JESUS IS LED OUT TOWARDS THE MOUNT OF OLIVES TO HIS CRUCIFIXION

It is now well into the morning of Friday the daylight hours of the 15th Nisan, the First Day of Unleavened Bread.

Now Pilatus refused to give consent that Roman soldiers should immerse their hands in the blood of innocence, so the chief priests and the Pharisees debated what to do with Jesus, who was called the Christ. Caiaphas said, “We cannot crucify this man. He must be stoned to death and nothing more (*they were devout to a fault*). The rabble cried out, urging, “Make haste! Stone Him!” They led Him forth towards the hill (*eastward towards the Mount of Olives*) beyond the gate of the city where criminals were put to death. The rabble could not wait until they had reached the Place of Skulls: as soon as they had emerged from the city gate they rushed upon Him. They struck Him with their hands, they spat on Him, and they stoned Him, causing Him to collapse on the ground. Standing by in their presence was a man of God, and while this was happening, he opened his mouth and spoke the words of Isaiah: “He shall be bruised for our transgressions, and by His stripes we are healed.” As Jesus lay in mangled flesh* on the ground, a Pharisee called out, “Stay your hands, you men! Stay! Behold, the guards of Herod are here, and they will crucify this man.”

*(It is the whole human race who are guilty of inflicting the punishment of death upon our Saviour. **Crucifixion** is representative of the Gentiles’ (i.e. all non-Jews) judicial method of chastisement; but **stoning** was the Jews’ prescription of capital punishment. For centuries the received Gospels have been used by Gentiles to accuse the Jews of killing Christ. But ironically, it is crucifixion that the*

documents highlight, not stoning. In the eyes of God, neither Jews nor non-Jews are exempt from guilt. In any event, neither stoning nor crucifixion was the more efficacious in bringing on the death of Christ, since neither method had the power to kill Him; it was the Lord Himself who chose when to vacate his mortal body, not the potency of the wounds inflicted on Him.

A complete record demands the inclusion of such a passage as the *Aquarian* account here. Were the rabid mob who were stoning our Saviour not interrupted by the arrival of the Roman soldiers, the mutilated body of Jesus would have been reduced to a state of physical incapacity to sustain itself as the house of Jesus' spirit, though His spirit continued to reside therein. But through crucifixion it was the purpose of the Father to place the responsibility for His death on the whole human race, Jews and non-Jews: and neither one can accuse the other.)

Beside the gate of the city they found the cross meant for Barabbas, so the frenzied mob cried out, "Let Him be crucified!" Caiaphas and the other rulers of the Jews came and gave their consent. So they hauled Jesus up from the ground and at the points of their swords goaded Him onwards.

*Here was the fulfilment of Ps.22:17: "I can count all my bones: they stare and gloat over me."

Stones rip into the flesh. Artists' depictions of the bodily suffering of Jesus through the ages come nowhere near showing its true extent.

John 19:16b-17: So they took Jesus, and He went forth bearing His own cross, to the place called the place of a skull, in Hebrew called Golgotha.

The location of Golgotha (Latin: Calvary) has long been argued over. The biblical (and Talmudic - Mishnah) evidence would dictate it to be on the Mount of Olives, and not north-west of the city walls outside the Damascus Gate, much less the Church of the Holy Sepulchre. This volume is not the best place to dissect the matter: suffice it to say that the position adopted here can be recommended by strong evidence, so that the events of the passion of Christ – His death right through to His resurrection, all centre round the Mount of Olives and city of David, as will His future return.

Mark 15:21-22, Matt.27:32-33, Luke 23:26: They compelled [laid hold of: Luke] a passer-by, Simon of Cyrene, a friend of Jesus, who was coming from the country, the father of Alexander and Rufus, to carry and laid on his shoulders His cross, to carry it behind Jesus onwards to Golgotha, since the bruised and wounded Jesus was unable to carry the cross Himself. And they brought Him to the place called Golgotha, which means the place of a skull.

Luke 23:27-32: A great multitude of people followed Him, and of women who bewailed and lamented Him. (*Aquarian Chapter 170:1-3*) The Jewish mob pushed on towards Golgotha, and as they went, the two Marys, Miriam, and not a few other women, were close beside the Lord, and they wept aloud. But Jesus, turning to them, said, "Do not weep for me. Though I am going away, and am going through the gateway of the cross, yet on the next day of the sun, lift up your hearts. For I will meet you at the sepulchre." (Then to the women in the crowd:) "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For behold, the days are coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never gave suck!' Then they will begin to say to the mountains, 'Fall on us!' and to the hills, 'Cover us!' For if they do these things when the wood is green (*Gk. full of sap*), what will happen when it is dry?"

(Shades of the withered fig tree. Jerusalem continued in a state of prosperity for 34 years further until 66AD, when the impudent folly of the Jews provoked the military might of Rome and ignited the start of the war between them. If the Jews had known then what would befall them, they would have looked upon the condition of their Lord with a much more jaundiced eye. What the Jews suffered in that war, culminating in the destruction of the city and the Temple, was a savage horror story bar none, told only too graphically by Josephus, and fitting well Jesus' warning of great tribulation in His prophecy from the place where He was now headed.)

And two others, who were criminals, were led away with Him to be put to death. (*The Gospel of Nicodemus* calls these two *Dysmas* and *Gestas*.)

JUDAS ISCARIOT IS OVERCOME BY REMORSE

Matthew 27:3-10: (*Aquarian Chapter 169*) Now Judas, who betrayed his Lord, was present in the mob dragging Jesus to Golgotha. All the time he had reasoned that Jesus would assert His power and

demonstrate the strength of God that He possessed, then free Himself by striking down the fiendish multitudes. But when he beheld his Master on the ground and bleeding from a score of wounds, he said, "O God! What have I done? I have betrayed the Son of God. The curse of God will now rest on my soul."

When Judas, His betrayer, saw that He was condemned, he repented and ran with haste until he reached the door of the Temple. He found the priests who had given him the thirty pieces of silver to betray the Lord. He brought back those pieces of silver to the chief priests and elders, saying, "Take back your bribe; I have betrayed the Son of God. I have sinned in betraying innocent blood." They said, "What is that to us? See to it yourself (*in current English vernacular: 'That's your problem'*)." Throwing down the pieces of silver in the Temple, and crushed down with grief, he left and went away, and on a ledge beyond the walls of the city, he hanged himself and died.

In time the fastenings suspending his body gave way, and it fell into the valley of Hinnom (*this swept round the outside of the south and south-west stretches of the wall of the city*), where, after many days, it was found a shapeless mass. The chief priests, taking the pieces of silver, said, "It is not lawful (*devout to a fault*) to put them into the treasury, since it is the price of blood." So they took counsel and bought the potter's field with them, to bury strangers in: those with no rights to lie within sacred burial grounds. And there they interred the remains of the man who sold his Lord. Therefore that field has been called the Field of Blood (*Akeldama in Acts 1:19: there is a monastery today at or near the site of Judas' suicide called by that name*) to this day. Then was fulfilled what was spoken by the prophet Jeremiah: "And they took the thirty pieces of silver, the price of him on whom a price had been set by the sons of Israel, and gave them for the potter's field [cast them to the potter], as the Lord directed me." (*spoken by Zechariah in 11:12-13, not Jeremiah, but the latter has a connection with the subject in 32:6-15.*)

Jesus had said to His disciples, "Woe unto the man who receives the mysteries, and falls into sin thereafter. For such a man there is no repentance in this cycle, seeing he has crucified afresh the divine offspring of the Most High, and put the Anointed One within him to open shame. Such are worse than the beasts (whom you ignorantly affirm to perish), for in your scriptures it is written, 'That which befalls the beast befalls the son of men.' All live the one breath: as one dies, so dies the other, and man has no pre-eminence over the beast: all go to the same place: all arise from the dust, and all together return to the dust." These things Jesus spoke concerning those who were unregenerate, not having received the Holy Spirit within their souls, which is the Spirit of the Lord: who, once having received the Light, crucified the Son of the Most High.

JESUS, THE SON OF GOD, IS CRUCIFIED. IT IS 14th MARCH IN 32AD

It is the third hour of 9am. He is on the cross for six of the hours of the First Day of Unleavened Bread, to 3pm, on Friday the 15th Nisan.

John 19:18-22 (with Mark 15:23, 25-28; Matt.27:34, 37-38; Luke 23:33-34a, 38):

(16b-17) So they took Jesus...to the place called the place of a skull, in Hebrew called Golgotha.) (**Aquarian Chapter 170:4 onwards**) The great procession came to Golgotha. The Roman soldiers had already bound, but not nailed, the two state prisoners to the cross. Four soldiers of the Roman guard that Herod brought from Galilee were commandeered to execute the orders of the court. There were the same men who had been set aside to torture Jesus in an attempt to secure from Him a confession of guilt. These were they who first scourged Him, put a wreath of thorns on His head, a broken reed into His hand, clothed Him in a royal robe, and bowed in mockery before Him as a king.

These four soldiers took the Lord and stripped Him, laid Him on the cross, and were ready to bind Him to it with cords. But this would not satisfy the cruelty of the Jews who were there. They held out hammer and nails. They cried out, "Not cords! Nails! Drive in nails to fasten Him to the cross!" So the soldiers took the nails and drove them through His feet and hands.

They offered Him a sedative to drink, wine spiced with myrrh [mixed with gall (*a bitter substance*): Matt.]; but He did not [when He tasted it He would not: Matt.] take it. There, the place which is called The Skull, they crucified Him, and with Him two others, who were robbers [criminals: Luke], one on one side and one on the other, with Jesus between them. And the scripture was fulfilled which says, "He was counted with the transgressors." The soldiers had prepared a place in which to

plant the cross for Barabbas, between the other criminals. Here they raised the cross of Jesus, who was called the Christ. Then they sat down to watch Him die. He was silent as though having no pain.

◇

And Jesus said, “Father [My Father-God] [Abba-Amma], forgive these men, for they know not what they are doing.”

◇

It was the third hour* and they crucified Him. Pilatus also wrote a title on a tablet and put it on the cross. The superscription of the charge against Him, over His head, read, “This is Jesus the Nazarene, the Christ, the King of the Jews.”** Many of the Jews read this title, for the place where Jesus was crucified was near the city, and it was written in Hebrew, in Latin, and in Greek. The chief priests of the Jews were angered and said to Pilatus, “Do not write, ‘The King of the Jews’**, but that He said, ‘I am the King of the Jews.’ ” Pilatus answered, “What I have written, I have written. Let it stand.”

**Mark 15:25 has Jesus crucified at nine o'clock in the morning (the Jewish third hour), the darkness over the land occurring three hours later at noon, and Jesus dying at three o'clock in the afternoon. These cited times of the day are unassailed despite John 19:14 which appears on the surface to have Jesus still in the hands of Pilatus at the “sixth hour”. The issue is discussed fully in the counterpart note in Section One. Associating John’s mention of the sixth hour with the time of the crucifixion is misplaced; Jesus was crucified at the third hour of 9am, and was on the cross for six hours until 3pm: and six is the number of man. ** “Jews” literally Judaeans*

John 19:23-25a (with Mark 15:24, Matt.27:35-36, Luke 23:34b): According to a custom of the Jews, to those who were the executioners of law and took the lives of criminals, belonged the garments of those criminals. When the soldiers had crucified Jesus they took His garments and made four parts, a part for each soldier, casting lots for them, also His robe*. But the robe was without seam, woven from the top downwards, and highly prized. So they said to one another, “Let us not tear it, but cast lots for it to decide whose it shall be”: that the scripture might be fulfilled which was spoken by the prophet, “They divided my garments among them, and for my clothing they cast lots.” So these things the soldiers did. Then they sat down and kept watch over Him there.

**There is a tradition that Pontius Pilatus collected the robe and carried it with him to Tiberius Caesar in Rome, and that it exhibited spiritual power upon him.*

John 19:25b-27: Now standing by the cross of Jesus were many women from Judea and from Galilee, among them His mother, and Miriam, and the sister of His mother, Mary the. . . (missing word or words here) of Clopas, Mary, the mother of the two apostles James and John, and Mary Magdalene, and Martha, Ruth and Mary, and Salome. Seeing His mother and the singer Miriam, and the disciple whom He loved (John) standing nearby, Jesus said to His mother, “Woman, behold your son.” Then He said to the disciple, “Behold, your mother: in your most tender care I leave my mother and my sister Miriam.” And from that hour the disciple took her into his own home. John replied, “While they live, my home shall be the home of your thrice blessed mother and your sister.”

Mark 15:29-32 (with Matt.27:39-44, Luke 23:35-37): The people stood by, watching; but the rulers sneered at Him. Those who passed by blasphemed Him, shaking their heads, saying, “Ah! You, the one destroying the Temple and building it in three days.” The Jewish crowds beholding Jesus on the cross exulted in joy, snarling, “All hail, fake king!” “Save yourself: if you are the Son of God, come down from the cross.” Likewise the chief priests looked on the scene and scoffed, mocking Him to one another with the scribes and elders and Pharisees, saying, “He saved others from the grave [saved a lamb]; He cannot save Himself. Let the Christ, the King of Israel, since He is the king of Israel, and if He really is the Christ of God, His Chosen One, let Him come down from the cross now, that we may see and then all men will believe. He has trusted in God: let God deliver Him now, if He desires Him, for He said, ‘I am the Son of God.’ ” The usurers and the dealers in animals and birds also cast contempt into His teeth, saying, “You who drove the traders from the Temple, with their oxen and sheep and doves, you yourself are no more than a lamb that is being sacrificed.”

The Jewish soldiers and the Roman guards who came from Galilee also mocked and derided Him, coming up and offering Him vinegar (a rough mix of sour wine and water), and saying, “If you are the

King of the Jews, save yourself!” And the robbers who were crucified with Him also reproached Him in the same way (*but one had a change of heart*).

Luke 23:39-43: One of the criminals, **the one on the left**, [Gestas] who were hanged **on the cross joined in the mockery and** blasphemed Him, saying, “Are you not the Christ? **You have the power. Just speak the word and** save yourself and us [me]!” But the other, **the one on the right** [Dysmas] rebuked him, answering him, “**Thou wretch!** Have you no fear of God, since you are under the same condemnation? And we indeed justly, for we are receiving the due reward of our deeds, **by paying the debts we owe.** But this man has done nothing wrong.” He said, “**Lord, I know your Kingdom will come, the Kingdom that the world will never comprehend. When you come on the clouds of heaven,** Jesus, remember me when you come into your Kingdom.” He said to him, “Truly, I tell you, today you will be with me in Paradise, **in the realm of souls.**”

There is circumstantial evidence that Jesus and the two criminals were crucified together on crosses fastened, on this occasion, to one living tree, which was an olive. If a single tree, this of course would presumably have meant one with an unusually wide girth of trunk. In this regard, Deut.21:23 and Gal.3:13 are instructive. And Jesus’ identification with the worst of sinners would have been rendered more potent by such close proximity to two such. Artists’ depictions of Jesus bearing a full-size cross of considerable weight appear unrealistic in light of the physical punishment, particularly stoning, that He had already endured. A lesser cross would have been sufficient for its purpose when affixed to a tree.

Further, the circumstantial evidence of the depth of Jesus’ ordeal extends to His being blinded when on the cross, owing to the Jews, in their hatred, resuming their stoning of Him while He was impaled thereon. Jesus when on earth made blind eyes to see, and here we have the Jews blinding their true Messiah, and with their rejection of Him, rendering themselves spiritually blind ever since.

IT IS THE SIXTH HOUR: DARKNESS DESCENDS FOR THREE HOURS

Mark 15:33-35 (with Matt.27:45-47, Luke 23:44-45a): When the sixth hour [about the sixth hour: Luke] (*noon*) had come, **(Aquarian Chapter 171) although the sun was at its full height**, darkness spread over the whole land until the ninth hour. † As the sunlight failed, **it became as dark as night. Men were obliged to seek for lanterns [light torches], and they built fires on the hills in order to see.** At the ninth hour, Jesus cried with a loud voice, “Eloi! Eloi! Lama sabachthani?” [“Eli! Eli! Lema sabachthani?” Matt.] which means, “My God! My God! Why hast thou forsaken me?” (*these are words in Ps.22:1.*)* Hearing it, some of the bystanders said, “Behold, He is calling Elijah.” **The people did not understand the words He spoke. They thought He spoke the name Elijah, and they said, “He is calling upon Elias (or Gk. Eliou, Elia for Elijah) in his hour of need: now we shall see if he comes to Him.” Others said: “He is calling on the sun.”** (†fulfilling Amos 8:8-10)

**There are some grounds for reappraising the translation of these words, both linguistic and theological, introducing the possibility Ps.22:1 might not have been quoted by Jesus. Presumably there is no conceivable circumstance that would induce the Father ever to forsake His only Begotten Son, not even by turning His eyes away from Him as He was cloaked with the sin of the world. Besides this, the mentality of the Jews would have leaped to an embrace of the words as rendered in Mark and Matthew, as they convey a connotation of failure on the part of the Father to honour Jesus, His Son.*

However, the Aquarian Gospel, agreeing with the GHT above, has an interesting rendering of Jesus’ cry: “When the sun refused to shine and darkness came, the Lord exclaimed, “Heloi! Heloi! lama sabachthani?” (“Thou sun! Thou sun! Why hast thou forsaken me?”). “Helios” is the Greek word for ‘sun’ (though ‘Shemesh’ in Aramaic). Did the bystanders mishear “Heloi” (Thou sun) in Greek as “Eloi” (Elijah)? Being that the initial ‘H’ sound in Greek words is written as an unobtrusive mark over the first character (a reverse-facing comma), it could easily be overlooked by a manuscript transcriber (this would by no means be the only instance of it), changing “Heli” into “Eli”. The sun was veiled for three hours, and it was only when Jesus breathed His last that the darkness was lifted. So did Jesus actually say, “Thou sun! Thou sun! Have you forsaken me (too)?”?

For further thoughts about this, see the corresponding note in Section One, p314-5.

John 19:28-29: After this, Jesus, knowing that all was now accomplished, said, that the scripture might be fulfilled, "I thirst." A bowl full of vinegar was at hand. So they [a Roman soldier] put a sponge full of the vinegar with myrrh on a spear and held it to His mouth.

Mark 15:36 (with Matt. 27:48-49): And when they saw a man running towards Him who had immediately filled a sponge full of vinegar and put it on a reed, giving it to Him to drink, they said, "Wait: let us see whether Elijah will come to take Him down and save Him."

IT IS THE NINTH HOUR. JESUS YIELDS UP HIS BODY AND HE DIES

Mark 15:37-38 (with Matt. 27:50-51a, Luke 23:45b-46, John 19:30): At the ninth hour (3pm) the earth began to quake, and in the darkness of that sunless day, a flood of golden light appeared above the cross. And from the light a voice was heard: "Lo! It is done!" When Jesus had received the vinegar, He uttered a loud cry: "It is finished! Father [My Father-God] [Abba-Amma], into thy hands I commit my spirit [soul]!" and having said this He breathed His last [released His spirit: Matt.] [and He bowed His head and gave up His spirit: John]. And there was great thunder and lightning. The Temple shook, and the curtain of the Temple was torn in two, from top to bottom. The partition wall of the Holy Place, from which hung the curtain, collapsed, and consternation overcame those who were moving about in its precincts. (The curtain, which veiled the Holy of Holies from the Holy Place, was no small affair, being at least thirty feet in height, and of no mean thickness. Its size meant that it could be seen by anyone who was present at the tree of the crucifixion of Jesus on the Mount of Olives.)

(The Aquarian account at this point has a Roman soldier piercing Jesus' heart with a spear out of compassion, to end His extreme agony, thus rendering Him dead. Until Aqu.Ch.176 it is silent on His side being pierced by a soldier after he was already dead and they had broken the legs of the two criminals, as stated in John 19:34 below. But the important thing to understand is that Jesus did not die by the action of man; He had power to lay down His life and power to take it up again. No man took His life from Him; He chose that moment Himself. As He said in Aqu.Ch.148 when He was on His way to resurrect Lazarus: "Men cannot take my life until I myself have handed it to them. When that time comes, it will be I who lay down my life." The soldier, in piercing Jesus' heart immediately He uttered His last cry, will have naturally thought that it was his own action which had ended our Saviour's life.)

Matt.27:51b-53: The earth shook†, and the rocks were split. [Then the earth was violently shaken again.] The city of Jerusalem was rocked to and fro. The hills were rent and tombs were thrown open. The tombs were opened, and many bodies of the saints who had fallen asleep were raised, and coming out of the tombs after His resurrection, they went into the holy city and appeared to many. People were thinking they were dreaming at the sight of the dead rising up out of these graves and walking the streets. († fulfilling Amos 8:8: see note † to Mark 15:33-35 etc. above.)

[Some of those who had slept and risen after Jesus rose from the dead appeared and were seen by many in the holy city, and great fear fell upon the wicked; but light and gladness to the righteous in heart].

[There were seen in that terror dead men raised up, as the Jews that saw them said: "We have seen Abraham, and Isaac, and Jacob, and the twelve patriarchs, that died two thousand five hundred years ago; and we have seen Noah manifestly in the body." All the multitude walked about, and sang praises to God with a loud voice, saying: "The Lord our God that has risen from the dead has brought to life all the dead, and has plundered Hades, and put him to death."]

Mark 15:39-41 (with Matt.27:54-56, Luke 23:47-49): The centurion, who stood facing Him, and those who were with him, keeping watch over Jesus, seeing the earthquake and what took place*, were greatly afraid, and seeing how He cried out and breathed His last, glorified God said, "Truly, this man was the Son of God [was righteous: Luke]." All the people who had arrived together to see the sight, when they saw what had taken place, returned to their houses beating their breasts.

* "seeing what took place". Jesus was crucified on the Mount of Olives, east of and directly opposite the Temple across the Kidron valley, and He was facing it. The Temple courts and the

entrance to the Holy of Holies were oriented eastwards, and by this Jesus was symbolically beholding the Father whilst on the cross. Whilst in the east behind Him, the starry heavens were proclaiming from the blackness of the sky, to those who, like the Magi, could read their message, that the true King of the Jews, and their Messiah, was in their midst.

But not only He: the centurion and the others who were also there witnessed the curtain of the Temple torn in two, from the top downwards. The whole scene is replete with deep spiritual symbolism, which in this account is not the place to describe any more fully. Meanwhile, the Jews continue to persuade themselves that they commune with their Messiah at the Wailing Wall.

Those who were at Golgotha then rushed down and away; the priests, the Pharisees, and the scribes, these were filled with fear. They sought the cover of their synagogues and their houses, crying out that these things were the wrath of God.

The centurion reported what he had seen to Pilatus. When he and his wife Procla heard it, they were deeply grieved and neither ate nor drank for the rest of that day. And Pilatus sent for the Jews and said to them, "You are witnesses to what has happened." But they answered, "There was an eclipse of the sun in the normal manner." (Comment: does a normal eclipse of the sun ever last three hours?)

There were also women and all His acquaintances, who had followed Jesus from Galilee, ministering to Him, looking on from a distance, among whom were **Mary the mother of Jesus**, Mary Magdalene, and Mary the mother of James the less and of Joses*, and Salome, who followed Him when He was in Galilee, and ministered to Him [and the mother of the sons of Zebediah: Matt.]: and many other women who had come up with Him to Jerusalem. **They lamented, saying, "The Light of the world is hidden from our eyes; the lord of Love is crucified."**

**or Joseph: a second brother of James Alphaeus ('the Less').*

*The **Gospel of Gamaliel** provides us with an instructive insight into the dialogue between Pilatus and the Leaders of the Jews at this juncture:*

Then Pilate summoned the High Priests Annas and Caiaphas before the public and said to them: "O haters of bodies and drinkers of blood unjustly shed, see now what happened as a consequence of the death of Jesus of Nazareth on the cross. May His blood be on you and on your children!" And they struck at their chests and at their faces saying: "May the blood of this erring man be on us and on our children for a thousand generations!" And Pilate said, "What! Even now after all the signs that He showed in heaven and earth, you are not awestruck and amazed like all the people?" They said: "We are not afraid because we have fulfilled the law." Pilate said: "O High Priest, if you have fulfilled the law, why are your clothes rent? The law says that if a High Priest rends his clothes, he falls from office." He answered: "I rent my clothes because He blasphemed against the Most High God and against the law." Pilate said to him: "I order you not to enter the Temple again like a High Priest but like a rebel. If anyone tells me that you have gone to the Temple I will cut off your head." The High Priest said to him: "Which Governor among your predecessors has in the preceding time interdicted a High Priest, and enjoyed a long term of office?" He said this because he was under the jurisdiction of Herod. Pilate said to him: "Are not then the signs that have so far occurred sufficient for you, as they are for all the people?" The High Priest said to Pilate: "You are a young shoot in this town, and you do not know the meaning and the portent of these signs. This month is Barmudah and in it the revolution of the sun and the moon takes place. At this time the sorcerers give to the moon the colour of blood and detract the ray of the sun by their spells. They do it in order to exact work from the husbandman and to prognosticate concerning the fruits, the crops, the wines and the oils." This is what the High Priest lied and said. Then Pilate rose from his chair and scourged him with a rough whip; he plucked also the hair of his beard, and tormented him and said: "You wish to bring the wrath (of God) on the earth on account of your hatred for Jesus." Then the centurion and the soldier said: "You prefer death to life." After having chastised him on the recommendation of Pilate, they sent him to prison on the advice of the centurion, until such time as they would send him to the Emperor.

THE BODY OF JESUS IS TAKEN DOWN AND PLACED IN A TOMB

Shortly before sunset on Friday, which marked the start of the 16th Nisan, coinciding with the weekly Sabbath.

John 19:31: Since it was the day of Preparation, that the bodies not remain on the cross on the Sabbath, for that Sabbath was a high day, the Jews asked Pilatus that their legs might be broken, and that they might be taken down. *The great day of the Jewish Passover was near* (“was near”: *Levi’s thinking was apparently affected by the potential ambiguity of John 19:31: John was referring to the high Sabbath they were already in, which was now expiring, falling immediately before the weekly Saturday Sabbath, i.e. two Sabbaths happened to fall in succession. It was the first of these that was Levi’s ‘great day of the Jewish Passover’, not the weekly Sabbath*), and Jews by law could not permit a criminal to hang upon a cross on the Sabbath. So they beseeched Pilatus that he would have the bodies removed, of the men who had been crucified. Pilatus therefore sent guards to Golgotha to discover first if all three men were dead.

John 19:38a (with Mark 15:42-45a; Matt.27:57-58a; Luke 23:50-52, 54):

After these things, when evening was approaching*, since it was the day of Preparation, which is the day before the Sabbath that was about to commence, and when the guards had left, Joseph, a rich man from the Jewish town of Arimathea, who was a disciple of Jesus, but secretly for fear of the Jews; but also an honourable member of the council, a good and righteous man who had not consented to their scheming and actions, who was also himself looking for the Kingdom of God, took courage and went [boldly] to Pilatus [Two elderly Jews came to the palace door to see the Governor. They were members of the highest council of the Jews, but nevertheless believed that Jesus was a prophet sent from God. One was Rabbi Joseph, the councillor from Arimathea, who was a just man who loved the law of God. The other was Nicodemus. They fell down at his feet and pleaded] that he [they] might take away the body of Jesus and lay it in a tomb. When the guards returned, they said, “The Nazarene is dead; the criminals are alive.” Pilatus was greatly surprised to receive the report that He was already dead: summoning the centurion, he asked him if He had been dead a long time. On verifying it from the centurion, Pilatus ordered the guards to go and smite the criminals to cause them to die, then to have their bodies burned, but to give the body of the Nazarene to the rabbis who would call for it.

**Gk. genomenes, in the aorist tense: “was approaching” is permissible, harmonising with Luke 23:54. As soon as the sun set, the Sabbath commenced and the day of Preparation was terminated. The composite narrative makes it clear the activity of the individuals described was undertaken, no doubt with haste, before sunset and the onset of the Sabbath. Although the First Day of Unleavened Bread was itself a high Sabbath, the proscription against doing work on that day was less of a stricture than on the regular weekly Sabbath.*

John 19:38b (with Mark 15:45b, Matt.27:58b): and Pilatus gave him [them] leave [granted the body to Joseph: Mark] [ordered it to be given to him: Matt.].

John 19:32-37: So the soldiers came and broke the legs of the first, then of the other who had been crucified with Him. But when they came to Jesus and saw that He was already dead, they did not break His legs. But one of the soldiers (*traditionally given the name Longinus*) pierced His side with a lance, and at once there poured out blood and water. He who saw it has borne witness, and his testimony is true, and he knows that he tells [Jesus spoke] the truth, that you also [that all] may believe*. For these things took place that the scripture might be fulfilled, “Not a bone of Him shall be broken.” And again, another scripture says, “They shall look upon Him whom they have pierced.”

**but a question is provoked: was Jesus speared in the heart in an attempt to cut short his life (see the note above under the Section “It Is The Ninth Hour”); or was He lanced in the side after He had expired?*

John 19:38c-42 (with Mark 15:46-47; Matt.27:59-61; Luke 23:53,55-56): So having bought some fine linen he came back and took away His body. [The rabbis Joseph and Nicodemus came and collected the body of the Lord]. Nicodemus also came, he who at the first had come to Him at night, bringing a costly mixture of myrrh and aloes, which Joseph had prepared, in weight about a hundred litras (*Gk.: the litra was, at 12 ounces, short of the modern pound: a third of a kilo*). They took the body of Jesus, and bound it in linen sheets with the spices, as is the burial custom of the Jews. Now in

the place where He was crucified there was a garden, and in the garden, Joseph's own new tomb, which had been hewn out of rock, and where no one had ever been laid. Because of the Jewish day of Preparation, as the tomb was nearby, they laid Jesus there **at about the beginning of the second watch (9pm to midnight)**, and rolled a stone against the door of the tomb and left. Mary Magdalene and Mary the mother of Joseph [the other Mary: Matt.] **and Mary the mother of Jesus** saw where He was laid, and were sat there opposite the tomb. The women who had come with Him from Galilee followed, **bearing lamps in their hands**, and saw the tomb, and how His body was laid, **and they made lamentation over Him**. Then they returned and prepared spices and salve. On the Sabbath they rested according to the commandment.

THE JEWS AND PILATUS SEAL THE SEPULCHRE OF JESUS AND GUARD IT

...on the weekly Sabbath, the Saturday, on which no work was to be undertaken...

Matt.27:62-66: On the following day (*i.e. it was now the 16th Nisan and the weekly Sabbath*), which was the one after the day of Preparation (*which coincided with the First Day of Unleavened Bread*), the chief priests and Pharisees, **the scribes, and elders gathered together, and having heard that all the people were murmuring and beating their breasts, saying, "If such very great signs happened when He died, behold how righteous He was!"** they became fearful and assembled before Pilatus and said, "Sir, we remember how that deceiver said, while He was still alive, 'After three days I will rise up.' Therefore order the sepulchre to be made secure until the third day, lest His disciples come **at night** and steal Him away, and tell the people, 'He has risen from the dead', and the last fraud will be worse than the first." **They requested the Governor to send his soldiers to the tomb to guard the body.** Pilatus said to them, **"I will not release for you a Roman guard; you have Jewish soldiers, and you are granted leave to send a hundred men with a centurion to guard the tomb.** You have this guard, so go, make it as secure as you know how." So they went and **sent a hundred soldiers, and made the sepulchre secure by sealing the stone and setting a watch until the end of the third day.**

[So Pilatus gave them the centurion Petronius and soldiers to safeguard the sepulchre. The elders and scribes came with them to the sepulchre. With the centurion and the soldiers they rolled a great stone and placed it before the entrance to the tomb. They smeared it with seven wax seals, pitched a tent, and safeguarded the tomb.]

(Aquarian Chapter 172) The tomb in which they laid the body of Jesus was in a garden rich in flowers, the garden of Siloam, and the home of Joseph was near.* Before the watch began, Caiaphas sent out a company of priests to the garden of Siloam, to ensure that the body of Jesus remained within the tomb. They rolled aside the stone, and seeing the body inside, they rolled the stone back in front of the door. Pilatus sent his scribe to place on the stone the seal of Rome, in such a way that if the stone was moved, the seal would break. To break this Roman seal meant death to the one who broke it. The Jewish soldiers were all sworn to loyalty. And then the watch began (*The second watch of the Jews began at 9pm, and the third at midnight*).

**Siloam was in the area of the City of David, just south of the Temple. If the account is correct the tomb of Jesus cannot have been north of the city walls and the Damascus Gate. It would have been easier to convey the body of Jesus to Siloam from the Mount of Olives than across the city. Joseph's home "was near". This was therefore a home in Jerusalem, so it is likely he had two homes: this one and another in Arimathea.*

When the Jews learned that Joseph had beseeched Pilatus for the body of Jesus, they searched for him and the twelve men* who had confirmed to Pilatus that Jesus was not born of fornication, and Nicodemus, and many others who had stood before Pilatus at His trial and made known His good works. But they all hid themselves away except for Nicodemus, because he was a ruler of the Jews. When the Jews found Nicodemus, he asked them, "How were you able to enter the synagogue?" They answered, "And how have you been allowed in the synagogue? You are a disciple of His, and His portion shall be with you in the world to come." Nicodemus said, "Amen! Amen!" Then Joseph of Arimathea came forth from hiding and said to them, "Why are you offended over me because I asked for the body of Jesus? Behold, I have placed it in my new tomb. It is wrapped in clean linen, and I have rolled a stone over the door of the cave. You have not done well with this holy man, for

you have not repented of having crucified Him, but added to your sin by thrusting Him through with a spear.”

The indignant Jews then seized Joseph and ordered him to be put in a secure place until the first day of the week. They said to him, “Know that the hour prevents us from doing anything against you, because the Sabbath is drawing near. But also know that you will not even be counted worthy of burial, as we shall give your own body to the birds of the air.”

**these were Jews who were present when Joseph was betrothed to Mary. They were: Lazarus, Asterius, Antonius, Jacob, Amnes, Zeras, Samuel, Isaac, Phinees, Crispus, Agrippa, and Judas.*

According to this Gospel (of Nicodemus), the Jews then had Joseph of Arimathea shut up in a building without a window and posted guards outside with the door sealed. The aftermath of their action is described below, p600 and p610-1.

Aqu.172:7-24: At midnight all was at peace. But suddenly, inside the tomb, it became ablaze with light, and down the garden walk, a line of soldiers clad in white marched in single file. They came up to the door of the tomb and marched to and fro across it. The Jewish soldiers were now alerted, and they thought that friends of Jesus had come to steal the body of the Nazarene. The captain of the guard cried out to charge, but not a single white clad soldier fell. Neither did they stop their marching and countermarching among the stunned and now frightened men. The white clad soldiers stood upon the Roman seal. They did not speak. Neither did they unsheathe their swords. These men were the Silent Brotherhood. At this sight the Jewish soldiers drew back in fear from the tomb, and fell on the ground. Then the white clad soldiers marched away, and the light in the tomb from behind the stone dimmed and vanished. At this the Jewish soldiers returned to their station. They found the stone in its place and the seal unbroken. Their composure regained, they resumed their watch.

Jesus had not slept within the tomb. The body of flesh is the manifest of the soul, and the soul away from the body is the soul unseen. It was in the realm of unmanifest souls that the Lord went forth and taught. He opened up the prison doors (*of Hades*) and set the prisoners free. He broke the chains of the souls who were in captivity and led the captives to the light. He sat in council with the patriarchs and prophets of ancient times. He met with the masters of all times and seasons, and in great assemblies He stood forth and related the story of His life on the earth, and of His death and sacrifice for the race of man, and of His promise to clothe Himself in the garb of flesh, walking with His disciples, to prove the possibilities of man: to give them the key of life, of death, and of the resurrection from the dead. The masters sat in council and discussed the revelations of the coming Age, when She, the Holy Spirit, would fill the earth and the air with holy breath, and open up the way for man to perfectness and endless life.

JESUS RISES FROM THE DEAD

Jesus rose late in the small hours at 5.20am before dawn on the first day of the week, which was the 17th Nisan, with Sunday 16th March having commenced at midnight, and sunrise occurring at 6.17am. The disposition of the constellations of the stars and planets in the heavens indicates that the time He rose was predetermined, falling at an exact hour and minute.

It is to be observed that Jesus could not have been in the grave a full “three days and three nights” of 72 hours (Matt.12:40; all nine other Gospel references content themselves with “after three days” or “in three days”), simply because the time He was crucified did not match the time He was resurrected. This induces the question of how literally to interpret the phrase. Perhaps the best that can be said is that Jesus was in “the heart of the earth” (Matt.12:40 again) for portions of three consecutive days. However, does “the heart of the earth” possess a deeper meaning, reflecting Jonah’s time in the heart of the fish? By this, it can be noted that a full three days and nights to His resurrection arched over the time from when Jesus first subjected Himself to the authority of the god of this world (He had now finished His work of proclaiming the Kingdom of God, and Judas was planning the betrayal of His Lord with the Jews). This full 72-hour interval commenced when preparations began for the Last Supper.

Aqu.172:25-42: The garden of Siloam was silent throughout the Sabbath. The Jewish soldiers had

watched and no one had approached the tomb. But on the following night the scene changed. Every Jewish soldier then (*Levi says at midnight, but he had said the same in v7*) heard a voice which said, “Adon Mashich Cumi!”, which meant, “Lord Christ, Arise!” (“Adon Mashich”, Lord, Anointed One, are more often spelled “Adonai Mashiach”.) They again thought that friends of Jesus had arrived to take the body of their Lord, and they were ready with their swords unsheathed. They heard the voice again. It seemed to be all around them, yet they saw no man. The soldiers were overcome with fear, but to flee their watch meant death for cowardice, so they were rooted to their places in a state of foreboding. Just before the sun arose (*this was at 5.20am*), the heavens blazed with light, and there was distant thunder which seemed to herald a coming storm. Then the earth began to quake. In the rays of light they saw a form descend from heaven towards the sepulchre, which they took to be an angel. They heard for the third time, “Adon Mashich Cumi!” The feet of the white-robed angelic form struck the Roman seal, then he tore it to shreds. He took the mighty stone in front of the door of the tomb as though it weighed no more than a pebble, and cast it to one side.

Jesus opened His eyes and said, “All hail the rising sun! The coming of the day of righteousness!” Then He folded up His burial gown, His head bandages, and His swathing cloths, and laid them aside. He rose up, and for a moment stood beside the white-robed angelic being. The weaker of the soldiers fell on the ground and hid their faces in their hands. The stronger stood and watched in awe. Before their eyes the body of the Nazarene was transmuted. They saw it transfigured from mortal flesh to the form of immortality. Then it vanished in front of them. The soldiers heard a voice, sounding as though from everywhere: “Peace! Peace on earth! Good will to men!” Stunned, they looked through the door into the tomb: it was empty, and the Lord had risen. As He said.

Matt.28:2-4: And behold, there was a great earthquake: for an angel of the Lord descended from heaven and came and rolled the stone away from the door, and sat upon it. His appearance was like lightning, and his raiment white as snow. For fear of him the guards trembled and became like dead men.

The Gospel of Peter differs in the detail: it has two angels or men descending from the opened sky and the stone rolling away by itself, both of the men entering the tomb. They emerge supporting the body of Jesus, and a cross following them. A voice from heaven is then heard to address the cross, “Have you preached to those who are asleep?” to which it replies audibly in the affirmative. The sky opens again, and an angelic being descends and enters the tomb. The centurion Petronius, who at first had been asleep, and the others abandon their watch and report their experience to Caesar, confessing that Jesus is the Son of God.

MARY THE MOTHER OF JESUS, AND OTHERS OF THE WOMEN, GO TO THE TOMB AT THE END OF THE SABBATH

(Aquarian Chapter 173) Now when the rabbis Joseph and Nicodemus took the body of the Lord and laid it in the tomb, the mother of the Lord, and Mary Magdalene, and Miriam were there. When they had entombed the body they went to the home of Joseph and stayed there. They did not know that Jewish soldiers had been sent to guard the tomb, nor that a Roman seal was placed on the stone.

When?

John 20:1: Now on the first day of the week, while it was still dark

Mark 16:1, 2: When the Sabbath was past. . . very early on the first day of the week, as the sun was rising

Matt.28:1: Late on* the Sabbath, towards the dawn of the first day of the week *or after

Luke 24:1: Now on the first day of the week, while still very early

Aqu.173:4: So in the morning of the first day of the week

GP 50: Early in the morning of the first day of the week

Who?

John 20:1: Mary Magdalene came to the tomb early

Mark 16:1, 2: Mary Magdalene, and Mary the mother of James (Alphaeus), and Salome, bought spices that they might go and anoint Him. . . and they went to the tomb

Matt.28:1: Mary Magdalene and the other Mary went to see the sepulchre

Luke 24:1: They went to the tomb, carrying the spices which they had prepared (*The women are not identified: those in v10 are the women who had been visited by Jesus a little later.*)

Aqu.173:5-6: But when they (*v1: Mary the mother of the Lord, and Mary Magdalene, and Miriam*) reached the tomb, they found soldiers there, in extreme agitation and full of fear. The women did not understand

GP 51-52: She (Mary Magdalene) took with her some of her women companions and came to the tomb where He had been buried. They were afraid that the Jews might see them, and said, “Even though we were unable to weep and beat ourselves on the day He was crucified, we must do these things now at the tomb”

EA: He was buried in a place which is called the place of the skull (*sic*), to which three women came, Sarah, Martha, and Mary Magdalene

GG: As to the Virgin (Mary), she did not neglect to go to the tomb on Sunday morning. Mary Magdalene, however, had preceded* her to the sepulchre *compare with [Aqu.173:1,5](#) above.

What the women found:

John 20:1-2: and saw that the stone had been taken away from the tomb. So she ran and went to Simon Peter and the other disciple whom Jesus loved

Mark 16:3-4: They said to one another, “Who will roll away the stone for us from the door of the tomb?” And looking up (*was the tomb at an elevated position from the ground?*), they saw that the stone had been rolled back: it was very large

Luke 24:2: and they found the stone rolled away from the tomb

Aqu.173:6-8: but when they found the tomb empty, they were both animated and aggrieved. The soldiers could not explain what had transpired, and they did not know who had removed the body of the Lord. Mary Magdalene ran in haste towards Jerusalem to tell the news to Peter and the other disciples (*Mary the mother of the Lord and Miriam stayed at the tomb*).

GP 53-54: “But who will roll away the stone for us which is before the entrance to the tomb, so that we can enter, sit beside Him, and do what we should? It is a large stone, and we are afraid someone may see us. If we cannot move it, we can then put down at the entrance the things we have brought, as a memorial for Him. We will weep and beat ourselves until we return home.”

What the angel sitting on the stone outside the tomb said to the women:

Matt.28:5-7: The angel said to the women, “Do not be afraid, for I know that you seek Jesus who was crucified. He is not here: He has risen, as He said. Come, see the place where the Lord lay. And go quickly, tell His disciples that He has risen from the dead, and behold, He is going before you into Galilee. There you will see Him. Lo, I have told you.”

The angels and masters inside the tomb:

John 20:11-13: But Mary (*the mother of Jesus, not Mary Magdalene*) stood outside the tomb weeping, and as she wept she stooped down to look into the tomb. She saw two angels in white, sitting where the body of Jesus had lain, one at the head and one at the feet. They said to her, “Woman, why are you weeping?” She said to them (*she was not awestruck in fear, as they appeared as ordinary men*), “They have taken away my Lord, and I do not know where they have put Him.”

Aqu.173:14-15: Mary (*the mother of Jesus, not Mary Magdalene*) looked inside the tomb, and she saw two masters sitting there. They said to her, “Why are you weeping?” Mary said, “Because my Lord is gone. Someone has taken His body. I do not know where it is.”

Mark 16:5-8: Entering the tomb, they (*Mary Magdalene, Mary the mother of James (Alphaeus), and Salome*) saw a young man sitting on the right side, clothed in a **shining** white robe: and they were amazed. He said to them, “Do not be amazed: you seek Jesus the Nazarene, who was crucified. [**Why have you come? Whom are you seeking? Not the One who was crucified?**] He has risen; He is not here: see the place where they laid Him. But go, tell His disciples that He is going before you into Galilee. There you will see Him, as He told you.” And they fled from the tomb, for trembling and consternation had overcome them. They said nothing to anyone, for they were frightened.

Some MSS add this as a conclusion to the whole gospel of Mark: “But they spoke briefly to

Peter and those with him and shared all that they had been told. And after this Jesus Himself sent them out from east to west, with the sacred and imperishable message of salvation that gives eternal life. Amen."

Luke 24:3-8: but when they (*the women are not mentioned by name*) went in they did not find the body of the Lord Jesus. While they were in a state of perplexity over this, behold, two men stood by them in shining apparel. Becoming frightened and bowing their faces to the ground, the men said to them, "Why are you seeking the living among the dead? He is not here; He has risen. **Do you not** remember how He told you, while He was still in Galilee, that the Son of Man must be delivered into the hands of sinful men and be crucified, and on the third day rise?" And they remembered His words.

JESUS IS RISEN, AS HE SAID

Jesus shows Himself to His mother, then to Miriam:

John 20:14-17: Saying this, she turned to face behind and saw Jesus standing there, but she did not know that it was Jesus. Jesus said to her, "Woman, why are you weeping? Whom do you seek?" Thinking Him to be the gardener, she said to Him, "Sir, if you have carried Him away, tell me where you have placed Him, and I will take Him away." Jesus said to her, "Mary." She turned and said to Him in Hebrew, "Rabboni!" which means Teacher. Jesus said to her, "Do not touch me (*i.e. to see if I am still clothed in my body*), for I have not yet ascended to the Father. But go to my brothers and say to them, I am ascending to my Father [Parent] and your Father [Parent], to my God and your God."

Aqu.173:16-20: Then she rose up and looked around. She saw a man standing near who said to her, "Why are you weeping? Whom do you seek?" Mary thought He was the gardener and said to Him, "If you have carried away the body of my Lord, O tell me where it is, so that I can place it in a sacred tomb." The man came nearer and said, "My mother!" Mary, in sudden recognition, cried, "My Lord!" The eyes of Miriam were likewise opened, and she beheld the Lord. Jesus said, "Behold, remember how I told you as we walked on the way to the cross, that I would meet you at the sepulchre on the first day of the week (*see Aqu.170:1-3, p587*)."

*The fourth commandment: "Honour thy father and thy mother." See p623, Section QQ.
Miriam: see Aquarian Chapter 53, p378-9, and thereafter.*

Jesus shows Himself to Mary Magdalene, then to the other women:

Mark 16:9: Now rising early on the first day of the week, He appeared first* to Mary Magdalene, from whom He had cast out seven demons. **was Mary Magdalene the first to whom Jesus appeared? NB: this verse is the start of the contentious last twelve verses of Mark.*

Matt.28:8-10: Going away in haste from the tomb with both fear and great joy, they (*v1: Mary Magdalene and the other Mary*) ran to tell His disciples. As they were on their way to tell His disciples, behold, Jesus met them and said, "Hail!" And they came up and took hold of His feet and worshipped Him (*therefore after He had ascended to His Father: John 20:17*). Then Jesus said, "Do not be afraid: go and tell my brothers to go to Galilee, and there they will see me."

Aqu.173:21-25: Now Mary Magdalene was sitting a short distance away, and Jesus went to her and said, "Why are you seeking the living among the dead? Your Lord has risen, as He said. Look, Mary! Behold my face." Mary then recognised He was her Lord. He had indeed risen from the dead. Then Salome, and Mary the mother of the two disciples James and John, then Joanna and the other women who had come out to the tomb: they all saw and recognised Jesus, and talked with Him. Mary Magdalene was filled with joy. She again ran to tell Peter, James, and John.

THE REACTION OF THE ELEVEN DISCIPLES

1. On being told that the tomb was empty:

John 20:2-10: So she (*Mary Magdalene*) ran out and went to Simon Peter and the other disciple whom Jesus loved, and said to them, "They have taken the Lord out of the tomb, and we do not know where they have put Him." [*She met Peter, James, and John next to the gateway into Jerusalem, and*

said, “Someone has rolled the stone aside from the door of the tomb and carried away the body of the Lord.”] Peter and the other disciple [The three disciples] therefore went out forthwith and ran to the tomb. They ran together, but the other disciple John ran more quickly than Peter [and James] and reached the tomb first. Stooping down, he saw the linen cloths lying there, but he did not go in. Then Simon Peter following him came up and went into the tomb; he saw the linen cloth lying there, and the cloth, which had been on His head, not lying with the linen cloths but folded up in a place by itself. Then the other disciple who reached the tomb first also went in, and he saw and believed (*i.e. he then knew that Mary Magdalene had spoken truthfully*). For they did not yet know the scripture, that He must rise from the dead. They did not comprehend what they saw. They did not know the meaning of the words of the Lord when he told them just before His death that He would rise from death on the first day of the week. Then the disciples went back to their homes in Jerusalem. The mother of the Lord and Miriam remained at the tomb.

Mark 16:10: She (*Mary Magdalene*) went and told those who had been with Him, as they had been mourning and weeping.

Luke 24:12: But Peter rose up and ran to the tomb. Stooping down he saw the linen cloths by themselves, and he left, wondering to himself what had happened.

2. On being told by the women that they had seen the Lord:

Aqu.173:25-28: Mary Magdalene was filled with joy (*after Jesus had shown Himself to her*). She again ran to tell Peter, James, and John. She found them and said, “Lo, I have seen the Lord. And Miriam has seen the Lord. The mother of the Lord has seen the Lord. And there are many more who have seen His face.” But the disciples thought that she had simply seen a vision of the Lord: they did not believe that He had risen from the dead. Then Mary found the other members of the eleven and told them about the risen Lord. But not one of them believed.

John 20:18: Mary Magdalene came to the disciples and said, “I have seen the Lord”, and she told them the things He had said to her to tell them.

GHT 84:15: Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things to her, and had instructed her to declare His resurrection from among the dead.

Mark 16:11: But when they heard that He was alive and had been seen by her (*Mary Magdalene*), they would not believe it.

Luke 24:9-11: and returning from the tomb, they told these things to the eleven and to all the others. Now it was Mary Magdalene and Joanna and Mary the mother of James (Alphaeus) and the other women with them who told these things to the apostles. But these words seemed to them as folly, and they did not believe them. (*There is a time gap between v8 and v9. v12 belongs at the point above when Mary Magdalene had run back from the tomb when she found it empty, and belongs after v8.*)

EA: Mary came and told us. We said to her, “What have we to do with you, O woman? He that is dead and buried, can He then live?” But we did not believe her, that our Saviour had risen from the dead.” He said to her, “Let another of you go and tell them again.” And Sarah came and told us the same news, and we accused her of lying. She also returned to our Lord and said to Him what Mary had said.

THE REACTION OF THE JEWS

Matt.28:11-15: While they were going [**While the two disciples were going to Emmaus: see “The Road to Emmaus” below**], some of the guards (**Aquarian Chapter 172:43-50**) hastened into the city and told the chief priests [**Caiaphas**] “Behold! The Nazarene has risen as He said. The tomb is empty: the body of the man has gone. We do not know where it is.” Then they related all that had taken place [**the astounding events of**] the previous night. When they [**Caiaphas**] had assembled with the elders and taken council, he said, “The news must not spread that Jesus has risen from the dead. If it is spread about, all men will say that He is the Son of God, and all our testimonies will be proved false.” Then they called in the hundred soldiers and they gave a good sum of money to them: “Each of you shall have a silver piece” and said, “You do not know where the body of the Nazarene is

resting now, so tell people that His disciples came by night and stole Him away while we were asleep.’ If this comes to the ears of the Governor, we will satisfy him and keep you out of trouble for breaking the Roman seal.” So they took the money and did as they were directed. And this story has been spread among the Jews to this day.

The Nazarene Gospel relates the words of the chief priests and elders in council: “Behold, the soldiers must have slept, and some of the disciples of Jesus came and removed His body. And is not Joseph of Arimathea one of His disciples? This is why he beseeched Pilatus for His body, that he might bury it in his garden in his own tomb. Let us therefore give money to the soldiers...”

The Gospel of Nicodemus describes what happened after the Jews went to apprehend Joseph of Arimathea whom they had shut securely inside a guarded house.

To summarise: Early on the day after the Sabbath, the Jews opened the door with the sole key which Caiaphas had, only to find the house empty of Joseph, and the seals unbroken. In their consternation they dared not pursue any of the others who spoke for the Name of Jesus. It was at this point that soldiers from the guard who were at the tomb of Jesus then came and reported that there was an earthquake, and they said they saw an angel descend from heaven, and then found that the body of Jesus was also missing.

The Jews are sceptical, but their unbelief draws a reaction from the soldiers:

The Jews said, “As the Lord lives, we do not believe you.” The soldiers of the guard replied, “You saw so many signs in that man and you did not believe Him, so how are you going to believe us? You swore rightly, ‘As the Lord lives’, and He does live. We hear that you shut up Joseph of Arimathea, who received the body of Jesus, in a house and secured the door with seals, but when you opened the door he had gone. If you give us Joseph, we will give you Jesus.”

The Jews said to them, “Joseph has gone to Arimathea.” And the soldiers replied, “And Jesus has risen, as we heard from the angel, and has gone to Galilee.”

The answer from the soldiers invoked fear in the priests, which is the prompt behind their offering of money to the soldiers to suppress their story.

JESUS REVEALS HIMSELF TO PETER, JAMES, AND JOHN

(Aquarian 173:29-39)

Now Peter, James, and John were in the garden of Siloam, and were talking with the gardener about the things which had been happening that day, when John beheld a stranger approaching on the walkway. The stranger lifted up His hands and said, “I AM.” Then the three disciples recognised He was the Lord. Jesus said, “Behold, human flesh can be transmuted into a higher form, and then that higher form is master of things which are manifest, and it can assume any form at will. So I come to you in a form that is familiar to you.* Go and speak to Thomas and the other men whom I have called to be apostles unto men, and say to them, “He who both Jews and Romans thought was dead is walking in the garden of Siloam. And He will stand again before the priests and Pharisees within the Temple in Jerusalem, and will appear unto the sages of the world. Tell them that I will go before them into Galilee.” Peter, James, and John went forth and found their brothers, and said to them, “Behold, the Lord has risen from the dead: we have seen Him face to face.” The brothers were astonished at what the three disciples said, and still they regarded their words as idle fantasies, and they believed them not.

**This statement from the Lord blends with a multitude of reports of people who have been clinically dead, during which condition they have had out-of-body experiences, remarking how they were visited by souls they recognised who appeared in just such familiar guises which they could accept all the more easily on that account.*

THE ROAD TO EMMAUS

Late on the first day of the week.

Mark 16:12-13: After these things He appeared in a different form to two of them, as they were walking into the country. They went back and told the rest, but they did not believe them.

Luke 24:13-35: That same (Aquarian Chapter 174) resurrection day, towards the evening of that

day, two of them who were friends of Jesus, Zachus and Cleophas, were going to their village named Emmaus, about sixty stadia (*the Greek stadion was a little short of a furlong, sixty of which is 7 miles in distance*) from Jerusalem, and they talked with each other about all the things that had been happening. While they were talking and discussing, Jesus Himself drew near and went with them. But their eyes were kept from recognising Him. He said to them, “My friends, you are sad and you seem discouraged. Has some aching grief come upon you? What are these words you are having with each other as you are walking?” They stood still, looking sad. One of them, named Cleopas [Cleophas] answered Him, “Are you the only stranger in Jerusalem [Judea] who does not know about the momentous things that have been happening there in these last few days?” He asked them, “What things?” They [Cleophas] said to Him, “Have you not heard about Jesus the Nazarene, the man from Galilee, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and our rulers delivered Him up to be condemned to death, and crucified Him? But we were hoping [many people thought] that He was the one to redeem Israel, to establish again the kingdom of the Jews, and drive the Romans from the city of Jerusalem, and Himself be the king.

The stranger said, “Tell me about this man.” Cleophas said, “His name was Jesus: He was born in Bethlehem: His home was up in Galilee. He loved people as He loved Himself. In truth He was a master sent from God, for He had matchless power. He healed the sick and caused the deaf to hear, the blind to see, the lame to walk, and He even raised the dead. The Jewish scribes and Pharisees were jealous of His fame and power, and they arrested Him. They proved Him guilty of a score of crimes by using perjured witnesses. The day before yesterday* He was taken to the Place of Skulls and crucified. He died and was buried in the tomb of a rich man, in the garden of Siloam. Besides all this, it is the third day since these things have happened. Also, some of the women in our company caused us amazement: they were at the tomb early this morning. They found His body missing, but came back saying that they had seen a vision of angels who said that He is alive. [This very morning the tomb was found empty: the body of the Lord was gone]. And now the news has been spreading all over that He has risen from the dead. Some of those who were with us went to the tomb and found it as the women had indeed said; but they did not see Him.”

**indicating that Jesus was crucified some time on the previous Friday.*

The stranger said, “Yes, I have heard about this man. But it appears strange that after all the things that the Jewish prophets foretold about Him long ago, that when He came, men did not recognise Him. This man was born to demonstrate the Christ to men, and it is correct to say that Jesus is the Christ. According to the Word, this Jesus came to suffer at the hands of men, to give His life as a pattern for the sons of men, and to rise from death that men might know the way to raise themselves from death.” He said to them, “O foolish men, and slow in heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into His glory?” And beginning with Moses and all the prophets, He expounded to them from all the scriptures the things which were about Himself.

They drew near to [had reached their home] the village to which they were going, and He made Himself appear to be going further, but they constrained Him saying, “Stay with us, for it is towards evening, and the day is now almost spent.” So He went in to stay with them. When He was at table with them, He took a loaf of bread [and the fruit of the vine] and blessed it in the Name of Christ, and broke it, and gave it to them. Their eyes were instantly opened and they recognised Him. And He vanished in front of their eyes. The two disciples were amazed, and said to each other, “Did not our hearts burn with delight within us while He spoke to us on the road, as he opened up to us the scriptures?” Rising up that same hour they returned to Jerusalem. Everywhere they passed they cried, “We have seen the Lord! He walked with us to Emmaus. He ate with us at the evening meal, and broke the bread of life for us!” They found the eleven together, and those who were with them, who said, “The Lord has risen indeed, and has appeared to Simon!” Then they told what had happened on the road, and how He became known to them in the breaking of the loaf of bread.

JESUS APPEARS TO THE DISCIPLES, WHO FINALLY START TO BELIEVE THAT HE HAS RISEN

After the sun had set at the end of the first day of the week.

(Aquarian Chapter 175) The evening of the day of the resurrection had come. Ten of the eleven apostles were in the house of Simon in Bethany: Thomas, the lawyer, was not there.

John 20:19-23 (with Luke 24:36-43): In the early evening, at the end of that first day of the week, and the doors being shut and barred where the disciples were, for fear of the Jews, who had said that they would drive the Galileans out of the land – [It was at the house of Simon in Bethany that the men from Galilee had met: on the morrow they would all turn their faces towards their own homes: **Aqu.177:22**], Jesus appeared and stood among them and said to them, “Peace be with you.” And saying this, He showed them His hands and His side. Therefore the disciples rejoiced on seeing the Lord. Jesus said to them again, “Peace be with you. As the Father [**Abba Amma**] has sent me, so I am sending you.” Saying this He breathed on them and said to them, “Receive the Holy Spirit, and announce to all nations the resurrection of the Son of Man. Teach the holy law of Love which I have delivered to you. Those whose sins you forgive, who forsake their sins, they are forgiven. Those whose sins you hold to them, who continue in their sins, they are held.”

(Luke): As the men from Emmaus were relating these things, He Himself stood among them, and said to them, “Peace be with you.” But they were startled and frightened, shrinking in fear, and thought they were seeing a spirit. He said to them, “Why have you been troubled, and why are you afraid, and why does hesitation rise up in your hearts? I am no phantom; I am your Lord: I have risen from the dead. How often have I told you, ‘I will arise’, and you have not believed me? See, come now, clasp my hands and my feet, and lay your hands upon my head, that it is I myself, the same as you have seen me before. Handle me and see, because a spirit does not have [but can indeed appear in] flesh and bones as you see that I have.” Having said this He showed them His hands and His feet. And every disciple came up and clasped His hands, and touched His feet, and laid his hands on His head. While they still disbelieved for joy, and marvelling, He said to them, “Have you anything here to eat?” They gave Him a piece of broiled fish and a portion of honeycomb from bees, and taking them He ate them in front of them. Then the ten believed. Nathanael said, “Now we know that He has risen from the dead. He stands as a surety of the resurrection of the dead.” And Jesus vanished from their presence.

*(The **Epistle of the Apostles** recounts this event with some differences. Jesus appears after telling Mary Magdalene and others of the women that He would visit the disciples with the women, on account of the men’s disbelief. The **EA** also has all eleven disciples present, including Thomas; and all doubting, including Peter, James, and John: The Lord then said to Mary and to the other women, “Let us go to them.”...We (the disciples) doubted and did not believe...He said to us, “Come, and do not be afraid. I am your teacher whom you, Peter, denied three times before the cock crowed, and will you deny me again?”*

*In the **EA**, Jesus then proceeds to disclose mysteries of heaven and the divine plan for the apostles, naming the four archangels Michael, Gabriel, Raphael, and Uriel. In His discourse with the disciples He asks them regarding the future resurrection of the dead, “Does the flesh fall away, or the spirit?” They reply, “The flesh” (but that men will arise in flesh in the resurrection to judgment). Jesus’ question is the reason for seeing error when a dying man is described as giving up the ghost. What is given up is the body of flesh **by** the “ghost”, hence the above chapter heading: “Jesus Yields Up His Body And He Dies”, instead of Him giving up the ghost as John 19:30 expresses it {p591}.)*

Mark 16:14: He appeared later to the eleven as they sat at table. And He reproached them for their unbelief and hardness of heart, because they had not believed those who saw Him after He had risen.

Some MSS add after this verse: “They excused themselves, saying, ‘This age of lawlessness and unbelief is under Satan, who does not permit God’s truth and power to conquer the evil spirits. Therefore, reveal your justice now.’ This is what they said to Christ. And Christ replied to them, ‘The period of years of Satan’s power has been fulfilled, but other dreadful things are to take place soon. I was handed over to death for those who have sinned, so that they may return to the truth and sin no more, and that they may inherit the spiritual, incorruptible, and righteous glory in heaven.’ ”

*The Nazarene Gospel adds these verses to its **Chapter 87:***

“Baptise those who believe and repent, bless and anoint them, and offer the pure oblation of the fruits

of the earth, which I have appointed to you as a memorial of me. Lo, I have given my body and my blood, offered on the cross, for the redemption of the world from the sin against love and compassion, and from the bloody sacrifices and feasts of the past. You shall offer the bread of life and the wine of salvation for a pure oblation with incense, as it is written of me, and you shall eat and drink of it as a memorial, that I have delivered all who believe from the ancient bondage of their ancestors. For these, making a god of their bellies, sacrificed to their god the innocent creatures of the earth in place of the carnal nature within themselves. Eating of their flesh and drinking of their blood to their own destruction, corrupted their bodies and shortened their days, the same as the nations who knew not the Truth, or, if they knew it, changed it into a lie. As I am sending you, so shall you also send others, to do in my Name the things I have taught you.” And He laid His hands on them. In the same way as He ordained the apostles, He ordained prophets and evangelists and pastors, a holy priesthood. Then He laid His hands on those whom they chose as helpers, one for each of the fourfold twelve. And these are for the rule and guidance of the Universal Church, that all may be perfected in their places in the unity of the body of Christ who lives.

JESUS REVEALS HIMSELF TO MARY, MARTHA, RUTH, AND LAZARUS

(Aquarian 175:12-19)

Now Mary, Martha, Ruth, and Lazarus were in their home, and they heard the rumour that their Lord had risen from the dead. Martha said, “It cannot be, for such a thing has never happened since the world began.” But Mary said, “Did not the Lord bring back our brother from the dead? He could surely bring Himself to life again.” And as they talked, the Lord appeared and stood in their midst. He said, “All hail! For I am risen from the dead: the firstfruits of the grave!” Martha ran and brought the chair in which the Lord always loved to sit, and Jesus sat down in it again. And at great length they talked about the trial, and the scenes in Golgotha and in the garden in Siloam. Then Jesus said, “Do not fear, for I will be your close companion all the way.” Then He vanished from their presence.

JESUS APPEARS AGAIN TO THE DISCIPLES GATHERED BEHIND CLOSED AND BARRED DOORS

Luke 24:44-49: After seven days His disciples were in the upper room. The doors again being shut, Jesus appeared and stood in their midst as before, saying, “Peace be with you!” And He was known to them in the holy memorial. He said to them, “Love one another and all the creatures of God on the earth. Yet I say to you, not all are men who are in the form of men. Do we say they are men or women in the image of the Lord whose ways are violence, oppression, and wrong, who choose a lie rather than the truth? Nay: truly, until they are born again and receive the Spirit of Love and Wisdom within their hearts, only they are men and women who are sons and daughters of the true Israel, and being of the true Israel, they are children of the Lord. For this cause I came into this world, and for this I suffered at the hands of sinners.” Then He said to them, “These are my words which I spoke to you while still with you, that everything written about me in the law of Moses and the prophets and the psalms must be fulfilled.” And Jesus said, “I stood in the midst of the world, and I was seen and heard in the flesh. I found all men fully indulged in their own pleasures, and drunk with their own follies. **None did I find hungry or athirst for the Wisdom which is from the Lord Most High. My soul grieves over the sons and daughters of men, because they are blind in their hearts, and in their souls they are deaf, and hear not my voice.**”

<> The reason for this work: history is repeating itself <>

Then He opened their minds to understand the scriptures, and said to them, “Thus it is written, that the Christ should suffer, and on the third day rise from the dead, and that repentance and forgiveness of sins should be preached in His Name to all nations, beginning from Jerusalem. You are witnesses of these things. Behold, I am sending the promise of my Father upon you, for as the whole world has been ruined by sin and vanity, so by simplicity and truth shall it be saved, and it shall be saved by you. Therefore rejoice and be glad, for you are more blessed than all who are on the whole earth, for it is you who shall save it. But stay in the city of Jerusalem, and abide in prayer, and after seven days you shall be clothed with power from on high: the promise of the Holy Spirit shall be fulfilled unto

you; and you shall go forth from Jerusalem to all the tribes of Israel, and to the farthest parts of the earth.”

The Nazarene Gospel adds this text: “Again I tell you, when the great tyrant and all the seven tyrants began to fight in vain against the Light, they knew not with whom or what they fought. For they saw nothing beyond a dazzling light, and when they fought they expended their strength, one against another. And so it is. For this cause I took a fourth part of their strength, so that their power might be diminished, and they prevail in their evil deeds. For by involution and evolution shall the salvation of all the world be accomplished: by the descent of Spirit into matter, and the ascent of matter into Spirit, into the highest heavens, through the Ages.”

JESUS APPEARS IN INDIA AT A FEAST PREPARED BY RAVANNA

For Ravanna, see [Aquarian Chapter 21](#): he is the prince of Orissa who had heard about the young Jesus from Hillel of the Jewish Sanhedrin, and had journeyed to Jesus in Nazareth and took Him to his own country.

(Aquarian Chapter 176) Ravanna, prince of India, prepared a feast. His palace in Orissa was the place where men of thought from all over the farther East were wont to meet. Ravanna was the prince with whom the child Jesus went to India many years before. The feast was prepared in honour of the wise men from the east. Among the guests were Meng-ste, Vidyapati, and Lamaas (*Meng-ste was from the temple in Lhasa, Tibet: [Aqu.Ch.36](#) (p363). Vidyapati was from the temple in Kapavitsu, Nepal: [Aqu.Ch.32](#) (p359). Lamaas was of the Jagannath temple in Orissa: [Aqu.Ch.22](#) (p350), and he journeyed into Palestine and met with John the Baptist and Jesus: [Aqu.Ch.80](#) (p98). All of these had conversed with Jesus in their native lands.*) The wise men sat about the table talking about the needs of India and the world. The door to the banquet hall was on the east side, and a vacant chair was at the eastern end of the table. As the wise men were conversing, a stranger entered unannounced. Raising His hands in benediction, He said, “All hail!” A halo of light surrounded His head, and light, unlike the light of the sun, filled the hall. The wise men rose and bowed their heads and responded in kind, “All Hail!” Jesus sat down in the empty chair, and then the wise knew He was the Hebrew prophet who had come.

Jesus said, “Behold! For I am risen from the dead. See my hands and my feet. Look at my side. I was crucified by the soldiers of Rome, who pierced my hands and feet with nails, and then one of them pierced my heart. I was placed in a tomb, and then I wrestled with the conqueror of men: I have conquered death: I trampled upon death and have arisen victorious. **(GN, XXII:2 has this: Then did the King of glory in His majesty trample upon death, and laid hold of Satan the prince and delivered him unto the power of Hell [Gen.3:15].)** I have brought to light immortality, and painted on the walls of time a rainbow for the sons of men. **What I have done, all men shall do.** This gospel of the resurrection of the dead is not confined to Jew and Greek. It is the heritage of every man of every Age and clime. And I am here, a demonstration of the power of man.”

Then He rose up and pressed the hand of every man, and the hand of the royal host, and said, “Behold, I am not a myth fashioned from the fleeting winds. I am here as flesh and bone; but I am able to traverse the veil at will.” They talked together at length, then Jesus said, “I go my way. But you shall go into all the world and proclaim the gospel of the omnipotence of man, the power of truth, the resurrection from the dead. He who believes this gospel of the Son shall never die: the dead shall live again.” Then Jesus vanished from their sight. But He had sown the seed. The words of life were spoken in Orissa, and all of India heard.

(But India has never sustained belief in what it heard, continuing to adhere to the unjust, oppressive, and heartless caste system which Jesus decried in [Aqu. Chapters 24 & 25](#), pp352ff).

JESUS APPEARS IN PERSEPOLIS TO THE MAGI

The Magian priests were in silence in Persepolis, and with them were Kaspar and the Magian masters who were the first to greet the child of promise in the shepherd’s home in Bethlehem. Jesus appeared and sat with them. A crown of light surrounded His head. When the silence ended, Kaspar said, “A master from the royal council of the Silent Brotherhood is here among us. Let us give praise.” All

the priests and masters stood and said, "All hail!" What message do you bring from the royal council?" Jesus said to them, "My brothers of the Silent Brotherhood, peace be with you! Peace on earth, goodwill to men! The problem of the Ages has been solved. A son of man has risen from the dead. He has shown that human flesh can be transmuted into the higher flesh of the divine. Before the eyes of men, this flesh in which I have come to you, and which you see, was changed instantly from human flesh. I am the message that I bring to you. It is to you that I have now come: the first man of the race of men to be transmuted into the image of the I AM. **What I have done, all men shall do. What I am, all men shall be.**" Jesus said no more. In one short breath He had told the story of His mission to the sons of men, and then vanished from their sight.

The Magi said, "We read some time ago this promise upon the dial plate of heaven, and it is fulfilled. We then saw this man as a babe in Bethlehem, this same man who has just demonstrated to us the power of man to rise from carnal flesh and blood to the higher divine flesh of God. After many years He came and sat with us in these same groves. He told the story of His life as a human man, His trials, His sore temptations, buffetings, and woes. He pressed on along the thorny path of life until He had risen and overthrown the strongest foes of God and man. He is the only master of the human race whose flesh has been transmuted into the higher flesh of the divine. He is the God-man of today. But every man of the earth shall overcome and be like Him, a son of God."

JESUS APPEARS TO THE PRIESTS AND THE PHARISEES IN THE TEMPLE

(Aquarian Chapter 177:1-19)

It was the following Sabbath, and many priests and scribes and Pharisees were in the Temple in Jerusalem. Among the dignitaries and rulers of the Jews present were Caiaphas and Annas. Entering the Temple among the attendees, in the garb of a fisherman, was a stranger. He asked, "What has become of Jesus called the Christ? Is He still teaching in this Temple?" The Jews replied, "You are enquiring about the man Jesus from Galilee? Have you not heard that He was crucified a week ago? He was a dangerous man, a vile seditious man." The stranger then asked, "Where, then, did you direct His body to be buried? Where is His sepulchre?" The Jews replied, "We do not know where. But we do know that His followers came during the night and stole the body from the tomb where it lay and removed it, and now they declare that He has risen from the dead." The stranger asked, "How do you know that His followers stole the body from the tomb? This is a serious theft: who were the witnesses?" The Jews replied, "We had a hundred of our soldiers at the tomb." The stranger asked, "Will any one of your hundred men stand forth and confirm, 'I saw the body stolen from the tomb.?'?" The Jews replied, "We do not know. But these are men of truth, and we cannot doubt their word."

The stranger said, "You priests and scribes, and Pharisees, now hear me. I am one who was a witness of the facts. I was in the garden of Siloam, and I stood among your hundred soldiers. I know this: there is not one of these hundred men who will say, 'I saw the body stolen from the tomb'. And I will testify before the God of heaven and earth that the body was indeed not stolen from the tomb. The man Jesus from Galilee is risen from the dead." At this the priests and scribes and Pharisees rushed up to the man to seize Him and throw Him out of the Temple. In an instant the stranger fisherman became a radiant form of light, and the priests and scribes and Pharisees fell back in deadly fear. In front of them was the man Jesus from Galilee. Jesus looked upon the frightened men and said to them, "This is the same body that you stoned beyond the gates of the city and then crucified at Golgotha. It was not stolen away. See my hands: see my feet: look at my side and see the wounds made by the soldiers. If you think that I am a phantom made of air, come, handle me; spirits do not have flesh and bones. I came to earth to demonstrate the resurrection of the dead, and the transmutation of the flesh of carnal man to the flesh of the divine man." Then Jesus raised His hands and said, "**Peace be with every one of you. Good will to all mankind.**" And then He vanished from before their eyes.

Nazarene Chapter 86 is also an account of Jesus appearing in the Temple after His resurrection from the dead, but a far different tapestry:

The same day (which is not identified), at the time of sacrifice in the Temple, there appeared among the dealers in animals and birds, a figure clothed in shining white raiment, and in His hands a

whip of seven cords. At the sight of Him, those who sold and bought fled in terror, and some fell down as dead men. For they remembered how Jesus, before His death, had driven them away from the court of the Temple in the same manner. Some declared that they saw a spirit. Others said that they saw the One who was crucified, and that He had risen from the dead. That day the sacrifices ceased in the Temple, for all were in fear, and none could be found to sell or buy. With none to sell or buy, they let their captives go free. The priests and elders spread abroad that those who had seen the shining form had been drunk and had in reality seen nothing. But many affirmed they had seen Him with their own eyes, and felt on their backs the scourge, but were powerless to resist. For when some of the bolder ones among them reached out their hands, they could not seize the form which they beheld, nor grasp the whip which chastised them. From that time, those who saw believed in Jesus, that He had been sent from God to deliver the oppressed, and free those who were bound (*this implies the reference is to the animals and birds, as much as it is to men*). They turned from their ways and sinned no longer. To others Jesus appeared in love and mercy, healing them by His touch, and delivering them from the hands of any who were their persecutors. Many such things were reported about Him, and many said, "Of a truth, the Kingdom has come."

The Nazarene account here is at variance with the record of history as found in the Talmud (ref. Tractate Yoma: 39b) which shows that animal sacrifices in the Temple (at least on Yom Kippur) continued right up to its destruction in 70AD. This record is testimony to the presence of supernatural signs warning the Jews of coming judgment. There were four major signs which began 40 years before the destruction of Jerusalem (that is, two years before the crucifixion of Christ), and repeated themselves without a hiatus in all that time. One involved the gates to the outer court of the Temple, which opened by themselves every night; another, the lamp of the 7-branch candlestick (Menorah), on the branch placed nearest to the Holy of Holies, extinguished by itself every night, after having hitherto been miraculously kept alight, never having gone out, even when the oil was not replenished (Tractate Menahot: 86b). The two other signs involved the ritual of Lev.16 concerning the scapegoat to be chosen to expiate the sins of the people on Yom Kippur (Day of Atonement). In one, the lot cast for the Lord in the choosing of the scapegoat, which was in the form of two stones held by the high priest, came up in his left hand every year, without fail, not once appearing in his right hand, where it might last have appeared in 29AD; in the other, the scapegoat had a cloth thread in red attached to its horns, and a similar thread was attached to the Temple doors. If the threads turned white, which they did as many times as they stayed red, it signified that atonement had been achieved. But for the last forty years up to 70AD, the threads remained red, without fail. Thus the question of whether the practice of sacrificing any animal to atone for sin had been abolished after the resurrection of Jesus will decide the level of veracity to attach to the above Nazarene account.

JESUS CONVINCES THOMAS TO BELIEVE HE HAS RISEN

John 20:24-29: Now Thomas, one of the twelve, called the Twin (*Gk. Didumos*), was not with them when Jesus appeared. So the other disciples told him, "We have seen **(Aquarian 177:20-21) and talked with the Lord.**" But he said to them, "Unless I see in His hands **and feet** the print of the nails, and place my finger in the mark of the nails, **and see the spear wound in His side**, and place my hand there, **and I talk with Him as I did before**, I will by no means believe [I cannot have a reason to believe that He is risen from the dead]."

(Aqu.177:22: *see in the early part of Aqu.175 above.*)

Eight days later, His disciples **(Aquarian 177:23 onwards)** [eleven apostles] were again in the house (of Simon in Bethany), and Thomas with them. The doors were shut **and barred**, but Jesus appeared and stood among them, and said, "Peace be with you." Then He said to Thomas, "**Friend, you do not know that I have risen from the dead. The time has come for you to know. Come, put your finger here, and see the nail prints in my hands, and the spear wound in my side. And put out your hand and place it in my side and my feet, and talk with me as you have often talked with me. Do not be faithless (Gk. apistos) but faithful (Gk. pistos).**" Thomas **came forward to Jesus and saw, then he answered Him, "My Lord and my God!" ["My Master and my Lord!] I do not believe, but I know, that you are risen from the dead."**] Jesus said to him, "Thomas, do you believe because you have seen me? **Thrice blessed are those who have not seen and yet believed.**" **Then Jesus vanished from their**

sight. But the disciples were established in their faith.

JESUS APPEARS IN GREECE TO APOLLO AT THE ORACLE AT DELPHI

He returned to where He had counselled Apollo and the Grecian masters in Aqu. Chapter 45 (p371).

(Aquarian Chapter 178) Apollo, with the Silent Brotherhood of Greece, was sitting in a grove in Delphi. The Oracle had spoken clearly and at length. The priests were in the sanctuary, and as they looked on, the Oracle became a blaze of light. It appeared to be aflame and being consumed. The priests were all filled with fear. They said, "A great disaster is about to fall. Our gods are enraged: they have destroyed our Oracle. But when the flames had spent themselves, a man stood on the pedestal of the Oracle and said, "God speaks to man, not by an oracle of wood and gold, but by the voice of man. The gods have spoken to the Greeks and kindred tongues through images made by man himself. But God, the One, now speaks to man through Christ, the only Son, who was, who is, and who evermore shall be. This Oracle shall fail. The living oracle of God, the One, shall never fail.

Apollo recognised the man who spoke. He knew He was the Nazarene who had once taught the wise men in the Acropolis, and who had rebuked the idol worshippers on the beach at Athens (*Aqu.Ch.46*). In a moment Jesus had come and stood before Apollo and the Silent Brotherhood. He said, "Behold, I have risen from the dead, and I bear gifts for men. I bring to you the title to your vast estate. All power in heaven and earth is mine. This power in heaven and earth I give to you. Go forth and teach the nations of the earth the gospel of the resurrection from the dead, and of eternal life through Christ, who is the Love of God made manifest to men." And then He clasped Apollo's hand and said, "My human flesh was changed to a higher form by love divine. I am able at will to manifest in human flesh, or in the higher planes of life. **What I can do, all men can do.** Go into the world and proclaim the gospel of the omnipotence of man." Then Jesus vanished from their sight. But Greece and Crete and all the nations heard.

JESUS APPEARS IN ROME

Claudias and Juliet his wife lived on the Palatine in Rome, and they were servants of Tiberius Caesar. But they had been in Galilee. They had walked with Jesus by the Sea of Galilee. They had heard His words and seen His power, and they believed that He was Christ made manifest. Now Claudias and his wife were on the river Tiber in a small boat. A storm swept in from the sea and wrecked the boat. Claudias and his wife were sinking down to death. Jesus appeared and took them by their hands and said, "Claudias and Juliet, rise up and walk with me upon the waves." And they rose upwards and walked with Him upon the waves.

A thousand souls saw the three walk on top of the waves, walking until they reached the shore, and they were all amazed. Jesus said, "You men of Rome, I am the resurrection and the life. They that are dead shall live, and many that shall live will never die. By the mouths of gods and demigods, God the One spoke to your fathers in ancient times. But He now speaks to you through perfect man. He has sent His Son, the Christ, in human flesh, to save the world. As I have lifted from a watery grave and saved these servants of Tiberius Caesar, so will Christ lift the sons and daughters of the human race, yea, every one of them, from darkness and from the graves of carnal things, into light and everlasting life. I am the manifest of Love raised from the dead. Behold my hands, my feet, and my side which were pierced by carnal men. Claudias and Juliet, whom I have saved from death, are my ambassadors to Rome. They will point the way and proclaim the gospel of the Holy Spirit and of the resurrection from the dead. He said no more, but Rome and all of Italy heard.

JESUS APPEARS IN EGYPT TO THE PRIESTS OF THE HELIOPOLIS TEMPLE

He returned to where He had met with the masters in the temple in Aquarian Chapter 47 (p373).

The priests of Heliopolis met in their temple to celebrate the resurrection of their brother Nazarite. They knew that He had risen from the dead. The Nazarite appeared and stood atop a sacred pedestal on which no man had ever stood. This was an honour that had been reserved for the one who would first demonstrate the resurrection from the dead. And Jesus was the first of the whole human race to

demonstrate the resurrection from the dead. When He stood upon the sacred pedestal, the masters stood and said, "All hail!", the great bells of the temple rang, and the whole temple was ablaze with light.

Jesus said, "All honour to the masters of the temple of the sun. In the flesh of man there is the essence of the resurrection from the dead. This essence, quickened by the Holy Spirit, will raise the substance of the body to a higher tone, and make it like the substance of the bodies of the planes above, which human eyes cannot behold. There is a holy ministry in death. The essence of the body cannot be quickened by the Holy Spirit until it first dies and disintegrates. This is death. Then God breathes upon these tractable substances, as He breathed upon the chaos of the deep when worlds were formed, and life springs forth from death: the carnal form is changed into a form of the divine. It is the will of man which makes possible the action of the Holy Spirit. When the will of man and the will of God are one, then the resurrection from the dead is a reality. In this we have the state of mortal life, the ministry of death, and the mystery of divine life. My human life was wholly given to bringing my will in tune with the divine will. When this was accomplished, my tasks on earth were finished. And you, my brothers, know full well the foes I had to encounter. You know about my victories in Gethsemane; my trials in the courts of men; my death on the cross. You know that all my life was one great drama for the sons of men. My life was a pattern for the sons of men. I lived to demonstrate the possibilities of man. **What I have done all men can do: and what I am all men shall be.**" The masters looked again. The form atop the pedestal had vanished. But every temple priest, and every living creature, said, "Praise God!"

JESUS APPEARS TO THE APOSTLES AT THE SEA OF GALILEE

John 21:1-23: (Aquarian Chapter 179) Now the apostles had gone to their homes in Galilee, but the women stayed in Judea until Pentecost (*the Feast of Weeks: this was fifty days after the Wave Sheaf offering, a ritual which was set to fall on the day after the weekly Sabbath inside the seven days of Unleavened Bread*). Peter, James and John, Andrew, Philip, and Nathanael were in Capernaum. They met with Jonah and with Zebediah, and in their boats went out to fish.

After these things, Jesus revealed Himself again to the disciples by the Sea of Tiberias (*Sea of Galilee*). He revealed Himself this way: James, Simon Peter, Thomas called the Twin (*Gk. Didumos*), Nathanael of Cana in Galilee, James and John the sons of Zebediah, and two others of His disciples were together. Simon Peter said to them, "I am going fishing." They said to him, "We are coming with you." They went and got into the boat. But during that night they caught nothing. When day was breaking, Jesus was standing on the shore. However, the disciples did not know that it was He. Jesus then said to them, "Children, do you have any fish?" They answered Him. "No." He said to them, "A shoal of fish is passing now on the right side of your boat, cast the net on the right side of the boat, and you will find fish." So they cast it, and they were not able to haul it in for the quantity of fish. That disciple whom Jesus loved [John] said to Peter, "It is the Lord who is standing on the shore!" Hearing that it was the Lord, Simon Peter put on his work coat, for he was naked, and plunged into the sea and swam to the shore. But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about two hundred cubits (*around a hundred yards: a cubit was about a foot and a half in length*).

When they disembarked onto the land, they saw a charcoal fire there with a fish and some bread lying on it. Jesus said to them, "Bring some of the fish that you have just caught." Simon Peter went and hauled the net ashore, full of large fish, one hundred and fifty three of them*. And for all that great number of fish, the net was not torn. Jesus said, "Come, let us break our fast." They found some material for a fire on the beach (*it had not been lit*), and Peter brought some fishes from the boat and dressed them. None of the disciples dared ask Him, "Who are you?" knowing that He was the Lord. Jesus came and took the bread and gave it to them, and likewise the fish, Himself eating of both the fish and the bread. This was now the third time (*not the fourth at least?*) that Jesus was revealed to the disciples after He was raised from the dead.

**The total of 153 fishes was no accident, but a highly significant number (along with 276 and 666), else what point was there in the number being cited? The in-depth counterpart note in Section One (see p338-9) examines the significance of this number and its implications.*

(Evidently eschewing the practice of eating fish as well as animals and fowl, the Nazarene account from John 21:5 has this, which also has the disciples not yet recognising their Lord, omitting the above record of John's Gospel after v4: Jesus stood on the shore, but they did not know it was Jesus. He said to them, "Friends, do you have any food?" They answered Him, "No Sir, not enough for all of us. We have nothing except a small loaf, a little oil, and a few dried nuts." Jesus said to them, "Let these suffice. Come and dine." Now James had sworn that he would not eat bread from the hour when he had drunk the cup of the Lord, until he should see Him risen from those who sleep. Shortly after, Jesus said, "Bring the table and bread." After He took the bread and blessed it, He broke it and gave it to James the Just, and said to him, "My brother, eat this bread, for the Son of Man is risen from those who sleep." He blessed them, and they ate and were filled. There was a pitcher of water also, and He blessed it likewise, so that it became the fruit of the vine. They all marvelled, and none of the disciples dared ask Him, 'Who are you?' as they knew it was the Lord. It was now the sixth time that Jesus had shown Himself to His disciples after He was risen.

When they had broken their fast, **all the men were sat on the beach, and** Jesus said to Simon Peter, "Simon, son of John, do you love me more than these?" He replied, "Yes Lord, you know that I love you." He said to him, "Feed my lambs." He said to him a second time, "Simon, son of John, do you love me?" He replied, "Yes Lord, you know that I love you." He said to him, "Shepherd **[Feed]** my sheep." He said to him the third time, "Simon, son of John, do you love me?" Peter was grieved because He said to him the third time, "Do you love me?" And he said to Him, "Lord, you know everything. You know that I love you." Jesus said to him, "Feed my sheep **[flock]**."

*The Aquarian account below has singular differences from that in John, one which this writer has no doubt is the true report:**

Jesus said to **Peter**, "Do you love the Lord your God with all your heart, and do you love your neighbour as you love yourself?" Peter said, "Yes Lord, I love the Lord my God with all my heart. I love my neighbour as I love myself." And Jesus said, "Then **feed my sheep.**"

Then He said to **James**, "Do you love Her, the Holy Spirit, with all your heart, and do you love your neighbour as you love yourself?" James replied, "Yes Lord, I love the Holy Spirit with all my heart. I love my neighbour as I love myself." Then Jesus said, "Then **protect my sheep.**"

Then He said to **John**, "Do you love Christ, the divine Love made manifest, with all your heart, and do you love your neighbour as you love yourself?" And John replied, "Yes Lord, I love the Christ with all my heart. I love my neighbour as I love myself." And Jesus said, "Then **feed my lambs.**"

**Compare this with the Aquarian passage above (p574) regarding the special focus on the ministries which Jesus assigned the inner circle of His disciples (their names picked out in bold).*

Jesus said to him (*Peter*), "Truly, truly, I tell you, you are a rock from the Rock, and on this Rock I will build my church, and I will raise you up above your fellow disciples to be my vice-regent on the earth for a centre of unity to the twelve. Another shall be chosen to fill your place among them, and you shall be a servant of servants, and you shall feed my rams, my sheep, my lambs. And yet another shall arise (*evidently the apostle Paul*), and he shall teach many things which I have taught you. He shall spread the gospel among the nations with great zeal. But the keys of the Kingdom will I give to those who succeed you in my Spirit and obey the Law. "Truly, truly, I tell you (*Peter*), when you were younger you girded yourself and walked where you wanted to go. But when you are old you will stretch out your hands, and another will gird you, and carry you where you do not wish to go." This He said to show by what death he was to glorify God.

After this He **rose and** said to him, "Follow me." **And Peter followed Him.** He turned and saw the disciple **John** whom Jesus loved following, who had lain close to His breast at the supper and had said, "Lord, who is the one who is going to betray you?" So when Peter saw **that John was following**, he said to Jesus, "Lord, what about **John**? **He is following you too: what have you for him to do?**" **Now Peter had not heard the Master when He said to John, "Feed my lambs."** Jesus said to him, "If it is my will that he remain until I come, what is that to you? **[Does it matter to you what John is to do, even if I were to will that he remain until I come again? Just do your duty and]** Follow me." The saying spread abroad among the brothers that this disciple was not to die. But Jesus did not say to him that he was not to die, but, "If it is my will that he remain until I come, what is that to you?"

Jesus passed from their sight, and they did not know where He had gone. The news soon spread

all around Capernaum that Jesus had risen from the dead, and that He had walked by the Sea with His disciples, and had broken their fast with them. Thus multitudes of people came out to see if they could see Him. Now Peter, James, and John, together with the other men who had been called to be apostles of the Lord, went into the nearby hills to pray. As they prayed the Master appeared. They saw Him and talked with Him. He said to them, "Pentecost is near at hand. Go to Jerusalem and I will meet you there." As He was talking, a throng of people arrived. They also saw the Lord, and they said, "Behold, for now we know that He, the Nazarene, has risen from the dead, for we have seen Him face to face."

JESUS MEETS HIS DISCIPLES ON THE MOUNTAIN IN GALILEE

Matt.28:16-17: Now the eleven disciples went to Galilee, to the mountain to which Jesus directed them. And when they saw Him they worshipped Him; but some doubted.

GHT 95:2-4: As He stood in the midst of them they honoured Him, but some doubted. Jesus spoke to them, saying, "Behold, I have chosen you from among men, and have given you the Law and the Word of Truth. I have set you as the light of the world, and as a city that cannot be hidden. But the time will come when darkness will cover the earth, and gross darkness over the people. The enemies of truth and righteousness will rule in my Name and set up a kingdom of this world. They will oppress the peoples, and cause the enemy to blaspheme, putting for my doctrines the opinions of men, and teaching in my Name things I have not taught, darkening by their traditions much that I have taught. But be of good cheer, for the time will come when the Truth which they have hidden shall be manifest, and the light shall shine, and the darkness pass away; and the true Kingdom shall be established, which shall be in the world but not of it, and the word of righteousness and love shall go forth from the centre, which is the holy city of Mount Zion; and the mount which is in Egypt shall be known as an altar of witness to the Lord."

*The **Gospel of Nicodemus** describes the turmoil experienced by Caiaphas and the Jewish Sanhedrin, pursuant on their discovery that Jesus had been resurrected, so that His tomb was empty; and Joseph of Arimathea had in concert been removed from his own "tomb" where he had been shut up securely: see pp595, 600. Shortly after this, reports came out of Galilee to the Jews that Jesus had been seen with His disciples. While trying in vain to grapple satisfactorily with this news in a continuing spirit of resentful disbelief which insinuated itself on their temper, the priests were addressed by Nicodemus. This upright Pharisee finally got Caiaphas and his associates to begin to acknowledge the error of their antagonism to the Christ. This was spurred by a second report that not only was Jesus seen in Galilee, but that Joseph was also seen in Arimathea. The Sanhedrin then sent out a letter in a roll of papyrus to Joseph acknowledging their ill-conceived exasperation with him:*

"Peace be with you. We know that we have sinned against God and against you, but you prayed to the God of Israel, and He delivered you out of our hands. And we have prayed to the God of Israel that you would condescend to come to your fathers and to your children. For we are all troubled, because when we opened the door of the house wherein you were shut securely, we did not find you. We know that we devised evil plans against you, but the Lord aided you, and He Himself brought to nothing our plans against you, O father Joseph, you who are honourable among all the people."

Joseph praises God and accepts the invitation. Proceeding to ameliorate the perplexity of his former antagonists, he relates what happened to him when he was shut up in the windowless house:

Joseph said: "On the day of Preparation at about the tenth hour you shut me in, and I remained there the whole Sabbath. At midnight as I was standing and praying, the house where you shut me in was lifted up by the four corners, and I saw what seemed to be a flash of lightning in my eyes. I was filled with fear and fell to the ground. Then One took me by the hand and lifted me up from the place on the ground I was lying on. I felt what seemed like the moisture of water running down from my head to my feet, and a fragrance like the oil of a fine incense captivated my nostrils. And this One wiped my face and kissed me, and said to me: 'Do not fear Joseph: open your eyes and behold who it is who is speaking with you.' I looked up and saw Jesus, but I did not know it was He. I trembled, and supposed that He was a spirit. I said the commandments: and He said them with me. As you are not ignorant, you know that a spirit, if it meets any man and hears the commandments, immediately

flees from him. But when I saw that He was saying them with me, I said to Him, ‘Rabbi Elijah?’ He said unto me, ‘I am not Elijah.’ I said unto Him, ‘Who are you, Lord?’ He said unto me, ‘I am Jesus, whose body you begged from Pilatus, which you clothed in clean linen, whose face you covered with a cloth, and which you laid in your new cave, and then rolled a great stone over the door of the cave.’

“I said to Him who said this to me, ‘Show me the place where I laid you.’ And He took me and showed me the place where I had laid Him. The linen cloth was lying there, and the cloth that had been upon His face. Then I knew that He was Jesus. He took me by the hand and set me down inside my house, the doors being shut, and He laid me upon my bed and said to me, ‘Peace be with you.’ He kissed me and said to me, ‘Do not go out of your house until forty days have passed: for behold, I am going to my brothers in Galilee.’”

When the rulers of the synagogue and the priests and the Levites heard these words of Joseph, they became as dead men and fell to the ground, and they fasted until the ninth hour (3pm). And Nicodemus and Joseph comforted Annas and Caiaphas and the priests and the Levites, saying, “Rise up and stand on your feet: taste bread and strengthen your souls, for tomorrow is the Sabbath of the Lord.” And they rose up and prayed to God and ate and drank, and every man departed to his house.

JESUS APPEARS TO HIS DISCIPLES WHO ARE NOW BACK IN JERUSALEM

Acts 1:1-5: In the first account which I made, O Theophilus, it concerns all the things that Jesus began to do and teach, until the day when He was taken up, after having given directions through the Holy Spirit to the apostles whom He had chosen: to whom He showed Himself alive after His sufferings by many proofs, being seen by them for forty days, and speaking of things pertaining to the Kingdom of God. While meeting with them, He charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, He said, “You heard from me, for John baptised with water, but in not many days you shall be baptised in the Holy Spirit.”

(Aquarian Chapter 180) The eleven apostles of the Lord were in Jerusalem, and in a spacious room that they had chosen as the Lord had directed. As they were praying the Lord appeared to them and said, “Peace be with you all. Good will to every living thing.” And He talked with them for many a long hour.

Acts 1:6-8: Coming together they asked Him, “Lord, will you restore the Kingdom to Israel at this time?” He said to them, “It is not for you to know the times or seasons which the Father has put in His own power. Do not be concerned about the governments of men; the masters will direct such matters. Do the things you have been given to do, and wait, and do not complain. But you shall receive power when the Holy Spirit has come upon you. And you shall be witnesses of me in Jerusalem and in the whole of Judea and Samaria and to the furthest part of the earth.”

Matt.28:18-20: Jesus came and talked with them, saying, “All authority [power] in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptising them in the Name of the Father and of the Son and of the Holy Spirit*, teaching them to observe all that I have commanded you. And lo, I am with you always, to the close of the Age.” [I now bid you to go into the whole world and proclaim the gospel of the Christ, the unity of God and man, the resurrection from the dead, and eternal life. And as you go and proclaim these things, baptise the people in the Name of the Christ.]

**the divine order for the ministry of baptism, the Son between the Father and the Holy Spirit?*

Mark 16:15-18: He said to them, “Go into all the world and proclaim the gospel to the whole creation. He who believes and is baptised will be saved, and shall rise up in the newness of the life of Christ; but he who does not believe will be condemned, and shall not rise up in the newness of the life of Christ. And you shall give to men the power I give to you. Those who believe and are baptised shall heal the sick; they shall cause the blind to see, the deaf to hear, the lame to walk. These signs will accompany those who believe: in my Name they will cast out demons; they will speak in new tongues; they will pick up and tread on serpents and not be harmed; they shall pass through flames and not be burned; and if they drink any deadly substance, it will not harm or kill them. They will lay their hands on the sick, and they will recover.”

You know the sacred Word, which is the word of power. The things I have told you which are secret may not be revealed to the whole world, but you shall make them known to those who are

faithful, who in turn shall reveal them to others who are faithful, until the time comes when all the world may hear and comprehend the words of truth and power. I will now ascend to God, as you and all the world will ascend to God. Behold, on the day of Pentecost you shall be endowed with power from on high. But until then you must remain in this place in holy thought and prayer.”

JESUS ASCENDS INTO HEAVEN FROM THE MOUNT OF OLIVES

GHT 95:1: Jesus, after He had shown Himself alive to His disciples after His resurrection, and sojourned with them for ninety days, teaching and speaking of the Kingdom, and the things pertaining to it; and had accomplished all the things He was assigned to do, led forth the twelve (*sic*) with Mary Magdalene, and Joseph His father and Mary His mother, and the other holy women, as far as Bethany to the Mount called Olivet, where He had appointed them.

(Comment: this Nazarene verse has twelve instead of eleven, includes Joseph the deceased father of Jesus, and places Mary Magdalene before His own mother!)

Aqu.180:19-23: Then Jesus went to the Mount of Olives, His disciples following Him, and in a place near Bethany [Then He led them out as far as Bethany, and lifting up His hands He blessed them: **Luke 24:50**] He met the Marys and Salome, Martha, Ruth and Miriam; He met Lazarus, and a host of others who had come from Galilee. Jesus stood apart, and He raised His hands and said, “The benedictions of the Holy Ones: of God Almighty, of the Holy Spirit, of Christ the Love of God made manifest, will rest upon you all the way until you rise and sit with me upon the throne of power.”

Mark 16:19: So then the Lord Jesus, after He had spoken to them, was taken up into heaven, and sat at the right hand of God.

Luke 24:51: While He blessed them, He parted from them and was carried up into heaven.

Acts 1:9: When He had said this, as they were looking on, He was taken up, and a cloud veiled Him from their sight.

Aqu.180:24: Then they saw Him rise up upon wings of light. A wreath encircled Him, and then they saw His form no more.

GHT 95:6: He lifted up His hands and blessed them. Then a great cloud descended, as bright as the strength of the sun, and He was taken up from them. Many among them wondered whether He was taken up in the cloud by angels as was Enoch or Elijah, or disappeared up into the mountain and beyond. The departure of Jesus brought to the minds of those who witnessed it the transfiguration on the mount, in which Moses and Elijah appeared with Jesus, as witnessed and told to them by Peter, John, and James.

Acts 1:10-11: As they were gazing into heaven as He was going up, behold, two men stood next to them in white robes, and said, “Men from Galilee, why are you standing looking into heaven? [upon the ascending Lord so anxiously? **Aqu.180:26**] This Jesus, who has been taken up from you into heaven, will come down in the same way that you have seen Him go into heaven.”

Luke 24:52-53: They worshipped Him and returned to Jerusalem with great joy, and were continually in the Temple blessing God.

Acts 1:12: Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day’s journey away.

Aqu.180:27-28: Then the eleven and Lazarus, and the other men from Galilee, together with the faithful women, who were not a few, returned to Jerusalem and stayed there. And they were constantly in prayer and holy thought. They awaited the Holy Spirit, and the coming of the promised power from on high.

CONCLUSION TO THE GOSPEL ACCOUNTS OF JOHN AND MARK

Mark 16:20: They went forth and proclaimed the gospel everywhere, while the Lord worked with them and confirmed the message by the signs that attended it. Amen.

John 20:30-31: Now Jesus did many other signs in the presence of the disciples, which are not written in this scroll. But these things have been written so that you may believe that Jesus is the Christ, the Son of God, and that in believing you may have life in His Name.

John 21:24-25: This is the disciple who is testifying to these things, and who has written these things. And we know that His testimony is true. And there are many other things which Jesus did. Were each one to be written, I suppose that the world itself could not contain the books that would be written.

MATTHIAS REPLACES JUDAS ISCARIOT

Acts 1:13-26: (Aquarian Chapter 181) The reality that Jesus had risen from the dead was not denied by many of the rulers of the Jews. And Pilatus issued an edict that the followers of the Nazarene be not maltreated in their worship in any quarter of his domain. The day of Pentecost was near at hand, and every person was anticipating a manifestation of Spirit power. In Jerusalem, the eleven had met to choose a man to fill the place of Judas who had betrayed his Lord. Peter said, “The Lord called to this ministry twelve men as foundation stones on which the Temple of Christ should be built. This Judas who betrayed his Lord, has gone to his own place beyond the veil. Of him the prophet wrote: ‘His habitation shall be desolate: no man shall dwell therein. His office let another take’.”

When the disciples had entered Jerusalem, they went up to the upper room where they were staying: Peter and James and John and Andrew, Philip and Thomas, Bartholomew (*i.e. Nathanael Bar-Tholmai*) and Matthew, James the son of Alphaeus and Simon Zealotes and Judas the brother of James *the son of Alphaeus*. All these continued to be steadfast with one mind in prayer, together with the women and Mary the mother of Jesus, and with His brothers. On one of the days they were there, Peter stood up among the brothers, the people gathered there numbering about a hundred and twenty, and said, “Brother men, the scripture had to be fulfilled, which the Holy Spirit spoke previously by the mouth of David, concerning Judas, the one who became the guide to those who arrested Jesus. For he was numbered among us, and was allotted a share in this ministry. Now this man bought a field with the reward of his wickedness: and his body swelling up, it burst open in the middle and all his bowels fell out. And it became known to all the inhabitants of Jerusalem, so that the field was called in their language Akeldama, that is, Field of Blood. For it is written in the scroll of the Psalms, ‘Let his habitation become deserted, and let there be no one to live in it’, and ‘Let another take his office’. Therefore one of the men who have accompanied us during the whole time that the Lord Jesus went in and out among us, beginning from the baptism of John until the day when He was taken up from us: one of these men must become with us a witness of His resurrection.” [“From those who have accompanied us from Gilgal where the harbinger baptised, until this day, shall one be chosen to complete the number of twelve.”]

After a great length of time in prayer they put forward two: Joseph called Barsabbas, who was surnamed Justus, and Matthias *from the valley of the Nile*. They prayed and said, “Thou Lord, who knowest the hearts of all men, show which one of these two thou hast chosen to take the place in this ministry and apostleship from which Judas fell to go to his own place.” They cast lots for them, and the lot fell on Matthias. And he became numbered with the eleven apostles. *Matthias was an Israelite, but he was learned in the wisdom of Egyptian schools, and he had taught the mysteries of Mizraim (Egypt) in Jericho. He was among the first to greet John the harbinger: he was among the first to recognise the Nazarene as Christ, the Son of God. He had been with the followers of Christ in all their journeys in the lands of Galilee, Judea, and Samaria. A messenger was sent who found Matthias, and he came and joined the eleven, and for a time the twelve were lost in silent prayer. The followers of Christ who had come from Galilee and Judea, about one hundred and twenty, were there, and Peter told them about Matthias, and how he had been chosen by lot as an apostle of the Lord. The followers of Christ were glad and praised the Name of God. And Miriam sung a song of praise.*

THE HOLY SPIRIT DESCENDS ON THE DAY OF PENTECOST

Pentecost was fifty days after the Wave Sheaf offering which fell during the seven days of Unleavened Bread of Passover.

Acts Chapter 2: When the day of Pentecost was completed, they were all together in one place

(Aquarian Chapter 182) and in perfect harmony of spirit. Suddenly, a sound came from heaven like the rushing of a mighty wind, and it filled the whole house where they were sat. And there appeared to them tongues as of fire, distributed and resting on each one of them. [They heard a sound like the distant rumbling of a coming storm. The sound grew loud, and louder still, until like thunder, it filled the room where the apostles sat. A brilliant light appeared, and many at first thought that the building was on fire. Twelve balls of what seemed like fire fell from heaven, a ball from every sign of the circle of heaven (i.e. the Zodiac), and on the head of each apostle there appeared a flaming ball of fire.] And they were all filled with the Holy Spirit and began to speak in other languages, as the Spirit gave them utterance. [Every ball sent seven tongues of fire towards heaven, and each apostle spoke in seven languages of the earth.]

Now in Jerusalem there were Jews, devout men from every nation under heaven, who were staying there. At this sound the multitude gathered together, and they were confounded, because each person heard them speaking in his own language. They were amazed and marvelled, saying, "Behold, are not all those who are speaking Galileans? How is it that each of us is hearing the others in our own native tongue? Parthians and Medes and Elamites and those in Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphilia, Egypt and the parts of Libya next to Cyrene, and the visitors from Rome, both Jews and proselytes, Cretans and Arabians: we are hearing them telling in our own tongues the mighty works of God." All were amazed and perplexed, saying to one another, "What does this mean?" But others mocked, saying, "They are filled with new wine." [The ignorant in the assembled throng of people treated what they heard and saw with levity, catcalling, "Those men are drunk and do not know what they are saying!"]

But Peter, standing up with the eleven, lifted up his voice and addressed them: "You men who are Jews, and all who dwell in Jerusalem, and beyond the gates of the city, Peace be with you, and with all mankind. Let this be known to you, and give ear to my words. These men are not drunk as you imagine, as it is only the third hour of the day (9am). This is the time that holy men of old desired to see. They saw this hour by faith: and now they are standing with us in ecstasy. This is what was spoken by the prophet Joel: [he told of the things you are now seeing and hearing. The Holy Spirit spoke through his tongue and said]:

" 'It shall be in the last days, God declares, that I will pour out from my Spirit on all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; even on my menservants and my maidservants in those days will I pour out from my Spirit: and they shall prophesy. I will show wonders in the heaven, and signs on the earth below, blood and fire and vapour ('pillars') of smoke. Sounds will proceed from heaven, and voices will be heard, that men will fail to comprehend. The sun shall be turned into darkness [will fail to shine] and the moon into blood [the moon will wade in blood], before the day of the Lord comes, the great and awesome day. And it shall be that whoever calls on the Name of the Lord [God in faith] shall be saved.'

"You men of Israel, hear these words: Jesus the Nazarene, a man attested by God among you by mighty works and wonders and signs, which God performed through Him in your midst, as you yourselves know, this man, delivered up according to the predetermined plan and foreknowledge of God, you killed by fastening Him to a tree at the hands of lawless men, whom God raised up, loosening the pangs of death, because it was not possible for Him to be held by it. For David says concerning Him,

'I foresaw the Lord always before me, for He is at my right hand, lest I may be shaken; therefore my heart was glad, and my tongue rejoiced. Moreover, my flesh will dwell in hope, because thou wilt not abandon my soul in Hades, nor wilt thou let thy holy One see corruption. Thou hast made known to me the ways of life; thou wilt fill me with gladness with thy presence.' You men, brothers, I can speak to you plainly about the patriarch David, that he both died and was buried, and his tomb is with us to this day. Being therefore a prophet, and knowing that God had sworn an oath to him, that of the fruit of the loins of his flesh He would raise up Christ to sit on his throne, he foresaw and spoke of the resurrection of the Christ, that He was neither abandoned in Hades, nor did His flesh see corruption. This Jesus God has raised up, of which we are all witnesses. Being therefore exalted at the right hand of God, and receiving from the Father the promise of the Holy Spirit, He has poured out this which you are seeing and hearing. For David did not ascend into the heavens; but he himself says, 'The

Lord said to my Lord, Sit at my right hand, till I make thine enemies a stool for thy feet.’

“This is the day of the power of the Christ: the day that He, the man from Galilee, is glorified. He came as a babe in Bethlehem, and from the very day of His birth the kings of this earth went out with resolve to take His life. But God held Him in the hollow of His hand. Men called Him Jesus, and by this Name they called Him well, for He was sent to seek and to save the lost. Jesus grew to manhood, and was subjected to all the trials and temptations common to the sons of men, that He might know and understand the loads that men must bear, and know the way to lighten their burdens. He lived in distant lands, and by the sacred Word He healed the sick, and threw open prison doors to set prisoners free, and everywhere He went He was proclaimed Emmanuel.

“But wicked men despised Him and rejected Him, and by bribing men they proved Him guilty of a score of crimes. And in the presence of a multitude of the men who are hearing me now, they nailed Him to a cross. They sealed Him with the seal of death. But death was all too weak to hold Him in the tomb. When immortal masters cried, “Adon mashich cumi!” (*see p596*), He burst asunder the bands of death, and rose again to life. He has showed Himself alive, not only to the rulers here in Jerusalem, but to many in distant parts of the earth. Then, before the marvelling eyes of many of those who are now hearing me speak, He, attended by a retinue of courtiers in the angel world, has ascended to the throne of God. Being now exalted on high, and having breathed in to the full the Holy Spirit, He is breathing again on us, and is therefore pouring down what you are now seeing and hearing.

“Let all the house of Israel therefore know assuredly that God has made *this man from Galilee* both Lord and Christ, this Jesus whom you *abused and crucified*.”

Hearing this they were cut to the heart, and said to Peter and the other apostles, “Men, brothers, what are we to do?” Peter said, “This Christ, the Lord, has sent us forth to open up the gates of dawn. It is through Christ that all men may enter into light and life. The church of Christ stands on the principles that Jesus is the Love of God made manifest; that Love is the saviour of the sons of men. This church of Christ is but the Kingdom of the Holy One within the soul, made manifest. This day is the church of Christ opened up, and whosoever will may enter in, and by the boundless grace of Christ be saved.” The people asked, “How may we enter in that we may share the boundless grace of Christ?” Peter said, “Repent, and be baptised, and turn away from sin and lead the life which is *hidden deeply with Christ in God*, each one of you, in the Name of Jesus Christ for the forgiveness of your sins: and you shall receive the gift of the Holy Spirit [*shall enter in and be redeemed*]. For the promise is to you and to your children, and to all who are far away, as many as the Lord our God may call to Him.” And he testified with many other words and exhorted them, saying, “Be saved from this perverse generation.”

So those who received his word *turned away from sin and* were baptised, *and sought to lead a life hidden deeply with Christ in God*, and there were added that day about three thousand souls. They continued steadfastly in the apostles’ teaching and in fellowship, in the breaking of bread and in prayers. And fear came upon every soul: and many wonders and signs were done through the apostles. All who believed were together and had all things in common. They sold their properties and possessions and distributed them to all, according to who had a need. Day by day, continuing steadfastly in the Temple with one mind, and breaking bread from house to house, they shared food with gladness and simplicity of heart, praising God and having favour with all the people. And day by day the Lord added to their number those who were being saved.

In one day the church belonging to the Christ had become a mighty power. Christ became a mighty word that thrilled the multitudes in many lands.

“What I can do, all men can do. What I am, all men shall be.”

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Errors, Contradictions, and Anomalies in the Four Gospels: 45 instances

The following include examples which are pointed up by the Aquarian Gospel, and also by other outside sources. It is the additional material which often brings the realisation of otherwise unappreciated shortcomings in the traditional accounts.

A: Matthew's Genealogy of Jesus in 1:1-17.

In v8 he says that Joram (Jehoram) was the father of Uzziah (Azariah), but he has made a gap, made clear in 1Chron.3:1-17: "*Joram was the father of **Ahaziah**, who was the father of **Joash**, who was the father of **Amaziah**, who was the father of Uzziah.*" **Matthew misses out Ahaziah, Joash, and Amaziah.**

He also says in v17 that the generations from David to the deportation to Babylon are fourteen in number, and from the deportation to Christ are also fourteen in number. But these generations do not total two occasions of 14 as he says, but **17** (with the three missing lines restored) and **13**, Jesus being the 13th at the end.

B: Joseph and his family's home – in Bethlehem or Nazareth? (Matt.2:23 and Luke 2:4).

It is clear that Joseph was from Nazareth and his connection to Bethlehem was so that Jesus would be born there (Luke 2:4, Matt.2:1), fulfilling Micah 5:2. But Matt.2:23 has him leaving Egypt upon Herod's death, and dwelling in Nazareth (thus avoiding Herod's son Archelaus who was over Bethlehem in Judea), but worded as though the town was new to him, and not a case of him simply returning there. If Matt.2:23 is accurately reported, the only logical deduction to make would be that Joseph had moved away from Nazareth some time previously and now resettled there.

C: John the Baptist's diet.

Mark 1:6 and Matt.3:4 have John feasting on locusts, which is almost certainly an ancient scribal error for the **carob fruit** of the locust bean tree. The error is ancient, since the Greek word for 'locust' is indeed that of the insect ("akris"), not the fruit, which is "charoupi".

D: John the Baptist's first appearance in Jerusalem.

None of the Gospels describes or even mentions **the start of John the Baptist's ministry**, which began in Jerusalem before he retired to the river Jordan. Aquarian Chapter 61 (*see p416*) provides this vitally important account, and we read there his first words addressed to the people.

E: The temptations of Christ in Matt.4:1-11 and Luke 4:1-13.

Luke adopts an order of the three temptations that differs from Matthew's, but **the order has a significant meaning**. Matthew has: Temptation 1: "Turn these stones into bread"; Temptation 2: "Throw yourself down from the Temple"; Temptation 3: "I will give you glory if you worship me". Luke has the temptations in the order 1st, 3rd, 2nd.

Rudolf Steiner in Appendix 2 discloses something very significant: it is that these temptations increase in potency when seen from the perspective of material man. But from Christ's own spiritual point of view, the potent effect of these temptations was in the reverse, which would then have them listed in the order 3,2,1. This becomes easy to perceive once the true thrust of each temptation becomes understood. Temptation 3 (of Matthew) was an appeal to **False Pride**, Temptation 2 was **Freedom from the fetters of human limitations**, and Temptation 1 was **Freedom from dependence on material needs**: the easier to the harder. Jesus resisted all three temptations, but resisting the most potent (the temptation to turn stones into bread) lacked sufficient power to banish the devil completely from human life because of man's utter dependence on material needs.

F: The location in John 1:28: "Bethany on the other side of the Jordan."

Some Greek manuscripts have **Bethany** in this scripture, others **Bethabara**, devoid of explanatory

commentary. The context dictates the latter, and Bethany is nowhere near the Jordan.

G: “The next day” in John 1:29.

According to John, Jesus visited John the Baptist the day after a conversation between the latter and the people questioning him. This conversation took place before Jesus was baptised and then experienced the temptations of the devil. Jesus visited John in 1:29 as the Christ, and after the temptations. It is a good suggestion that this reveals **a gap in John before v29**, and if so, it might well have incorporated a passage detailing the temptations supplementing the accounts in Matthew and Luke.

There is also reason to see a gap between the end of John Chapter 1 and the start of Chapter 2: see the account of Jesus’ visit to Cana where he changed water into wine (after Aqu.70:1).

H: Jesus’ first public address to people, in Jerusalem.

None of the Gospels describes or even mentions **Jesus’ first public words** to the people who were there in His Presence, and this was in response to John the Baptist’s request for Him to speak. Aquarian Chapter 67 provides the account of this obviously important sermon He gave them.

I: Jesus in the Nazareth synagogue in Luke 4:16-28.

There are evident **gaps in the narrative of this occasion**, because what has remained in Luke is inadequate to explain the strong antipathy which suddenly and unexpectedly arises between Jesus and those who were in the synagogue, a resentment which was strong enough to rouse them to drag Him to a cliff in order to try to throw Him off it. The material proffered by the Aquarian and Nazarene Gospels provides acceptable mortar for filling these gaps. See at Aquarian Ch.86.

J: The Sermon on the Mount in Matthew 5 and Luke 6.

Matthew 5:21-48 and Luke 6:27-30,32-36 give their accounts of Jesus expounding on the Commandments of Exodus 20. But not only are the 6th and 7th Commandments, and commentary on the 9th, the only material included by Matthew, but Luke gives nothing except the commentary on the 6th Commandment that Matthew (with the Aquarian) gives. That it is patently clear that Jesus used the occasion of the Sermon on the Mount to **state and fill out the spiritual meanings of all Ten Commandments** is seen vividly by studying Aquarian Chapters 96:1 to 99:11 alongside Matthew and Luke.

K: “Ask, and it shall be given to you: seek, and you shall find” in Matt.7:7.

It is apparent that there are **missing words** from Jesus which should accompany this scripture. Standing on their own, do they not impart the idea of a veritable Santa Claus God who can also perform magic to give us whatever we want, when we want it? So that when we ask or seek, and fail to receive our desires or attain our goals, we start to doubt either God’s promise or His ability to answer? Experience and common sense show that we must revise our understanding of what Jesus meant by His promise. Aqu.101:4ff provides the thought which was no doubt in the mind of Jesus in promising to give what was needed. The nature of this was: **what is needed to serve other people and not the petitioner’s own self?:**

*“If you do not have **the food to give to every man**, ask, and it shall be given to you: seek, and you shall find; just speak the word and knock, and the door will fly open to you. No one who has ever asked in faith has failed to receive; none ever sought in vain; no one who ever knocked in the right spirit has failed to find an open door.”*

To be true, Luke 11:5-13 also encourages the believer to approach and petition God in the same manner as Matt.7:7, without reference to the needs of others, but here, the lesson is in continuing to accept that God will grant one’s petition if one is persistent and patient, in complete belief and faith. And we also have in GHT 90:1-16 (p392-3): “Seek more light, and you shall have it abundantly: for he who seeks does not rest until he finds it.”

L: The sin against the Holy Spirit in Mark 3:28-29, Matt.12:31-32, and Luke 12:10.

The English wording of these scriptures suggests a punishment for those guilty of this sin which

lasts permanently into eternity. The defect here is not mostly in the Gospels themselves, but in English translations of the Greek. The most frequently used Greek word “*aion*”, along with its Hebrew equivalent “*olam*”, and their cognates, **do not necessarily demand the permanence of the duration of eternity** as suggested by the English “forever”. This book, with Aquarian 105:32-38, shows why, giving much comfort to those who think they have committed the unpardonable sin.

M: Sparrows sold for pennies in Matt.10:29 and Luke 12:6.

Matthew has Jesus asking if **two** sparrows are not sold for **an** assarion, whereas Luke has Jesus asking if **five** sparrows are not sold for **two** assarii.

N: The demon-possessed man or men in Mark 5:1-20, Matt.8:28-34, and Luke 8:26-39.

Gerasene and Gadarene were districts of the Decapolis reaching to the east shore of the Dead Sea which were next to each other, the former to the north, and the latter to the south. The Greek of Mark 5:1 and Luke 8:26 have **Gerasene**, but Matt.8:28 has **Gadarene**. Further, the King James swaps them around by translating “Gerasenes” as “**Gadarenes**” in Mark and Luke, and “Gadarenes” as “**Gergasenes**” in Matthew (Gergesa being an alternative name for Gerasa).

If that were not all, **one** demon-possessed man accosts Jesus and the disciples in Mark 5:2 and Luke 8:27, but **two** such men accost them in Matt.8:28.

O: The isolated scriptures Mark 5:21, Matt.9:1, and Luke 8:40: Jesus returning to Capernaum.

These three isolated verses are related by their respective authors to different events which follow, **instead of serving as conclusions** to what goes before: in Mark and Luke, the healing of the daughter of Jairus, or in Matthew, healing a paralytic.

P: “When Jesus heard this” in Matthew 14:13.

Reading these words in Matthew alone, it would be taken to mean that Jesus was reacting to the news of the beheading of John the Baptist by Herod. But **these words are an invention**, not found in the other Gospels. They appear to have been inserted merely to maintain the flow of the narrative between the news of John’s beheading in his own account and the next event which followed, which was Jesus’ feeding of the 5,000. There was in fact a long space of time between the two episodes. Mark has the same sequence in his own Gospel, but does not add the superfluous words.

Luke also includes the reference to Herod in his Gospel, but it is inserted in complete isolation from the surrounding scriptures, both post and ante.

Q: Jesus’ disciples boarding a boat after feeding the 5,000 in Mark 6:45.

Mark has the disciples embarking on the boat to go to **Bethsaida**, but how can this be when they were already in the vicinity of that town? Mark also contradicts John who says, where treating the same occasion in 6:17, that their destination was **Capernaum** (supported by the Aquarian account).

R: Dalmanutha or Magadan in Mark 8:10 and Matt.15:39?

Mark has **Dalmanutha** as Jesus’ destination after feeding the 4,000, whereas Matthew has **Magadan**. In this instance they are both correct since both names refer to the same place.

S: The placement of Mark 9:22.

The first part of this scripture is **misplaced** and belongs after the first part of v18. Thus relocated, harmony is achieved with Matthew’s account in 17:15.

T: Jesus’ instructions as to what the 12 disciples are to take with them.

In the sending out of the twelve, Jesus is specific in Mark 6:8 that the disciples **take staffs** with them, but He **forbids this** in Luke 9:3 and possibly Matt.10:10 (this latter might, however, mean not to take an *extra* staff).

**U: Sending out (a.) the 12 disciples in Mark 6:7-13, Matt.10:5-15, Luke 9:1-6; and
(b.) the 70 disciples in Luke 10:1-16.**

Some six verses from the passage in Luke 10 concerning the sending out of the seventy are duplicated in Matthew as follows, creating some confusion as to where to place them:

1. Luke 10:2 repeats Matt.9:37, thus **appearing in connection with the sending out of the twelve as well as the seventy**. This is because Matt.9:36-38 is preparatory to the sending out of the twelve: it is not easy to decide which scripture duplicates which other;

2. Luke 10:12-15 duplicate Matt.11:24, 21-23 respectively, which are part of a longer passage, Matt.11:20-30, one which is **much earlier in the chronology** (see at the Aquarian passage 103:31-40 in Section One). This Matt.11 passage is itself unconnected with what precedes and what follows it, rendering possible a later placement in the whole chronology where it might be better located.

To complicate the matter, Luke 10:12 is in fact a fully exact parallel to another verse elsewhere in Matthew, 10:15, which does concern the sending out of the twelve, rendering Luke 10:12, like verse 2, **with legs firmly in both camps**. (All three scriptures, Matt.10:15, Matt.11:24, Luke 10:12 are those which mention the prospects of Sodom in the day of judgment.)

3. Luke 10:16 is parallel to Matt.10:40, a scripture which is **also related to the sending out of the twelve**.

(Further on in Luke 10 we have another example of duplication: Luke 10:21b-22 is exactly parallel to Matt.11:25-27, and there is also an **inconsistency of verse partitioning**, because Luke 10:21b is split up in Matthew into two verses, not the only such occasion to be found in the Gospels.)

V: Hating one's own kin in Luke 14:26.

On the surface, and on its own, this scripture has Jesus teaching that a man must hate his mother and his father in order to be a disciple of Him, and the Greek word for 'hate' does mean exactly that, and cannot be watered down. The contradiction here isn't internal between different Gospels, but couched in the implication that the Son of God **avows hatred of people**. This unavoidable conclusion is enabled by a missing text, and it is a non-canonical Gospel, that of Thomas, which comes to the rescue by supplying it:

*"Whoever does not **hate** his father and mother as I do cannot be my disciple;*

*And whoever does not **LOVE** his father or mother as I do cannot be my disciple."*

The solution to this centuries-old riddle is thus plain: Jesus was using language hyperbolically. No excuse exists for omitting the balancing half of Jesus' statement.

W: The fig tree cursed in Mark 11:12-14 and Matt.21:18-20.

In comparing Matt.21:19-20 with Mark 11:20-21, note that Matthew has the tree withered immediately, but Mark overnight. The account of the unfortunate tree being cursed owing to it bearing no fruit appears to have been the target for ancient tampering of the text. For the One cursing the tree, despite that it was not yet time for the figs to appear on it, is **Jesus** Himself. However, the Nazarene Gospel has **Peter** doing the cursing. The question is discussed on pp247,540 and this writer has much reason to accept that it is the Nazarene account which is correct. It is the traditional account which is on record as proving a stumbling-block to not a few prospective converts to Christianity on account of their sensitivities to things of the natural order and their reverence for the role of trees, who rejected the missionaries' message over the latter's identification of Who it was who is said to have cursed the fig tree. Missionary endeavours are littered with similar examples of the misrepresentation of the character of Jesus, as indeed of God the Father-Mother.

X: The Prodigal Son in Luke 15:11-32.

Not apparent within any of the material in the one Gospel which includes this parable, but there is **a singular omission** pointed up by the Aquarian Gospel: one which must be spotlighted: the Prodigal Son's mother is never mentioned by Luke, but she is certainly given her due place in the Aquarian Gospel. Moreover, it is she who runs out first to greet him as he is returning home. It is possible that mention of his mother was expunged from the original autograph of this parable because it implies that God is fully both male and female, and the Holy Spirit is the counterpart of the Prodigal Son's mother in the parable.

Y: The Dishonest Steward in Luke 16:9.

This scripture states; *“I tell you, make friends for yourselves by means of the mammon of unrighteousness, so that when it fails, they may receive you into the eternal habitations.”* To heed this advice would require running in a direction opposite to that of pursuing spiritual gain, **identifying instead with worldly matters**. An awareness of the Nazarene Gospel’s wording (in 43:7) points up the realisation that to have misgivings over Luke’s advice at it reads in his Gospel is indeed not a misplaced response. It reads:

*“I tell you, do **not** make yourselves friends of the mammon of unrighteousness, that when **you** fail they may receive you into their **earthly** habitations. But rather seek the true riches, even the Wisdom of the Most High, so that you may be received into the eternal habitations which do not fade away.”*

This writer has no doubt which is the correct message, and it is not as worded in Luke. And who, pray, are the worldly “they” who receive you into eternal habitations?

Z: Jesus’ predictions about the end of the Age and His coming in power.

Three of the four Gospels (not John’s) incorporate material on this great subject, and many theologians and biblical students have pored over it all to try to assemble a unified working scheme (eschatology) which depicts the sequence of events in the end time. However, when the Aquarian Gospel is studied, it is discovered that Jesus treated this subject on **two separate occasions**, which the Gospels have jumbled up completely. These are the Aquarian Chapters 145 and 157, and Jesus spoke His prophecies in separate places (Capernaum and on the Mount of Olives in Jerusalem).

Unravelling the material leads to the following rearranged texts, placed in sequence:
Aqu.145: Mark 13: 21; Matt.24: 23, 28, 37-41; Luke 17: 20-23, 26-30, 32-37;
Aqu.157: Mark 13: 1-20, 22-33; Matt.24: 1-22, 24-27, 29-36; Luke 17: 24-25, 31; 21: 5-36.

AA: Jesus’ farewell address to the people of Galilee.

None of the Gospels describes or even mentions Jesus’ farewell address before He set out for Jerusalem for the last time, **a rather important omission** considering the amount of time He spent in Galilee. Aquarian Chapter 146 contributes Jesus’ farewell words to the account of His Ministry.

BB: “Grant that my sons shall sit with you on your throne” in Mark 10:35-45 and Matt.20:20-28.

Mark 10:35 has **James and John**, the sons of Zebediah, approaching Jesus to make their bold (impudent) request to be appointed top places in the Kingdom. But in Matt.20:20 it is **their mother** who makes the request on behalf of her sons.

CC: When Jesus gave sight to Bartimaeus in Mark 10:46-52, Matt.20:29-34, and Luke 18:35-43.

This happened in Jericho. Mark 10:46 and Matt.20:29 have Jesus in the course of **leaving the city**, whereas Luke 18:35 has Him **entering it**, the occasion when He encounters blind Bartimaeus. Further, the same Mark and Luke scriptures have **one blind man**, Bartimaeus (“Jesus, Son of David, have mercy on **me!**”); whereas Matt.20:30 has **two blind men** (“Lord, Son of God, have mercy on **us!**”).

But not only is Mark 10:46 (pp243,537) party to Matthew’s opposing of Luke (leaving vs entering the city), but it exhibits a **painfully obvious gap** when read on its own: “And they came to Jericho; and as He was leaving...”, explained apparently by omitting Jesus’ encounter with Zacchaeus.

DD: The anointing of Jesus in the final Passover week in John 12:2-8.

Mark 14:1 and Matt.26:2 place His anointing (correctly) **two days before the Passover**, just prior to His arrest and crucifixion. However, John 12:1 mentions **six days before**, because that was when He arrived in Bethany. John gives no comment to clarify that the anointing in Lazarus’ house was not hot on the heels of His arrival in Bethany, but some four days later, thus giving the impression in v2 that He was anointed straightaway. This impression is reinforced by the anointing in vv2-8 being placed **out of order**, interrupting the narrative; this account should instead be placed after v50.

EE: The ass which Jesus rode on to enter Jerusalem in Mark 11:1-10, Matt.21:1-9, Luke 19:28-40.

In order to ride on an ass going into Jerusalem, Jesus instructs two disciples to collect it from

nearby Bethphage. In Mark (11:2) and Luke (19:30) He tells them to bring back **a colt**; but in Matthew (21:2) He tells them to collect **an ass and a colt**. The Aquarian Gospel has two animals, and this with Matthew is vindicated by Zech.9:9, the Old Testament scripture which Jesus' action fulfilled:

“Behold, your King is coming to you, triumphant and victorious is He, humble, and mounted on an ass; and on a colt, the foal of an ass.”

FF: Jesus' farewell words to the city of Jerusalem and its Temple.

None of the Gospels describes or even mentions Jesus' final tragic words to Jerusalem. John 12 certainly gives much of what Jesus said (in the Temple precincts), but nowhere tells us that this was actually part of **His final utterance directed to the city and Temple and its people**. Aquarian 156:46 provides the signature, to be placed before John 12:44: *“Jesus stood out in the Temple porch and made His final appeal to the multitudes of people.”* And at the end (Aqu.156:53, to be located in John's Gospel after John 12:50), Jesus rended the air with His final sorrowful words: *“Jerusalem! With all your glory and with all your crimes, Farewell!”*

GG: The woman who anointed Jesus before His sacrifice, in Mark 14:3-9, Matt.26:6-13, John 12:2-8.

Mark (in 14:3) and Matthew (in 26:7) profile the woman at the feet of Jesus **as anonymous**, but John (in 12:2-3) mentions her **as Mary, the sister of Martha and Lazarus** (and he points out in his Gospel {11:2} that she was the same woman who anointed him on the previous occasion). Mark and Matthew seem remiss considering that they explicitly said that what Mary did would be **a memorial for her** (Mark 14:9 and Matt.26:13). So why did they omit to name her, and John not?

HH: When did Satan enter into Judas Iscariot?

Was it in Luke 22:3 **before the Last Supper**, or in John 13:27 when he took the bread **during the Last Supper**? See also John 13:2.

II: The King James translation of John 14:30 and 16:11.

Both these scriptures contain the Greek *“archon”* for the god of this world (Satan). The KJV translates the same Greek word as **“ruler”** in 14:30, but **“prince”** in 16:11.

JJ: Jesus the I AM of John 18:6 and a number of other Gospel scriptures.

Many Bible translations render Jesus' reply to those who were seeking Him in the Garden of Gethsemane as **“I am he.”** The translators who do that fail to appreciate that Jesus' was applying to Himself the very divine Name identified with God in Exodus 3:14: **“I AM”** (Greek *ego eimi*)*. The whole reason why those in John 18:6 who were preparing to arrest Jesus in the Garden fell back and dropped to the ground was that this Name possessed great power, and Jesus deliberately activated that power the first time He uttered it in order to demonstrate that He had *chosen* to submit to His captors. It is not mentioned in the Gospels that in addition Jesus was bound with metal chains, but He snapped them asunder for the same reason (*see Aquarian 164:22, p294*).

*As John quotes Jesus to the religious authorities in John 8:58: *“Before Abraham was, I AM.”*

KK: Judas kissed his Lord in the Garden to help identify Him (Mark 14:44-45, Matt.26:48-49).

Why would this be necessary if Jesus appeared as He does on virtually all the artists' renditions of Him which they depict in paintings and sculptures – **a tall muscular Caucasian** with blue eyes and having flowing locks of long hair? There is nothing suggested in the Bible to indicate that Jesus looked other than a typical Jew.

LL: Peter's denials at Jesus' trial (Mark 14:66-72, Matt.26:69-75, Luke 22:55-62, John 18:15-27).

Peter denied His Lord three times, but only John **mentions all three**. Mark, Matthew, and Luke **mention only two**. It is important to note that each of Peter's denials took place in a different location. The denial *omitted* by Mark, Matthew, and Luke is the *first one uttered*, which was to the maidservant who was keeping the door of the high priest's house (on an upper level) where Jesus was arraigned and stood before Annas and Caiaphas. This is mentioned only by John in 18:17.

Peter's second denial was again to a maidservant, this time when he was warming himself by a fire in the courtyard. Because Mark has failed to mention the first denial, but knows he must account for a total of three, he uses a contrivance of wording to make the second denial appear to be two separate denials: Mark 14:68: "He denied it", then v70: "**Again** he denied it", which *both* verses actually refer to the one denial. Matthew also does this (26:70,72), and so does Luke (22:57,58).

Peter's third denial was a good hour later, and he was now inside the door of the court. All four Gospels mention it in normal fashion.

MM: The Preparation Day of the Passover in John 19:14.

In the same way that there is the defect in John 12:1-2 of an overly scant text which provokes a mistaken idea (see DD above), the same applies to John 19:14. The text says concerning the occasion of Jesus' trial in front of Pontius Pilatus, "*Now it was the day of preparation of the Passover.*" Now in that week, on account of the rules governing the Jewish calendar year, **there occurred two Days of Preparation**, occurring by chance on consecutive days, and John 19:14 misleadingly confuses one preparation day with the other. Interminable arguments have ensued among Bible academics because of the failure to take this into account. The first of these two preparation days (that for the Passover) had passed when Jesus was led out to His crucifixion (on the second preparation day, that for the weekly Sabbath). The week of the Crucifixion includes both Days of Preparation: Nisan 14 (No.8 in the table on p562) was the first; Nisan 15 the second. See also the note to John 19:14 on p308.

NN: Also, the sixth hour in John 19:14.

In truth John 19:14 is a rogue scripture which seems patently clear should be excised from anywhere in the Book of John. Pontius Pilatus **did not present Jesus to the baying crowd at the sixth hour** (midday) as the verse states. This time indicator has been the source of fruitless attempts to reconcile it with the rest of the Gospel account of Jesus' trial. Jesus was crucified at the third hour of the day (9am), as attested in Mark 15:25, and Mark also mentions the sixth hour (noon) as the point at which darkness fell over the land, and Jesus had been on the cross for three hours. The suggestion that John 19:14's sixth hour was based on the Roman method of counting (making it 6am instead of noon) does not avail in any extrication from the difficulty, and can be discounted.

In any case, this rogue verse is a rude interruption to the flow of the narrative from 19:13 to 19:15.

OO: What was omitted when Pilatus handed Jesus over to be crucified?

There are gaps in the account of this part of Jesus' ordeal which must be addressed and regarded as defects in all four Gospel accounts. These gaps occur after Mark 15:15, Matt.27:31, Luke 23:25, and John 19:16. The Aquarian Gospel passage at 168:18-23 supplies the material which accounts for these gaping holes in the traditional accounts: **Jesus was stoned as well as crucified**. Our Saviour was not punished only by the Romans – a symbol of Gentile powers – but also by the Jewish nation whose leaders had engineered His condemnation in the first place. It is a serious omission in the Gospels, because it has generated extreme bias against Rome, a non-Jewish power (ironically, considering Pilatus sought to release Jesus) and almost lets the Jews off the hook, as it were, by depicting the horrors of the cross of crucifixion, but at the same time ensuring the world has remained oblivious to the punishment meted out by the Jewish nation itself. Crucifixion was the official instrument of capital punishment in the Roman Empire, but stoning was the Jews' prescription. Further, Rome was more temperate about the matter than the Gospel accounts show, because Aqu.170:9-11 reveal that **the hands and feet of Jesus would not have been pierced** were it not for the hatred in the hearts of the Jews who had already condemned Him. We can also contemplate the possibility that the Roman (not a Jewish) soldier who speared Christ's side did so out of compassion, to hasten His death, and not out of sharing the hatred towards Him that the Jews expressed.

All the while, the Bible has given a vivid clue to the fact that the physical punishment suffered in the body of Jesus was not limited to the nails piercing His hands and feet and the spear thrust into His side. Psalm 22:17: "*I can count all my bones: they stare and gloat over me.*" Being stoned is an eminently quintessential method of causing the mangling of human flesh.

There is an additional important truth to note about Jesus' death: the cross did not kill Him, as neither did stoning. Jesus decided to submit to the physical punishment He endured in His body until

the moment He Himself chose to vacate it.

PP: Missing word or words in John 19:25, and an inconsistency with Luke 24:18.

This scripture reads in the English of all the Greek manuscripts: “*Standing by the cross of Jesus were His mother, the sister of His mother, Mary the . . . of Clopas, and Mary Magdalene.*” Presumably, the **missing word** is “*wife*”. Of 29 available English translations of the Gospel, 27 make this presumption, and two simply state “*Mary of Clopas*” (or *Cleopas*, or *Cleophas*).

Regarding Cleophas (full spelling), the King James translation shows **inconsistency** of spelling between John 19:25 and Luke 24:18. The former has “Klopas” in the Greek, translating it as “Cleophas”, but in the latter, it translates the Greek “Kleopas” as “Cleopas”.

QQ: The Mary who was the first to behold the risen Jesus Christ in John 20:11-17.

It has been assumed that this Mary was Mary Magdalene, purely because Mark 16:9 says so. In fact **it was Mary His mother to whom Jesus first revealed Himself** at the cave where He had been buried. Aqu.173:18 (*pp325,598*) attests to this. It is a profoundly fitting discovery, one which cannot be the case if Jesus had disregarded His own mother and revealed Himself to Mary Magdalene instead. Further, it would not have been the place of Mary Magdalene to be the one to claim Jesus’ body for the purpose of removing it to a sacred tomb (John 20:15, Aqu.173:17); she would have honoured the name of Jesus’ next-of-kin, His mother, and deferred to her for such a purpose.

Mark 16:9-20 is part of a passage whose inclusion in that Gospel is a matter of dispute. This writer defended it for years but is now not so persuaded of its authenticity, and verse 9 is surely mistaken. In place of these controversial verses, there exist manuscripts which provide a much more comfortable ending to Mark’s Gospel, one which this writer suspects may have been the true account but which was arbitrarily removed or overlooked by the 4th century canonisers. It is worth repeating here:

“But they spoke briefly to Peter and those with him and shared all that they had been told. And after this Jesus Himself sent them out from east to west, with the sacred and imperishable message of salvation that gives eternal life. Amen.”

RR: “Simon Peter, do you love me?” (John 21:15-17).

John’s account has Jesus pressing **three times upon Simon Peter** regarding his feelings towards his Saviour. But once the Aquarian Gospel account (179:12-20: *see pp340*) of this episode is read, it seems to become clear that Jesus addressed **all three of the inner circle of His disciples: Peter, James, and John**. Then notice how Jesus had singled out the same three disciples in Gethsemane (*p574*) and again when He found them sleeping (*p574 bottom*). It is left to the reader to draw his own conclusion about the matter.

In passing, attention is drawn to the reference to the Holy Spirit in the Aquarian passage as “She”, not “He” (this was to James). Those who study the matter of the Holy Spirit impartially will come to see that there is bias in the whole of the New Testament in favour of the Holy Spirit being designated the male gender, and this has taken universal deep root in the consciousness of believers. But the bias is there, for the simple reason that the Greek for “spirit” is the neuter “*pneuma*”, and all Bible writers have been seen fit to apply this humble word to the Godhead. The point is, what authority is there for singling out the male gender for a neuter word which is exactly that: neutral one way or the other? If God is male only, what is the origin of the female? If making a neuter word female is illegitimate, cannot the same be said for making it male?

SS: Jesus great prayer of John 17 and whom He prayed for.

There is **an unforgivable gap** in this prayer which cannot be removed and the hole filled in by appealing to material anywhere else in the four Gospels. This gap lies immediately after John 17:12, and it is one which is not apparent and has never in 1,600 years been appraised, let alone understood. Men will never discover this gaping hole unless they heed and value what the two major additions to the restored account – the Aquarian and the Nazarene Gospels – have to add to the account of Jesus’ life in this particular. The nearest clue we have as to what they bring to our attention are the words of Jesus on the cross, and these words are supplied by just one of the Gospel writers. Was there no one else besides this solitary Apostle who deemed Jesus’ words important enough to record them? For

only Luke has Jesus speaking the following prayer on the cross to His Father in 23:34: “*Father, forgive them, for they do not know what they are doing.*” Not one other Gospel writer regards this prayer to God as worthy of inclusion in his own account. Profoundly sad.

Now, if any one considers the course of human history, especially its religious history, over the last two thousand years, one will be struck by man’s incapacity or simple refusal to forgive his enemies. But Jesus asked His Father to forgive those Jews who stoned Him and those Gentiles who collaborated with them by putting Him on a cross – moreover, while He was suffering thereupon, not at a later time when He would have had time to reflect.

In the face of man’s failure to forgive others, it remains inconceivable that God His Father-Mother would have refused to accept the prayer of their Son, and the whole message of the New Testament is that God’s forgiveness is unbounded. It is so all-encompassing that its beneficiaries include the Adversary and his legions, if one realises the import of what Paul told the Philippians in 2:9-10: “*Wherefore also God highly exalted Him, and granted Him a Name, that which is above every Name, that at the name of Jesus every knee should bow, of the heavenly and the earthly and the infernal hosts*” (J N Darby’s translation) – because please note, those who bow the knee will do so in a spirit of adoration and not compulsion. Not only are we to forgive our enemies, but we are to love them. Satan is the greatest of enemies, but even he will be rehabilitated into the Grace of God, though it takes distant future Ages to have come and gone before it is accomplished. For even Satan can be touched by the power of God’s forgiveness. And whom you love you do not fear.

What then is this unmentioned gaping hole in the Gospel account of the John 17 prayer? Why is it an *unforgivable* gap? Because in Aqu.162:29-30 and GHT 76:13, **Jesus appeals to His Father, after the Last Supper, to forgive Judas Iscariot for betraying Him:**

“None is gone away but the blinded son of carnal life, who hath gone forth to sell his Lord. O God, forgive this man, because he does not know what he is doing!” (Aqu.);

“He who has gone out from us was not one of us. Nevertheless, I pray for him that he may be restored. O Father-Mother, forgive this man!” (GHT)

It is for the reader to reflect on what the Christian world may have become in the last 1,600 years if they had read over and over in their Bible studies how even Judas, the Great Betrayer of his very Saviour, despite his actions, remained within the Love of God. But the world is asleep to this and continues to regard Judas Iscariot as a disgusting creature beyond the pale above all possible others.

Those who have realised the fact that human beings live more than one material life on earth will understand also that Judas wasn’t a victim of the divine, in the sense that God chose him for his dastardly act when He could have made a different choice of criminal to carry out the deed of betrayal – regrettably, there are plenty today who would be quite happy to fulfil the role – it was rather that Judas had, through the course of previous lives, moulded his character into a condition eminently suitable for the role he was assigned to play.

Did any of the ancient followers of Christ record their Master’s words petitioning God for Judas Iscariot’s forgiveness? After this writer’s own passing from material life he will petition the guardian of the Akashic Chronicle to allow him to investigate the annals which covered the canonisation activities of the religious authorities in the 4th century to try to find out. It is to the loss of the world that a record is absent in the traditional Gospels of Jesus asking His Father-Mother to forgive the one whom it holds in the lowest contempt. Is anyone prepared to argue that God refused to acknowledge Jesus’ prayer for him?

Errors in the Sacred Scriptures – Cause for Concern?

Thus is reached the conclusion to *The Gospel Recovered*, along with its highlighting of some 45 defects to be found in the four Gospels it has been recovered from. The first thought of many will be that if someone points out errors in the sacred accounts, they then ought to prepare themselves for an onslaught into the reliability of the whole account, throwing out the whole baby and turning their backs on God completely. This writer’s first thought is that too many people look for any excuse to justify rejecting God – what better proof He doesn’t exist than finding contradictions in the so-called inerrant Bible? Don’t preachers claim every jot and tittle to be God-breathed?

Such people are happily encouraged in their argument by those Christian writers (too many of them) who tend towards rejecting the very documents they study, fortifying the impression that there is a correlation between increasing knowledge of the Bible's blemishes and a diminishment of reason to accept God as its Inspiration. Encountering error in the sacred record has therefore become synonymous with losing trust in it.

But not so with this writer, who is purposely aiming to rescue his readers from the needless fear that awareness of errors in the Gospels has to lead to a weakening of their faith and belief in God. There is a wise saying: if you genuinely seek truth, when faced with a difficult proposition, seek to prove it right and not to prove it wrong. Being confronted by errors should mean only one thing: not that God has been at all involved in them, but that men have distorted and marred the message. But though men have failed to preserve the full integrity of the documentary material which has fallen into their hands, they have also failed to obscure the message. God works with and through men's weaknesses and frailties, and is well aware of their propensity to mishandle and adulterate.

In any case, are things any different from a preacher or missionary who is trying to persuade others of spiritual truths? Does anyone imagine for one moment that there exists any man, whoever he is, who is perfect as God is? All paragons of faith, piety, and devotion have harboured sin of various hues in their lives. And God has chosen to broadcast His message through sinful men, not through flawless automatons. Job (at 4:18) points out that He sees fault even in His angels.

In *The Gospel Recovered*, one will find that, despite that the above list focuses on the original Gospels, the Aquarian Gospel itself owns a few defects of its own – Levi was himself not a perfect human being. But the identified errors in that Gospel are found to be remarkably scant in number – indeed, its faithfulness to the account is the occasion for correcting various of the traditional Gospels' own defects. As for the Gospel of the Holy Twelve (the Nazarene Gospel), even from a cursory perusal of its contents which surface in this book, it is clear it is not exempt from errors and shortcomings, some of them very obvious (e.g. its submission that Jesus, on the occasion He was transfigured, presented a new set of Commandments). Yet in places the Nazarene adds vital truths, even on odd occasions correcting both the Aquarian as well as the original Gospels: a good example is its righting of Luke 16:9 (Y. above).

The lesson for the reader is, do not be afraid to discover and face down error in any document which is the product of the activity of human beings, even if it concerns divine matters. If the Bible were fully inerrant, it would be the tower with Rapunzel at the top having no rose thorns enveloping it and presenting an obstacle course for the prince seeking to make his ascent. The rose thorns are the human defects in the Bible, but Rapunzel is still at the top of the tower awaiting him who will find a way through the thorns to win her hand.

And this writer and his book? Nay, perfection is far from his own character. I, too, am an imperfect example of the human race. It's congenital. We're all the same. But there is one thing to remember: our best teachers are often the mistakes we have made in life, and Jesus expressly says this in Chapter 130 of the Aquarian Gospel.

You wish to find grounds for repudiating belief in the Son of God because you have found fault with the record? Was it Rapunzel who decided to cover her tower with thorns? And keep in mind how in Aqu.107 Jesus reacted when referring to those of His hearers who rejected Him? He said (His words from p464 paraphrased): "How does it affect my own life whether you accept or reject my words? Do I suffer loss if you reject them? No; the opportunity you spurn is loss to yourself alone."

It is important to note that down through the ages people's lives have been transformed for the better, and salvation found, despite the defects in the Gospel records. Countless souls have heeded the message, but it is NOT because they have beheld word-perfect, fully accurate, and verifiable complete accounts. The Truth from Heaven is a quality which is painted with the broad strokes of a wide brush, and not the thin scrutinising pointed stylus of the pedant.

If, despite this, repudiation of the divine message is indeed the path a man opts to tread, he or she must understand that there are countless others who choose a different path which, at the end of having hacked their way through the thorns and brambles of the Gospels' admitted contradictions and other defects, leads them to their God.

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The man born blind in John 9:

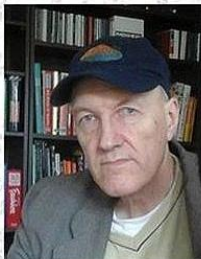
“Whether He is a sinner or a saint, I do not know. One thing I do know, that I was blind, but now I see.”

Helen Keller, born blind and deaf:

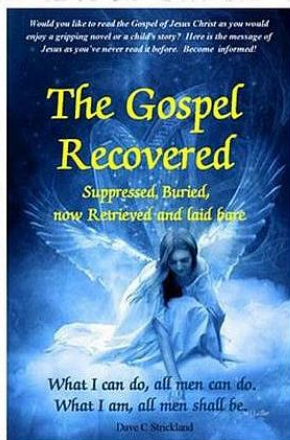


“The best and most beautiful things in the world cannot be seen or even touched – they must be felt with the heart.”

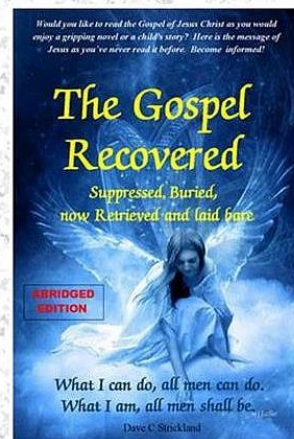
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APPENDIX 1

THE HARMONY OF THE GOSPELS

Event	Mark	Matthew	Luke	John	Aquarian	Nazarene**	Others***	Where Jesus was
Prologue p47 p394				1:1-5				
Background of Mary p47 p394					1		GBM IGJ	
John the Harbinger and Jesus the Messiah				1:6-14				
Announcement of John the Baptist p48			1:1-25		2:1-13	1		
Announcement of the Messiah p49 p396			1:26-38		2:14-17	2:1-12	GBM IGJ	
Mary's Visit to Elizabeth p51 p397			1:39-56		2:18-19	2:13-20 (21-25 omitted)		
Birth of John the Baptist p52 p397			1:57-80		2:21-26	3		
Genealogy of Jesus p53 p398		1:1-17	3:23-38			8:8-9		
Address of the Angel to Joseph p54 p399		1:18-25						
Birth of Jesus p55 p399			2:1-39		3 4	4	IGJ FG LIG IGP	Born in Bethlehem
Visit of Magi; Massacre of Infants by Herod		2:1-18			5 6:1-5	5:1-14,18-19	IGJ GAH ANT	Egypt
Death of Zachariah by Herod p60 p403					6:6-23	5:15-17	IGJ	
Mary & Elizabeth taught by Elihu & Salome					7 to 12			
Joseph's Return to Galilee p66 p408		2:19-23				5:20-23		Galilee
John the Harbinger taught by Matheno p66					13 to 15			
Early Childhood of Jesus p69 p410					16 to 19			Nazareth
Jesus at 12 Years old in the Temple p72		2:40-52			20:1-11	6:1-6		Jerusalem
Jesus at Work in His Home p74 p414					20:12-21			Nazareth
Jesus in His Early Youth p74 p414						6:7-27		Nazareth
Jesus in India pp349-359					21 to 31			India
Jesus in Nepal pp359-363					32 to 35			Nepal
Jesus in Tibet, North-West India pp363-365					36 37			Tibet and NW India
Jesus in Persepolis, Persia pp365-369					38 to 41			Persia
Jesus in Chaldea pp369-370					42 43:1-16			Chaldea
Jesus Returns to Nazareth p370					43:17-22		FG	Nazareth
Jesus in Greece p370-373					44 to 46			Greece
Jesus in Egypt and the Heliopolis Temple p373-385					47 to 60			Egypt
Introduction Ministry of Harbinger p76	1:1-3	3:1-3	3:1-6			7:1-3		
John the Harbinger enters Jerusalem p77					61 62			
John at the Jordan, now the Baptist p79	1:4-6	3:4-6			63:1-7	7:4		
John the Baptist contends with the People	1:7-8	3:7-12	3:7-18		63:8-27	7:5-12		

The Apostle John's Summary p80 p419				1:15-28		8:3-7		
John Baptises Jesus p81 *from Nazareth	1:9-11	3:13-17	3:21-22		64	8:1-2		River Jordan*
Jesus is Tempted by Satan p82 p420	1:12-13	4:1-11	4:1-13		65	9		"Wilderness"
Jesus Gathers His First Disciples p83				1:29-51	66	10		Galilee
Jesus Visits John, Addresses the People p85					67			River Jordan
Jesus Addresses the People in Bethany p86					68			Bethany
Jesus in Nazareth p87 p423					69			Nazareth
Jesus at the Wedding in Cana p88 p424				2:1-12	70	12:1-6		Cana in Galilee
Jesus at the Sea Shore at Capernaum p89					71			Capernaum
The First Year of Jesus' Ministry p90								
Jesus Drives the Merchants from Temple (1)				2:13-25	72	49:5,11; 71:2,5-7,10-11		Jerusalem
Jesus Speaks to the People in Temple p91					73			Jerusalem
Jesus Performs Healings on Sabbath p92					74			Jerusalem
Nicodemus Visits Jesus by Night p93 p428				3:1-21	75	37 12:10-12		Jerusalem
Jesus Goes to Bethlehem, Sees the Shepherds					76			Bethlehem
Jesus Counsels Ruth, Sister of Lazarus p96					77			Hebron-Bethany
Jesus Visits Ruth's Husband, Leaves p97					78			Jericho-River Jordan
John the Baptist Discusses Jesus p97 p431				3:22-36	79	12:7-9		River Jordan-Judea
Lamaas from India Visits John, Jesus p98					80			River Jordan
Jesus and the Samaritan Woman at the Well				4:1-42	81 82	23 (28:10 same as 23:7)		Sychar in Samaria
Jesus Teaches the People of Sychar p101					83			Sychar in Samaria
Jesus Leaves Sychar p102 p435				4:43-45				towards Galilee
Jesus Blesses a FigTree and Cares for a Cat						34		towards Galilee
Jesus Goes into the City of Samaria p103					84			Samaria (city)
John the Baptist into Prison by Herod p104			3:19-20		85	14:1		Samaria
Jesus Leaves Samaria and Goes into Galilee	1:14-15	4:12	4:14-15					Galilee
Jesus Rejected in Nazareth p105 p437			4:16-30		86	13	GT 31	Nazareth
Jesus Heals Royal Official's Son in Cana p106				4:46-54	87:1-10	12:13-16		Cana in Galilee
Jesus Leaves Cana, Prepares for Disciples		4:13-17	4:31a		87:11-19	14:2a		Capernaum
Jesus Calls Peter, Andrew, James, John p107	1:16-21	4:18-22				14:2b-3		Sea of Galilee, Capern.
The Holy Spirit Selects Twelve Disciples	2:13-14	9:9	5:1-11,27-28		88	16:1	FG	Sea of Galilee, Capern.
Jesus Consecrates His Disciples p110 p440					89:1-13			Capernaum
Jesus Commands Unclean Spirit to Leave	1:22-28		4:31b-37		89:14-23			Capernaum
Jesus Heals Peter's Mother-in-Law p111	1:29-39	8:14-17 4:23-25	4:38-44		89:24-27, 90:1-9	14:4-5		Capernaum, Galilee
Jesus Heals a Leper in Tiberias p112 p442	1:40-45	8:2-4	5:12-16		90:10-15	15:1-2		Tiberias
Jesus Heals a Paralytic in Capernaum p112	2:1-12	9:2-8	5:17-26		90:16-29	15:3-10		Capernaum

The Second Year of Jesus' Ministry								
Jesus Heals a Cripple on the Sabbath p113				5	91	33:11-15	WJ	Jerusalem
Jesus Saves a Child from Fire, Man from Drink					92			Bethany
Jesus, Disciples Censured, Eating on Sabbath	2:23-28	12:1-8	6:1-5		93:1-12	48:1-9		Bethany?
Jesus Heals Man, Withered Hand on Sabbath	3:1-6	12:9-14	6:6-11		93:13-27	48:10-14		Capernaum
Jesus Pursued by Crowds who are Sick p119	3:7-12	12:15-21	6:17-19					Sea of Galilee
Sermon on the Mount: Disciples Addressed: p120 p448		6:5-18,1-4	5:1		94 95:1-6	25:1 19:1-4 26:1-11		Mountain near Sea of Galilee
Sermon on the Mount: People Addressed:	4:21	5:2-20	6:20-26; 8:16; 11:33; 16:17		95:7-43	25:2-10 21:14b	FG (Appendix 2)	
Commandments 1 to 4 p124 p451					96			do.
Commandments 5 and 6 p125 p451		5:21-24,38-48	6:27-30,32-36		97	25:11,13-15 76:7a		do.
Commandments 7 to 10 p127 p452		5:27-32			98 99:1-3	25:16-17		do.
Sermon: Jesus continues 1 p128 p453		5:33-37 6:19-34	11:34-36 12:22-31		99:4-30	26:12-18	GT 47	do.
Sermon: Jesus continues 2 p129 p454		7:1-5	6:37-42		100	18:10-12 27:1-2	GT 26	do.
Sermon: Jesus continues 3 p130 p455		7:6-29	6:31,43-49 7:1		101	27:3-13	GT 2	do.
Gospel of the Holy Twelve on the Sermon						47:1-9		do.
Jesus Heals the Centurion's Servant p133		8:5-13	7:2-10		102:1-16			Capernaum
Jesus Raises a Widow's Son p134 p458			7:11-17		102:17-25	38:7-10		Nain in Galilee
John the Baptist Hears about Jesus' Works		11:2-6	7:18-23		103:1-18	28:11-12		
Jesus Salutes John the Baptist p135 p459		11:7-15	7:24-30 16:16		103:19-26	28:13-16 21:14a	GT 78	Capernaum
Jesus Uprbraids the Cities He did Works in p136 p459		11:16-30	7:31-35 10:12-15,21b-22		103:27-40	16:5-6 18:8-9a 20:4-5 44:13-15		Galilee
Jesus Anointed in House of Pharisee Simon			7:36-50		104:1-12		GT 90	
Jesus in Galilee; Sin Against Holy Spirit p139	3:28-30	12:31-37	8:1-3 12:10		104:13-30	11		Galilee
"He is Beside Himself" p141 p463	3:19b-21				105	45:7	GT 44	Galilee
Jesus Accused of Working by Be'elzebul	3:22-27	12:22-30	11:14-23		106:1-13	49:12c		?
Jesus and True Brotherhood of Men p142	3:31-35	12:46-50	8:19-21		106:14-32	49:12b		Magdala in Galilee
Demanding a Sign that Jesus is the Messiah		12:38-42	11:29-32		106:14-32	45:8-10		Magdala
Jesus Denounces Selfishness p145 p465		12:43-45	11:24-28		107	45:1-4		Magdala
Jesus Censured for Unwashed Hands (1) p145			11:37-54		108:1-13	45:5-6		Magdala
Jesus shares Spritual Insights p146 p466	4:22-23	10:26-33	12:1-9,11-12; 8:17		108:14-34	43:15-16		Magdala
Miriam's Victory Song p148 p468					109	17:10-11,12b-13	Clem 5(on p385)	Magdala
The Rich Fool p149 p468			12:13-21		110			Magdala
Jesus in the Home of Mary Magdalene p150 p469		24:45-51	12:32-38,40-59		111	45:11-16	GT 72,63	Magdala
Jesus on Wealth and the Condition of Men		10:34-36 5:25-26			112	59:1-5,7-1; 61:17-20; 41:8-9		Magdala
The Parable of the Sower p156 p473			13:1-5		113:1-24	17:14 25:12	GT 16	to Bethsaida
Parables of the Kingdom of the Heavens p157 p475	4:1-20	13:1-11,13-15,18-23	8:4-15		114		SBJ BTC	Bethsaida
	4:26-34	13:24-53a	13:20-21		115:1-25	39:11-1; 40:1,3-4,8-12		Sea of Galilee
					115:26-36	39:1-10 40:6-7		Sea-Capern-Bethsaida
					116		GT 57,96-98,109,108	

Beheading of John the Baptist p160 p477	6:17-29	14:3-12			117:1-20			
The Implications of Following Jesus p161		8:18-22	9:57-61		117:21-27			Sea of Galilee
Jesus Calms a Storm p162 p478	4:35-41	8:23-27	8:22-25		117:28-36			Sea of Galilee
The Gadarene Demoniac p162 p478	5:1-20	8:28-34	8:26-39		118			Gadara-Decapolis
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Nicodemus at Matthew's Feast p166 p480	2:21-22	9:16-17	5:36-39		120:1-11	16:8-10		Capernaum
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Jesus Appears in the Temple p334 p605					177:1-19	86		Jerusalem
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54:7-14 57:7-10 65:7-10 66:1-12(whole chapter) 68:17-20 75:9-14 90:1-16(whole chapter).								
NB: Chapters 91 to 94 are omitted as treating purely internal matters.								
Chapter 96 is the counterpart to Acts 2 but omitted for reasons stated in the volume.								
***Abbreviations: ANF: Ante-Nicene Fathers ANT: Apocryphal New Testament BTC: Book of Thomas the Contender								
Clem: 2Clement (also p41) EA: Epistle of the Apostles FG: The Fifth Gospel GAH: Gospel According to the Hebrews								
GBM: Gospel of the Birth of Mary GE: Gospel of the Egyptians GG: Gospel of Gamaliel GM: Gospel of Mary (Magdalene)								
GN: Gospel of Nicodemus GP: Gospel of Peter GPh: Gospel According to Philip GS: Gospel of the Saviour								
GT: Gospel of Thomas IGJ: Infancy Gospel of James IGP: Infancy Gospel of Pseudo-Matthew LIJ: Latin Infancy Gospel								
SBJ: Secret Book of James SJC: Sophia of Jesus Christ WJ: Wars of the Jews (Josephus)								
"What I can do, all men can do. What I am, all men shall be."								

ALL THE PLACE NAMES IN THE HOLY LAND MENTIONED IN THE GOSPELS									
<i>*confined to the verses explicitly mentioned in this work. For the Aquarian Gospel, this is nearly all its citations, and fully all those stated in this work</i>									
Place	Modern name (if established)	Mark	Matthew	Luke	John	Aquarian*	GHT*	Others	
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Alexandria (Egypt)	same					56:6			
Araba (Abarah?)	Beit-She'an?					148:1,6			
Arimathea		15:43	27:57	23:51	19:38	171:22	85:15	GN IX,X	
Ashdod	same					141:5			
Bethabara	Al-Maghtas?				1:28	147:23			
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Chorazin	Korazim		11:21	10:13		128:18			
Dalmanutha (same as Magadan)		8:10							
Decapolis: see Section One for Matt.4:25 at Aqu.Ch.90: it incorporated the districts of Gadarene and Gerasene									
Dor						44:2			
Emmaus				24:13		174:1,26	85:14		
En-gedi (hills)	Ein Gedi					12:24 13:3 15:29 61:3			
Ephraim					11:54	148:45 149:2			
Gadara	Umm Qais		qv 8:28			(NOT 118:2,3,7,or 25) 123:32			

Gennesaret	Tel Kinrot	6:53	14:34	5:1		125:1,4,17		
Gerasa (Gergesa)	Khersa, Kursi	qv 5:1		qv 8:26		qv 118:1		
Gilead	Jalaad					133:16		
Gilgal						62:13 181:8		
Gomorraah	destroyed	6:11	10:15					
Hammoth(-dor)						87:18 90:1		
Hebron	same					2:1 15:1 61:1 77:1,2 117:18		
Heliopolis (Egypt)	in Cairo					47: 9 48:13 53:1 106:24 127:7		
						178:30		
(Mount) Hermon	same					123:26,27		
Jericho	same	10:46	20:29	17:11 18:35		15:26 63:1 77:4 78:1,5 88:21	41:1	
				19:1		92:2 136:11 147:23 149:2,3		
						150:1 181:10		
Jerusalem	same	1:5 3:8,22 7:1	2:1,3 3:5 5:35	2:25,41,42,43,45	1:19 2:13,23	1:1,7 3:3 4:1 5:1,4,19 6:6 7:1	6:17,27	Acts 1:4,8,12,19
		10:32,33	15:1 16:21	5:17 6:17	4:20,21,45 5:1,2	12:23 13:9,11 18:1,20	31:12 46:2	Acts 2:5,14
		11:1,11,15,27	20:17,18 21:1,10	9:31,51,53 10:29	7:25 10:22 11:55	19:1,2,21,30 30:20 38:7 43:6	95:5	
		15:41	23:37	13:4,22,33,34	12:12	60:20 61:5,11,19,29,30 65:10		
				17:11 18:31		68:22,23 80:2 81:24,26 83:11		
				19:11,28 21:24		86:8 88:22 90:17,28 91:1,3		
				23:7,28		110:10 114:21,24 124:2 127:12		
				24:13,18,33,47,49		128:27,37 133:1,23 138:1		
				24:52		139:28 140:23 141:14 146:22,39		
						149:1 150:18 151:4,9,18,23		
						153:1 156:19,20,53 157:2,20		
						159:14,25 160:8 163:6,14		
						164:9,21,33 165:18,33,40 167:47		
						168:5 171:11 173:8,13,35		
						174:7,25 177:1 179:30 180:1,27		
						181:4 182:28		
Kerioth	el-Kureitein					88:25 (footnote)		
Machaerus	same					85:6 117:1		
Magadan (same as Dalmanutha)			15:39					
Magdala	Al-Majdal					106:1	10:2, 11:2	
Merom						128:19		
Nain	Nein, Naim, Nin			7:11				
Nazareth	same	1:9	2:23 4:13 21:11	1:26 2:4,39,51	1:45,46	1:3,11 12:25 16:1,17 17:1 18:22	6:17	G. of Gamaliel
			26:71	4:16 5:31		21:7-9 43:17 44:2 68:26	qv 76:30	
						69:1,12,15 84:28 87:1 121:1,31 125:18		
Nineveh	in Mosul, Iraq		12:41	11:32		107:26,27,29		

Ramah	Er-Ram		2:18					
Sakara (Egypt)	Saqqara					13:4 15:29		
Salim (Springs)					3:23	79:1 146:23		
Samaria (the city)	Sebaste					84:1		
Sarepta (Zarephath)	nr. Sarafand			4:26				
Sidon	Sayda, Saida	3:8 7:24,31	11:21,22 15:21	4:26 6:17		123:23 133:16		
				10:13,14				
Sodom	destroyed	6:11	10:15 11:23,24	10:12 17:29		103:36		
Sychar	nr Tell Balata				4:4	82:6 83:1 133:17		
Tiberias	same				6:1,23 21:1	85:3 90:10 144:1	28:1	
Tyre	same	3:8 7:24,31	11:21,22 15:21	6:17 10:13,14		105:5 123:10,15,23 133:16		
Zeboim	destroyed					103:36		
Zoan (Egypt)	Tanis					5:20 7:4,5 10:10,13 47:1,9		

ALL THE COINS, WEIGHTS, MEASURES, DISTANCES, FLORA AND FAUNA MENTIONED IN THE GOSPELS								
			Mark	Matthew	Luke	John	Aquarian	GHT
Coins								
Assarion	Greek	tenth of a Drachma		10:29	12:6			
Denarius	Roman	a day's wage	6:37 12:15	18:28	7:41 10:35	6:7	143:17	
			14:5	20:2,9,10,13	20:24			
				22:19				
Didrachma	Greek	two Drachmae (a half-Shekel)		17:24				
Drachma	Greek	a day's wage			15:8,9			
Lepton (Mite)	Greek	the smallest value coin	12:42		12:59 21:1			
Mina	Greek	100 Drachmae: 3 months' wages			19:13-25			
Kodranten*	Greek	2 Lepta	12:42	5:26				
Shekel	Hebrew	2 or more days' wages					116:21 131:5,7	
							136:11	
Stater	Greek	equal to a Shekel		17:27				
Talent	Greek	60 Minae: 15 years' wages		18:24 25:15-28			149:26	63:6
*Quadrans in Roman usage								
Weights and Measures								
Batou		c.3/4ths of a Pint			16:6			
Firkin (KJV)		c.10 Gallons				2:6		
Korou (Cor)		c.15 Bushels (10,000 Gallons?)			16:7			
Litra		12 Ounces				12:3 19:39		14:7?
Modion		c.2 Gallons	4:21	5:15				
Distances								
Cubit		c.18 Inches		6:27	12:25	21:8	163:48	
Milion (Mile)		c.1615 Yards		5:41			128:1,6	
Stadion		c.600 Feet		14:24	24:13	6:19 11:18		

Flora and Fauna								
Aloes	fragrant powder					19:39		
Carob	fruit of the Locust Bean tree	1:6	3:4				13:7 61:4 144:8	7:4
Cumin	seed, flavouring		23:23					
Dill (Anise)	herb		23:23					
Frankincense	(Gum-thus) fragrant oil		2:11				5:3 38:8	10:1 76:8
Gall	anaesthetic bitter herb		27:34					
Hyssop	shrub (twigs)					19:29?		
Mint	herb, flavouring		23:23	11:42				
Mustard	seed, condiment	4:31	13:31 17:20	13:19				
Myrrh	bitter herb, also fragrant oil	15:23	2:11	7:37? 23:56?	19:39		5:3 38:8 171:6	10:1
Nard (Spikenard)	fragrant ointment	14:3			12:3			
Rue	herb			11:42				
Tares	darnel, rye-grass		13:25-30,36-40				115:28-35	44:7
							116:1,9-11	

Appendix 2

THE FIFTH GOSPEL

of Rudolf Steiner

It will greatly enhance one's understanding of Christ to include an in-depth treatment of *The Fifth Gospel* in *The Gospel Recovered* by virtue of the nature of its contents. In contrast to the Aquarian and Nazarene Gospels, Steiner's Gospel is much less a detailed written record of the life of Christ than a source of unique and deep spiritual insights. These insights throw an extraordinary light on the familiar record, and condition the temper with which we are to interpret it. What Steiner adds to the record of Jesus' interaction with the human race is as revelatory, and as startling, as any of the material unearthed from any other source. He made it quite clear that he was convinced his task was to bring his spiritual perception into the consciousness of people as a necessary next step on mankind's path to enlightenment, and that the time (in the early years of the 20th century) was now ripe for this step. Accordingly, he presented the prospect of a greatly enhanced understanding of the issues bound up with the relationship between God and His creation of man. This process is very much affected by the deepened understanding of the divine Spirit in the Jesus which Steiner revealed in his work, and his repertoire of writings is extensive. Further, the content of his total output displays an admirable blend of the approach of both science and faith, each fortifying the other.

The substance of *The Fifth Gospel* is derived from the same source as that of the *Aquarian Gospel*, i.e. the Akashic Record (or Chronicle, as he termed it: the meaning of the Akasha is described both above and in Appendix 3 below). In his quest to glean a thoroughgoing body of knowledge of the planes of reality beyond the human senses, both higher and lower, Steiner's energies were ceaselessly engaged in penetrating the esoteric dimensions of reality. What he brought out from the Akasha imparts new and often astonishing knowledge which throws light directly on the work of Christ. The series of *Fifth Gospel* lectures were given by Steiner in 1913-14 to audiences in Kristiania (the present-day Oslo) in Norway. In this way he shared a deeper level of spiritual knowledge now necessary for people in an age characterised by science and technology. Different experiencers of the Akashic Record focus on and bring back different things, and the comparison between the Aquarian and the Fifth Gospels is an interesting one in this regard.

The major element of Steiner's esoteric knowledge which he brought back from his spiritual endeavours was that the Being of the Christ, in uniting with the man Jesus of Nazareth at His baptism, was for the first time immersing Himself in the material world which had never been the case in former times. The Mystery of Golgotha – the ordeal of Jesus Christ on the cross – was the means by which Christ connected with the earth to the point of identifying with it to the fullest extent possible. Between Jesus' baptism and Golgotha, it is as though Christ was in His gestation period, rather as a baby in the womb, the death of Jesus being the full birth of Christ into this world in utter identification with both Jesus and the material world itself. Before the Cross, man had been unable to discern Christ, simply because Christ was detached from the material realm. Man had fallen aeons ago and left Christ behind in the spirit realms. But now, out of infinite Love for man, Christ entered this world fully and permanently, so that since Golgotha Christ is

available to all men everywhere and in all times and places.

An excellent picture of this is the stirring of sugar (or rather, a health-giving potion) into a liquid. The liquid is the material world, but the invigorating sweetener of the divine has been lacking. But once introduced into the liquid, it has dissolved and percolated uniformly throughout the whole vessel, impregnating it with its presence. The process unfolding in this way is the immersion of the Presence of Jesus the Christ in our world, and once here as He has been for two thousand years, He will never part from it and withdraw.

For the purposes of this volume Steiner quotes Jesus in a number of places in his lectures, but it is hard to discern whether he quotes Him verbatim or in paraphrase, and sometimes divulges that he himself experienced constant difficulty in hearing actual words of Christ which could be set down afterwards. The accumulated material from these lectures in fact constitutes an unfinished message, one from which he unexpectedly broke off and never returned to, despite his earlier desire to impart more of his experiences in order to complete the message. His reasons seem clear: his audience upon which he placed great hopes that they would imbibe his message and prepare for its dissemination in the world, he found asleep and unresponsive – and not entirely a reflection of apathy on their part, but equally an inability to grasp the depth of what he was trying to get across to them. This writer may add that this volume may well be received in exactly the same way: men are largely no longer able to hear what Spirit is saying to them, and they need divine prompting in order to awaken from sleep.

In that he was absorbed in exploring the Akashic Chronicle, Steiner was solicitous to make the point that anyone who undertakes seriously such a spiritual journey will find himself subject to deep suffering and tragedy: the divine record cannot be viewed from the standpoint of a spectator who is himself separate from the object in his view; his efforts themselves become part of the record, if only because what one seeks is the direct expression of one's personal concerns which cannot be entirely objective. One sees what one wants and is able to see; but the observer is the observed. Therefore what one brings back from the Akasha is limited and reflective of the seeker's own character, principles, and motives. For anyone on the earth plane, entering this dimension is a difficult exercise, and insights are often gleaned only with an effort which exhausts the constitution of the investigator. This point is also treated in the Aquarian Gospel section of the Introduction to this work above, at p32 and pages both following and ante.

Steiner thus collected a largely anecdotal body of understanding and insights, and these cannot be easily integrated into the familiar record. This writer has been unable to blend anything substantial from his material into the main body of this work, particularly quotations from the mouth of Christ Himself, and is therefore constrained to survey what is usable within the isolation of this Appendix. The Buddha, Satan (Steiner's Ahriman), and Lucifer are also quoted in *The Fifth Gospel* in addition to Jesus. There are three major themes which have been singled out for commentary, and supplementary material follows them:

1. Jesus' relationship with the Essenes*: Steiner makes it clear that Jesus, although recognising the undoubted spiritual holiness and power of the Essenes, associated with them* only to a degree, and eschewed joining with them as a *bona fide* member subject to their beliefs and practices. His overriding reason was that in fact He censured the Essenes (and similar groups) because of their choice to separate from the rest of society. Jesus said that it was impossible for them to share any message of salvation with the rest of men, because salvation is indissolubly bound up with those who are holy, who are the recipients of divine grace, interacting with all other men, both good and

bad, and serving them (*particularly pp127-8*). In contrast the way of the Essenes was to draw inward, directing their focus on their personal spiritual development.** Their undoubted holiness did indeed repel the Adversary from making much headway in tempting them, but it also meant that in withdrawing from them, the Adversary reacted only by going away to work harder at tempting the rest of the human race. Steiner mentions Jesus' discourse with the Buddha in spirit, and the latter acknowledged the error in his understanding of spiritual progress in men when he said, "all human beings would have to lead the life of the Essenes." (p77) The Essenes were indeed the holiest of people, and John the Baptist, being greatly impressed with their way of life, had a "lay-brother" association with them. The usefulness of studying Jesus' relationship with the Essenes is the light it throws on the spiritual quality of the material from the *Gospel of the Holy Twelve*, which is interpreted to have emanated from this very group, or one similar.

*This was from around Jesus' 24th year (p125). The name is to be pronounced "Es-see'nies".

** The present-day "prosperity gospel" preachers go one better: in addition to their excluding concern for the needs of other people, they focus their hearers' hearts on their personal and material, not spiritual, development.

2. The Temptations of Christ in the Wilderness:



(Used with kind permission: Rudolf Steiner's sculpture "The Representative of Man": Das Goetheanum, Dornach, Switzerland). Christ and spirit beings have always been depicted by artists in accordance with their personal ideas of how they might appear to man. Seen with the eyes of flesh, these depictions are vested with varying degrees of plausibility, but can all be confined to the absorptions of men's imagination. In contrast to the expressions of artists, Steiner, in his sculpture, attempted to capture a semblance of the visage of Christ and other beings which might serve to convey what men would actually perceive in the spirit. This is not to run counter to what people see who have experiences in spirit realms out-of-body: these are invariably subjective or "tailor-made" for the experiencer at the time. Steiner's efforts were aimed at capturing, if possible, the visible countenances of Christ, etc., which would convey universally the essences of their spirits, a quality strangely absent from the outward depictions of traditional artists. Here, then, are Christ and Lucifer as perceived by Steiner and expressed by him from his viewpoint in the Akasha, where his own spirit was not fully resident in the flesh, which would render him dependent on fleshly eyes. Their visage overshadows the visual impulses emanating from any given human root race, and are therefore universal. Steiner's sculpting of the profile of Ahriman (Satan) was also fashioned, the result being a grotesque caricature with excessively distorted features.

The Fifth Gospel is very instructive in imparting a much enhanced acquaintance with what Christ was subjected to in the wilderness, which Steiner points out was not so much a material area of wasteland but a spiritual state of utter isolation. The traditional record of Jesus' spiritual trial is found at [Aquarian Chapter 65](#) on pp82-83, treated by Matthew and Luke. The Gospels mention three temptations, but the [Gospel of the Holy Twelve \(Ch.9\)](#) adds an improbable fourth, that of desire for the beauty of a woman. This further temptation can be ignored as fanciful in light of what Steiner brings to our understanding of the matter. The three:

1. Turning stones into bread;
2. Throwing oneself down from the temple; and
3. Receiving the kingdoms of the world in exchange for worshipping Satan.

It should be understood that the order of temptations is of no accidental nature; nonetheless Luke differs from both Matthew and the [Aquarian](#) account by making the last temptation the second.

However, *The Fifth Gospel* (pp93-96, 154-158) has the three biblical temptations of Matthew (with the [Aquarian](#)) in reverse order to the biblical account, and for a reason. The traditional account has the operation of temptation increasing in potency from the point of view of the material man. But Steiner shows us that Jesus was subjected to temptations which increased in potency in the *spiritual* sphere. Not only so, but there were two Adversaries who confronted the Christ: Satan (whom Steiner calls Afriman*) and Lucifer (it is important to realise they are two separate spirit beings). They lost no time in subjecting Jesus to their temptations, since the Christ Being had only just entered Him at His baptism in the Jordan river.

**the Persian derivation of Afra Mainiu, the principle adversarial spirit in the Avesta of the Zoroastrian religion.*

First Temptation: [false pride](#), inflicted by Lucifer. Steiner has Lucifer reminding Christ that the ancient kingdoms over man had grown old, and he, Lucifer, would set up a new kingdom, promising Him not only primary status and glory in this new spiritual realm but receiving the glories and beauty of the old kingdoms. Lucifer's "only" condition was that Christ should renounce all these other Gods and render exclusive worship to him. In this, Lucifer judiciously avoided mention of God the Creator who is over all.

Second Temptation: [freedom from the fetters of the material world](#). Having failed with his first temptation, Lucifer enlisted the support of Satan, whose own device was to play upon any fear he might apprehend in Jesus. The prospect they dangled in front of Him was the possession of illimitable strength and courage, enough to overcome all material laws which all men are subject to. But this strength and courage was also wanton, i.e. it had the capacity for man to exploit the possession of power over the natural world, for good or for ill, which bestows significance on the words of Matt.4:7: "Thou shalt not put the Lord thy God to the test."

It was Lucifer who first spoke, promising Christ that he, Lucifer, would confer the power to dispense with whatever would always be essential for Him as a human being, reminding Him how the human form acts as a fetter upon man and compels him "to obey the laws of gravity". * All Christ had to do was acknowledge him. Satan then took over and dangled before Christ the prospect of all fear of harm to Himself vanishing were He to exercise this authority over material laws and demonstrate it in front of people by leaping from the temple.

According to Steiner, the attempts of these two devils counteracted each other enough to aid in Jesus' successful resistance to them, for Satan tells Lucifer that he has hindered and weakened him, bidding him to depart.

** "the laws of gravity": this human scientific term for the force which anchors objects to a*

planetary body would surely have been expressed in other pristine language by Lucifer.

Third Temptation, Satan's alone: *dispensing with limited human power to meet one's needs.*

He urges Jesus the human being in His weak material form to transform the very minerals of the earth into bread and whatever else He would ever need, and to demonstrate that prospect to men, thus proving to all that He was more than a mere mortal being. Christ replied: "Men do not live by bread alone, but by the forces of the spirit which come from the world of the Spirit."

Though he failed in his temptation, Satan was yet able to retain power, since it was not fully apprised by Christ Jesus at that point [*at least in Steiner's understanding*] how men are utterly dependent in the material world for transforming material substance into everything they need, which was not merely food but gold and all else. Satan warned Jesus that he would make full use of this power which he still held. He is the god of this world as referred to by the apostle Paul (2Cor.4:4), and enjoys leave to exercise his power until the Age to follow this one.

3. The Lord's Prayer: One of the startling discoveries on the part of Steiner was the background to the Lord's Prayer. This confessional petition, constantly uttered down through the ages, was Christ's response to the disciples' need for guidance in how to address God. Steiner learned that, aside from there being nothing random about the form of this prayer template, it was in fact a response from Jesus to something He had discovered at an earlier time. In his *Fifth Gospel* (pp 71, 89, 124) he shows that Jesus was deeply affected by a divine voice, a *Bet Qol* (Steiner's spelling is *Bath Kol*) which, if nothing else, was a statement of spiritual failure and evil in the universe, and operating in a direction away from God the Source and pervading the whole of creation. Jesus saw that spiritual progress on the part of mankind – redemption back to God – was a return from the Macrocosm (the outer world) to the Microcosm (the inner world), a protracted process requiring many generations and incarnations. The *Bet Qol* was describing the opposite progression: a spiritual descent away from Source, so He devised a singular straight reversal of its idea and this inversion was the Lord's Prayer, a petition to God for the strength to eschew evil and return to Him.

Rudolf Steiner appreciated that the *Bet Qol*, twinned with the Lord's Prayer, form a powerful source for spiritual meditation, having "an extraordinary effect on the soul" (p124), and showed that there is far more to the latter than has been realised in its repeated utterances by both the highest and basest of men.

Steiner laid out Jesus' 8-stage line-by-line conversion of the *Bet Qol* into the Lord's Prayer of Matt.6:9-13 (*located in Aquarian Chapter 94*). Each line has the element of the Lord's Prayer as a counterpart to the corresponding element of the *Bet Qol* shown in purple, the whole original *Bet Qol* being read in reverse order from the bottom upward, as follows:

Our Father in Heaven (*one supreme Spirit*): *Ye Fathers in the Heavens*

Let Thy Name be hallowed: *And forgotten Thy Names*

Let Thy Kingdom come to us: *In that Man has separated himself from Thy Kingdom*

Thy Will be done on the Earth as in Heaven: *Wherein the Will of Heaven does not rule*

Give us the Bread we need today: *Operating through the Daily Bread*

Forgive our Debts as we forgive the Debts of others: *Selfhood-Guilt incurred through others*

Deliver us: *The witness of Egoism breaks free*

From Evil (or from the Evil One): *Evil holds sway*

Jesus adding at the end:

For Thine are the Kingdom, and the Power, and the Glory, forever.

In both the *Bet Qol* and Lord's Prayer, the Bread was a cypher of the descent of the spirit of Man into the material with his utter dependence on regular external sustenance, thus a form of captivity, and this characteristic of the material realm was exploited by the Adversary during the final temptation of Christ in the wilderness, as seen above.

Jesus is quoted in *The Fifth Gospel* in a number of other places.

Again, because it is unclear whether Jesus is being quoted directly or simply paraphrased (Steiner points out that in the Akasha he was sometimes prone to a failure of being able to receive His words accurately), it is sufficient just to summarise what He said.

Steiner cites the following examples:

1. Jesus shared deep thoughts with His mother, who attempted to comfort Him regarding His inward suffering shortly before the start of His ministry, by reminding Him of Jewish wisdom, its doctrines, and laws. His pained reply was that even in the land God Himself had chosen to dwell in and make a people to follow Him, the religion of Moses, like all other religions, had become of non-effect. That Age of Aries was drawing to a close and it was no longer fit for purpose. This has already been noted, and Jesus lamented (*p85 in the Fifth Gospel: paraphrased by this writer*):

“Even if Abraham and Moses were to reappear to the nation and reveal the glories of the heavens, there are no men left who would listen. Everything they said would fall upon deaf ears. What they have to give has lost its value for the world as it has become today.”

To repeat the matter, Jesus regarded even the religion of His own race as among the decaying beliefs of the whole world. The value of religion of any hue that mankind had pursued had worn thin and become unworkable. The fact that the God of the Hebrews, of Abraham and Moses, was the true God who created the world was impotent to preserve any redeeming features of that religion. *(This is especially relevant for today, in that the same is being repeated as the curtain of the present Age of Pisces itself finally draws together: Christendom has become of little or of much diminished effect .)*

2. Jesus of Nazareth displayed a special regard for the great Jewish teacher Hillel (*who lived from 75BC to 4AD*), yet perceived that he, too, symbolised a deficiency in the needs of mankind as it had arrived in the time Jesus was born into.* He very much used the same language over the impotence of the idea of men such as Hillel reaching the ears of and persuading the nation of what they needed to know (*p88*). Revelations from spirit were now next to useless, and in any case people had enjoyed a certain supernatural Presence of God during significant times in the Temple worship year, so it was not a case of doubt on the part of men to believe in the reality of the divine in the same way as it pertains today. The problem went deeper: religion had become corrupted by demonic forces, and various forms of potent evil were expressed in the most sacred of outwardly holy places. Jesus lamented the loss of the good that had indeed been bound up in ancient religions, whether formulated for the common man or fashioned to serve the esoteric practices of mystics and initiates. By His time men had lost the way to live in communion with the Mysteries, and everything had become corrupted by demonic teaching (*qv p90*).

Jesus as the Christ must have made this clear to the Jewish priests, lawyers, and scribes, every time He contended with them: it was in this way He laid an axe to the root of everything these

zealous religious authorities stood for, and this could do nothing but incite them to wrath. To Christ, the Pharisees and their ilk were worshipping a corpse.**

**The advent of Jesus heralded the start of the Age of Pisces. To expand on a preceding note, successive cosmic Ages are around 2,000 years in duration, and the Age preceding Pisces which was finally dying was the Age of Aries (and before that the Age of Taurus). This work is not the best place to contemplate the main characteristics of a given Age, but Pisces is distinguished by the symbol of the fish, and if you are a true follower of Jesus Christ, then you have been fished out of the flowing waters of humanity for a higher spiritual purpose.*

***And today, if we heed Jesus' (and the Indian sage Vidyapati's) words in [Aquarian Ch.35](#), we see easily that the practice of organised religion is the veritable corpse of this Age: a shell, a whited sepulchre, possessing the appearance of spirituality but empty inside of the Spirit.*

3. Rudolf Steiner describes Jesus in conversation with the Buddha, and a subject singled out for comment between them was the company of the Essenes (p91). Buddha had been frank with Jesus when conceding that his advice to follow fully in the Essenes' footsteps was actually wrong for those on the spiritual path. Jesus understood why this was the case: the Buddha had expressed high regard for the ways of this group in advancing themselves in wisdom and purity, but he overlooked that this had come about at the expense of the rest of humanity. Even Hillel had realised what was amiss: the Essenes had shut themselves away from the throng of humanity, instead of toiling and involving in human affairs in their communities, and this was where true salvation was to be found. But there was another dimension: by pursuing the blessings of holiness which came through being detached from other people, the Essenes, by preventing Satan and demonic power from encroaching into their circle, merely obliged the devil to withdraw and pay deeper attention to the rest of humanity with all his temptations and manipulations.

4. Steiner also describes Jesus encountering certain individuals while on His travels. In one example (pp 133-135) there are two Essenes, and He remonstrates with them about their very error of detaching themselves away from the heaving swell of humanity, thus losing their right to claim they have the secret of salvation. Jesus addresses these two in concerted and deep esoteric language which perplexes them, but He makes it clear that their stance has caused them to consider themselves superior to the rest of men and filled their hearts with pride, ironically so since their pride is an infliction of the very devils they say they have banished from their circle.

5. Jesus addresses similar language to each of two other individuals he encounters on the same journey. One remark He makes to each is: "Whither hath thy soul led thee? Many thousands of years ago I saw thee; then wert thou different." (pp 136,137). The two men in question were despairing sufferers, each from a peculiar personal affliction. One was suffering the sin of pride *in extremis*; the other was a leper, his condition the result of ancient overweening self-love.

[*The Fifth Gospel* first appeared in a 1950 edition containing 5 of the 7 lectures which were incorporated into an expanded edition in 1968 (168pp). It was translated by A R Meuss, and published by the Rudolf Steiner Press, London.]

Appendix 3

SYNOPSIS OF THOSE ANCIENT WORKS OUTSIDE THE BIBLICAL CANON WHICH RECORD THE WORDS AND DEEDS OF JESUS THE CHRIST

Excluded from this list are the greater number of ancient works which limit themselves to discussion or commentary *about* Christ and Christian principles, and do not quote Him.

The meanings of selected terms, most of which are used in this volume:

Agraphon, pl. *agrapha*: sayings of Jesus that are not found in the canonical Gospels.

Akasha, adj. *Akashic*: a Sanskrit word referring to the record of the totality of events that have happened in human existence from the beginning, as recorded in the great archive of spirit. Nothing ever passes out of existence: as soon as anything recedes into the past, it enters the true record of history which is permanently etched on the ethers. The Akasha can be accepted as one and the same as God's Book of Remembrance, and has obvious relevance to the Book of Life mentioned in scripture. Those who are granted access to viewing the Akasha may be permitted to write down what they see, and it is important to understand that the human element will unavoidably be caught up in the record brought back, rather like the way in which the condition of the film in a camera may affect the quality of the images it records.

Apocryphon, pl. *apocrypha*: secret writing, in for example, works meant to impart secret teaching that could not be publicly taught, such as the deeper writings of Gnostic groups.

Canon: the body of works included in a Bible version which have been deemed acceptable to the compilers. The works contained in a given Bible are thus liable to differ across different versions, and in the Bibles of countries speaking different languages, as well as the canon changing over time. Someone who embraces non-canonical works may naturally be regarded as a heretic, yet the same be embraced enthusiastically by others in different times and places.

Codex, pl. *codices*: manuscript sheets of vellum or papyrus or similar material from antiquity attached together in book form.

Deuterocanonical: secondary canon: books included in some versions of the canonical Bible, but which have been excluded at one time or another, for textual or doctrinal reasons.

Gnosis, adj. *gnostic*: the word means knowledge in Greek. The Gnostic sects would have defined it more exactly as the immediate knowledge of spiritual truth, reflecting their claim to knowledge which society at large lacked, or their claim to possess deeper knowledge and a truer understanding about issues of spirit or religion. In recent times, a greater knowledge of what Gnostics believed has led to an amelioration of much of the hostility they were subjected to in former times, and they are no longer routinely rejected as heretical.

Lacuna: a gap in the text.

MSS: plural of MS, short for manuscript.

Paradosis: an historical tradition, especially one relating to the teachings of Jesus and his disciples.

Pentateuch: the first five books of the Old Testament. The same as Torah.

Pericope: a passage of scripture.

Proto- : a work containing material which covers events that took place before the main subject of the work.

Pseudepigraphon, pl. Pseudepigrapha: falsely-attributed works, whose claimed author is not the true author; or a work whose real author attributed it to another figure of the past. In reality this is also true of the received Gospels: at least various parts of Mark, Matthew, and Luke have been found to be assembled from what others wrote.

Q Source: a hypothetical written collection of primarily Jesus' sayings which are present in both Matthew's and Luke's Gospels, but not Mark's. According to this hypothesis, this material was drawn from the Early Church's oral tradition. The belief underlying this theory is that both Mark and Q were two independent sources used by Matthew and Luke.

Sephirah, pl. Sephiroth: the ten "splendid lights" of the diagrammatic Tree of Life, depicted as a glyph in the Qabalah of Jewish mysticism. The whole glyph is a presentation of the spiritual fabric of the universe, from God down to material man. The ten lights are, from the top down: Crown (Kether), Wisdom (Binah), Understanding (Hochmah), Mercy (Chesed), Severity (or Justice, Geburah), Beauty (Tiphareth), Victory (Hod), Glory (Netzach), Foundation (Yesod), Kingdom (Malkuth). A further light, Knowledge (Da'ath) can be added, placed under Wisdom and Understanding, and above Mercy and Justice.

Septuagint (LXX): the Greek translation of the Old Testament, from the mid-3rd and 2nd Centuries BC. It is claimed, not without reason in places, to be more accurate than the Masoretic text which, along with its vowel points to aid pronunciation added centuries later, underlies the standard English Old Testament. It must be noted that the LXX is not free from error.

Synoptic Gospels: Mark, Matthew, and Luke, excluding John. Mark is now generally regarded as the prototype source for Matthew and Luke, hence placed first (see Q Source).

Talmud: the principle text of Judaism, centred on Jewish law and theology.

Torah: the first five books of the Old Testament: Genesis, Exodus, Leviticus, Numbers, Deuteronomy. The same as Pentateuch.

Tractate: a work or treatise dealing formally and systematically with a subject.

Tree of Life (Qabalah): see Sephirah.

A: DOCUMENT SOURCES

The following is a near complete listing of the available works from ancient times which contain the words and deeds of Jesus Christ, or of passages parallel to those found in the standard Gospels and providing additional material. The historical veracity of these works is not claimed, and much is lacking in this respect. On the other hand other examples of the texts of these non-canonical works may prove to harbour true historical information as more knowledge comes to light.

Prefixes:

F: full contents incorporated into *The Gospel Recovered* (but largely omitting duplicated material)

E: sizable extracts of the material incorporated

S: a small amount of material used

N: no material incorporated.

Estimated dates for the four gospels:

Mark 65-80AD; Matthew 80-100AD; Luke 80-130AD; John 90-120AD.

N Acts of John (in the *Apocryphal Acts of the Apostles: John, Peter, Paul, Andrew, Thomas*)

Est. 150-180AD. John is the brother of James, one of the "Sons of Thunder" disciples.

Translated 1909 (by Bernhard Pick), with additional material discovered since. The Acts of John comprise sections 88-93 of the complete work of over 100 sections. About 70% of the original MS survives.

These Acts are among the earliest accounts still in existence of the lives, preaching and martyrdoms of these five apostles. Harshly condemned in early centuries in some quarters, but they reflect many of the beliefs of earliest, pre-Nicene Christianity. The *Acts of John* comprise events from John's recounting of his experiences with Jesus, a few of whose words he quotes.

E Acts of Pilate (Acta Pilati): see the *Gospel of Nicodemus*

N Apocalypse of Peter

There are two extant Apocalypses of Peter, one found in Akhmim, Egypt in Greek, and another in Coptic included in the Nag Hammadi library (VII:3). The first is found in Willis Barnstone's *The Other Bible* and the other in Schneemelcher's *New Testament Apocrypha Vol.2* (see below).

Both Apocalypses are addresses of Jesus to Peter. The first claims that Jesus (His spirit) separated from His flesh body at the cross and hovered above it laughing, from which spectacle Peter learns that the Saviour's spirit is incapable of suffering pain (the idea behind Docetism). The second is one of those literary counterparts to Hieronymus Bosch's delirious fantasies of what Heaven, and particularly Hell are supposedly like, which Jesus shows Peter in a guided tour. This is a typical treatment of a hellish afterlife (e.g. the graphic punishments meted out to sexual sinners) which are, in truth, no more than the uninhibited ravings of an implacably vengeful human mind, having nothing to do with the true Justice of God, let alone His Mercy.

S Apocryphon (Secret Book) of James (Jacobos)

Est. 90-200AD. James (Jakobos in Greek) is the brother of Jesus. Comprised of 10 chapters, it is in the Nag Hammadi library (II:1).

A dialogue (first half) or discourse (second half) of deep sayings of Jesus to James and Peter, 550 days after His resurrection. But was this James the brother of Jesus or another of that name?

F Aquarian Gospel of Jesus the Christ

By Levi Dowling, published in 1907. 182 chapters in 22 sections.

Fully discussed in the Introduction. There is little in the four Gospels which is absent from the *Aquarian Gospel*, and this is clearly evident in Appendix 1.

One of two significant works which derive their content from their author's viewing of the Akashic Record, the other being *The Fifth Gospel* by Rudolf Steiner: see Appendix 2.

S Book of Thomas the Contender (i.e. of Judas Thomas, Didymus, the disciple)

Est. 150-225AD. In the Nag Hammadi library (II:7).

A tractate of a few pages containing "The secret words that the Saviour spoke to Judas Thomas which I, even I, Mathaias, wrote down, while I was walking, listening to them speak with one another." This was before Jesus' ascension. "Contender" means in this context the quest for supremacy of the soul, Jesus being personified as the higher self, and Judas Thomas the lower self.

N Christ and Abgarus

Book 1 Chapter 13 in Eusebius' *Ecclesiastical History* - a few lines only of Jesus' reply to a

communication from Abgarus. Also in *The Apocryphal New Testament* (Hone & Jones).

S 2Clement

Est. 140-160AD. Included in the 4th century Codex Alexandrinus and other ancient documents, the author, Clement of Rome, is not the same as the author of 1Clement. This short homily quotes Jesus and the God of the Old Testament in a number of places from unknown sources.

N Dialogue of the Saviour

Est. 110-180AD. In the Nag Hammadi library (III:5).

Comprised of 104 statements, it is a complex document depicting the “Saviour” or “Lord” in conversation with Judas Thomas, Mary Magdalene, and Matthew.

S Epistle of the Apostles (Epistula Apostolorum) (Dialogue with the Risen Jesus)

Est. 350AD. In *New Testament Apocrypha: Vol. 1: Gospels and Related Writings* (Schneemelcher). The text is by far the largest epistle in either the New Testament or Apocrypha. Over 50 chapters. The work was discovered near the end of the 19th Century, and published in the early 20th Century.

It is a conversation in letter form between Jesus and the eleven in the locked room after His resurrection. It is anti-Gnostic, directed particularly against Simon Magus and Cerinthus. Used by the Ethiopian Orthodox church and regarded as authentic.

N The Essene Gospels of Peace

Dated to the 1st Century AD. “*The Gospel of the Essenes: the unknown book of the Essenes’ Lost Rolls of the Essene Brotherhood*, translated from the original Hebrew and Aramaic texts by Edmond Bordeaux Szekely.”

The texts were discovered in 1923 at the Vatican and the Royal Library of the Hapsburgs, and translated from 1928 over several decades. A publication was made available in 1981 by the International Biogenic Society. In 4 basic volumes, progressively extended by a number of supplementary books.

According to Dr Szekely, his translation is from the original manuscript in Aramaic of the supposedly lost *Gospel of the Essenes*, seen in some quarters as the first written form of the Gospels from which all others have been derived (but see the *Nazarene Gospel* below). It claims to be a true account of the original words spoken by Jesus, therefore of His pristine teaching: “It contains many references to fasting, vegetarianism and angelic powers, all of which were altered or entirely removed from Christian teaching after the first Council of Nicaea in 325AD. Convened by the Roman Emperor Constantine, the Council effectively hammered out what was to become the Holy Roman Law scriptures.”

One hostile review: “After reading the first few pages, and seeing that they do not refer to Jesus as the Son of God and that they also include a quote from an Essene hymn that talks about ‘Children of Light’, this is not of God.”

N The First Gospel of the Infancy of Jesus Christ

Est. 100-200AD. A Gnostic work in 22 chapters, published in 1697. In the *Apocryphal NT* (Hone, Jones) of 1890.

Treats the life of Jesus from His birth to the time He was in the Jerusalem Temple at age 12 debating with the priests and other people there. The journey into Egypt and the return to Judea, and the visit of the Magi are covered, and close attention is given to the miracles performed by the

young Jesus, or which occurred on His account.*

The work was the occasion of much disputation for and against. From Chapter XIX of the work the young Jesus is depicted as an aggressive character in the same manner as related in the *Infancy Gospel of Thomas*. The account also has the Magi visiting Jesus when he was born and not some 15 months later (III:1).

*In VIII:3-7 of this work, Jesus' family is waylaid by thieves on their way back to Judea. Jesus, though only a small child, predicts that in 30 years two of the thieves are those who will later be crucified with Him at His crucifixion, naming them Titus on His right and Dumachus on His left (in this regard see the note after Luke 23:39-43 at [Aqu.170:25-30](#)). In XI:8 a boy on the point of death is cured, and he is the one who will become the disciple Bartholomew (Nathanael). In XIV:9 a possessed boy who strikes Jesus is the Judas Iscariot who will betray Him. In XVIII.19 a boy Jesus healed from a serpent bite is the one who will become the disciple Simon the Canaanite.

S The Giving Up of Pontius Pilate

In *The Ante-Nicene Fathers* (8:805-806), tr. by Alexander Walker and published by Christian Literature Publishing Co. (New York) in 1886.

A short and sympathetic account of the life of Pontius Pilatus (other writers portray an opposite mien). He is summoned to Rome to give account for the events in Judea involving the crucifixion of Christ, and is executed for his trouble. The one episode which has relevance here is the destruction of the Roman gods in the presence of Caesar (presumably Tiberius) and his court, as this is mentioned as a part of the dream which Pilatus' wife Procla (or Procula) had while Jesus was on trial (see at [Aqu.167:47](#)). This episode towards the end of Pilatus' life conflicts with other accounts, which blur the question of which Caesar he was answering to, and also the manner of his death, which is stated vaguely as around 36-39AD; Tiberius Caesar died in 37AD, being succeeded by the dissolute Caligula, an improbable fit into the account.

N Gospel of Bartholomew

Est. 200-300AD. In "*New Testament Apocrypha: Gospels and Related Writings*", Vol. 1 (Schneemelcher). The work is mentioned in several early sources.

This gospel covers Christ's descent into hell, similar to the corresponding section in the *Gospel of Nicodemus*. It is in response to the disciples' questions during the period between Christ's resurrection and His ascension, and Mary, Jesus' mother, also imparts spiritual knowledge besides her son.

S Gospel of the Birth (or Nativity) of Mary

In *The Ante-Nicene Fathers* (8:674-679: in 9 chapters). A footnote says it was written by John the Evangelist. The gospel was included in the *Apocryphal NT* (Hone, Jones) of 1890.

In 9 chapters, the work is mentioned by Jerome and other church fathers. It is a similar but not identical account to that in the *Infancy Gospel of James*, which treats the birth and early years of Mary, to the time she conceives Jesus.

N Gospel of the Ebionites

Est. 100-150AD. This Jewish-Christian MS is no longer extant, and can be grouped with the *Gospel According to the Hebrews* and the *Nazarene Gospel*. Quoted by the 4th Century Epiphanius, which gives us our knowledge about the Ebionites, who were Greek-speaking Jewish Christians flourishing in the 2nd and 3rd Centuries.

This Gospel was apparently a rough harmony of Mark, Matthew, and Luke. It attempted to preserve the concept of God being One, necessitating a re-evaluation of the Person of Jesus. Like the Nazarene Gospel and its other fellows, it also disavowed the eating of meat.

S Gospel of the Egyptians

Est. 80-150AD. Like the above *Gospel of the Ebionites*, this one is likewise no longer extant. Quoted by Clement of Alexandria (150-215AD). It is not the same as the similarly titled gospel found in two versions in the Nag Hammadi library.

The work embraced a conversation between Jesus and Salome, and focused on death, and the role of the female, ideas which are also found in the *Gospel of Thomas*.

S Gospel of Gamaliel

Est. 400-600AD, pieced together from earlier material. In "*New Testament Apocrypha: Gospels and Related Writings*", pp558-560 (Schneemelcher).^{*} Gamaliel was a Pharisee, but, like Nicodemus, and in contrast to his associates, was supportive of the message of Christ. He is mentioned in Acts 5:34 and 22:3.

This Gospel recounts in 11 sections the events of the trial of Jesus, His crucifixion, through to His resurrection, expressing hostility to the Jews and elevating Pilatus to a favourable light. Its treatment is unusual in its portrayal of the heartfelt agonies endured by Mary the mother of Jesus, described in a manner that could probably come only from the mind of a woman.

^{*}The original texts were rehabilitated into their most complete form by one Bishop Cyriacus in the 15th Century. See *Christian Documents in Syriac, Arabic, and Garshuni*. Vol. 2 (Cambridge: W. Heffer 1928) 163-332, esp. 278ff.

N Gospel According to the Hebrews

Est. 65-150AD. Jewish-Christian document, as are the *Gospel of the Ebionites* and the *Nazarene Gospel*. The MS is no longer extant, but the Gospel was quoted by a few early church historians: Clement of Alexandria, Epiphanius, Cyril of Jerusalem, Ignatius, Origen, Jerome, Eusebius, and others.

The gospel covered episodes in Jesus' life, and after His resurrection, interpreted from a Jewish or Gnostic perspective. The texts used by early Jewish-Christian groups (Ebionites and Nazarenes) form an area exhibiting a certain degree of confusion, as the material they refer to is liable to diverge from the few direct extracts quoted by the early commentators, since the various texts used were given different names by different groups, and assembled in different ways. These early commentators did not use the terms "*Gospel of the Ebionites*" or "*Nazarenes*", however.

F Gospel of the Holy Twelve: see Nazarene Gospel.

N Gospel of Judas

Est. 130-170AD. The MS was discovered in Egypt in the 1970s, and it was first published in 2007. Irenaeus (140-202AD) mentions it.

This improbable gospel is a discourse of Jesus addressed to Judas Iscariot (mostly) and others of His followers, in which Jesus imparts cosmological spiritual mysteries. The account records the disciples actually expressing anger to Jesus, and when Jesus challenges them to stand before Him, the only one brave enough to do so is Judas Iscariot. But even then, he cannot look Jesus in the face, but says to Him, "*my mouth is unworthy to utter the ineffable Name of Him who sent you.*" The giving to him of mysteries of spirit is in one way an acknowledgement of Judas' intrepid

action, but Jesus is candid in that Judas is destined for deep suffering on account of his intention to betray his Lord. Judas' reaction to this prediction, however, is inscrutable.

N Gospel of Marcion

Est. 100-200AD. Much is known about Marcion's Gospel, simply from the notoriety Marcion accrued to himself through the plethora of comments condemning him. His text, known at the time as the *Gospel of the Lord*, was used to the exclusion of other gospels. Relevant arguments today involve such questions as whether Luke or Mark based their Gospels on that of Marcion, or the reverse. The words of both Luke and the apostle Paul were undoubtedly abridged by him in his own work.

The teachings of Marcion, who lived in the area of the Black Sea and who called himself an apostle, were "officially" condemned as heresy as early as 144AD. Ironically, his forceful and radical arguments, which treated the nature of the Old Testament God (negative) and of Jesus (positive) catalysed the "orthodox" church also to attempt to crystallise the true teachings of the Bible into a canon, against which all other spiritual writings could be evaluated. Marcion produced his own canon of writings in 140AD, hence the irresistible and unsurprising reaction of the authorities. It is important to note that Marcion's wasn't the first attempt* by believers to establish a canon; his own, among other things, rejected the whole of the Old Testament, an untenable notion in the minds of the overwhelming proportion of believers.

**The earliest so far known is apparently the fragmentary so-called Muratorian Canon.*

Irenaeus contended with Marcion in his *Adversus Haereses* (Ante-Nicene Fathers Vol. 1), as did Tertullian in his *Adversus Marcionem* (Ante-Nicene Fathers Vol. 3).

Perhaps the best modern source for the Gospel of Marcion is "*Marcion: The Gospel of the Alien God*" (Adolf von Harnack 1921), tr. 1990, and available in a 2007 edition by Wipf and Stock Publishers, Oregon (192pp). See also *The First New Testament – Marcion's Scriptural Canon* in **B.** below.

S Gospel of Mary (Magdalene)

Est. 120-180AD. Discovered in 1896 in Akhmim, Egypt. Two further fragments of Mary's Gospel were discovered shortly after, one from the 3rd Century and a fuller one from the 5th. The original find was published in 1955.

This rather short text is in two distinct parts. The first is a discourse from Jesus to His disciples Peter, Andrew, Levi (Matthew), and Mary Magdalene after His resurrection, whereupon He departs. Mary then shares her own knowledge of revelations from Christ, much of which is missing from the fragments. There is mention of antipathy towards Mary expressed by the apostle Peter, a disposition of his which shows up in more than one document of this genre.

E Gospel of Nicodemus

Est. by the end of 3rd Century. In the Ante-Nicene Fathers (8:724-799). Published in 1555, at first titled *Acta Pilati* (*The Acts of Pontius Pilate*). Different versions exist, some authentic, and others spurious, fabricated in order to discredit them. The work was accepted and popular for centuries in many quarters, and is written in a style encouraging the thought that much of it (Sections 1 and 2 below) might possess historical veracity.

The gospel ended up with two additional sections, thus gaining its later title: Section 1: I-VI *Acta Pilati*; Section 2: VII-XII, XXII Nicodemus (XXII covers the aftermath of the resurrection of Christ); Section 3: XIII-XXI Christ's decent into hell: here, Hades is personified conversing with Satan (this Section is similar to the material in the *Gospel of Bartholomew*).

The document dates the crucifixion using historical calendrical references matching 32AD (including outside Judea, particularly that the year was the 4th of the 202nd Greek Olympiad), in line with one or two ancient historians, and the year identified by this writer as the correct one, based on a suite of material evidence (see his *Crystal of God* work on biblical chronology).

E Gospel of Peter

Est. 130-160AD, but possibly earlier than 130AD. Surviving portions of an evidently fuller work on the life of Christ, discovered in incomplete form in Egypt in 1886-7, together with a portion of the *Book of Enoch*. Considered heretical at an early point, being suspected as a forgery, in the sense of Peter not being its true author. It was first mentioned by Bishop Serapion around 200AD.

The gospel was first brought to public attention in 1893 with James Rendel Harris's "*A Popular Account of the Newly-Recovered Gospel of Peter*". This short text of 60 verses treats the events of the crucifixion and resurrection from the point where Pilatus washes his hands of the decision to condemn Christ. It is another document which exonerates him from moral deficiency in Jesus' trial, and Herod is the one identified as consigning the Lord to the punishment of crucifixion, in reciprocation painting the Jews with a tarred brush. It is also one of two gospels (the other is the *Gospel of the Saviour*, below) which describes a cross emerging on its own from the tomb of Jesus, and, if that were not all, answering a question posed by a voice from heaven. Whether or not the work is an invention, some of its ideas are worthy of studied reflection.

S Gospel According to Philip

Est. 150-250AD. In the Nag Hammadi library (II:3). It is doubtful that the disciple Philip was the true author, if only because he lived well before 150AD.

This gospel is a compilation of statements (up to 143 in various versions) concerning the human situation and predicament, and life after death, with no thread of continuity running through the whole. There are occasional instances mentioned of the words and deeds of Jesus Himself.

People who muse on the idea that Jesus was romantically involved with Mary Magdalene are prone to reading too much into this gospel, where it states (with "..." marks representing missing portions, as this part of the MS is heavily damaged): "*and the companion of the ... Mary Magdalene ... more than ... the disciples ... kiss her ... on her ... the rest of the disciples ... they said to him ... why do you love her more than all of us?*" Even if we assume that Jesus was kissing Mary Magdalene, the text does not imply anything other than a friendly relationship (the extract and accompanying comment are from the Christian internet site *Got Questions*).

S Gospel of the Saviour

Est. 6th Century, based on material hypothetically from the 2nd Century.

The fire-damaged text came to light in a Berlin museum some 30 years after it had acquired it in 1961 upon its discovery in Egypt, then storing it. It was translated and first made available in 1999. It is largely a dialogue in 119 verses between Jesus and His disciples shortly before His crucifixion. The final part of the dialogue has Jesus addressing the cross, metaphorically personifying it.

E Gospel of Thomas (The Secret Sayings of the Saviour)

Est. 100-125AD, but possibly before this. In the Nag Hammadi library (II:2), and found as a complete MS. This gospel is regarded as most important document in the Library, and the author

is the same as the above *Book of Thomas the Contender*, i.e. Judas Thomas, Didymus.

The gospel is a collection of 114 “secret” sayings (but the Meyer translation adjusts them to 113), many of which are the same as or reminiscent of scriptures in the received Gospels. As a whole, it is a discourse of Jesus to His disciples, with a few of the sayings as answers to the latter’s questions.

S *Infancy Gospel (Proto-Gospel, Protevangelion) of James (Iacobi)*

Est. 150-170AD. In the Ante-Nicene Fathers (8:634). Printed in 1552 and accepted as a canonical work in many Eastern churches. Attributed to James the brother of Jesus.

In 16 chapters, the first part is similar, but not identical, to the *Gospel of the Birth of Mary* above. The whole covers more ground than the latter, the narrative spanning the time from the birth of Mary, visiting her early years; the visit of the Magi to the new-born Jesus; and the death of Zachariah, the father of John the Baptist.

S *Infancy Gospel of Pseudo-Matthew* (full title: *The Book about the Origin of the Blessed Mary and the Childhood of the Saviour*)

Est. 7th Century. In the Ante-Nicene Fathers (8:645-673: in 42 chapters).

A poetic reworking and amalgam of the *Infancy Gospel of James* (above) and *Infancy Gospel of Thomas* (below), which had nothing to do with Matthew (hence the title), but drawing on the same material Matthew used for his own Gospel. It starts from the point where Joseph, to his chagrin, finds Mary pregnant, and also treats the miracles of the young Jesus found in the above *First Gospel of the Infancy of Jesus Christ*.

N *Infancy Gospel of Thomas*

Est. 150AD. In the Ante-Nicene Fathers (8:699-706). It was also included in the *Apocryphal NT* (Hone, Jones) of 1890.

A highly improbable account of the childhood of Jesus from age 5, since he is profiled as a capricious and vindictive brat, performing instant miracles on a whim, some of which are to the detriment of their victims. Probably unsurprisingly, however, it was an early popular work.

E *Latin Infancy Gospel*

Mediaeval in origin, using for its material parts of the *Infancy Gospels of James and Pseudo-Matthew* (above), and building on them.

Collected in the 17th Century and placed in the Arundel MSS collection, acquired by the British Museum in 1831. Translated in 1924 by M R James of ghost story fame. Included in *The Gospel Recovered* for its exquisite depiction of the birth of Jesus.

F *Nazarene Gospel (Gospel of the Holy Twelve)*

Est. 100-150AD. With the *Aquarian Gospel*, this gospel is the lesser of the two main extra-canonical sources for *The Gospel Recovered*. It is kin to those documents associated with the Essenes, whose writings were referred to by various early church authorities, and which were thought lost until 1870 when an early Essenean gospel document in Aramaic was reportedly discovered in a Tibetan monastery and translated into English, as the *Gospel of the Holy Twelve* (GHT). The GHT in its original and derivative versions is often identified or associated with the non-extant *Gospels of the Ebionites or Hebrews* (see above). These sacred texts were put together by Jewish-Christian groups, hence their kinship, since in their day they were largely detached from run-of-the-mill Jewish society. The *Nazarene Gospel* appellation itself (the nomenclature of the

early references to it were regarded loosely by the “mainstream” authorities) reflects the existence of one such Essene-type sect, and the apostle Paul was accused in Acts 24:5 of being a member of it. In recent times, close attention to the existence of the Essenes was revived with the discovery of the Dead Sea scrolls at Qumran where many of them were presumed to have lived.

Claims and counter-claims run to-and-fro among scholars in trying to settle the question of whether the fourfold Gospels derive much of their material from available Essene group of texts, or *vice versa*. However, it is clear from translations of the GHT text that the latter may well be the case, (leaving alone any suggestion it is actually a forgery for claiming to be the source of Mark, Matthew, Luke, and John). Even a cursory perusal of the GHT soon makes it apparent that, for example, much of the translation closely copies the King James of many Gospel scriptures, down to its 1611 wording. The GHT is a veritable “cut-and-paste” reworking of familiar Gospel material, and noticeably abandons continuity of events in large sections of its 96 chapters: this is starkly clear when inspecting the sequence of GHT references in the above Appendix 1 of this work.

There is little against the idea Jesus had contact with the Essenes and similar groups, but it is certain He would not have confined Himself under the domination of any (Appendix 2 examines this matter, and illustrates how Jesus in fact had close dealings with the Essenes). That said, these groups shared a number of beliefs and practices which Jesus would have approved of, such as avoiding eating meat, but being Jewish-Christian, their underlying mind-set was to preserve as far as possible the supremacy of the Law of God, reinterpreting Moses in the light of what Jesus taught, and this is plainly evident in the extracts from the *Nazarene Gospel* which show up in *The Gospel Recovered*. See also *The Essene Gospels of Peace*, above.

N Pistis Sophia

Est. 200-300AD. Part of the 356-page Askew Codex in the British Library since the 18th Century, having probably originated in Egypt, containing Gnostic works called “*Books of the Saviour*”. Translated into English by G R S Mead in 1921.

Sophia is the spiritual name for the holy Wisdom of God in various esoteric works, and, as in *Pistis Sophia*, personified as a woman. *Pistis Sophia* itself contains six books totalling 148 chapters of very deep spiritual sayings, given as a discourse by Jesus to His disciples in answer to their questions, among whom were women as well as men.

The complete Codex was published in 1952 as “*The Book of the Saviour*” (420pp) by F J Sheed & Ward, and *Pistis Sophia* is also in “*Fragments of a Faith Forgotten: The Gnostics, a Contribution to the Study of the Origins of Christianity*” (Cosimo Classics 2007: 692pp), a new publication of a 1900 original, which also had a lengthy but different subtitle.

N Sophia of Jesus Christ (parallel with the Epistle of Eugnostos the Blessed)

Est. 50-200AD. In the Nag Hammadi library (III:3 and III:4).

As in the previous work, Sophia, the Wisdom of God, is shown as His feminine side. It is a discourse of Jesus imparting deep spiritual revelations in answer to His disciples’ questions (including Mary Magdalene) on a mountain in Galilee after His resurrection. Both texts, Sophia and Eugnostos, cover the same ground, but each has omissions which the other fills in, so that is best to read them in columns side by side.

B: SELECT BIBLIOGRAPHY

Ancient Christian Gospels: Their History and Development

By Helmut Koester. Published by Continuum (Bloomsbury, London/NY), 1990 (484pp).
Publisher's review: "In this magisterial volume, which is destined to become the standard text for studying the tradition and history of the early Christian Gospel literature, the author treats more than a dozen Gospel writings from the first two centuries. These Gospels include more than the standard canonical Gospels, covering also such writings as the *Gospel of Thomas*, the *Apocryphon of James*, and the *Gospel of Mary* and others. The book is divided into six major sections. The first examines the origins and meanings of the term Gospel. Then follows a section on early collections of saying including, of course, a study of Q. A third section traces the movement from the dialogue Gospels through narratives about Jesus to the Gospel of John. Mark, Matthew and Luke receive thorough consideration in the fourth section, followed by an exploration of the early extant harmonisations of the canonical Gospels (Justin Martyr, Tatian, *Epistula Apostolorum*, etc.). The concluding section deals with various Gospel fragments known from papyri and from casual mentions in the church fathers. Throughout *Ancient Christian Gospels*, the author provides all technical information (attestation, manuscripts, etc.) needed by the scholar, but also translations of all data, general introductions and explanations."

The Ante-Nicene Fathers

A massive collection of books in 10 volumes (one volume is indexes) subtitled "*The Writings of the Fathers Down to A.D. 325*", originally published between 1867 and 1873 by the Presbyterian publishing house T & T Clark in Edinburgh.

This comprehensive work contains English translations of the majority of early Christian writings, the period covered being from the incipient rise of Christian belief until just before the promulgation of the Nicene Creed by the First Council of Nicaea in 325AD.

Six texts from this work, all in Vol. 8, appear in *The Gospel Recovered: The Giving Up of Pontius Pilate* *, the *Gospel of the Birth of Mary*, the *Gospel of Nicodemus*, and three *Infancy Gospels: James, Pseudo-Matthew, and Thomas*.

*an interesting account of Pontius Pilatus relative to Tiberius Caesar is in the preceding pages of Vol. 8 (800-5): "*The Report of Pilate the Procurator Concerning Our Lord Jesus Christ*".

The Apocryphal New Testament

Subtitled: **Being all the gospels, epistles, and other pieces now extant; Attributed in the first four centuries; to Jesus Christ, His apostles, and their companions; and not included, by its compilers, in the Authorised New Testament.**

By William Hone (1780-1842) and Jeremiah Jones (1693-1724). First published in 1820. An 1880 edition of 275pp is readily available online (Gebbie & Co., Philadelphia).

The work contains four *Infancy Gospels (of Mary and Jesus)* and the *Gospel of Nicodemus* amongst its collection of early non-canonical Christian writings. Extracts from three of the *Infancy Gospels* are incorporated into *The Gospel Recovered*.

A volume of the same title containing much of the same or similar material is found in a translation by M R James (of ghost story fame) and published in 1924 (Clarendon Press, Oxford)

The Birth of Christ Recalculated, later The Star that Astonished the World

By Ernest L Martin (a biblical scholar and historian with whom this writer was personally

acquainted).

This book is an investigation into the nature of the “Star of Bethlehem”; but its significance lies in providing the evidence from many disciplines to enable an identification of the dating of the birth of Christ and other biblical events associated with His life. This writer has built upon the material Dr Martin compiled in a volume (*The Crystal of God*) which adds further knowledge and makes minor corrections. Academics might rate his work as harbouring other deficiencies (going by those who hold to different dates for Jesus’ birth), but it is most worthy of study.

The first title of Dr Martin’s work (126pp) was published in 1978 by the Foundation for Biblical Research, California. It was expanded in 1996 (280pp) and given its second title, this time by the Associates for Scriptural Knowledge, Oregon. A.S.K. has a website www.askelm.com.

The Canon of Scripture

By F F Bruce. Published by InterVarsity Press, Illinois in 1988 (349pp).

This book explores the answers to the questions posed in this useful Publisher’s review: “How did the books of the Bible come to be recognized as Holy Scripture? Who decided what shape the canon should take? What criteria influenced these decisions? After nearly nineteen centuries the canon of Scripture still remains an issue of debate. Protestants, Catholics and the Orthodox all have slightly differing collections of documents in their Bibles. Martin Luther, one of the early leaders of the Reformation, questioned the inclusion of the book of James in the canon. Scholars have raised many other questions as well. Research into second-century Gnostic texts have led some to argue that politics played a significant role in the formation of the Christian canon. Assessing the influence of ancient communities and a variety of disputes on the final shaping of the canon call for ongoing study.” This writer made use of the opportunity to correspond with Prof. Bruce over various biblical issues.

The Canon of the New Testament: Its Origin, Development, and Significance

By Bruce M Metzger. First published by Clarendon Press, Oxford in 1987 (325pp).

An overview best presented here as a list of what Metzger considered as the basic facets of the criteria which governed the fabricating of a biblical canon, one which was intended to establish a permanent definition and statement of orthodox belief, thus ensuring a perpetual means of outlawing rival views:

- The tenets of belief expressed by the apostolic fathers as a resource;
- The influence of belief systems outside the consensus authority view: e.g. Marcion, Gnosticism;
- How apocryphal works might be purged of unacceptable material, the remainder accepted into a canon (such works long enjoyed their own canonicity over certain stretches of time or were the accepted texts in certain areas);
- Methods enabling the formulation of separate canons acceptable in the East and West;
- The existing assemblage of books and other material which might be deemed acceptable;
- The sequence in which the books should appear: e.g. Paul in relation to the Book of Hebrews;
- How the issues of canonicity surface down the centuries.

In connection with the 1997 reprint of 338 pages, the Publisher OUP’s review states: “Metzger provides information from Church history concerning the recognition of the canonical status of the several books of the New Testament. Canonization was a long and gradual process of sifting through scores of gospels, epistles, and other books that enjoyed local and temporary authority—some of which have only recently come to light. Metzger discusses the external pressures that led to the fixing of the limits of the canon as well as Patristic evidence that bears on the development of the canon, not only in the West, but also among the Eastern churches.”

The Complete Gospel Parallels

Subtitled: *Synopses of the Gospels Matthew, Mark, Luke, John, Thomas, Peter, Other Gospels and the Reconstructed Q Gospel*

By Arthur J Dewey and Robert J Miller. Published by Polebridge Press in 2012 (448pp).

Internet review (edited): "This is a comprehensive textual parallel of not only the canonical gospels but some of their extra-canonical counterparts, which makes it of unusual interest to this writer's work (see the Harmony of the Gospels in Appendix 1). However, the authors have adopted their idiosyncratic Scholars' Version translation, which many readers may be uncomfortable with. Nonetheless, this is a side-issue compared to the usefulness of showing how the contents of the Gospels relate to each other: where they agree and where they disagree.

"The non-canonical texts brought into this work of parallels are the *Gospels of Thomas, Peter, Nazoreans (sic), Hebrews*, and other minor fragmentary material. The book also includes a synopsis for the reconstructed so-called Q Gospel, which shows how the text of Q can be derived and how Q was made use of by Matthew and Luke, Mark being the exemplar."

The First New Testament – Marcion's Scriptural Canon

By Jason D BeDuhn. Published by Polebridge Press, Minnesota in 2013 (440pp).

Care needs to be taken in interpreting the title of the book. Marcion did not exactly put together the first New Testament, as it was very much a work in progress in his day. Fragments of texts appearing in Mark, James, and other New Testament books which were found in the caves in Qumran pre-date the 2nd Century Marcion himself. That said, the book gives an insight into the issues involved in establishing a canon of sacred writings at that time, and the difficulties attendant upon canonisers whose determination to impose on others their perceptions of the true Person and record of Christ reflected an excess of zeal. Such overweening approaches to what were then still recent events are seen to result in presentations of who Jesus was and why He came, that were noticeably different from those constructed by others. On an optimistic note, without Marcion, the writings of Paul, and even fledgling Christianity itself, might have had a much harder struggle to gain prominence, rather like antagonists involved in a spat in a public square attract the attention of others who happen to be there, and who stop to watch the outcome. See also the *Gospel of Marcion* in A. above.

The Forbidden Books of the New Testament

Subtitled: *The Suppressed Gospels and Epistles of the original New Testament of Jesus the Christ, and other portions of the ancient holy scriptures, now extant, attributed to His apostles, and their disciples, and venerated by the primitive Christian churches during the first four Centuries, but since, after violent disputations, forbidden by the bishops of the Nicene council, in the reign of the Emperor Constantine and omitted from the Catholics and Protestant editions of the New Testament, by its compilers, translated from the original tongues, with historical references to their authenticity, by Archbishop Wake and other learned divines. The order of all the forbidden books of the New Testament with their proper names and number of chapters.*

By Archbishop William Wake (1657-1737). He was a revered figure in the Church of England, and translated the apocryphal texts of the Bible in the late 17th and early 18th centuries. They were first published in 1821, and there are various recent editions, including, as examples, those of independent publishers Lulu (2008, 602pp) and Createspace (2016, 238pp).

Archbishop William Wake's translations of texts excluded from, or non-analogous with the Biblical New Testament, remain authoritative and well-regarded. The sub-title to this book virtually says it all. The Bishops at Nicaea did not accrue to themselves much honour in the way

in which a host of different works were arbitrarily suppressed: sometimes with ample justification; many times with a marked deficiency of that quality. Simply presenting these works without background comment is often sufficient to enable the reader to recognise instantly the inherent value of preserving them.

Forged: Writing in the Name of God – why the Bible’s Authors are not who we Think they are

By Bart D Ehrman. Published by Harper Collins in 2012 (320pp).

A candid investigation into what is today the fraught subject of the authorship of the beloved New Testament. Bart Ehrman’s argument is that a forgery is defined simply by its claim to be written by someone other than the true author. By this (simplistic) criterion all four received Gospels, and much of the rest of the N.T., may be considered wholly or partially fraudulent.

Further provocative comment from the internet (quoted verbatim): “Ehrman argues that many books of the New Testament are not simply written by people other than the ones to whom they are attributed, but that they are deliberate forgeries. The word itself connotes scandal and crime, and it appears on nearly every page. Indeed, this book takes on an idea widely accepted by biblical scholars: that writing in someone else’s name was common practice and perfectly okay in ancient times. Ehrman argues that it was not even then considered acceptable—hence, a forgery. While many readers may wish for more evidence of the charge, Ehrman’s introduction to the arguments and debates among different religious communities during the first few centuries and among the early Christians themselves, though not the book’s main point, is especially valuable.”

Fragments of a Faith Forgotten

Subtitled: **The Gnostics, a Contribution to the Study of the Origins of Christianity.**

By G R S Mead. First published in 1900 (635pp). Example current reprint publisher of the work is Cosimo Classics, 2007.

This is a work which was written before the Nag Hammadi texts were discovered, but when certain manuscripts on papyri were beginning to be discovered and causing a stir. It was becoming increasingly obvious that the true breadth of early Christianity was not confined to the orthodox biblical accounts, but embraced many conflicting systems of thought expressed by a variety of disparate sects, which had long been forgotten or suppressed by the ecclesiastical authorities who held the reins of power. It was becoming increasingly evident that Gnostic thought had penetrated into ancient religious belief systems such as Hinduism and mystery religions, so that the defining edges of what was acceptable as authentic Christianity were decidedly blurred, which goes a long way to explain why the Gnostics frightened the orthodox authorities, and therefore why they were concerned to quash these alternative belief systems.

G R S Mead, who was a Theosophist, also makes use of the information provided by the Early Church Fathers hostile to Gnosticism. It was he who later translated the *Pistis Sophia*, and makes reference to it in *Fragments*.

The Gnostic Bible: Gnostic Texts of Mystical Wisdom from the Ancient and Medieval Worlds

Ed. Willis Barnstone and Marvin Meyer. Shambala Publications, Colorado 2003, revised 2009 to include the *Gospel of Judas* (881pp).

48 works in 7 Parts. Those that include documents relevant to this volume are:

Part One: *Gospels of Thomas and John*;

Part Two: *Gospels of Judas and Philip, Secret Book of James, Gospel of Mary, Gospel of the Secret Supper.*

Included in this collection are a 19-page dissertation on what Gnostics stood for: “*Gnosticism*,

Gnostics, and the Gnostic Bible”, and 7 pages on issues bound up in translating ancient texts: “*Letting in the Light*”. If anything they show how the label ‘Gnostic’ has become an indiscriminating epithet, unfairly spread to cover both the bad and the good.

Marvin Meyer published a similar volume of 368pp in 2005 containing the above and other documents: his *The Gnostic Gospels of Jesus (The Definitive Collection of Mystical Gospels and Secret Books about Jesus of Nazareth)*, published by HarperOne. It has a similar dissertation on Gnosticism.

Gospel Parallels: A Comparison of the Synoptic Gospels

By Burton H. Throckmorton Jr. Published by Thomas Nelson, Edinburgh in 1949.

A well-received and useful Gospel harmony. It has been published in new editions, including new formats with different subtitles indicating their differences. Examples:

“**Three Gospels**” (1967);

“**with Alternative Readings from the Manuscripts and Noncanonical Parallels**” (1992);

“**New Revised Standard Version Gospel Parallels**” (5th ed. 1992).

Besides this Gospel harmony, another important published harmony is that of Kurt Aland: see *Synopsis of the Four Gospels* below. The main differences are that the Throckmorton volume contains an index of non-canonical parallels absent from Aland. But Aland’s work covers all four Gospels, not just the Synoptic three, and has a verse list absent from Throckmorton. The current edition of Kurt Aland is based on the 1881 RSV translation (but containing notes of the different translations among the KJV, Catholic RSV, ERV, and the 1901 ASV); Throckmorton’s 5th ed. is the NRSV of 1989.

It is, of course, a most interesting exercise to compare the Gospel harmonies which have appeared over the years with the one in this volume (above Appendix 1) which uniquely is subject to the rigours of the revised ordering of events into the chronological sequence given by the Aquarian Gospel.

Handbook of Biblical Chronology

By Jack Finegan. First published in 1964. Since revised (1998, 426pp) and revised again (2015 464pp), published by Hendrickson Publishers, Massachusetts.

It has a subtitle: “**Principles of Time Reckoning in the Ancient World & Problems of Chronology in the Bible**”.

On when Jesus was born, the book examines the writings of the scholars of that era, from the first several hundred years AD. Their results are summarised with the conclusion: “There is a remarkable consensus of the nine most important authorities, for the year 3/2 BC.” Finegan also notes one or two ancient authorities which recommended 32 AD as the year Jesus was resurrected, the year arrived at by this writer.

A Harmony of the Gospels – for Students of the Life of Christ

By Archibald Thomas Robertson, M.A., D.D., LL.D., Litt.D. Published in 1893, this was the standard Gospel harmony of its time, and was revised by A T Robertson in 1922.

A current printing of the work was published by Bravo Ltd, London in 1987 (352pp).

Jesus and Christian Origins Outside the New Testament

By F F Bruce. Published by Eerdmans, Michigan in 1974 (216pp).

This book is an analysis of the documentation concerning the origins of Jesus and Christianity as found outside the New Testament. Prof. Bruce deals with references found in the early Roman

writers, including the genuine statements and Christian glosses of Josephus, the Qumran documents, the Agrapha and Apocryphal Gospels, the Gospel of Thomas, the evidence of archaeology, and even the treatment of Jesus in Islam and the Qur'an.

Lost Christianities: The Battles for Scripture and the Faiths We Never Knew

By Bart D Ehrman. Published by Oxford University Press in 2003 (294pp).

This volume describes how early forms of Christianity came to be suppressed, reformed, or forgotten. Stated simplistically, the early Christian groups adhered zealously to their own disparate beliefs about Jesus, conflicting with each other, yet each maintaining it held the truth in the correct manner, their writings reflecting their persuasions. It was very much a case of the history of the development of faith being "written by the winners". Besides "heretical" texts being suppressed, so were the preponderant roles played by power and politics (and money). These vital elements which moulded the process of canonisation of the scriptures are now firmly under the unremitting glare of the Bible investigator's spotlight.

Misquoting Jesus: The Story Behind Who Changed the Bible and Why

By Bart D Ehrman. Published by Harper San Francisco in 2005 (242pp).

This book describes "how mistakes and changes shaped the Bible we read today." According to Ehrman, the Textus Receptus underlying the 1611 King James Bible was "corrupted and inferior", a stance disputed, not without reason, by other scholars (see Dean Burgon: *The Revision Revised* below). Nevertheless, it is perhaps hard to argue with Ehrman's statement that "scribal errors were so common in antiquity that the author of the Book of Revelation threatened damnation to anyone who 'adds to' or 'takes away from' the text."

Happily for this writer, he could care less that Ehrman also says that the episode of Jesus writing on the ground in front of the scribes and Pharisees who brought to Him a woman caught in adultery, was invented (most people then probably concluding that it should be kicked out of the Bible). The point of this episode is independent of its historical veracity, as it is perfectly faithful to the Spirit which Jesus displayed during His ministry: His response is exactly the sort of answer He would have given to the conceited and hypocritical prelates: see John 8:1-11 at [Aqu.134:17](#) in the main body of *The Gospel Recovered*. It is important to note that Bart Ehrman appears to be wandering away from any conviction he previously embraced of the usefulness of the Bible as possessing any ingredient of spiritual life above the purely human.

The Nag Hammadi Library

This Library was discovered in 1945 buried in a large stone jar in the desert outside Nag Hammadi in Egypt. By comparison, the Dead Sea scrolls discovered in caves at Qumran and other sites in the area in 1946-7 and 1956 are more voluminous but also largely more fragmentary. These latter are associated with the Essenes and similar groups.

The Nag Hammadi Library itself is a collection of religious and philosophical texts gathered and translated into Coptic by fourth-century Gnostic Christians. The Library consists of over 50 separate tractates grouped into 13 codices.

The first English publication was by Harper & Row, San Francisco, ed. by E J Brill 1977. Since revised, first in 1988, by James M Robinson (currently expanded to 576pp). Each work is prefaced by a lengthy introduction.

Out of the complete collection of documents, the following are relevant to *The Gospel Recovered*, and accordingly made mention of in appropriate extracts:

Apocryphon of James, the Book of Thomas the Contender, Dialogue of the Saviour, the Gospel

According to Philip, the Gospel of Thomas, and the Sophia of Jesus Christ and its parallel, Eugnostos the Blessed.

New Testament Apocrypha: Vol.1: Gospels and Related Writings; Vol. 2: Writings Relating to the Apostles Apocalypses and Related Subjects

By Wilhelm Schneemelcher. First published in German in 1958, then into English in 1991, by Westminster John Knox Press in 572 pages (Vol.1). Vol.2 (1959) was published in English in 1992 in 784 pages.

Vol.1 has a 65-page general introduction which discusses the history of the terms “canon” and “apocrypha” as they were applied to Christian texts, the evidence and conflicting theories of when and how the Christian canon was formed, the influences of heterodox sects on the orthodox canon, and provides translations of ancient and medieval canon catalogues. It also discusses the relation of the apocrypha to the canon, its role, and the history of apocryphal research.

There are some 70 non-canonical Christian or semi-Christian texts covered in this first volume, that were excluded from the canon (or did not yet exist) by the end of the 2nd century, by which time it is likely certain texts had been established as normative, though the canon was not definitively fixed until the 4th century.

Vol.2 deals with the apocryphal Acts and Apocalyptic material of various of the Apostles and examines how the Early Church viewed the Apostles, as well as how early Christian writings from the Apostles were liable to be hijacked by heretical sects in their own attempts to justify their own beliefs.

Three works from Schneemelcher which are relevant to *The Gospel Recovered* and accordingly made mention of are: the *Epistle of the Apostles*, the *Gospel of Bartholomew*, and the *Gospel of Gamaliel*.

The New Testament Documents: Are They Reliable?

By F F Bruce. First published in 1943 as “*Are the New Testament Documents Reliable?*”, and available in subsequent editions.

A defence of biblical truth by a committed believer who was also an academic. He presents evidence for the historical trustworthiness of the New Testament, despite the efforts of those at the opposite end of the spectrum to denigrate them in order to paint them as unreliable. A section is included on archaeological evidence. However, his treatment of the subject is brief, therefore serving best as a foundation on which to build more knowledge. Its main contribution is perhaps in destroying the argument which insists that the New Testament was a creation of Constantine in the 4th Century.

One individual remark in the book should ring enduring bells in one’s memory: there is as much evidence for Christ as there is for Julius Caesar.

The Other Bible: Ancient Esoteric Texts

Ed. Willis Barnstone. Published by Harper, San Francisco in 1984 (742pp).

The cover says: “*For the first time in one volume: Ancient esoteric texts, including: Jewish Pseudepigrapha, Christian Apocrypha, Gnostic Scriptures, Kabbalah, Dead Sea Scrolls.*” The Editor provides introductions to each work included.

An illuminating statement from Willis Barnstone: “Jews, Christians, Gnostics, and Pagans continued to write sacred scriptures. Many of these texts were of amazing beauty and religious importance and competed with books within the [established] canon. This tells us that truth arises, not solely from historically established facts, but through allegory, mysticism, parable, poetry, and

much else. Indeed, there will be atheists who know more about the historical Jesus than most believers.”

Pre-Nicene New Testament: Fifty-Four Formative Texts

By Prof. Robert M Price. Published by Signature Books, Salt Lake City, 2006 (1209pp).

It is for obvious reasons useful to know the personal viewpoint of anyone writing a work about faith, when his purpose is to employ the tools of higher criticism in order to pick apart the documents basing Christianity. Prof. Price leans towards atheism, a road probably also being traced by Robert Ehrman: but that said, one’s store of knowledge, brain, and reasoning powers can only benefit by studying the works of writers like these, provided they wield their analytical powers with a lash conditioned by the strictures of scrupulous objectivity and honesty. Indeed, God Himself promises a time of picking apart: i.e. the great sifting fire which every individual soul (including Prof. Price) is destined to go through as part of his personal judgment. Why be afraid to have your life picked apart if the only material burned up is the dross, leaving the gold?

This writer welcomes studying Prof. Price’s work to the same degree as the output of any other author, including those of a different, more sympathetic persuasion. It is not a case of knowing one’s enemy by studying his strategy; a man such as he should not be regarded as an enemy in a situation such as this, but as an important ally in the quest for truth, wherever it may lie. We who live at the present time are far abler to weather the intense probing into the foundation of our beliefs than Bible experts of a more dogmatic or polemical mien were able to do in former times, whose effectiveness was marked, more than would be accepted today, by the force of their personalities and prowess in eloquence and rhetoric.

In this major work, Prof. Price submits for us an inclusive new version of a New Testament canon, one which includes 27 additional sacred texts from the earliest Christian centuries, doubling the total to 54. If nothing else, this provides us with a well-rounded perspective into what early Christian movements and groups stood for. Prof. Price possesses expertise in handling the original languages of the texts, and his translations are faithful in reflecting what their authors intended to say. It must be recognised as an achievement to fashion a canon which strings together the writings of early theologians whose ideas developed along different trajectories, with the attendant tension that this generated among them. Many at the time tried and failed to reconcile these disparate inspirations and passions. Early Christianity was a heady brew, if not a cauldron.

Some contentions, rather startling for those new to the area of the critical analysis of Christianity, are claimed for and treated: for instance, it is suggested that most of what is known about Jesus resulted more from the revelations of oracles (!) than by word of mouth stemming originally from eye witnesses. And we are stripped of the assurance we need to depend on in accepting the surface identification of many of the characters in play, particularly Stephen, Peter, and Paul, since instead they are argued to be composite figures.

Perhaps the most valuable contribution this work makes is to present the standard New Testament of 27 documents in a more accurate context of the times it sprang from, since it has always been studied in isolation by people who are not acquainted with their history.

There is a lot of Prof. Price’s scepticism in this work: it surfaces, for example, in speculations such as Barnabas not being a real person, and Paul originally being the Simon Magus of the Book of Acts, or that he was an evangelist for Marcion (see two sections about him in the foregoing). But that should not disturb the Christian faithful; those whose belief in Christ is strong enough can simply remind themselves that it is good to have their belief systems tested and stretched from time to time. But one note of caution, whether the reader’s faith is strong or weak: Prof. Price is prone to filling with his own interpretations the gaps with which many of the original texts are riddled.

If these interpretations or assumptions are wrong, people may be shunted away from their paths to truth. The excellence with which to rate and then recommend this work depends on avoiding such literary devices.

The Revision Revised

By Dean John William Burgon (1813-1888). Published by The Old Paths Publication, Georgia in 1881. Latest reprint (itself revised) was published in 2008 with 644pp.

If Dean Burgon and Professor Price (see the previous entry), both being formidable intellects, were ever to be found in a boxing ring, this writer wagers that it would be an scintillating match. The former was the reigning champion of the Textus Receptus, the received text underpinning the 1611 King James Bible. In the 19th Century, the presupposition that it was the best and most accurate Greek text came under sustained attack by certain intellectuals, principally Westcott and Hort, Tischendorf, Lachmann, Griesbach, and Tregelles. These argued that MSS such as Sinaiticus and Vaticanus were more accurate because they were of greater antiquity than the surviving Textus Receptus MSS of Tyndale, Stephanus, Erasmus, etc.

Dean Burgon thoroughly picks apart their arguments, for one thing pointing out that the one reason why these alternative MSS were in such good condition is that they were rejected by most theologians in history and left alone, whereas the received texts were constantly copied and handled until the earliest copies wore out. Further, the controversial rival MSS are isolated exemplars which were copies made by individuals, which, argued Dean Burgon, speaks for itself.

The spat between the opposing protagonists was a stormy affair. The revisers produced new versions of the New Testament based on Sinaiticus, etc., and these have come down to us today in the form of the 1881 RSV and all its offspring since. However, the discerning scholar will notice something which well explains the uproar these new versions caused. When a comparison is made between the Textus Receptus and its rivals, it will be seen how the overwhelming number of differences between them are in fact omissions on the part of the upstart MSS, and what they omitted could nearly all be left to remain unmolested in the text. Because of this, the revisers were soon being accused of attempting by underhand means to weaken people's faith in the Christ of the Bible. Two small examples from Matthew are given as examples: 8:29 in the King James says: "They (demons possessing a man) cried out saying, 'What have we to do with thee, Jesus, thou Son of God?'" The revised text omits "Jesus"; 18:11 in the King James says: "For the Son of man is come to save that which was lost." This verse is omitted completely. It is a sensible question to ask the revisers to explain their enthusiasm for objecting to and trying to supplant the traditional scriptures which possess vital additional detail.

This writer is quite happy to receive the Received Text himself, not primarily on academic grounds but precisely because it lifts up the Name of Christ. In *The Gospel Recovered*, full use is made of whatever Greek material is available for recounting the life of Christ, which means maximising His name, not the reverse.

Secrets of Golgotha – The Lost History of Jesus' Crucifixion

By Ernest L Martin. Published by Associates for Scriptural Knowledge, Oregon, and now in its 2nd edition (1996). See the A.S.K. website www.askelrn.com.

This book deals with such issues as where Christ was crucified and why in that place. It is worthy of serious consideration, and since Dr Martin published the work, others have appeared to endorse the conclusions of his research, i.e. that Jesus was crucified on the Mount of Olives east of the Temple, directly facing its entrance (the Temple faced east), so that those who were at the cross were able to witness the tearing of the curtain. The symbolism is poignant and shows the hand of

God in the details of His trial and condemnation. Because of this, detail is of crucial importance, and it becomes apparent that regarding, for example, the Church of the Holy Sepulchre in Jerusalem as having anything to do with the trial or burial of Christ, advertises a serious deficiency in spiritual knowledge. In one place, Dr Martin recounts the episode of Helena, mother of Constantine the Great, supposedly discovering the three crosses of Christ and the two malefactors there in 326AD, pointing out that she was duped by being shown false relics by a shrewd Jew whose design was to bring Christianity into disrepute, knowing people's propensity for seizing on such artifacts as holy relics.

The Secret Teachings of Jesus – Four Gnostic Gospels

Trans. Marvin W Meyer. Published by Vintage Books, NY in 1986 (130pp).

This small book is a good introduction for the newcomer to sample certain non-canonical documents, its biggest strength being the copious insightful notes, and also bibliographies, to each of the four works: *Secret Book of James*, the *Gospel of Thomas* (i.e. Judas Thomas, Didymus), the *Book of Thomas* (the Contender: i.e. the same Judas Thomas), and the *Secret Book of John*.

The choice of these four is over their common origin in the Nag Hammadi scrolls. The last of the four is the only document not suitable for extracting material for *The Gospel Recovered*. But at least we can learn from it that the angel Chnoumeninorin, among dozens engaged in the task of creating Adam, is the one responsible for creating his skeleton (9:12), and Ouchepiptoe is the head demon involved in exposing the new man to his passions (9:29). In such manner have the translators rendered the text.

The Star that Astonished the World (Ernest L Martin): see **The Birth of Christ Recalculated**.

Synopsis of the Four Gospels

By Kurt Aland. Published in English by the American Bible Society in 2000 (361pp).

Kurt Aland's work is mentioned above in comparison to one of the alternative available books treating harmonising the four Gospels: Burton Throckmorton's *Gospel Parallels*, which is limited to the three synoptic Gospels of Mark, Matthew, and Luke. Aland's brings John on board*, but his book appears to be much the more expensive to acquire. An advantage of his work for those who understand German is the provision of an edition containing the Greek texts. Interlinear Bibles are a powerful aid in understanding how translators worked with the MSS, and lack of familiarity of German can be sidestepped by enabling comparison of the Greek of each Gospel.

As already mentioned, Kurt Aland's book is based on the RSV, but it does include notes on the King James and other versions.

**Appendix 1 in this volume, which is a table of the 4-part Gospel harmony, shows immediately how John relates to the other three: the first instance of all four Gospels treating an event is not until the start of the third year of Jesus' ministry with the feeding of the five thousand, found in John 6:4-14. Those who accept instead that the first instance was His driving out of the merchants from the Temple (John 2:13-25: at the start of His first year of ministry) might care to note that there were two occasions when Jesus wielded the whip in this manner; the other was during the final week before His crucifixion; and this latter occasion is what Mark 11:15-19, Matthew 21:12-13, and Luke 19:45-48 refer to, not the earlier event. The only other Gospel episodes covered by all four Gospels are not until Jesus was anointed in the house of Bar-Simon, the healed leper, and on into His crucifixion and resurrection.*

The Temples that Jerusalem Forgot

By Ernest L Martin. Published by Associates for Scriptural Knowledge, Oregon in 1994 (486pp). Obtainable from the website of A.S.K. www.askefm.com.

Dr Martin shows conclusively that the Jerusalem Temples do not have their origins on the Haram al-Sharif where the Muslim Dome of the Rock and Al-Aqsa mosque sit. Instead, the Temples were sited in the ancient City of David some hundreds of yards south, over the Gihon Spring which still exists and flows. The Wailing Wall of the Jews, which is the western aspect of the Haram, is mute testimony to the survival, not of the Temple of Herod destroyed in 70AD, but of the Roman military fortress of Antonia, which needed the whole of its huge area to accommodate the 10th Legion. Jesus prophesied plainly that not one stone of the Temple would remain on top of another when it was destroyed (*Mark 13:1, Matt.24:1, Luke 21:5: see at Aqu.157:2*), and the city of Jerusalem to boot, but Jews today are oblivious to or disbelieving in the words of the Messiah whom their ancestors crucified. The terrain of the area today seems on the surface to militate against Jesus' words, but what must be appreciated is that the Romans effected much razing of the high ground, and Dr Martin describes all this in a manner worthy of serious attention. There is an inference to be drawn from re-siting the Temple: since Jesus was crucified directly opposite the Temple, the true spot was further away from Gethsemane than would have been the case had He been crucified opposite the Dome of the Rock.

The Text of the New Testament: Its Transmission, Corruption, and Restoration

By Bruce M Metzger. Published by Clarendon Press, Oxford, in 1964, since republished in further new editions. It was reissued under the joint authorship of Metzger and Bart Ehrman by Oxford University Press (26 May 2005, 384pp).

The following are the contents:

1. The Making of Ancient Books.
2. Important Witnesses to the text of the New Testament.
3. The Pre-Critical Period: the Origin and Dominance of the Textus Receptus.
4. The Modern Critical Period: from Griesbach to the Present.
5. The Origins of Textual Criticism as a Scholarly Discipline.
6. Modern Methods of Textual Criticism.
7. The Causes of Error in the Transmission of the Text of the New Testament.
8. History of the Transmission of the Text of the New Testament.
9. The Practice of New Testament Textual Criticism.

The jointly-authored revision adds further new material on the Greek MSS and advances in textual criticism. It also looks at newer methods of facilitating research into the MSS and their handling, not least the power of computer applications.

Thayer's Greek-English Lexicon of the New Testament

Joseph H Thayer D.D. First published in 1886. The edition consulted by this writer is that of Baker Book House, Michigan (1977, 752pp).

Thayer's phenomenal achievement is the accepted standard lexical reference in its field, and is fully cross-referenced to the over 5,000 entries from the equally exhaustive concordance of James H Strong. A thorough Greek or Hebrew lexicon is indispensable for grasping critical words and phrases in these languages. For instance, as the Baker Book House publisher says: "Take, for example, this portion of II Thessalonians: 'And now ye know what withholdeth that he [the man of sin] might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.' (2:6,7). Unless one knows that the Greek

verb translated 'let' is the same as the one translated 'withhold', and thus that 'let' here means 'hinder' or 'restrain', one cannot possibly understand this passage."

It might be useful to be aware that Thayer was a Unitarian, and this has affected his work in subtle ways, since he regarded Jesus as merely a man, humans being inherently good and in no need of Christ as a Saviour, also that the Holy Spirit is an impersonal force. He thus regards the Greek *metamelomai* and *metanoeo* (to repent) as sharing the same meaning as a resolve to change one's mind; instead of the former signifying more the sorrow and regret for having done wrong, and the latter, the necessary steps actually taken to demonstrate a true change of heart. But this is a minor quibble which does not at all detract from the enormous value of his work.

The Unknown Life of Jesus Christ

By Nicolas Notovitch (Nikolai Aleksandrovich Notovich, 1858 to 1939 or later). His book was first published in 1894, in Russian, then French, and finally in English. For a work widely held to be a hoax, the Russian Notovitch's account of Jesus as a young man in India and other lands has enjoyed a good number of reprints into various editions. The relevance to *The Gospel Recovered* is, of course, that it shares a record of Jesus having visited those same lands, on account of the content of the [Aquarian Gospel](#), many chapters of it also being devoted to His time in India, Nepal, Tibet, and Persia, before He returned to Judea. Notovitch claimed to have examined MSS of the life of Christ (Issa) as recorded by Buddhists, in the Hemis monastery, Ladakh, in Jammu-Kashmir in 1887, his translated book being the result.

A close examination of the book's authenticity is outside the remit of this writer's volume: it is controversial in a number of respects, and it appears to express ideas found nowhere in the minds of other writers, much as John Marcus Allegro has been on his own trying to convince the rest of us since 1970 that sacred mushrooms have anything to do with the Christian Cross. However, what is apposite about Notovitch's book is that both he and Levi ([Aquarian Gospel](#)) cover some common ground in one passage, so that their two respective accounts are closely similar: the description of the Indian god Brahm as the origin of four major castes: Brahmin (priests, white), Shatriya (kings, etc., red), Visya (farmers, etc., yellow), and Sudra (the servants of all, black): compare pp164-166 in Notovitch's 4th English ed. of 1916, with [Aquarian chapter 24](#).

This writer's humble opinion is that Levi may well have been aware of Notovitch's work, which appeared 13 years before the [Aquarian Gospel](#), and could have dipped into it to fill out that part of the narrative of Jesus standing against the priests of Brahm. But the content of Notovitch cannot be compared with the spiritual wisdom contained in the corresponding passages in the [Aquarian](#) account. Levi cannot in any case have done much more with Notovitch, since the latter's work elsewhere in his book expressed views of, and gives a unique account about, Christ which depart radically from our normal understanding, though imparting some admitted gems of wisdom worth reading in their own right. A major example of the implausibility of his account of Jesus after He had returned to Judea, is that the Jewish priests were fully accepting of Jesus' message, that they pleaded with a hostile Pontius Pilatus to avert the crucifixion, and that part of Jesus' own purpose had a political as well as a spiritual dimension which no doubt explains Pilatus' stance, and is stated as such. On this, it is important to mention that Notovitch exonerates the Jews from any degree of culpability in the condemnation of their Messiah with a description that places it on the head of Pilatus: "*The (Jewish) judges, having deliberated among themselves, said to Pilate: 'We will not take upon our heads the great sin of condemning an innocent man...'*" "*Having thus spoken, the priests and wise men went out and washed their hands in a sacred vessel, saying: 'We are innocent of the death of a just man.'*" [XIII:24-25]

Wars of the Jews

By Titus Flavius Josephus (born Yosef ben Matityahu; or Joseph, son of Matthias, in 37AD). The “Great Revolt”, i.e. the first Jewish-Roman war in Judea and Galilee, occupied the years 66-70AD, culminating in the destruction of the city and Temple of Jerusalem. Josephus, a native of the city, was head of the Galilean forces against Rome, but surrendered in 67AD and controversially switched sides, becoming a Roman citizen. His most important writings are *The Antiquities of the Jews*, and *The Wars of the Jews*. The latter is a detailed dramatic first-hand account of the events of the 66-70AD War.

The first English translation appeared in 1602 (Thomas Lodge), and the most famous, that of William Whiston, dates from the 1730s. Many current editions of Josephus are published under the title “*The Complete Works of Josephus*” or similar.

C: SELECT VIDEOGRAPHY

Online video material. The following videos on the YouTube website are not guaranteed to remain accessible via the codes given, to remain under the same titles, or even to remain at all. They were available at the time of writing. But one can expect the material made available to expand in the course of time as people become more focused on and research the issues involved.

Up To 50 Books Were Left Out Of The Bible, Here's Why

28mins 10.3.2016

<https://youtu.be/k-P0bm3SeQs>

Banned From The Bible - The Stories That Were Deleted From Biblical History

1hr23mins 25.9.2016

https://youtu.be/7kKU8XdrCJ8?list=PLEfvOCwGbbz8CqJ-QydfhSS_urgTA9YB5f

Lost Forgotten Forbidden Books of the Bible and Other Collections

1hr37mins 10.4.2016

https://youtu.be/ITjXo0YYTEs?list=PLEfvOCwGbbz8CqJ-QydfhSS_urgTA9YB5f

How Badly Was the New Testament Corrupted? | Veritas at SDSU (2018)

2hrs11mins 7.11.2018

<https://www.youtube.com/watch?v=zZ5cgQUJnrI>

The Truth about the Council of Nicaea

9mins 10.8.2012

<https://www.youtube.com/watch?v=WSKBGdv07nQ>

Also: Online Resource:

Early Christian Writings: <http://www.earlychristianwritings.com>

INDEX OF GREEK AND HEBREW WORDS CITED				
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EXTRA

Two source works to add to the Select Bibliography (p657ff)

The Ancient History of Universalism

Subtitled: *From the time of the Apostles, to its Condemnation in the Fifth General Council, A.D.553 (with an Appendix Tracing the Doctrine down to the Reformation).*

By Hosea Ballou. Published by Marsh and Capen, Boston, Mass. in 1829. Reprinted as a straight facsimile by Saviour Of All Fellowship, Almont, Michigan in 1989 (328pp).

Universalism is the understanding that all men will eventually find salvation, irrespective of how evil they have been. For this to be a sensible belief to embrace, they would receive admission into God's Presence only after a sufficient period of remedial suffering.

The ecclesiastical Councils and various other convocations of the first few centuries after Christ thrashed out the arguments pro and con. But considering that the majority of Christendom has always cast a dim and forlorn eye on such a belief (not so this writer, who firmly subscribes to it), it is easy to perceive how those religious divines who were averse to embracing such a doctrine were irresistibly able to get their way in the final verdicts which were arrived at, if not without a fight. In this way, Origen, the champion of universalism, became a by-word; the creeds of the established churches were formulated accordingly. And we today are the non-beneficiaries.

Ballou charts an insightful course in surveying this ancient state of affairs, imparting acute insights into the progress of the disputes among the various protagonists. His account lays bare the foibles of the human prejudices, mutual animosities, and preconceptions bound up in such an endeavour. This demonstrates how, with a more patient and open-hearted quality of debate, the development of Christian belief could have easily taken a different turn towards a deeper understanding of God's Grace. There is little doubt that Ballou would have embraced the Aquarian Gospel of his countryman Levi Dowling with open arms.

Gibbon's Decline and Fall of the Roman Empire

Edward Gibbon's monumental 6-volume work was published in London during the years 1776-89. It has remained in print ever since.

The usefulness of citing Gibbon's work as suitable for inclusion in the Bibliography is akin to that of Hosea Ballou above, i.e. its importance in obliging the need to glean insights into the setting and temper of the times. Within the Rome Empire fledgling Christianity was gestating into a form which was heavily conditioned by the true level of integrity of those charged with the task of crystallising its concepts into tangible forms suitable for contemporary humanity. These could then be embodied into a standard and enduring form for later generations. Rome being the backdrop for the development of the faith, it worked as posing a challenging belief system from the polytheistic pagan soil from which it sprang.

Like many other historians who survey the subject, Gibbon lifts a lid on the outward appearance of Christianity, and peers under the veneer to absorb a truer and rawer scenario. He does not shrink from the task of delineating the intricacies of the arguments propounded and the tortuous paths trodden by the ecclesiastical authorities who convened in their councils to decide on and clarify what should be the truth of the faith for mankind to follow. He dissected with the sharp scalpel of his mind the various strengths and weaknesses of the whole process in a comprehensive survey of the rise of Christianity (he says it began in the reign of the Emperor Nerva, who reigned from 96AD). In so doing he shows us that there was never a time when it was found to be a simple task to resolve religious disputes and come to a substantial agreement on matters of faith and belief. Chapter XXII in Vol. 2 is particularly illuminating in this regard.