

New Testament Revelations

*Delivered by Jesus of Nazareth
and Other Celestial Spirits
through the Developed Psychic Instrumentality
of Dr. Daniel G. Samuels
during the years 1954-1960*

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<i>Introduction to the Online Edition</i>	4
<i>Introduction: Jesus’ Birth and Youth As Revealed by Mary, Mother of Jesus</i>	6
<i>Dr. Samuels is Told that his Present Work will Result in a New and Corrected Gospel for Mankind</i>	10
<i>The Hebrews - Wayshowers to the Father</i>	12
<i>I Shall Put Enmity Between the Serpent and the Seed of the Woman</i>	15
<i>Messianic Passages from Isaiah</i>	17
<i>Isaiah’s Intuition of the Messiah To Come</i>	18
<i>What is Meant by the Old Testament References to the “New Heart”</i>	20
<i>How the writings of Hosea Helped Jesus to Understand The New Covenant Between God and Mankind</i>	22
<i>Prophecies of Joel; Meichizedek</i>	24
<i>Regarding Jonas and Father Abraham</i>	27
<i>The Birthplace of Jesus Was Foretold in a Prophecy by Micah</i>	29
<i>The Prophecies of Daniel</i>	31
<i>With Jesus’ Coming, God Revealed Himself as a God of Love</i>	33
<i>The Star of Bethlehem and the Three Wise Men</i>	35
<i>Jesus’ Boyhood in Egypt</i>	37
<i>John the Baptist on Jesus’ Childhood</i>	38
<i>John the Baptist Writes About his Life and Ministry</i>	39
<i>The Relationship Between Jesus and His Cousin John</i>	42
<i>The Virgin Birth; Fasting; Temptation by the Devil; Washing of the Divine Love</i>	44
<i>Jesus’ Supposed Temptation; Water Baptism; Spiritualism</i>	46
<i>“On This Rock I Will Build My Church”</i>	48
<i>The Sermon on the Mount and the Beatitudes</i>	50
<i>The Sermon on the Good Shepherd</i>	52
<i>The Sermon on the Twenty Third Psalm</i>	53
<i>Parables Explained; the Spirit of God; the Closing of the Celestial Heavens</i>	55
<i>Why Jesus Taught in Parables; How His Disciples Were Able to Heal</i>	57
<i>Jesus Proclaimed His Messiahship in the Synagogue of Nazareth</i>	58
<i>Jesus meeting with Nicodemus</i>	60
<i>“The Kingdom of God is Within You”</i>	62

<i>Matthew’s Passage on Divorce.....</i>	<i>64</i>
<i>John the Apostle: God Listens to All Who Seek Him in Earnest Prayer</i>	<i>67</i>
<i>Jesus Explains Passages in the Gospel of John</i>	<i>67</i>
<i>The Ancient Origins of some of the Miracles Found in the New Testament</i>	<i>70</i>
<i>Miracles Attributed to Jesus in the New Testament</i>	<i>71</i>
<i>The Raising of Lazarus.....</i>	<i>73</i>
<i>The Conditions Necessary for Spiritual Healing.....</i>	<i>75</i>
<i>Supposed Biblical References to Reincarnation.....</i>	<i>77</i>
<i>Jesus Never Preached Hatred of the Jews</i>	<i>79</i>
<i>Jesus Never Sought To Break Away from Judaism or to Establish a New Church</i>	<i>82</i>
<i>The Functions of the Hebrew Priesthood</i>	<i>84</i>
<i>Jesus Explains the Eleventh Commandment.....</i>	<i>86</i>
<i>Jesus Explains Passages from “The Prayer” and Corrects More Passages in the Gospel of John</i>	<i>88</i>
<i>The Jews’ Erroneous Expectations of the Messiah.....</i>	<i>90</i>
<i>Why Jesus Was Not Accepted as the Promised Messiah by the Chief Priests and Hebrew Rulers.....</i>	<i>91</i>
<i>Events in the Garden of Gethsemane; Pilate and Herod</i>	<i>95</i>
<i>Jesus Throws More Light on His Trial and Crucifixion and Supplies Additional Truths about His Birth.....</i>	<i>97</i>
<i>The Words Supposedly Uttered by Jesus on the Cross</i>	<i>99</i>
<i>James, on the Principalities of the Air</i>	<i>101</i>
<i>More About Jesus’ Parents</i>	<i>103</i>
<i>"Joseph of Arimathea"; the Vicarious Atonement; the Misinterpretation Regarding Gentiles.....</i>	<i>105</i>
<i>The Shroud of Turin</i>	<i>108</i>
<i>The First Followers to Receive the Divine Love, Beyond the Second Death</i>	<i>110</i>
<i>Peter Writes on his Leadership of the Christian Movement</i>	<i>114</i>
<i>Many Hebrews Have Been Named Jesus.....</i>	<i>116</i>
<i>The Oahspe Bible</i>	<i>117</i>
<i>The Creation of Man.....</i>	<i>119</i>
<i>More on the Withdrawal of the Privilege of Receiving the Divine Love</i>	<i>123</i>
<i>God Is Not a Father-Mother God.....</i>	<i>126</i>
<i>Jesus Writes on the Omnipresence of God</i>	<i>129</i>

Introduction to the Online Edition

For those already familiar with the messages received through James Padgett, the Samuels channelings are a blessing in that they provide continuity and integration between the teachings of the Bible and the revelations received through Mr. Padgett.

Samuels' mediumship differed from Padgett's in that it is much more filled with detail and subtlety, which makes it a perfect supplement to the "broad strokes" that Padgett's mediumship painted with. However, with this greater resolution of detail comes greater risk of error, and it is true that we have found factual as well as conceptual errors in some of Samuel's writings. There are also a number of passages where the wording is perhaps not as clear as we would have wished – where it appears that there was something of a "tug-of-war" going on between Samuels' and Jesus' mind.

In upcoming editions we will attempt to notate these passages, but for now the reader is advised (as always) to read these messages with a prayerful heart, asking that their Celestial guides assist them in understanding the true intended meaning of these passages.

The following is an excerpt from a message received from Jesus regarding the accuracy and clarity of Dr. Samuels' mediumship:

Received through KS
6-10-92

I am here now to write...and we are working with what is known as a "catch 22" on earth at this time, which means that it's very difficult to convince someone about the accuracy and clarity of a medium -through the use of mediumistic means. But I will bring what clarity I am able to the situation. I am your friend and brother in spirit - the spirit of God's Divine Love made manifest in my soul - Jesus of the Bible and Master of the Celestial Heavens.

...When a person is serving the Cause of Truth in the best way he or she is able, it is hoped that others will accept the goodness of that person, and realize that he or she cannot go beyond the limits which his present condition allows.

So, when a medium is willing to serve as a channel for our messages, we express our thoughts as best as we can through the limitations of that person's development. We know that there is no person on earth, at this time, who is perfect. There are thousands of people who are striving to become more loving and caring people. There are many who know

the Truths of Gods' great Love, and are praying for that Love to help them rise above their present limitations and blocks and fears. The Love is working in their souls....

As you have been given the explanation which appears in the volumes of messages we previously delivered, it may *seem* like a spirit is not the same person when delivering a message through two different mediums, because of the limitations imposed upon that spirit by the condition and experience of the medium. So even though you or others may not be able to discern what they believe my personality to be through some writings which I was able to deliver through a certain medium, (*this*) does not indicate conclusively that it was not I who delivered those thoughts.

Dr. Samuels was a very strong-minded individual. We were able to deliver many messages successfully, but there were some messages, occasionally, which were given thoughts from his own mind. And this is true of each and every medium we have the privilege of working with in the world today. When a person is attempting to evaluate the accuracy and clarity of a medium, he or she needs to take into consideration a wide range of topics, and particularly taste the flavor of the messages in general, in order to get a feel for the quality of message we are generally able to transmit through that medium.

As the condition of soul determines, to a large degree, the quality of message we are able to deliver, then you can realize that as you continue praying for an increase of the Father's Love into your souls, you will become in better condition to receive higher quality messages...

We do write through ____, and we did write through Dr. Samuels. And we were and are limited by the particular development and imperfections of these mediums; but we are also satisfied that what we were and are able to deliver is as accurate as possible under the circumstances of the (*medium's*) limitations.

Now you may be more able to see clearly why, as mankind progresses in his nature of love (*and*) quality of soul, we will be enabled to deliver higher and clearer truths, because these will be able to be transmitted through mediums in a higher condition of soul than are now available for us to use for this purpose.

We love you, each and everyone, and we will remain by your sides and work with you as long as it's your desire and free will choice to serve our God of Love, by example and (*by*) helping others learn of the availability of His Great Love.

I am your friend and brother in spirit - the Spirit of Gods Divine Love residing in my soul, which came to me in answer to my sincere prayers for its inflowing.

Jesus of the Bible and
Master of the Celestial Heavens

From this you can see that the revealment of Divine truth is most certainly a work in progress. Sometimes the necessary response to a request for clarification is simply that we must be patient – awaiting the time when the soul development of our practicing mediums will permit the Angels' more successful communication.

In the meantime, there is abundant food for thought in the following messages. And by maintaining that prayerful state as you read, you will enable the Angels to help you discern the intended meaning of the questionable passages, as well as assist in untangling the occasional awkward sentence...

Words in italics *and* parentheses have been inserted by the editors (a word *only* italicized or *only* in parentheses is part of the original text).

Please forgive the punctuation errors that still exist...

The Editors

Received 1963

Introduction: Jesus' Birth and Youth As Revealed by Mary, Mother of Jesus

I AM HERE, Mary:

It has been a considerable time, as mortals count time, since I have written you, and that very little. Neither would I communicate with you without having first received approval from my son, who has been giving to mankind for the first time an account of the natural love and those forerunners of the Divine Love which finally led to the fulfillment of the Father's promise in the person of my son Jesus.¹

Since the time when our Heavenly Host exulted in the opportunities to get serious messages to earth through Mr. Padgett, to whom I wrote, like many others of our high spirits,² it has been possible to continue our instructions through you; and my son has undertaken to supplement the basic understanding of Divine Love with a study of the religious writings of the Jews to show how this was finally achieved and how it was that my son, the Messiah, attained that soul condition that made him know that this title was his, and that something from God, Himself, had permeated his soul, making it At-one in actual substance with the Father.

This soul development of my son, which is very important for mankind to realize if they would understand what enabled him to be the Messiah of God, is the purpose of my son in writing at the present time. He hopes to explain by this not only the Old Testament, as the background to his soul development, but the Talmud, some of which was available when he lived, and these non-canonical writings of the times just prior to his coming that

¹ Referring to Jesus' sermons on the Old Testament of the Bible which he delivered through Dr. Samuels.

² See pp.142-143 of Volume II, True Gospel Revealed Anew by Jesus.

will show the mind of Jesus - his thinking, his understanding, his insight and intuition - that lifted up his heart and soul to the Father, our God of Israel, who poured out His Sacred Love upon my child and made him, in time, His real “only begotten son”, and thus brought to light eternal life for His creatures.

Most of what the New Testament says about me is untrue. I was married legally to Joseph, my husband, who was a young man, and not the decrepit, impotent old man he is described as by the writers who seek to make me a virgin and mother to a son whose Father has no body or spirit, only an All-Soul filled with Divine Love and Mercy, even in the taking by death of loved ones whose bodies can no longer function or sustain life as it is found on earth³. No, I was wife and mother to eight flesh and blood children, my first-born being Jeshua, or Jeshu, for the people spoke differently and pronounced differently in northern and central Palestine, as people speak differently in various parts of your own country. He was born exactly like other babies, and neither he nor Joseph, nor I, had any inkling of what his career was to be; and this is the truth and entirely contrary to what is stated in the Scriptures.

Jesus as a child was serious, studious, pious, one who drank eagerly at the fountainhead of religious instruction and knowledge of God's demands for right living through obedience to His Laws and love for Him. He learned that one day a Messiah would come to help give salvation to the Jewish people; and this thought, which possessed my son because he believed in the writings of Jeremiah and the prophets as well as the precepts of the rabbis, clung to him and became part of him, despite the conflicting ideas that clashed and merged in the religious Palestinian atmosphere and confused many Jews, especially of the north country, into believing that the Messiah was a patriot who would lead his country to freedom from Rome.

It was a long time before Jeshu showed any signs of a love different from the love he showed for me and his father, or for his younger brothers and sisters. He was kind and gentle, but possessed a certain mysticism - a relationship with the hills and the sky, a way of looking at the distant clouds and drinking in, a love of the bright blue heavens, an intense way of holding dear the words of the religious teachers - that separated him from us.

He began to be more and more different; he spoke more and more of God and His Love which, he pointed out to us, was proven by our Scriptures, and by the time he was twenty, wondered if it could be him (*sic*). This we did not understand. We thought we brought into the world a typical pious Jew of the Chassidic sect - people who had let themselves be butchered rather than do violence to their religious beliefs. Our other children, like Judah and Jacob, were more given to throwing out the Romans; they were very patriotic, as were many of the young boys of this area.

Jeshu expressed his love for his family by working hard for them and helping my husband. He was dutiful, obedient, protective to the younger children, seeking to live a life of devotion to his family and to avoid the sins of commission and neglect as understood by our community and our religion. He was patriotic, too, but possessed a patience which contrasted with the energy and impatience of his younger brothers. They

³ The intended meaning of the later portion of this sentence is unclear

could not understand how the God of Israel could permit the cruelties which Romans practiced in our country - killings, scourgings, impossible taxes, all kinds of impositions, restrictions and violations - which they committed and were sanctioned by the Jewish high priests and the Sadducees.

My son Jeshu counseled peace and forbearance, for he said our God would deliver us from our enemies as in the days of Moses, and that a leader would come forth to deliver the people.

Jeshu began to talk as though he was such a leader. My sons would listen to him and be willing to go with him, and they saw in him a faith in God not found in the high places in Jerusalem nor in the hotheaded youngsters of Galilee, nor among the practical farmers and tradespeople, nor even in the rabbis and Pharisees of the land.

But when he began to talk about the personal relationship to God, as having God's Soul Quality in his own being, then we thought he was insane (for to our training and knowledge a thing like this was an utter impossibility) come from a mind of one whose religious studies had deranged his mentality. We could not, in all truth, understand what we did not possess. Only he knew what he felt; and when he finally left our home to liberate his people, we thought he was a Zealot leader gone to fight Rome, yet bewildered, because he was not belligerent but spoke of peace with Rome through God's Love in man's soul. Thus we thought of him as deranged.

My daughters Leah and Rachel, although in their hearts they loved him dearly, wanted nothing to do with their brother's idealism, but were firm in the old tradition of Law and Torah; and my husband, Joseph, who understood Jeshu's soul to a small degree only when Pilate delivered his body to him for burial⁴, felt himself cursed for having such a son, then wept bitterly when he began to realize the worthiness of our son's soul and the sacrifice unto death which he had made, not as a blood sacrifice as most Gentiles believe, but as the sacrifice of his life to carry out his mission - the preaching of God's Divine Love in man's heart - to the opposition of the high priests who feared such unorthodox teachings, and Roman response to all mention of Messiahship, which they interpreted to mean "anointing by God of a King of the Jews," especially when he was whom the Romans thought of as rebels against Caesar.

As I, and as we all here in the Celestial Heavens now understand it, Jeshu's love for his family was a natural love, purified. It later became Divine through prayer; but when the conviction that he was the Messiah came to him, he told us that he must attend to his Father's business of proclaiming the Glad Tidings of His Love, and that for this was he born.

His natural love, which as a young man would have turned him to thoughts of love and marriage, deepened into Divine Love, and absorbed by it, held a marvelous feeling of filial and fraternal devotion, and made him feel like the dearest brother to all men and women - all mankind - taking away from him the thought of women and family life. He loved all people with a love which showed itself in kindness, in service, in helping others, in healing wounds of sicknesses, in alleviating sorrow and giving sympathy and comfort for the depressed, the bereaved, the heartbroken and the helpless.

⁴ See Revelation 36

He brought hope and taught salvation to thousands. Even when they did not understand, there was a sincerity, an absolute faith and conviction in the eternal life of the soul which spoke to people's hearts, if not to their minds, and many felt he was the light to the Jewish people who would show the way to God and to peace, in this world and in the next.

Jeshu showed this faith and conviction and love up to the last, on the cross at Golgotha; it was a courage and a patience beyond human capabilities. And, at last, at the foot of the cross, I understood something of what he said and what was in his soul. Even just before the end, when I grieved for the one I considered a good son, dying because of a disturbance which manifested itself in a different path in religion and defiance of Roman power, how mistaken was I, my family and my husband! We understood, yes, after his death, when pain and grief and love had brought some of the Divine Love into our souls. Joseph preached away from home; Jacob founded the Jerusalem sect; Judah and Thomas became his apostles.

I tell you these things because they have been requested now, because I now have the opportunity created for me by spiritual forces. I want to tell you most sincerely that I could perceive nothing different in Jeshu's love as a child, nor even as a growing boy, because there was nothing within me to distinguish anything beyond except my mother's love. We did not have a formal Bar Mitzvah at 13, for this was not common at our time, but a later development; yet, he did love to discuss the Scriptures with religious elders.

His Divine Love turned him to God, to think of God and long for God's Presence; to pray to avoid sins, to take on in his character virtues of kindness, of humility, of service and consideration of others so as not to hurt their feelings; and these were to him of the highest importance.

His, too, were qualities of firmness, faith and conviction; of courage, of fortitude and high resolve that faced and found death with tranquility, patience and a oneness with the Love of God that shatters all imagination. Such was my son Jeshu on earth.

As for myself, I speak to you now as a spirit who once was the mother of daughters as well as sons. And I can penetrate into your hearts and see the struggles, the aches, the courage and the faith that animates you.

You know that, as a result of this great tragedy in our lives, which gave rise to the turbulence and persecution, and eventual tearing asunder of our holy religion, which my son never sought to destroy but to fulfill its promise, my home life was broken. My husband departed on preaching missions to calm his anguished heart and to proclaim what his son had given his life for, and my sons followed this example and met death in their missions.

I speak to you as a mother who has known sorrow and troubles and tragedy, and who experienced them when least able to meet and surmount them - without the Father's Love to console, to bind up, to heal, to fortify, when they would have meant most. And it is only later that my love for my son deepened into the Divine Love and gave me the courage, the serenity, the love for others, and the certain knowledge of eternal life with God that enabled me to face life and death with peace and love in my soul, and prayer to Him for His Love and Mercy.

Keep faith with God, and be open to His Love, and you will overcome with confidence and, indeed, peace of mind, optimism and happiness, those circumstances that seem to mar the fulfillment of your years. And I pour out upon you - those who feel my motherly love and guidance - all my love, and bless you, and your children.

Your dearest friend,

Mary,
Mother of Jesus and Celestial Spirit.

REVELATION 1

Received December 22, 1954.

Dr. Samuels is Told that his Present Work will Result in a New and Corrected Gospel for Mankind.

I AM HERE. *Jesus.*

I told you this afternoon that I would come tonight to write you and the doctor⁵ a message of Love and faith and hope, and it is a particular pleasure for me to do so tonight. For it has been a long time since I have written to a mortal in this way, and I am happy and grateful for the opportunity to write these messages which you have been enabled to receive by your willingness to submit to our influences and suggestions and your desire for things of the spirit.

I should like to tell you how fortunate you are to be able to receive these messages which put you into a condition of closeness with the highest spirits of the Celestial Kingdom, and into a condition of soul which enables you to perceive the Presence of the Heavenly Father whenever the Divine Love glows in your soul in response to your earnest longings and prayers—a physical feeling which is to you as real, even more real, than is your very existence. And, so, I want to emphasize to you the great importance of praying for the Divine Love, which will enable you to have more faith in the Promises of the Father and faith in our messages of revelation to you.

I know it is but a short time since you have begun to receive our messages. We are also aware that your training and apprenticeship for receiving these messages have been very short ones, so that you realize that the reception of our thoughts have not always been perfect in that some of your own conceptions have interfered with ours in the transference of our thoughts into your brain; but, as a matter of fact, you have been able to grasp our ideas and vocabulary, as well as our constructions, to a more than

⁵ In this and all subsequent references to “the doctor”, reference is being made to Dr. Leslie R. Stone who attended the sessions with Dr. Samuels.—Ed.

satisfactory degree. And as you continue to exercise your brain in translating our thoughts into the language of the printed page, you will be the better able to prevent your own thoughts from interposing themselves, and to more readily receive directly that which it is our intention to convey to you.

The messages which we have been writing to you are, as you understand, supplementary to those messages which we wrote through Mr. Padgett, and they enter into the scheme which we have devised for furthering the Truths which are now in print under the editorship of our selectee, the good and faithful Dr. Stone.

In the course of the last decade or more, we have been able to perceive just how people of various religious sects have reacted to the reading of these messages. And we realize that there is a considerable amount of skepticism in the minds of these readers, not because of the material which they contain but because of the source from which they come. We are agreed that, while these messages through Mr. Padgett represent the ultimate Truths as far as they have been given and in accordance with Mr. Padgett's ability to receive them, yet, the great drawback to them as a means of bringing readers to the Divine Love of the Father is the form in which they have been transmitted, although, under the circumstances, the manner of the writings was the only one appropriate. We now feel that, with the great Truths now available in the world of the flesh, a more appropriate form be presented to the reader—a form that would be more readily understood and appreciated by mankind in general. And this is deemed necessary, just as during my mission in Palestine I had to resort to concrete and simple parables for the people to grasp the spiritual messages contained therein, instead of preaching the Kingdom through a direct approach. And thus it is that if these Truths are now presented to the people in the form to which they have been accustomed for centuries—that is to say, in the form of the New Testament, wherein, together with the teachings of the glad tidings of the Divine Love, is added the purification of the gospels from the contaminating errors—the people of the various religious denominations will have been provided with the Truths in a way which they will be more prone to accept and recognize as such. And this is the immediate task which you have been assigned to perform.

I have come with the purpose of helping you obtain the revelations necessary for you to compose the New Gospel. And, when it has been finished, you should have it published. The means for its publication will be found at the time when the book is ready for printing. I also wish to tell you that I will inform you at the time just what is or is not appropriate for printing, and it is understood that many more revelations will be given you, such as you have been receiving.

I think I have said enough about the message for tonight. I want to tell you at this time, so near Christmas, that you have received as of now a certain portion of the Father's Love to the extent that It has already had a considerable effect upon your human soul, which has been transformed to that extent to the very Essence of the Father. The effect of this transformation has already been made apparent to you in the noticeable change in your character, which has been purged to a certain extent of the animal passions that have been damaging your soul. You have not only perceived this change, but others associated with you have also perceived it. And the evidence of this change or transformation is like a light which heretofore never existed in your personality.

This Christmas, then, is a very different one from the previous ones in your life in that now, for the first time, it is being celebrated by you with a true knowledge of what the

Christ Spirit in the life of man means to his soul. And this should be the reason for prayers of gratitude and love to the Heavenly Father that you have some of this Christ Spirit in your soul. You should pray constantly and with more intensity for the increased inflowing of the Love of the Father into your soul, so that your soul will continue to make needed progress towards At-onement with the Father and increased ability to do His Work.

I do not wish to close this message without addressing my faithful friend, the doctor, whose trials and tribulations we are all very much aware of, and to whom we all wish to send our gratefulness and love in this great task of bringing the messages to its final form and distributing them to the world, and whose faith in us has at long last been rewarded with renewed writings from the high spirits, assuring him of all our love and gratitude. And we wish to assure him once again that the help he has needed so badly, when he carried on bravely in the darkness and desert alone, is now at hand. The Work of the Father will now continue with vigor and renewed vitality.

I want to take this opportunity at this Yuletide to tell you how much I love you both, my selectees and followers. I know how much you love the Father and me, and seek the Truths despite the great handicaps of the veil of flesh with which you are encumbered. And I shall close now, praying to the Father that He bless you both with His Divine Love in wonderful portions, and I add my own Love to that extent that I have received It from our Father. I bless you and ask you to have more and more faith in me and my co-workers who also send their love and blessings.

Jesus of the Bible
and
Master of the Celestial Heavens.

REVELATION 2

Received January 20, 1955

The Hebrews - Wayshowers to the Father

I am here, Jesus:

Once again, to continue my messages on the New Testament, which is to be purged of its errors, and the truth regarding my real teachings and meaning as the Messiah established. And the first thing I wish to do tonight is to show the relationship between the Old Testament and how the guidance and revelation of the Heavenly Father showed me the way to the Messiahship.

The Old Testament, as you know, is the book that reveals God as the Divinity that rules the universe and, in the narrower sense, the physical world of the earth and of man, not only as an individual Being but as the Arbiter between man and his fellow beings. This was the earliest revelation of God to man, through Abraham, to whom, through his spiritual condition, it was given to gain insight into the existence of the unseen God - the

God of Eternity whose manifestations were the rules of conduct for man to follow in his relations with his neighbors.

Abraham perceived this spiritual Presence made for him through Divine messengers of the Heavenly Father, and he showed his faith in the unseen spiritual Father by leaving his home and family relations to live his life in accordance with these new conceptions of God; for his people had not this condition of soul and could not understand his spiritual insight. He was not called upon, as it is written in the Old Testament, to show his faith in God by sacrificing his son, for this description was used by later writers concerning Abraham to show his faith at a period of civilization when faith in God was expressed by sacrifice, and, indeed, in his day and in much later times by various tribes and peoples of Asia Minor, and elsewhere, by sacrifice of human beings.

Abraham's supposed sacrifice, therefore, is simply a story to illustrate this faith in God, and here is where we have the beginnings of a knowledge of the Heavenly Father in that area of the world. This is not to state that in no other lands were there manifestations of an understanding of the existence of God, if only through conviction in the truth revealed by God for the right conduct of man in his dealings with other men, for this is not so; and, in fact, earlier examples of this discovery of the attributes of God are to be found in other peoples than the Jews, and earlier in point of time.

But I wish to concentrate on the evolution of those principles of righteousness, mercy, justice and consideration that eventually found their culmination in the descent of the Divine Love to humanity through the Holy Spirit, as manifested first in me at the time of my appearance in Palestine.

I may point out that the development of the concept of the Heavenly Father through an understanding of His laws of conduct towards men was brought to a higher level through Moses, who led the Hebrew people out of slavery in Egypt; and this liberation was brought about through the knowledge that the Jewish people, as a result of their great sufferings and inheritance of God as a religious concept, were in a state in which they could be used as a whole people as witnesses of the existence of God. And thus it was that they were led to freedom by Moses, and the law of righteousness of conduct and love for the unseen eternal God given to them as law; not that the Hebrews were more virtuous as a people than others but that they were simply chosen as a means of bringing to other people the knowledge of the Father. And this they were able to do to a certain extent, and only after many, many centuries.

Yet they, instead of pushing their knowledge of things spiritual into the consciousness of other people, had to fight to preserve their own religion and not to adopt the worship of pagan deities. In this they were not exempt from great errors and iniquities, for they failed to understand that real religion consisted in righteousness of conduct and not in the form of worship or in the exactitude of carrying out prescribed ceremonies.

Moses, as the lawgiver, gave to the Hebrews the way to the perfect natural man, as later I brought the Way to the Divine Love of the Father. But my mission was not a political or national one, although it would have been had it not been for the incomprehensions and lack of spirituality on the part of the high priests who were interested in politics and the formal side of religion, barren at best, whereas Moses' mission was national and was

successful because he had no opposition of a materialistic and powerful group to contend with, except the ignorance and naivete of the people.

I am not interested in providing you with a summary of the history of the Jews which, as history, is devoid of real religion, even though it is included as part of the Old Testament. But I would prefer to relate the doings of the prophets of Israel, as they contributed to the elevation of the spiritual concepts of the nation and gave the people and their leaders a deeper insight into the real nature of the Heavenly Father. And this is to be found in the prophet Nathan, who appears fearlessly before David the King to accuse him of murder and adultery in his relations with Bathsheba; and Elijah, or Elias, who braved the haughty Jezebel and showed the power provided especially for him by angel spirits to show the power of the unseen, eternal Father, and in contest with the priests of Baal; and Amos, who came to the priests at Gilead to warn the Israelites to repent of their sins, mainly the sins of the rich and powerful who abused the poor and brought them to misery and slavery.

From these prophets, the people were able to understand that God wanted righteousness and mercy in dealing with other human beings, not only amongst their own people but for all people - including the stranger within their gates, for they, too, had been strangers and, indeed, slaves, in Egypt. And the people were taught to trust in the one unseen and eternal God and to know Him through His attributes, which were the guides the Jews were to follow in their relations with others and in conducting all their affairs. The Jews were also given to understand that God was Ruler, not only of the Jews but of all human beings, and that punishment would be meted out for injustice in behavior as a result of inharmony against God, which would cause the operation of circumstances that would work against them.

I think I have written enough for tonight and I will come again to show how subsequent prophets revealed higher conceptions of God's Goodness and Mercy, and eventually led to a period in which a New Covenant would be made with Israel through a law higher than that of righteousness in conduct for human beings - the Law of Divine Love, or Grace, as it is called by the Christian churches.

I will stop now, and I urge you and the Doctor to seek with all earnestness for the Divine Love through earnest prayer. So with my blessings and love, I will say good night and sign myself

Your friend and elder brother,

Jesus of the Bible,

Who urges you to keep praying and have more and more faith in me and trust in the Heavenly Father and continue to acquaint yourself with the Scriptures so that I can then more easily convey my thoughts on them through your brain.

REVELATION 3

Received April 20, 1955

I Shall Put Enmity Between the Serpent and the Seed of the Woman

I am here, Jesus:

I am glad to hear you state that you would not have been able to take the message on the attributes of God and man without having some of the Divine Love in your soul, and you are quite right in so stating, for such a message could not get across, or through, the brain of a medium in whom the Divine Love was wanting, and therefore I am happy that you realize the power which the Love in your soul has given you to take messages from me of this high order. And it is further proof that what you are receiving is not the creation of your own mind, although you may think it is, and that it comes from the spirit world and, in fact, from me, Jesus and, as I sign myself, Master of the Celestial Heavens.

Now, tonight I am going to write to you on the passage which struck your attention in the Catholic Quarterly dealing with the Messianic passages of Genesis, and the passage I have in mind is the one that states, "I shall put enmity between the serpent and the seed of the woman and the serpent shall bruise his heel, but the seed of the woman shall crush his head." (Genesis, Chapter 3, Verse 15)

This is a very important statement, because many Christians have pointed to it as the prophecy whereby I would be crucified in order to save man from his sins. I understand the importance of making clear its real meaning so that the misconceptions of the writers of the traditional Christians will not continue any longer to convey an erroneous impression concerning my mission and at the same time cause readers to harbor the illusion that I was born without the benefit of a human father.

When that statement was written in Genesis, and, as a matter of fact, when the entire book of Genesis was written, the Jewish nation had been definitely established and many views regarding the creation of the world of man had crystallized into a fairly definite form in that area of the world and, indeed, in the Far East, and one of these fixed ideas was that the world was balanced between the forces of good and evil. This seemed to man at this time to be borne out by such contrasts in nature as male and female, light and darkness, heaven and earth, land and water, and many other phenomena of a like sort.

And thus it seemed natural for man to conclude that good and evil were also forces that balanced each other or, I should say, were in conflict with each other; and as these people disliked abstract concepts, they sought to clothe these concepts and make them appear in a way that would be better understood. Thus they evolved in their minds the concepts of archangels, which were really forces that operate upon mankind, and thus they gave to God the appearance of a man, made in man's image, and they also made in their concepts the figure of a disobedient archangel who warred against God and was thrown out of heaven and who thus used earth as his dwelling place and became Prince of Darkness, Master of earth. And to this archangel they gave the name "Satan," and endowed him with the ability to change his form, and was cursed by God so as to become a serpent. And thus was born the myth that the serpent was symbolic of the Prince of Darkness, or Satan.

Now, the statement from Genesis has God using the seed of the woman to fight this serpent, and that a battle would take 'place over the centuries causing injury to the seed of the woman and the final destruction of the serpent. Writers and theologians have taken this to mean that I, as the product of a mother without a father, was thus the son of God, and that in the battle with Satan was fated to suffer death through evil, or shall I say, betrayal, but that eventual belief in me by Christians would in time cause man to stop sinning and thus overthrow the Prince of Darkness.

The reference to me is without doubt Messianic in that it refers to my coming to earth and eventually overcoming sin, but the interpretations connected with it must be corrected. In the first place, there is no Satan, for this, as I have shown, is the personification of all the evil found in mankind who, instead of looking into his own soul to find its existence, attributed to a power almost the equal to God and a "divinity" in his own right. I should like to emphasize that not only is evil not such a power but that it is not Divine, but only a product of the human soul and the result of human will and desire. The war between the Messiah and such a power, therefore, is absurd; and the warfare that the Messiah came to wage was one between the human soul and its defilements and evil desires, which is the real and only Satan.

That I came from the seed of woman is true in this sense: that the Jews attributed birth, as a physical fact, as belonging to the realm of woman, for in those days it was impossible to prove who the father was except as the child resembled the parent, and the one real basis for birth was that a child was the offspring of a given mother. Hence the expression, "born of the seed of a woman" did not have the interpretation given to it by the writers of theology, who thought erroneously that their expression meant born of a woman, only, and without a father. But it simply meant mankind in general, and no connection with parents in particular, for we must remember that the expression, "born of the seed of woman," is a physical impossibility, for the female does not carry the seed but the egg, and it is the male who carries the seed. So that, if the writer of Genesis had meant to convey the thought, "born of a woman alone without a man," he would have said, "born of the egg of woman."

The entire meaning of this important Messianic statement has thus been distorted to mean the existence of Satan as a "divine" power of evil and has given sin the status of a divine being, which is abhorrent and a blasphemy, and has also caused the beliefs that I was born of a virgin, which is utterly absurd and impossible.

The meaning of that passage was that a Messiah would come in the course of time, and in the usual manner, to give to all mankind the means to fight the sin in his soul, which he did not possess and would not possess until I came, and that this weapon to fight and overcome sin was the Divine Love. The words dealing with the bruising of the heel indicated that sin would not be eliminated from the soul without a great effort on the part of sin, which includes transgressions involving lusts and the pleasures of this world, and that it would take an effort on the part of man to eradicate sin from his soul. And it also referred to my death on the cross as a part of the struggle, but it should not - rather, cannot - be read to imply that this death in the manner that it did take place was foretold, but that this death would take place while carrying out the duties and undergoing the dangers incurred by the nature of my mission.

I think I have written enough for tonight on the subject, and I shall close with all my love to you and the Doctor, and I shall pray for you both to obtain more of the Father's Love. And with my thought to you not to be discouraged but to have faith in the Father and in us, and in the efficacy of our help, I shall sign myself

Your friend and brother,

Jesus of the Bible
and
Master of the Celestial Heavens.

REVELATION 4

Received January 31, 1955

Messianic Passages from Isaiah

I am here, Jesus:

I would like to express myself about some of the Messianic passages found in Isaiah, the prophet, and one of these is the passage dealing with the so-called virgin who would give birth to a son who would eat honey and butter, and who is supposed to represent me.

Now, the truth is that this message is Messianic in nature, and although it would be applied to one of the prophet's sons, yet it also has a far-reaching meaning which could be applied to the coming of the Messiah. The word which is translated by some churches to mean virgin simply means a young woman, and the meaning was that a child was to be born who would be simple and ingenuous, without sin, and that this child, called Emmanuel, would have the faith in the Heavenly Father which King Ahaz did not have. So that, while a child was meant who could have been a child of the prophet, one who, because of the invasion of the Assyrians would be compelled to live in the country, yet the utterance had a wider meaning to indicate the birth of a child with certain qualities which went beyond those of the child which Isaiah may have had in mind when the passage first came to him.

Furthermore, Isaiah wrote his 53 chapters on the servants of God, which is also Messianic, and which has been discussed and disputed by Jews and Christians alike - the passage dealing with the man of sorrows and the one smitten for the sins of mankind. The Jewish interpretation that this man of sorrows represents Israel, the righteous servant of the Father, is at least the servant who undertakes to serve the Father despite his imperfections. And this interpretation is correct, for the prophet had in mind a righteous and suffering Israel, servant of God.

Yet, at the same time, this interpretation is but a partial one, and the prophet Isaiah also had in mind another prophet who would be smitten because of his duty to the Father, and would be rejected of men because of his unpopular prophecies and visions concerning the

people and the ruling classes. And this double meaning of the prophecy, which students of the Bible have not been able to see, is clear when we realize that Isaiah wrote in the double symbolic way that Hosea did. And so, just as Hosea wrote about a man (himself) who married a faithless wife, Gomer, but also meant God's Infinite Love for His faithless Israel, in the same way Isaiah wrote about himself and also had in mind another prophet to come, Jeremiah, but also had in mind Israel, the servant of God, as well.

At the same time, the prophecy concerning the woes and the persecutions of Jeremiah, to the point where he was put in the stocks for his unpopular predictions about the doom of Judah and the temple and persecution by the people of his own town, are sufficient to show that Jeremiah was the prophet whom Isaiah had in mind above all. But the passage goes beyond Jeremiah, and also refers to me in some detail.

These, of course, were flashes of intuition which showed the persecutions that the prophets of Israel and Judah faced in doing their unpleasant duty in bringing to the people and their priests and rulers the presence of corrupting practices and the need for repentance. And the fact of the matter is that Uriah, another prophet, was killed by the King of Judah after being brought back to his native country from Egypt, where he had run away for refuge.

Isaiah's Messianic utterances were therefore complicated, in that various prophets were indicated in his passage on the man of sorrows and that, as was to be found in Hosea, Israel personified as a servant of God was also a part of the prophecy.

I wanted to mention this tonight because the Messianic prophecies of Isaiah, while famous, have been misunderstood, and their true meaning and to whom they referred have not been accurately gauged by the students of the Scriptures. I wish to say that under the circumstances these Messianic sayings were quite applicable to me as well as to my predecessors, and in view of my ministry in Palestine and its outcome, this prophecy can be considered as applicable to me, as well.

I will stop now, for rapport with you is weakening, and while I am satisfied with the way the message has been taken, I shall close with a word of love to the Doctor, and state that I am your elder brother and Master of the Celestial Heavens,

Jesus of the Bible.

REVELATION 5

Received March 22, 1955

Isaiah's Intuition of the Messiah To Come

I am here, Jesus:

I am here tonight to write you again on the Old Testament, inasmuch as the relationship between Jehovah, or Yahweh, and the Heavenly Father, or God, of the New Testament,

must be made clear that they are one and the same, except that He had not bestowed His Divine Love upon mankind until my coming, and it was impossible for mankind to know God in that attribute of Divine Love.

The prophets had an understanding that the Messiah would come to save the Hebrew people, and in Isaiah this intuition of the Messiah's coming was associated not with an all-powerful king who would save his people from their enemies but a savior in the spiritual sense - that is, that the Messiah to come would save his people from sin. This concept of my coming was a correct one and shows the nearness to God that Isaiah stood in. But there, Isaiah met with difficulties of interpretation, for while he recognized that the Messiah would save from sin, it was not given to him to know how this process of salvation, or by what means, was to take place.

Since Isaiah had no conception of the Divine Love, he undertook to interpret his message from the high spirits regarding the Messiah's coming in accordance with the established system of religion as practiced by the Hebrews at the time. The Hebrews obeyed the law as much as they could, but Isaiah realized that man's weaknesses of the flesh made him the constant victim of sin; and thus Isaiah rightly realized that salvation would not be obtained through obedience to the law, or attempts to give obedience to the law, but through a different system.

This was to be in connection with the law of Moses, which enjoined the Hebrew people to make certain sacrificial offerings, some for impurities and others for sin; and Isaiah thought that the Messiah's work of salvation for his people lay in connection with the sin offering. He realized that, unlike other peoples of the time, human sacrifices were unthinkable and were not a part of the Hebrew religion. And he could not accept the teachings of the religions which taught the salvation of human beings through the symbolic sacrifice of their God, such as found in the Hindu religion with Krishna, or the Greek religion with Dionysius, the cult which was beginning to achieve acceptance at this time, in the 8th century BC

But Isaiah felt that the soul of the Messiah could be offered up as a sacrifice for sin and, in that way, his soul thus looked upon as the sacrifice for sin would be accepted by God for the sins of the people, and in that way would the Messiah save his people from sin. And it was for that reason that Isaiah wrote, erroneously, "And when those shall make his soul an offering for sin he shall see his seed," meaning that the people, being cleansed of their sins, would be spiritually his.

This mistaken concept of the role to be played by the Messiah to come was used extensively by the Greek writers on Christianity to force their own ideas of my sacrifice on the cross as the means of salvation - a concept in accord with their own pagan ideas - and used the prophecy of Isaiah concerning my coming to impose these pagan practices upon Christianity and thus eliminate my true teachings of salvation, or immortality, to be achieved by mankind through earnest prayer to the Father for His Divine Love.

This understanding of Isaiah's prophecy and the reasons for his failure to understand the means by which salvation was to take place is extremely important to show why pagan practices were introduced into the formation of the Christian Church, and Isaiah referred to in support of these practices. This explanation should be used to show that Isaiah was

mistaken in his interpretation of the role of the Messiah, and the true teachings of my mission as Messiah emphasized.

I think I shall stop now because there are others who would like to write tonight, but I shall say that the message regarding the Doctor received by Mr. Huntoon was authentic, because this man has a high regard for the Doctor and thinks about him as one who has enabled mankind to receive the truths; and one of the higher spirits provided him with the message that the Doctor should not worry about the publication of Volume I and, instead, to seek for more of the Divine Love.

So I shall stop, and with my love to the Doctor and to you, I shall close and say good night.

Your friend and elder brother,

Jesus of the Bible
and
Master of the Celestial Heavens.

REVLATION 6

Received January 11, 1956.

What is Meant by the Old Testament References to the “New Heart”

I am here, Jesus:

I see that you have been studying the teachings and prophecies of the Old Testament, and I should like to write you just a few words tonight on how I came to know that I was the Messiah who had been proclaimed as the Savior of the Israelites. Now, I have written to you before concerning what I learned from the Father, but I shall supplement this with material which will help to make things clearer to you.

The people of Israel had broken the covenant which God had made with them, and He foresaw that it would be necessary to actually bestow upon them His own Divine personality through His Love in order to purify and transform their souls so as to be free from the temptation of sin and evil. This is what the Father meant by giving the people a new heart, which He voiced through Jeremiah and Ezekiel, and pouring His Spirit out upon them. This, of course, was not His Spirit which functions in the realm of the intellectual or moral, but was the Spirit that conveys His Divine Love which He had shown He possessed for His people despite their sinful ways. For, through the prophet Hosea, He had revealed that He loved Israel, His people, as the husband loves the wife,

though unfaithful. He was, therefore, going to pour out His Love upon His people through His Spirit - the Holy Spirit - and in this way give them a New Heart.

The Divine Love in my heart kept telling me that I was the Messiah who should come to bring salvation to the people through the Love which should not only be given to me, but to all those who should return to the Father and seek it through earnest desire, as people seek to do righteousness and kindly acts because they so desire to do them. The obtaining of the Father's Love was a soul action springing from the emotions and the will exercised by the emotions, and comprised trust in the Father's Love and mercy, and prayer to Him that it would be bestowed on sincere seeking.

Many of the prophecies about the Messiah's coming made by the prophets dealt with times previous to my coming and nearer to their own times, and dealt with Zerubbabel, by Haggai and Zechariah, after Cyrus, the Persian king, permitted the exiles to return to Jerusalem; and also Onias, in the days of the Greek ruler Antiochus Epiphanes. At the same time, it was given to me to understand that the prophecies of God's spokesmen were applicable not only to their own generation but could also apply just as forcibly to later times, when these times brought into operation circumstances like unto those which were originally referred to. And this can be seen in Isaiah and Jeremiah, in seeking to keep Judah free from the wars between Egypt and the Eastern empires Assyria and Babylonia.

I knew from the Love glowing in my soul that the prophecy of the New Heart was being fulfilled in my soul and I began to see that many of the Messianic passages in the (books of the) prophets referred to me as well as to predecessors. I saw that I fulfilled many of the requirements, such as being of the House of David, being born at Bethlehem, that I came at a time when Judah was a dependency of a foreign power, and that the prophecies of Daniel brought the time of the coming of the Messiah to my own days.

While Isaiah's passages of the suffering servant referred to Israel, a man as the personification of Israel fitted perfectly into the Messianic picture; for, in Hosea, God had pictured Israel as an adulterous woman, and in Isaiah as a vineyard, and in Jeremiah in various forms; and it seemed that when God referred to Israel, He meant one who would represent Israel through suffering for the salvation of all of God's children. By Israel, He meant one of His children who would suffer because of his faith. And, thus, when God meant Israel, He meant the Messiah.

The one sign that I waited for was the desecration of the Temple, prophesied in the Book of Daniel; and when Pilate did that early in the year AD 26, I knew that what had occurred in the days of Antiochus Epiphanes had not been limited to his day, alone, and had been repeated in my own, and made me realize that I must come forth and proclaim the rebestowal of the Father's Love - the New Heart - as proclaimed by the prophets, and that I had been anointed the Messiah of God.

I also knew that from the life of Jeremiah and his troubles as well as the prophecies of Isaiah and Daniel, that I would be cut off, but this would come as a result of the sins of mankind and not because I was fated to be crucified or because I voluntarily assumed the sins of all mankind and saved mankind from sin by paying the penalty for sin with my blood. Now, I know this is what is being taught, but it is all wrong and has no basis in fact.

I will stop now, for it is late and you should get some sleep. So, with my love to you and the Doctor, and to all my workers, I will say good night and sign myself,

Jesus of the Bible

and

Master of the Celestial Heavens.

REVELATION 7

Received January 27, 1955.

How the writings of Hosea Helped Jesus to Understand The New Covenant Between God and Mankind

I am here, Jesus:

I am here, again, to write you about the Old Testament and its relationship to my Messiahship, that is to say, the steps in the Scriptures that show and point the way to the development of the spiritual truths that finally led to the Divine Love.

In my last message to you, I spoke about the prophet Hosea and I showed that he concentrated upon the subject of love, and this subject was of a twofold variety: the natural love of a man for a woman and the great quality of this love because of the sinful ways of his wife; but secondly, we have a change from this natural love to the love which is bestowed by the Father, because this prophet's love was symbolic of the Love which the Father had for His erring Israel.

The importance of the message of Hosea, then, was not in the usual type of prophetic message calling guilty Israel and her leaders to repentance and return to moral laws and worship of Jehovah, but a message which turned from the love of man to concentrate on the Infinite Love, and thus we might say Divine Love for mankind which animates the Father. And it is here that I learned the lesson of the Father as a Father of Love and not simply a Father of warning, of "wrath," of "anger" for sin, or as a leader in battle to win victory over the foes of Israel or to save her from destruction.

This concept of the Father's Love is not to be found again among the prophets of Israel or of Judah, for the condition of the people of both Hebrew countries was such that the call to repeated repentance had to take precedence during the following centuries over the call to the Father's Love and the Father's Love for His children. Yet, there were other writings amongst the Hebrews that complimented my knowledge and understanding of the Father's attributes and His Divine Love which was waiting to be rebestowed upon mankind at the moment which He deemed right and correct in His own wisdom; and these writings included some of the Psalms attributed to David and other Psalmists, and

they are those which deal with the longings of the human soul for the Father's Love, the panting and trembling of the soul for God and His presence.

And these writings were important because they drew the attention of the people away from national problems like victories and defeats and threats of invasion by other Semitic peoples at the time, and turned them to thoughts of inward feeling and introspection and a consciousness that God was not only God of the Israel nation but the Father and Creator of each individual soul which, if it seeks the Father in earnestness, is the way for Him to provide His protection and His Love.

By combining these songs of the Psalmists, with their highly individualistic feelings of desire to approach and feel the presence of the Father through earnest longing of soul to obtain the Father's protection and loving presence, with the understanding that the Father loves His children as individual souls and wants His children as individual souls to turn to Him for each one's salvation and protection against the evils of the earth life, and His guidance and Love, that here was the way to obtain the Father's gifts through my earnest longing of my soul for the Father's presence and guidance and protection and, finally, and most important, His Love, for I knew from Hosea that God's Love was burning like a great fire to convey it to the soul that wanted it, and I prayed earnestly to the Father not only for His guidance and protection, but because of my intuition and condition of soul and the promptings of the Father, Himself, for that Love to come into my soul which I knew was waiting for everyone who sought it in earnest - everyone, whether he be a sinner, as Gomer, the faithless wife, or a soul without sin.

My prayers to the Father were rewarded, not with the love that is termed the Spirit of God, for this love is one which comes in connection with the love of development and moral and intellectual efforts, but the Love which had never before come to mankind before the Divine Love which Hosea foresaw but did not receive, but which came to me through the Holy Spirit. This Divine Love came to me when I was very young, because my thoughts and soul longings were upon the Love of the Father unconsciously and without words; but the Father's Love began to be shed abroad in my heart in greater and greater abundance as I understood that the Divine Love of the Father was ready to be rebestowed upon man and, especially, specifically, upon me, if I prayed in earnestness of soul, which would cause the Love to be conveyed into my soul, and with that understanding, or shall I say intuition, or suggestions, made to me by the messengers sent by the Father to apprise me of these things and to instruct me.

I let my longings of soul go out even stronger and with greater intensity for the Father's Love, rather than any other of His good gifts, and the Love came burning more and more brightly in my soul, and I felt the glow and the incoming of the Love in my soul and I knew that my intuitions and the suggestions that came to me were things of reality. And I was soon convinced as I grew towards manhood that the Divine Love was mine and that this Divine Love would insure me a place near the Father.

And, indeed, I felt close to the Father and I felt His presence to the point where I could feel His Divine Love in my heart often, and finally, almost constantly. And, with Love came the conviction that I must be the Messiah whose mission it was to tell mankind the glad tiding that the Divine Love had been rebestowed.

And through continual study of the Scriptures, I began to understand how the first parents had failed and the consequences; and that death referred to, meaning separation from God, meant separation from God's actual presence through His Divine Love; and that I had been able to obtain it for the first time through the Father's Loving-Kindness and Infinite Goodness and Mercy and Love for His children.

And also, in the Scriptures was the story of Jeremiah and the message which this persecuted prophet gave to his people: the message that Jehovah would at some time give the people a new chance to be with Him and make a New Covenant with them which would be engraved in their innermost parts, in their hearts and souls. And this New Covenant between God and man, through penetration of God's Being into man's very soul, showed me that I had been favored with this Covenant through God's living fire of Love in my soul which I could feel burning in my heart with my prayers to Him.

And this is the way in which I knew that I was the Messiah promised the Hebrew people and, indeed, all mankind. And, as the other prophets had received their call, I heard the voice proclaiming that I was the Messiah and that I should go throughout all Palestine and proclaim the message, regardless of the material conditions prevailing in the world at the time.

I have more to say to you about this subject, which you realize is a very important one, but I will stop now and wish you a pleasant good night and a word to the Doctor that I love him, and you, that you both be of good cheer. And I will sign myself,

Jesus of Nazareth –

Jesus of the Bible.

REVELATION 8

Received February 7th & 14th, 1955

Prophecies of Joel; Meichizedek

I am here, Jesus:

Tonight I am going to provide certain information for the benefit of you and mankind regarding certain prophecies and statements in the Old Testament. The first of these is the prophecy of Joel dealing with the dreams and visions of the sons of Judah as well as the manifestations of disorder and destruction in the world in the last days of the Jewish nation. I had not intended to write about this chapter in Joel, but inasmuch as I saw that you had examined it last Thursday and declared it to be non-Messianic, I have come now to inform you that you were mistaken and that the passage in question is one of the finest passages of its type dealing with the New Covenant of grace and presaging the age of destruction about the time of the fall of Jerusalem.

The dreams mentioned by Joel are the dreams which the Jews of my time had in their great zeal to overcome Roman rule and establish a free Hebrew state, and the visions of the Jews were the visions which Peter had regarding the foods to be eaten as provided by the bounty of heaven, and the vision which Paul saw of me on the road to Damascus, and Joel also foresaw the clouds of smoke of Mt. Vesuvius destroying Pompey and Herculaneum and earthquakes in Crete and Asia Minor and elsewhere that took place at this time, as well as the great fire in Rome in 64 AD, the fighting in Germany between the pagans there and the Roman legions, as well as other disturbances in Palestine and the rebellions and wars finally ending in the destruction of the Holy City. So you see the prophecy of Joel was a two fold prophecy of the New Covenant of Divine Love and the end of the Jewish dispensation following their rejection of me as their long sought Messiah and the upheavals that announced the birth pangs of the Gentilic dispensation.

Another subject I wish to discuss with you tonight is the passage in the New Testament comparing me to the old king-priest Melchizedek, of Genesis Chapter 14, verses 18-20, who blessed Abraham and who offered bread and wine at one of his feasts. I wish to state that at no time is it possible to compare me to a king priest of this type inasmuch as my own reign as king is not of this world of flesh but of the spirit, and more exactly the Celestial Heavens, and furthermore by no stretch of the imagination am I a priest in the ordinary sense of the word, although I do a great deal of praying to the Heavenly Father, but not as a priest offering sacrifices or performing the usual priestly ceremonies, but simply as a spirit seeking a further portion of the Father's Love through earnest longing of the soul; furthermore, Melchizedek had no conception of the Divine Love or of the possession of immortality which I possessed at the time of my ministry and which I taught in Palestine, bringing to the Jews and to all mankind knowledge of the New Birth and the New Covenant. And thus it is entirely wrong to say, as it is stated in the New Testament, that I was a person after the order of Melchizedek.

Now the reason for the insertion into the New Testament of this falsity, which by the way was not written by any of my disciples but by some later writer who interpolated this comparison a good century or more later, was the desire of this writer to show that the sacrament of the bread and wine being transformed into my body and blood, which is called the Eucharist by the Catholic cult, owes its origin to the Old Testament dating back to the days of Abraham, the Patriarch, and thus putting the stamp of orthodoxy upon this sacrament, to conciliate Jews and Jews converted to Christianity.

This comparison between me and Melchizedek does not do me justice insofar as my mission and teachings and relationship to the Father are concerned and was inserted arbitrarily without regard to truth, simply to link me with a king-priest who offered bread and wine at his feasts. I point out to you that this is just as false as that doctrine that makes of me the lamb of God cleansing sin through the shedding of my blood. In the coming true religion of the New Birth, what it is - man made and without the authority of my teachings - and will be eliminated from the beliefs and practices of men.

The Covenant which God made with Abraham may not have been the first between the Deity and man, for spiritual men earlier in time and in different areas of the world, became aware of His laws of righteousness and justice and sought to interpret them and make them known to their peoples. But the Covenant with Abraham has a special meaning to mankind because, rather than a groping towards God, it appears as a

revelation by God Himself, and the forerunner of that New Covenant through Jesus which made available to man His Divine Love and Salvation.

The Old Covenant was a remarkable one. When he became conscious of the Divine call, Abraham was in the sunset of a long life. How much strength, courage and determination God gave him is shown by his obedience to that call - a call that meant long periods of arduous and dangerous travelling undertaken by an old man of seventy-five, from Ur of the Chaldees to the land of the Canaanites, nearly a thousand miles away. The task which God had entrusted to him seemed hopeless - to raise up a people devoted to an invisible Deity of righteousness, justice and mercy, and who demanded that these things be practiced by those who worshipped Him.

It was impossible to teach the Chaldeans, Canaanites or other peoples of that time in that area, to seek God. The benefits and blessings of the land which God in His Love and Mercy bestowed upon His children of all races, were attributed to local agricultural and fertility gods, like Boal, Melcart or Ashtorch, and accompanied by immoral rites of worship. Their offerings to these gods were the first fruits of the fields and the firstlings of the living creatures—not excepting their own first born, who were slaughtered or “passed through the fire” to insure the fertility of fields and wombs. The people of these lands were addicted to these horrible practices of human sacrifice. Unable to teach them to trust in Him, and with another plan of salvation in view, God sent forth Abraham, His willing servant, to a distant land and there raised him up as father to a race that would turn from the bloody ceremonies of the heathens and walk in His ways of justice, righteousness and mercy.

Abraham’s binding of his son, Isaac, to an altar, and the latter’s being saved by an angel of God from sacrifice at the hand of his father is not, therefore, a narrative depicting the testing of Abraham’s faith in God, as Bible commentators so erroneously think. Abraham’s faith in God had been put to the test again and again by the rigors and hardships which he had faced and borne for months and months in the slow and exhausting trek from his native Ur, to begin, at his old age, a new life at the call of a God he could not see but whom he knew in his heart was the living King of the universe. The saving of Isaac, then, was not a test at all, but the undeniable proof, stamped with the authority of God Himself through His angel, that He had turned away His countenance from human sacrifice and demanded true worship in obedience to His statutes of righteousness, justice and mercy.

I should also like to write you on the origin of the Eucharist, for it is not sufficient to state that this institution is a false one, for the question will invariably arise in the minds of men that if it is false, where did it originate? The fact of the matter is that the Eucharist began as a simple prayer to the Father of thanksgiving that He had revealed one to mankind and through me the gift of immortality through the Divine Love, and this was done accompanied by the breaking of the bread and the drinking of the wine, but especially of the bread, for here is where the meals began with the Hebrew equivalent of the saying of grace for meals. And thus the prayer of thanksgiving for the gift of food was associated with thanksgiving for the Divine Love through me and as time went on the conception of the Divine Love was lost in favor of immortality gained through emphasis on, and belief in, my person, so that the devotee became aware that he was thankful for immortality through his belief in my immortality, and since this was done with the

breaking of the bread and the drinking of the wine, these parts of the meal became associated with my supposed second person of the godhead, or divinity, and the primitive Eucharist or thanksgiving was thus established.

However, the conception of the wine and the bread being my blood and body was not a Hebrew conception, but was a conception that was very popular and practiced among the Greeks, and this was the cult of Dionysius and Orpheus, and also the cults of Isis and Mithra and Cybelle and others, which were to sacrifice an animal to the god Dionysius or Orpheus or the others and to eat its flesh and drink its blood under the impression or illusion, shall I say, that in this mystical rite the animal thus sacrificed represented the god himself and by eating its flesh and drinking its blood, the devotee became at one, at least temporarily, with the god himself. These Greek ideas, together with others which included drinking wine and eating bread as a memorial to a god, as well as acting out the passion of the life and death of the god Dionysius, eventually found their way into the ceremony of the Christian thanksgiving, which soon adopted the conception of the transubstantiation of the blood and flesh from the pagan rites for the deification of me as the Son of God, equal to God Himself and the second part of the trinity. And thus we have the combination of these elements to form what is known as the Eucharist.

I have already written you that the writers, who were Greek and of the second century, sought to put the stamp of genuineness upon the ceremony of the Eucharist by finding it connected with the Old Testament of the Hebrews, and they were quick to make use of Melchizedek to establish their doctrines. It is from conceptions and combinations such as these that the Eucharist was born and I may repeat now and emphasize the fact that it has no authority from my teachings nor from those of the apostles and that all writings in the gospels and in the writings of Paul and Peter and John were never written by them in their present form, but represent interpolations and revisions in order to give authority to current views which reflected the popular ideas and sentiments of the Greeks.

Jesus of the Bible
and
Master of the Celestial Heavens

REVELATION 9

Received November 29, 1954 and June 21, 1955

Regarding Jonas and Father Abraham

I am here, Jesus:

I wish to tell you to continue to pray for the Divine Love with more and more intensity of soul longings and to continue your work of reconstructing a New Testament minus the

errors that now abound in it and you will be helped by the high spirits to give you the spiritual insight to learn the truths.

I wish to tell you tonight about what I said concerning the sign of Jonas to the Jewish scribes and priests as a sign to be taken from Heaven attesting to my Messiahship. I did not refer to Jonas as having been in the body of the sea monster for three days and that, therefore, I would be in the bowels of the earth for three days also. This was simply an interpolation that occurred many years after my death and should be stricken out of the New Testament as completely false.

I should like to state at this time that Jonas never was in the belly of any sea monster, as I have spoken to him and he has told me that the sea monster, or fish, was simply a fanciful way of describing the ocean and, in truth, Jonas was for three days and nights alone on the ocean and the waves did seem to pass over him and cover him with seaweed, and the tide did finally bring him to the shore; but he was not literally vomited out of the belly of the fish, for this was merely the picturesque way of describing the ocean.

I did talk to the Jews in Jerusalem concerning Father Abraham and how he would have welcomed to see my appearance in Palestine. Now, the fact is that Abraham did have some inkling of the advent of a future Messiah, and the later prophets, like Moses and Isaiah, and the Psalmists who wrote about my coming provided added information concerning me to Abraham. But he had no knowledge of the Divine Love or in what manner I was to come, outside of the information he received from the Scriptures.

When I appeared on earth and preached the Glad Tidings of the rebestowal of the Divine Love, he was able to grasp the meaning with his soul and obtain a sufficiency of the Father's Love through prayer. So it is true that he was glad to see my day, but not as might be construed in the Gospel to mean that he was able to see me, except as spirits living in the spirit world are able to see mortals.

As for my seeing Abraham, I never saw Abraham until I passed over into the spirit world, regardless of what the Gospel declares that I said. And the writer of the Gospel at this point who, of course, was not John, my Apostle, meant that I had been living with God as a part of His "Godhead," without beginning and that, therefore, I had been in existence since all eternity in the past. I had been able to see Abraham from my place "alongside of God," and this, of course, was in accord with the ideas of the Greek trinity, of which I was considered the second person, or logos. And, therefore, the whole statement regarding my seeing Abraham is a fictitious one which I never said and which was recorded by a later writer imbued with these Greek ideas who sought to make my person accord with these ideas.

Never did I say that I had seen Abraham, nor did I say that before Abraham was, I am. This is an insertion which was put into John's Gospel a hundred years or more after John had written his original work, and is false. I never claimed to be a part of the "Godhead" or that I had ever had a conscious existence before my incarnation. I do not know when Abraham's soul was created, nor when my own was, or whether they were created before or after the foundation of the world, although I believe God created the human soul when He saw that it would be possible to sustain life in that form which would permit the soul

to inhabit it, which would be untold millions of years after the formation or creation of the earth.⁶

I will not write more for tonight, but considering the circumstances, I think you have been able to receive in good condition what I have attempted to convey. And so, with all my love to you and Dr. Stone, and with my prayers that you pray more to the Father for His Love and encouragement, I shall say good night.

Your friend and elder brother,

Jesus of the Bible
and
Master of the Celestial Heavens.

REVELATION 10

Received February 3, 1955

The Birthplace of Jesus Was Foretold in a Prophecy by Micah

I am here, Jesus.

I am here again tonight to continue with my message on the prophecies that indicated my Messiahship, and the fact is that there are some several hundreds of isolated passages in the Old Testament which have been indicated to represent Messianic statements and, of course, I have no intention of discussing all these statements, but I will write tonight about a few of them.

The first of these which I will discuss is the ninth chapter of Daniel, the prophet, who wrote about the event of the Christ who was to appear for his people and be cut off by them and also his system of counting the years by means of weeks, which suggested that at the time of ministry, or before, the designated Messiah was already on earth; and the fact is that this prophecy of Daniel may be considered a true Messianic passage.⁷

And again, I may speak of the fifth chapter of Micah, which I have seen has been used as a means of identifying, and also rejecting, one of these Messianic prophecies according to the notation written by Mr. Padgett.⁸ And the fact is that the most important point in that chapter is mention of Bethlehem of Judah as the natal town of the leader of the Hebrews,

⁶ Abraham is also discussed by Jesus in Revelation 28.

⁷ In a later writing Jesus went into greater detail about Daniel's prophecies - see Revelation 14.

⁸ In his Bible, as mentioned below.

which was announced of old, a statement which is considerably confused with the Assyrian invasion of Israel.

Now this statement is out of context from the rest of the chapter and appears incongruent, because the Assyrian invaders came in the eighth century BC, as it is called, and the invaders of later times were not Assyrians, but Chaldeans and Babylonians, and the Hebrews were eventually conquered and sent, in part, to Babylonia for the seventy years of captivity.

The prophet, in referring to Bethlehem, was evidently calling for a son of the royal house of David sitting in Jerusalem; but aside from Josiah, there was no considerate king of Judah worth much to the advancement of the kingdom of Judah, and soon after his death the Babylonian captivity was realized.

It must be considered, therefore, that the prophecy concerning Bethlehem was one in which the coming leader was not to be a king of the Jews in the physical sense, but in the spiritual sense, and that the Assyrians invading the palace were simply evil and sinful men whose iniquities would be eliminated by the spiritual works of the Jewish leader from Bethlehem.

I had not intended to write in detail about the fifth chapter of Micah, but to simply mention in passing, among other prophecies concerning the Messiah to be found in some of the writings in Deuteronomy; but I thought it appropriate to discuss it a bit in detail in view of the annotation written in the Bible of Mr. Padgett, and to state that many of these prophetic writings, or utterances regarding the coming of the Messiah generally appear out of context with the rest of the passage, or chapter, and have to be taken as an independent passage, for otherwise the significance of them is lost in the references to contemporary events. And in the Old Testament, covering some nine hundred or a thousand years of continual political activity, and including for many of these years both the kingdoms of Israel and Judah, as well as the various kingdoms who were their neighbors, it is easy to perceive that such a condition could easily be entered into and the flash of intuition merged and lost with the clouds of events that obscure it.

I will stop now and close with all my love to the Doctor and to you, and urge you to keep praying for the Divine Love to increase your soul perceptions and obtain further revelations and to have more and increased faith that it is I, Jesus of the Bible, who am using your brain to write these thoughts. And so, with my love to you as well, I am

Your friend and elder brother,

Jesus,

Master of the Celestial Heavens.

REVELATION 11

Received December 12th, 1955

The Prophecies of Daniel

I am here, Jesus:

I am here tonight to write you concerning the prophecy of Daniel regarding my coming, and the time when this coming was to take place, for it shows that the Hebrews were not unaware of this time, but the unfortunate fact is that Daniel's predictions had no significance for them because of their lack of spirituality and their refusal to pay heed to the voice of their prophets. These things were not destined to be so, but merely the result of the materialistic conditions which prevailed among the leaders of the nation and Daniel foresaw that these conditions were to prevail for the period for which he prophesied.

Daniel predicted my coming in Chapter 9, verses 25-27, covering a period of 70 weeks of years, the first of which was the restoration and rebuilding of Jerusalem, to take place in seven weeks of years, or 49 years. Sixty-two weeks of years thereafter the Messiah would be cut off, followed by a final week of years, the end time. The appearance of the Messiah would be ushered in by a period known as the "time, times and division of times."

There has been much confusion as to what is meant by these periods, but the truth is that permission was given to the Jews at the time of the Babylonian captivity, to rebuild Jerusalem in 454 BC, and the restoration of the city during the period indicated, seven weeks of years, was accomplished by 405 BC, four hundred and thirty-four years later, the 62 weeks of years thereafter, I was cut off by crucifixion in AD 29, at the age of thirty-six.

The period covered by the expression "time, times and one half time" has been regarded erroneously as a great period of time which has not yet elapsed, but which according to various calculations, should have ended in the year one thousand, about the time of the discovery of America, and according to the Watch Tower Cult, in the Fall of 1914. The fact that this date coincides with a terrible period of wars as well as the invention of immense weapons of destruction lends color to this last supposition. Many people believe that this period is coming soon and that it will be followed by the last week of years, the end of the world and the Messiah coming in clouds of glory in the last days.

This expectation, however, is vain, for when Daniel spoke of the end of the world, he meant the end of the Hebrew world, which indeed, took place in AD 70 with the fall of Jerusalem and the destruction of the Temple. This end time, to Daniel, was coincident with the coming of the Messiah and his untimely death, and they were linked in his mind as taking place together almost simultaneously. The puzzling "time, times and division of times," which Daniel referred to as covering 1260 days, referred to that approximate three and one-half period preceding my death and simply meant my public ministry which Daniel's predicted time closely approximates. January, 26 AD, to March 18th, 29 AD, the small difference is due to the fact that my ministry did not last a full three and one-half years, but slightly less than 3 years and three months, according to your calendar.

Daniel's original period of 1260 days for this expression of time was later supplemented by 30 days to make it 1290 and finally by 45 days more for a total of 1335 days. As

events actually took place, my ministry was 1172 days, plus 40 days up to the time of my ascension, plus 50 more days up to the Pentecost, a total of 1262 days, thus you see how close Daniel was in his prophecy; especially of his original figure of 1260 days.

The end of the Jewish dispensation, or the end of the Hebrew world, came with the Pentecost, for it was at that time that the Divine Love of the Father, which was first bestowed upon me, was granted to my followers in abundance, and the Mosaic Laws superseded by the New Covenant and the New Birth. As Daniel predicted, it was then that the Hebrew rituals of sacrifice and oblations were set aside as having no binding force, and the Son of Man was seen by many riding on the clouds of glory, Daniel's way of describing my appearance to my disciples following my death and at my ascension on the Mt. of Olives.

The prediction concerning the time of the abomination 1290 days before the end of my public ministry, referred not to that of Antiochus Epiphanus, who profaned the Temple in 175 BC, nor that of Herod in 14 BC, but that of Pontious Pilate, who, when he began to rule in Judea in AD 26, committed as one of his first acts, a deed of desecration of the Temple, ordering Roman soldiers to enter therein with their idolatrous standards and banners. Daniel's estimate of 1290 days, as I have already explained, was a little longer than the events themselves, which were 1212 days (1172 to the crucifixion and 40 more to the ascension), so that the profanation prediction occurred beginning January 1, AD 26, and lasted more than a week.

The final week of years, between AD 30 and 36, follows the cutting off of the Messiah, and ends with the persecution of the disciples in Jerusalem. Daniel, as I have said, thought that the destruction of the city would follow almost immediately after the Messiah's death, and perhaps it should have been so, but for the period of some decades which the Father in His Goodness and Mercy and Love bestowed upon His people as a time of grace to turn to the Father and His Love; and the Father is still seeking the opportunity to bestow His Divine Love upon those of His children to whom he first revealed through me, His Messiah, the great gift of His Immortality.

I think I have written enough tonight to show the Importance and explain the meaning of the prophecy of Daniel, for besides indicating what were the expectations of the Jews with respect to my coming, it points to dates in my life and ministry which otherwise are not available, and it shows that, if interpreted correctly, more was known concerning me and the time of my coming than has been generally understood. I shall stop now, with my love to you and Dr. Stone and, urging you all who are working for the cause of the Kingdom, to pray in all earnestness of soul for the inflowing of the Father's Love and in faith that this Love of the Father will satisfy your needs, in this world as in the next, I shall say good-night and sign myself,

Jesus of the Bible
and
Master of the Celestial Heavens

REVELATION 12

Received March 17, 1955.

With Jesus' Coming, God Revealed Himself as a God of Love

I am here, Jesus:

I am glad to write you again, tonight, and as the Doctor has the impression that I want to write you about Jehovah, I will do so, for the subject is an extremely interesting one, for it embraces the concept of God as He is revealed to man in the Old Testament and as He is further revealed to mankind in the Gospels of the New Testament.

It may be surprising for man to learn that God is both Jehovah, or Yahweh, of the Jewish Scriptures and, at the same time, the Heavenly Father to whom I referred in the New Testament; and this despite the fact that Yahweh is a God of "wrath" and "vengeance," and the Heavenly Father is a God of Love and tenderness and mercy. And yet they are both the same unseen, true God, the Creator of mankind, and He has always been one and the same and changeless, except that His Love has been bestowed upon mankind with my coming, which was not given previously; and it is this additional something which makes the real difference in the concept which mankind has formed of the Father in Heaven.

So you see that God has always been the same, with the exception that He gave to mankind His Divine Love with my appearance on earth, and thus the entire concept of Him by man has been changed. For with my coming, He revealed Himself truly, in revealing His greatest attribute, His Love, which is also His Nature.

Jehovah, or Yahweh, revealed Himself first to Abraham, in the Near East, but not the first in the entire world, for the Orientals were really the first who had a perception of the true, unseen God. And to Abraham and his seed, Yahweh appeared as a tribal God, a God who dealt more with the community than with the individual. And the most important lesson that Abraham's seed, as Jews, had to learn for many centuries was that of remaining faithful to the true, unseen God, who then took on the proportions of Protector of the tribe and, later, the nation; and to understand that this faithfulness to Jehovah would bring about its rewards and, conversely, that faithlessness to Jehovah and worship of images would entail communal suffering and defeats in warfare with pagan peoples and adverse conditions of nature.

And while God never was a wrathful or a jealous, or vengeful, God, this was merely the concept which the Jews of the times formed of Him; and their ideas concerning Him were conditioned by their experiences and general views of the times to which they belonged. And, finally, the concept was broadened to include the highest concept of God which was possible without the Divine Love, and that was the concept that Jehovah was a just God who wanted righteousness of conduct from His children as individuals; and this concept gradually became more important than the others due to the influence of the prophets,

who had a greater insight into the rich and the poor alike, and united as brothers in their worship of the true God.

Jehovah, as I have said, never was a wrathful God, as He was conceived to be by the children of Israel, but the fact is that the sins committed by the ruling classes created conditions which inevitably worked themselves out into a corrupt people unable to withstand the invasions and ravages of invaders, not because the prophets learned this from God but because that line of conduct inevitably led to conditions that brought about disaster. And this might be called a law, for conduct not in harmony with God's laws called forth conditions which prevented spiritual assistance for the people who practiced those inharmonies and transgressions. So that, just as the Law of Compensation works inexorably in the spirit world, there is a corresponding law in the material world which acts, though not quite with the same precision and exactness in the material world. At any rate, conduct in harmony with God's laws creates conditions favorable to spiritual help; and, by this, it means help from spirits called upon by God to render assistance to the people or to individuals.

So, you see that Jehovah was not a God of wrath or vengeance, as He was conceived to be, but neither was He a God of Love, for His Divine Love was not active, and the prophets who understood Him to be a Just God came as close to an understanding of Him as He had revealed Himself to them, but Love was lacking, and the prophets could not sense a Love which was not in evidence. Yet, some of them did have an insight that God did have this Love, which would some day be bestowed into the hearts of His children, and some thought of it as loving-kindness, or mercy, or tenderness, yet without really knowing it to be what it was because they could not experience it.

God revealed Himself to be a God of Love only with my attaining this Love, and it is in this way that the Law of the Old Testament was superseded, or I should say better, fulfilled, by the Grace of the New Testament. And by Grace I mean the Divine Love. The Divine Love, when possessed by a mortal, can create conditions that may to some extent overcome the deceitful influences of the flesh and enable beneficial spirits to help the possessors of the Divine Love. But its effect is manifest, above all, in the spirit world, where sin is no longer active but is in the process of being eradicated, although in some cases this process is a long and tedious one and sin continues to exist as it did in the flesh. Where I say "sin is no longer active," I mean that no new sinful acts due to sinful soul conditions can be used by the Law of Compensation against the spirit, once that spirit has entered the spirit world.

God, or Jehovah, or Yahweh, the Heavenly Father, is therefore the same, but the last-mentioned title shows a different relationship towards His children, for now it is one of Love and togetherness in the possession of His Divine Nature, whereas before the Divine Love was given, the relationship had not that warmth but was one of Ruler to His subjects. Yet, God was conceived by the Jews as a Being with a body like those of human beings and there was no notion that He is an Infinite Soul without beginning or end and that His Nature is Divine Love, and that His attributes are those of wisdom and power and will, without end. Even today, this concept of God is not well understood, but the fact that man's mind is finite and imperfect prevents a conception of Who and What God is.

I think that I have written sufficiently on the subject of the relationship between Yahweh and the Heavenly Father, and I shall stop now and say good night, with all my love to you and the Doctor. Continue to pray to the Father for more and more of the Divine Love while it is still available, for it is the greatest thing in all the universe; and have faith that He is the Father and that He will not abandon you if you ask Him in earnestness and sincerity. And I shall sign myself

Jesus of the Bible
and
Master of the Celestial Heavens.

REVELATION 13

Received January 17, 1955

The Star of Bethlehem and the Three Wise Men

I am here, Jesus:

Here I am, again, to write you about the defects in the New Testament as we have been doing, and since we have to continue with the work, I will go ahead and write to you a number of these dealing with my early life.

Now, the first thing I wish to tell you about is the Star of Bethlehem, which in reality was not a star at all but an exploding nova, or supernova, which caused considerable light in the eastern skies over Tyre and Babylonia but not in Judea or Israel.⁹ And the three Wise Men who saw this exploding supernova in the heavens, being astrologers with a knowledge of an ancient Chaldean astrological lore, determined that a great event was to take place as a result of the appearance of the great light in the heavens. And in their readings of the Hebrew writings with which they were familiar, and also with Hebrew circles in Assyria, they determined upon a visit to Judea where it was predicted that a Messiah of the Hebrews and for all mankind was to be born.

This seemed to them all the more true since the light seemed to point in a westerly direction and they set out for Jerusalem, the capital of Judea, rather than Israel or Galilee. And it was a long time before they reached Jerusalem owing to the preparations for the

⁹ Those with a basic knowledge of astronomy will of course know that this is impossible. We also understand that Tyre was apparently not to the east of Judea. We do not presently have access to a medium capable of clarifying this passage. Possibly what is meant is that weather conditions in Judea and Israel prevented people from seeing the supernova....

trip and the actual trip across the Arabian desert; and the light was no longer with them, having disappeared, having been seen in the eastern skies for several weeks and caused great excitement and anxiety in the land.

They purchased gifts of myrrh and frankincense in addition to a small amount of gold while on their way across the desert in one of the Arabian cities, for the three Wise Men felt that since they did not know exactly what to offer a Hebrew Messiah, to offer something that the Arabians, whom they felt were closer to in kinship to the Hebrews, I would favor, and for this reason the gifts that the three Wise Men offered to me at my birth were not particularly of a Hebrew character in the way of gifts to newborn infants, nor were they especially Persian or Chaldean, but Arabian.

When the Wise Men entered Jerusalem, they went first to the Temple and inquired about the birth of “the Hebrew Messiah for all mankind,” one who would be “King of the Jews.” And the high priests sent the three astrologers to Herod, for they feared any mention of a “King of the Jews” was political in nature and might be offensive to Herod, with whom they were allied for the maintenance of the status quo in Jerusalem. Herod took alarm and his queries as to the date of the so-called “Star of Bethlehem” were made in order to determine the ages of the Hebrew children of Bethlehem that he would have put to the sword to eliminate any chance of the appearance of this Messiah from the prophecies.

The three Wise Men were able to make their way to Bethlehem to pay their respects to me at my birth, but the appearance of them was due to an event that had taken place in the eastern heavens two years before. At the time of my birth, which was shortly after midnight of January 7, there was no star of great light that guided the three men to Bethlehem nor did the shepherds who were watching their sheep see anything unusual, neither did they see any angels to announce the birth of a Messiah, for there was no Messiah until I had obtained that sufficiency of the Divine Love in my soul that enabled me to have knowledge of my immortality and until I had been anointed as the Christ by John’s baptism for me; and the fact is that although it was destined for me to be the Messiah, as I now know, yet the fact is that if my free will had not acted in accordance with the Will of the Heavenly Father there would not have been a Messiah, the Father having left the destiny of my life to my own making and choosing.

But as it was known that a woman was giving birth in a stable on the outskirts of the village, and because my father went out to proclaim the birth of his first born and to invite these shepherds to a bit of wine and cake provided by the owners and paid for by my father, because a bit of festivity is usual amongst the Jews at the birth of a child, especially a son, these shepherds appeared at my birth and there was the usual celebration over the birth of a son, with song and praises to God and thanksgiving for the safe delivery of the mother and well being of the child itself.

And from these joyful moments a legend has been built up regarding the circumstances of my birth in which the supernatural element so beloved by the later writers of the New Testament has been dwelt upon, and causing skepticism among people who seek their religion immersed in reason and reality, and devoid of the legendary and, shall I add, false.

I thought I would write you about these things because my early life is that portion of my life which is most shrouded in ignorance and mystery and needs considerable explanation. I should like to stop now and continue with my educational life and study of the Scriptures under the tutelage of the Heavenly Father, and trace the course of my absolute conviction that I was possessed of the Father's Love and was the promised Messiah to the Hebrews and to all mankind.

I shall stop now and say good night, but not before greeting my good friend the Doctor and blessing you both with my love and praying to the Father to send unto you His Divine Love in wonderful portions.

Your friend and elder brother, who loves you both and who urges you to keep praying for the Divine Love,

Jesus of the Bible.

REVELATION 14

Received January 10th, 1955

Jesus' Boyhood in Egypt

I am here, Jesus:

I should like you and Dr. Stone to know that what I wrote regarding my life through Mr. James E. Padgett is the truth and that all my brothers were really born in Egypt and that my family remained there for about ten years or more and not merely for a few months after my birth. And since in those days of my appearance on earth marital conditions were more primitive than they are today, those ten years or so were quite sufficient time for my seven brothers and sisters to be born in.

Our stay in Egypt was occasioned by the fact that my father had been able after a while to set up and establish his trade quite successfully and that he had made his household a comfortable one with all the conveniences that were available to workman at the time and for that reason he hesitated to dismantle the house in which we lived and return through the hazards of travel to Palestine. The second reason was that of safety, not only for me but for the entire family, for conditions in Judea continued to be unsettled and unfavorable even after the death of Herod, for the ruler Archelaus, who followed him, continued in his unhappy ways and much blood flowed in Judea, and there was a great unrest, and it was not until ten years after my birth that Archelaus, who had been demoted to Ethnarch of Judea, was deposed and sent off as an exile to Gaul. While even then conditions did not improve much because of the hostility of the people to their Roman overlords, my father and mother after much hesitation decided to break up their home in Egypt and return to Palestine, and more specifically, Nazareth, mother was homesick for

her people and she pointed out that conditions in Galilee were better than in Judea and that it was not wrong to return to Nazareth; however, I was not a child but a growing boy of ten years old, and in Nazareth I saw and made the acquaintance of my cousin John, later known as the Baptist, and I have already written regarding my relations with him in a message through Mr. Padgett.

Thus you see that the New Testament story of my return to Nazareth is false, because no angel came to direct my father to return to Judea after the death of Herod and I, Jesus, state this because my father has informed me of the circumstances regarding this incident and I am telling you what he has told me. Our place in Egypt where we made our home was a considerable town called Heliopolis, not very far from Cairo, and we stayed with a relative of ours who welcomed us and enabled us to make our start in the new country; and with us were quite a community of Jewish people, for we congregated together for safety as well as for community life, with a place for worship, a place for the cleansing of women and also an elementary type of school designed mainly to teach the fundamentals of the Jewish religion and the ability to read and write to enhance our ability to understand the Scriptures. This is the story of our life in Egypt regardless of what you may read in the New Testament.

Jesus of the Bible
and
Master of the Celestial Heavens

REVELATION 15

Excerpts from a writing received by Dr. Daniel G. Samuels in 1963.¹⁰

John the Baptist on Jesus' Childhood

I AM HERE, John the Baptist.

Since our whole religious import to the universe of men is built upon what Jesus, as the human transfiguration through this Divine Love manifested, he and his life and the different steps in his soul's progress as shown forth to those with whom he associated are most vital and important. For it is the gentility and calmness of a loving nature which Jesus showed at all times and to all peoples which, even as a small child, made him different from other human beings. For all must understand that the Divine Love of the Heavenly Father was performing its perfect work of transformation within the soul of

¹⁰ From Business Meeting Writings, September 23, 1963. The entire message is also included in Miscellaneous Writings by Jesus of Nazareth and Other Celestial Spirits Through Dr. Daniel G. Samuels.

Jesus even as a very small child. And as his soul, as the human or created image entity, became more and more transformed into the Divine, because of Divine Love's suffusing of his soul and transforming of the natural qualities and energies from natural to Divine, he became an entity set apart.

We who associated and lived and played with him did not, of course, know why he did not ever indulge in naughtiness or other disposition transcendence (*sic*) of which we were all capable. He enjoyed the natural companionship and games in play of others of his own age. And to the young ones of your day, it must be made clear that Jesus, himself, did not know that he was in any way to be different from all other peoples of his time. He knew that within him was a tranquility and buoyancy which prevailed at all times and was a growing part of his nature. He knew that he felt kindness and affection for all humanity and every living thing, and he realized that he did not react as others did - but this realization came to him only as he matured and progressed in the Love.

He had many hours of pondering upon the difference between his own reactions and those of his companions. But all of this was a gradual and slow awakening of consciousness to obedience and compliance with that self which was to be dominant and show forth all of the beauty and humility of a soul possessed and transformed by the Father's special Gift of Divine Love - into the Angel on earth to whom you and all humanity shall someday look and realize as the only miracle in all of the universe. And one not just peculiar unto Jesus as Christ, but that which his faithfulness unto his chosen mission has made available for all mankind to embrace and make their own.

Your brother in Christ,
John, the Baptist.

Revelation 16

Received March 3rd, 1955

John the Baptist Writes About his Life and Ministry

I am here, John the Baptist:

I am happy that you are permitting me to write to you now. I realize that you are tired after having received the message from Jesus, but I would like to supply some information about my life.

I was born in the month of June (your calendar) some six months before that of my cousin Jesus in the neighborhood of Ain Karim, which is a small town not far from Jerusalem, and as you know I was the son of a priest who served in the Temple in Jerusalem and my family were all pious and devoted and filled with a strict interpretation regarding the laws which the Jews believed had been received from God through Moses,

and to my father these laws of Moses and the Ten Commandments represented the most important part of the Jewish religion, and he taught me a strict moral code which I absorbed in my youth and which later became the cardinal principles of my brief ministry as the harbinger of the glad tidings of Jesus.

During my manhood I was an ascetic and shunned all meat and strong drink and ate only the simplest of foods in order not to be subject to the passions of man, and later I became a hermit and lived in a cave and away from the haunts of men and their society.

When Jesus and his family returned from Egypt to Nazareth to be among his people in Galilee, I had many occasions to see and talk to him there, and this continued over a period of many years up to the time of my ministry, which we began a few months apart from each other. This ministry was worked out between us and formed part of a plan prearranged in advance, and the gospel is not true in declaring that I did not know Jesus, but that I would anoint the one on whom I would see the dove of the Holy Spirit descend. I did know Jesus and I did anoint him, not because I saw any dove or heard a voice from Heaven, but because I was convinced in my heart that he was the Messiah and that I was the prophet who was to announce his coming. However, I wish to state that I did not truly understand that Jesus was bringing with him immortality which comes from possession of the Divine Love, nor did I even possess this Divine Love in my soul at the time of my execution.

As a youth and young man, in order to make a livelihood, I used to work in the fields of wheat and might be said to have been a farmer, but my true vocation was that of a prophet in the sense that Elijah was, that is to say, to proclaim to the rulers and the people to repent of their evil ways and to return to the path of righteousness that God had directed the Jews to follow as the great goal of the religion calling for love to God and one's fellow man.

It is not true, as some theologians believe, that I tried to lead a reform movement independent of Jesus, nor was I to any extent influenced by the Essenes, whose views of purity led them to isolated communities away from the so-called contaminations of the genuine Hebrew civilization, or the Hellenistic influences, and where they carried out their religious practices; for, like Jesus, I believed not in retreat from the world but in carrying the message of God to the people, and as I believed in ablutions as symbolical spiritual purity, I had of necessity to preach where water was readily obtainable and that was the Jordan.

And it was in this sense that I was a real prophet, for I not only preached repentance to all who would listen, but I also thundered against what I considered the evil conduct of Herod for transgressions against the God's law of matrimony, for I looked upon his marriage to Herodias as illegal, an act which could bring down upon his subjects the wrath of God. Contrary to what the Bible says; Herodias was not living with Herod while his half brother, was alive, for he was dead at the time the royal pair were married, but to us, the Pharisees, to which I belonged, the marriage was not legal because no woman, as we understood it, could contract marriage with the brother of a deceased husband when children had been born of the first marriage. Hence Salome, the offspring of Herodias and Herod's step brother, invalidated this marriage to Herod, and it was this violation of our levirate marriage law that prompted my preaching against him.

It is true, of course, that Herodias was incensed against me for, as a member of the ruling class, she was a Sadducee at heart and did not believe in the correctness of my views. She therefore was elated to see me imprisoned and silenced. Herod did not concern himself too much about this part of my preachings, for while he disagreed with me about the interpretation of the marriage law, wrangling between Pharisees and Sadducees had been going on for some two centuries, and such legalistic disputes did not have the urgency for him as this particular one had for Herodias, but he was concerned rather with the attitude which the Roman overlords took towards religious meetings which could be a pretext for seditious and rebellious gatherings, and he thought it wise to remove with my arrest the cause of such possible sources of disorder in his territory.

Herod sent some soldiers in the garb of travelers to seek me out without arousing suspicion, and though I was not preaching in territory subject to his jurisdiction, sequestered me into his land and brought me to his fortress of Macherus near the Dead Sea. I was confined there for about ten months, or until Herod's birthday, on your calendar, late February of the year 29. I know that Herod was not too anxious for my death, but Herodias wanted it and her request was granted. Solome or Solomith, did dance at this festival, but it is not true that her dancing made Herod grant her request for my death; on the contrary, she has assured me that she never did ask for my decapitation, and I can state that my head was never brought in before the King on a platter. These, of course are fanciful details which students of the Old Testament will associate with the story of the festival of Purina, wherein the King Ahasuerus vowed to grant Ester anything she asked for at his banquet.

At the time of my death, I did not, as I have said, possess the Divine Love, but I did have an abundance of the natural love in a pure state and was in good spiritual condition, and when it was possible for spirits to obtain the love at the time of the Transfiguration, when Moses and Elijah obtained it, I was one of those who then understood the real meaning of Jesus' Ministry and I prayed for the Divine Love and obtained it. This Transfiguration took place less than six months after my death, but I was in that spiritual state that enabled me to realize its importance and to seek for the Great Gift.

As a spirit, I watched the progress of Jesus' efforts to win the Jewish people and I often came to him to offer him comfort, and I also attempted to warn him at the time of his arrest when shortly before the approach of Judas and the henchmen of the high priest he went to the Garden of Gethsemane to pray, and he seemed to have a realization of his coming death. This has been exaggerated by the copyists of the gospels, who have sought to show that Jesus was fated to die on the cross and that it was his mission to shed his blood through betrayal and crucifixion, and all the statements attributed to Jesus that his time was "not yet come or that his time was come" are not true, yet the fact of the matter is that Jesus did have a foreboding of his coming disaster, and I did try to get his attention and warn him of the betrayal.

John the Baptist,
of the
New Testament

Revelation 17

Received March 24th, 1955

The Relationship Between Jesus and His Cousin John

I am here, Jesus:

I am here again to write on the truths and errors contained in the New Testament, but before I do so I would like to clear up the question posed by the Doctor¹¹ concerning the relationship between me and my cousin, John the Baptist. Before entering upon my mission, I had discussed the broad outlines as well as the details of our respective missions with John, and in accordance with the Old Testament sayings and indications, it was thought advisable for John to be a forerunner and prepare the way for my coming. That meant that John would preach in various places and country districts ahead of me, so that when I arrived the way would be prepared for me; that is to say, curiosity and speculation as to my message would be awakened by John. John preached mainly near the banks of the Jordan and never strayed far from it, and it was near the Jordan that he was apprehended by the soldiers of Herod and brought before him.

John and I never preached together in the same place, for that would have defeated the very purpose of his own mission to straighten the paths for my subsequent coming. Not only this, but the tenor and substance of our preachings were very different. John preached repentance, and he meant repentance in the traditional sense of the word—a turning away from sin and error and renewed obedience to the law of Moses, with love to God and one's neighbor, which leads to the condition of the perfect natural man. I also preached repentance, for I said; "Repent ye, for the Kingdom of God, is at hand, believe in the glad tidings." Now the meaning which I gave to the word repentance was not that which was applied by John, for I meant by repentance a turning anew to God and a seeking of the Celestial Heavens through prayer, for I taught that the great gift of immortality had been rebestowed upon mankind by the Heavenly Father in my person and that the soul's yearning for His Love and its seeking for this Love through earnest prayer was real repentance. And when I said, "I come not to call the righteous but the sinner to repentance," I mean that sinners could by turning to God receive the gift of the Divine Love as well as the righteous, for it was available to both, but alas, it was not the righteous but the sinners of my day who repented and sought God and His Love, while the righteous, or those who considered themselves righteous, refused in their self-satisfaction the great gift that was theirs for the asking.

¹¹ "The Doctor" refers to Dr. Leslie R. Stone throughout these writings

There are more things that I would like to write you about and that is regarding the words; “It is easier for a rope to pass through the eye of a needle than it is for a rich man to enter the Kingdom of Heaven. I did not use the word “camel” for it has no association with the word “needle,” and it never occurred to me to use it, as it is found in many versions Of the New Testament. Neither did I say a rich man would find it difficult to enter the Kingdom of Heaven, for if I had, then it would be understood that the poor man could do so more readily than the rich man, and this was not my meaning, for entry into the kingdom is an individual matter and depends upon the soul’s desire or dormant state, although a superficial consideration would suggest that the rich man, being addicted to his earthly treasures, would be less interested in the things of the soul. As a matter of fact, I said; “It s easier for a rope to pass through the eye of a needle than it is for a mortal man to enter the Kingdom of Heaven,” and it was because of this seeming impossibility for a man to enter the Kingdom of Heaven that evoked from Peter the question; “Who then can be saved?”

This questioning was normal with the disciples, for it was usual for students of religion in the eastern countries to ask questions of the teachers and rabbis, and as a matter of fact I taught them that through earnest prayer to the Father for His Love the human soul is transformed from the image of God to His very Essence, and when the soul is thus filled to the extent that it may reach the Celestial Heavens all sin and desire to Sin are eradicated and in that way is man saved. This sermon of mine was eliminated by later copyists and revisionists of the New Testament because they could not understand it and in its stead they wrote; “With men this is impossible, but with God all things are possible.”

This statement in itself is certainly true, but as a substitute for the lesson on the Divine Love which I at that time was teaching my disciples, it takes away from those who read the New Testament the very message that I had been sent by the Father to proclaim.

You thus see how important it is this sad state of affairs which is so Father, can be remedied by the truths for you to receive my messages in good condition so that harmful and deleterious to man’s knowing the way to the and facts as they pertain to the New Testament.

Jesus of the Bible
and
Master of the Celestial Heavens

REVELATION 18

Received April 12, 1955

The Virgin Birth; Fasting; Temptation by the Devil; Washing of the Divine Love

I am here, Jesus:

Yes, I am here again to write you on the truths of the New Testament, and this time a few thoughts on the Gospel of Luke, dealing with the supposed virginity of my mother. As a matter of fact, the entire conception of the virgin birth was not new in the New Testament days, and as I have pointed out previously to you, the Greeks conceived of gods born in supernatural ways and without benefit of mortal fathers, and this idea goes back to the Buddhist religion. In their writings dealing with Buddha, it is described how Buddha's mother was transported to a mythical heaven and there impregnated in a mysterious way with the child Buddha, without the aid of a husband. The writer of the Gospel which is called the Gospel of Luke was very much affected by this story, and wishing to give me the status of God, ascribed to me events analogous to what he found in the writings on Buddha.

He was also inspired by these Buddha stories to relate the fable of my being tempted by the Devil, and this was also taken from the account of the Buddha withstanding the temptations of the powers of the "Prince of Evil," whose attacks against the person of Buddha, who was absorbed in holy contemplation, were frustrated by the holiness of Buddha. As a matter of fact, I never stayed in the desert for forty days, nor was I tempted by any devil, because there is no such being or entity in all the realm of God except as he exists in the soul of the mortal or spirit creating him in the likeness of his own desires and lusts.

And neither did I fast for forty days because I never did believe in fasting as a cure against sin, and the only fasting I believed in was the fasting of the soul's desires to act in a way contrary to the laws of God. The New Testament is substantially accurate in stating that I came eating and drinking, for the Divine Love of God is obtained through the soul longing and prayer, and not through the abstinence of legitimate material needs and wants.¹²

So you see that the stories of my supernatural birth and the fasting and temptation in the desert are not in accordance with the truths of my life and teachings, and should be eliminated from the New Testament and the falsehoods exposed.

I should also like to state that when my disciples and I came to celebrate the Passover at Jerusalem, I remained near Bethany while my parents went into Jerusalem to arrange for the preparation of the Upper Room. Since my coming was fraught with danger, it was arranged for Peter and John to make known our readiness to come to the Upper Room by meeting a young man with a pitcher near the Kedron stream, and he would take us to my father's place for the occasion. And while it was not mentioned in the Gospels and many have conjectured as to the identity of this person with the pitcher, I should like to inform you that he was the writer of a Gospel and his name was John Mark.

¹² Jesus also refers to fasting in [Sermon 75](#) of his 76 Sermons on the Old Testament of the Bible.

I should like to also clarify a few statements found in the Gospel of John that have not been understood, and that is in John, Chapter 13, Verse 8. I said to Peter, "If I wash thee not, thou hast no part of me." And this was just before the beginning of the last Passover meal and Peter's objection to this ablution. Now, my purpose in this was to use the word and ceremony of washing not as a natural cleansing of the body, nor even a symbol of the spiritual cleansing with baptism. But I meant to use the word "washing" as a washing from sin, and I had to do this in order to make my teachings concrete and something my disciples could see and understand. I meant, "If I show ye not how to be cleansed of sin so that ye be clean in heart through the washings of the Divine Love, thou hast no part of me." This washing was not symbolic of a purification of the soul leading to the perfect natural man, but transformation of the soul through the effects of the Divine Love and its cleansing action.

Peter as well as all the other disciples of mine needed the Divine Love in their souls to have this common bond of Love and Essence of God between us, providing in this way for a relationship of soul between us. But Peter understood this in a material way and thought I referred also to baptism. So you see that I used water to implement my teachings of the Divine Love in a way my disciples would understand, and I used many other illustrations in addition to water, such as bread, the door, the good shepherd, and the vineyard.

When I said, "He that is washed need not, save to wash his feet, but is clean every whit," I meant that he who has the Divine Love in his soul is clean and he has but to eliminate the defilements of the world from his soul and his soul would be clean in every aspect, but not completely so, for the process of cleansing, and by this I mean transformation of the soul, continues throughout all eternity. I did not say, "All of you are not clean," referring to Judas, for I did not suspect him of any treachery.

I think I have written you a fairly long letter, and so with my love to you and the Doctor, and with the information that we are all trying to help you in your financial and domestic affairs, I shall sign myself

Your elder brother and friend,

Jesus of the Bible
and
Master of the Celestial Heavens.

REVELATION 19

Received May 9th, June 28th, 1955 & November 12th, 1960

Jesus' Supposed Temptation; Water Baptism; Spiritualism

I am here, Jesus:

I have been present at the writing of replies to letters received from members of the Foundation Church of the New Birth and am glad that you emphasized the necessity of prayer to the Father for the Divine Love and the desirability of their joining a church in their own community for, despite the untruths that are permitted to be propagated in the traditional churches, mankind can profit much from the hymns and the sermons if interpreted in accordance with the truths which we have already given through Mr. Padgett. Spiritualism in its insistence upon phenomena which demonstrate the existence of soul in the spirit world is salutary, in that it shows the survival of the real man after the destruction of the mortal body, but this knowledge, unless focused upon the higher truth that brings with it the Divine Love and prayer for atonement (at-onement) with the Father, causes stagnation in the individuals concentrating upon earth plane phenomena.

With respect to Matthew's Gospel, you undoubtedly know that the passage dealing with my supposed temptation was never written by the person to whom the gospel has been attributed, for never was I tempted by any devil, for there is no devil such as it is conceived in the New Testament, nor could I have been tempted in my soul condition at the time, for when I commenced my mission I had in my soul that sufficiency of the Divine Love which gave me possession and knowledge that my home was in the Celestial Heavens, a home among the mansions of God which had been created for me by my soul condition, so that the three temptations which I was supposed to have experienced have in fact no substance nor reality, and I never entered any desert between Jerusalem and the Dead Sea as it has been written, nor did I undergo any conversation with evil, either as a being or as a defilement of my soul, for my soul was without defilement, and all details regarding my so-called hunger or what I did or said never took place except in the imagination of the writer who inserted these fictitious events into the Gospel. They were inserted simply to have my life accord in some supernatural ways with the events which were supposed to have happened to Buddha, and these, of course, are just as marvelous and just as false as the incidents attributed to me.

As for Baptism, this performance or act is not necessary for an individual to obtain the Divine Love and the absurdity of it can be measured by applying its so-called efficacy to the spirit world where it is impossible to obtain baptism in the physical meaning of the term yet in which many spirits pray for and obtain the Divine Love without having gone through baptism as a prerequisite. This act was simply symbolic, and signified a purification, and was in line with the Hebrew tradition of washing and making ablutions to cleanse from defilement, not merely physical but also spiritual. The ancient Hebrews made a great many ablutions to cleanse their bodies and the concept was also carried over to the symbolic in religious thought and practice but no amount of washing in pools and rivers could cleanse the soul from sin without the Divine Love conveyed into the soul and cause sin and defilement to disappear from it. I simply underwent the act of baptism to convey the idea of the beginning of the New Covenant, wherein the Divine Love, carried by the Holy Spirit, was now present and available to all men because it was present in my soul, and the gospel mentions that the Holy Spirit came down from heaven and abode upon me, an imaginative way of stating what I have just said regarding the presence of the Father's Divine Love in my soul. *Baptism by water is meaningless, but baptism by the*

Holy Spirit, whereby the Father's Love is conveyed into the soul, is the true and real baptism. It causes the disappearance of sin and defilement and enables the soul through a sufficiency of His Love to achieve at-onement with the Father and immortality. (John 1:33)

However, dedication of the child in the Church of the New Birth is therefore an act of faith in the Father and His Redeeming Love, on a spiritual plane, high above and beyond the old Hebrew rites or the Christian Baptism, born of historical development and spiritual growth on the plane of the Natural Love perfection. Yet, because you are now souls of the Natural Love, while seeking the Divine, it is not the will of Jesus and his Hosts to prohibit dedication rites from the older religions for those who wish to perform them in offering their child to the grace of the Father.

II

Now the fact that must be considered first is that Spiritualists who claim to be Christians have free wills in their capacity as human beings, and are obsessed very often by their teachings, which hold on to them like tentacles, and they do not have the power to break these fetters of the mind, nor are they willing to listen and be convinced on the basis of the facts presented to them. The Christian, as he is ordinarily referred to, adheres to a certain type of teaching, whether his cult be that of the orthodox or the liberal, and in this cult he usually possesses his concept of God, in which I am represented as the Son of God, second part of the trinity.

Of course there are many Spiritualists who do not believe in the trinity or my vicarious atonement (at-onement) and I am glad that they do not, for it is not true. But in addition to this, the Christian has been indoctrinated with the awful concept of the saving grace that flows from my blood on the cross, and this is the terrible and damnable part of the Christian religion which, together with the concept that I am God, he has to eliminate before he can have an understanding of the Love the Father intended for His children.

The concept of the blood is one in which man has no part in his own salvation except for the passive one in which he believes that I am the victim who was chosen by the Father to provide the means of salvation, and it is this belief, in which his whole security as to his place in Heaven is at stake, which renders it so difficult for him to get rid of as a Christian.

For the Christian, a living Jesus does not represent Salvation. Only Jesus on the cross and shedding his blood, a victim like old Hebrew and symbolic pagan rites, represents Salvation to the Christian. This is the great drawback which Christians and some Spiritualists encounter in accepting the New Birth and the Divine Love; for they will not pray to the Father for His Love to fill their souls because they feel they have already achieved Salvation through belief in Jesus' name.

What a terrible awakening they will have. The Spiritualist who is also a Christian does not go further, for he believes that in the same way he achieves Salvation, the only difference being that he is interested in the phenomena from the spirit world that assures him of the presence and existence of spirits who inhabit various planes in this world and who therefore prove to his own satisfaction that the soul is not lying unconscious in the

grave until the great judgment day. With that he achieves a certain release from the depressing conjectures as to the destiny of the soul after the death of the mortal envelope. However, this interest in phenomena from the spirit world is of an intellectual or scientific nature, not one of love, for the spiritualist is generally of a scientific turn of mind and he, therefore achieves an intellectual satisfaction from the proofs and manifestations of the spirit world. Even those persons who seek these manifestations as a means of assuaging their grief for lost relatives and friends achieve the satisfaction that comes from the development of the natural love; and yet in this love there is no part of the Divine Love, nor are the motives coming from that which opens up the soul to the inflowing of the Divine Love. This Divine Love, and by this I mean the only way through which salvation can be obtained, can enter and fill the soul through the sincere longing of the soul to assuage the thirst for at-onement with the Father through prayer.

Thus the satisfaction of the intellectual desires of the Spiritualist or the scientifically minded Christian, or the desire of parents and children to be consoled regarding the fate of their dear lost ones, has no bearing on the Divine Love, or the manner in which it may be obtained.

These, therefore, are the reasons why Christians and Spiritualists have no conception of the Divine Love, and as long as they adhere to this type of religion only, they are not likely to be able to obtain it.

Jesus of the Bible
and
Master of the Celestial Heavens

REVELATION 20

Received April 28 and May 5, 1955.

“On This Rock I Will Build My Church”

I am here, Jesus:

Yes, I am here again, and I am going to write on the topic suggested by the Doctor, that is, “On this rock I shall build my church,” in addressing Peter.

Now, first of all, I would like to say that there is nothing in the Gospels that indicates that Peter should have received the primacy, for as a matter of fact, he was not at all the first to recognize that I was the Messiah, for the first to do so was John, the Baptist, and it was as a result of this recognition that he began to preach repentance and the coming of the Messiah in the desert; and it was he who procured disciples, among whom were Andrew and Peter.

It was Andrew who brought Peter and told him that he had met the Messiah, and thus Peter came. And again, Phillip and Nathaniel both proclaimed me the Messiah, that is to

say, the son of God, or Redeemer, and so it was not Peter who first made this announcement. At the same time, it should be emphasized that none of them understood my great mission. It was only later that Peter obtained some idea of what was involved in my Messiahship.

When the Gospels were written, the Christian movement was under way and the account, while stressing that Peter acknowledged me to be the Christ, has nothing to show that I had bestowed leadership upon Peter, and his preeminence was the result of the practical turns of affairs at the time. For Peter was the eldest and had held the respect of the disciples and was looked up to because of his closer relationship with me, and because very often I had addressed him in teaching my disciples, and because I had favored him in taking him, among a few others, to go with me to the Mount of Transfiguration. For these several reasons, questions concerning the movement were referred to him for solution after my death and he showed himself capable of holding the leadership, once it had been bestowed more or less consciously upon him.

Now, with respect to what I did say to Peter, "On this rock I shall build my church" is a distortion in my sayings to him made by later writers, so that the Gospel would confirm the leadership given to Peter by the growing church. And the quotation from the Gospels does not accurately represent my words or my meaning. Peter simply spoke for the disciples when he answered the question, "But who do you say that I am?" for there, again, he was the spokesman; and when he called me the son of God, it was not a great pronouncement which had come to him from God, for God does not speak directly to mortals.

And, so, we see that the words of the Gospel are inaccurate, and it was an opinion that was common among the disciples. And when I said, "Thou art Peter," I did not say, "And upon this rock I shall build my church," meaning upon Peter, the rock, nor upon myself, as a greater rock than Peter, but upon the Rock of Ages - the Father, Himself, as revealed to mankind with His Divine Love now available to mankind. And I sought to build a church that would know the Heavenly Father through the Love that had been brought to light with my coming. I had no intention of building a church based upon Peter nor upon myself, but simply to add the Divine Love to the revelations which He had given to mankind and which would turn man to Him with a heart made new through that Love, and a soul made immortal through its efficacy.

Never did I seek to establish a new religion, for the religion of the Father had already been established with Judaism; and neither did I envisage the change of the new ceremonies or sacraments, nor teach them, in my efforts to turn mankind to the Father and receive His Divine Love through prayers. So you see that the primacy of Peter has nothing of truth as far as Christian teachings are concerned and, that, rather than the church of St. Peter, or of Christ, there is only one church, and that is the church of the Heavenly Father.

I think I have answered the Doctor in sufficient detail to let him and you know what the facts really are, and with that and with my great love and blessings for you both for your love and interest, I shall close and say good night.

Your elder brother and friend,

Jesus of the Bible
and
Master of the Celestial Heavens.

REVELATION 21

Received June 1, 1955

The Sermon on the Mount and the Beatitudes

I am here, Jesus:

I am here tonight to write you about the Sermon on the Mount and how it is related to the New Birth.

These sermons, of course, were not given all at once, at one particular time, as it is recorded in the Gospel, but rather as the result of a great number of sermons dealing with the spiritual lives of the Hebrews at the time, and which were put together in the form of a synopsis to cover a considerable vista of spiritual truths. Much of what is said pertained to the development of the natural love, because this was the only love that was known to the Jews at the time and it was these sermons dealing with the development of this love as found in the moral code and the exhortations of the Old Testament that could be best understood by my hearers and could be used as the bridge that led to the new subject of the New Birth and the Divine Love.

In the Gospels, there are a number of blessings which I evoked, but not in the particular forms as given in the Gospels, because some of them I never used at all and some of them were the subjects of considerable sermons rather than the brief blessings therein recorded.

I did say, "Blessed are the poor in spirit," for I meant not that they were indeed without spirituality, but that those that realized that they were without spiritual development were blessed because this knowledge, or intuition, of their spiritual lack would turn them to the Father and seek either His laws and obtain spiritual development that way, or turn to the Divine Love and obtain the soul development necessary for at-onement with Him and a rebirth into His Celestial mansions. And I exhorted my listeners to seek, rather, the Father's Love, for it was now available to all those who sought it in sincerity; and with that Love would come knowledge and possession of immortality.

And I also blessed the people who listened to me because of their gentleness or meekness, for they would inherit the land. Now, by this, I meant that violence and quarrels and wars were sinful in the eyes of the Father, and that keeping from these offenses would enable the mortal to get into harmony with the Father's laws and enable him to purify his soul to the point of eventually reaching the Heaven of the purified souls.

But I also taught that gentility of heart could now be obtained through the Father's Love, which would not merely purify the soul but transform that soul so that the sins of

vengeance and hatred and ambition and murder and bitterness would cease to be an encrustation on the human soul, and the resultant gentility of heart transformed through the Father's Love for His children would fit these children for a home in the Celestial Heavens. And this is what I meant by, "The meek shall inherit the earth," for I did not mean the material earth but the promised land of the soul spheres, or the New Jerusalem, not for the material body but for the human soul transformed into the Divine Angel.

I also said, "Blessed are they that mourn, for they shall be comforted." And by that, I meant more than a mere religious consolation that comes from resignation with the death of a loved one and the thought that we must all depart, and that the sufferings of the departed have ceased, for this is true and such an attitude leads to the development of the natural love. But I meant, also, that the comfort for those who have lost loved ones would come from the faith that God is our Father and that His universe is peopled with the spirits of those who have departed from earth, and that these spirits are alive and are working out their progress towards happiness such as can never be achieved on earth; and that the grave simply took the envelope of flesh and that their dear departed were still alive and with them. This was the comfort I spoke of for the Hebrew people, who had a very limited understanding of the spiritual aspects of life after death.

I also blessed the people, saying, "Blessed are the pure in heart for they shall see God." And I meant this not in a literal way, for this is impossible, but in a spiritual way; and I meant by "the pure in heart" not merely those who had achieved the Paradise of the Hebrews, who do not see God but have an understanding intellectually of His existence, but by the pure in heart in the SOUL sense - that is to say, transformed by the Divine Love, and through this Divine Love would come the ability of the transformed to actually feel the presence of God in his own soul; for the Divine Love is of the Essence of God, and in this way the transformed soul would see God through his soul perceptions. By "see," I mean "perceive with the soul perceptions," and that means to actually feel God's presence through the Love glowing in his own soul.

Thus you see that the blessings had a spiritual and a soul aspect, and those who could not understand the meaning of the Father's Love could understand the blessings as they pertained to the natural man.

There were two other blessings attributed to me which I never mentioned, and these were the so-called blessings given to men who were persecuted for the sake of righteousness, and the blessing given to those who were persecuted because of their faith in me. Well, I never sought to convey such a blessing on people whose religion taught the doing of righteousness, and there was no reason to encourage them to do righteousness because of my blessings upon them; nor did I ever bless at this time my hearers because they might be persecuted for believing in me. I never taught them to believe in me except as a teacher who had come to show them the way to at-onement with the Father through prayer; and there was never a thought in their minds, or in mine, that they would, or could, be persecuted for these teachings. And it is plain that these two blessings were inserted into the Gospels long after they had been originally composed and were interpolated to meet the situation that confronted Christians many years after my death, when they were persecuted by the Jews and Greek pagans and the Romans. And the authority for these insertions was that Christians should be encouraged in their faith because I, myself, had blessed them because of their faith and persecutions, and that the

Gospels covered precisely the situation which they were in. And the later copyists, as we have seen, did this type of interpolation to meet the current needs of the early Christian church. But while the intentions were good, they are not the truth, and my interest in exposing these insertions for what they are is motivated by my desire, and the great need to know what the original writers actually wrote and what is due to the imaginations and designs of others.

I think I have written enough for tonight and I am glad to have this opportunity to write as I have. I should like you to keep studying the New Testament and I shall come repeatedly to show you what I actually did and said. And, so, I urge you to keep in good soul condition by constant prayers to the Father for His Divine Love and loving-kindness; and I add my prayers and love to those of the many Celestial Spirits who join me, that the Father bestow His Love in increased portions upon you and the Doctor. And I want you to be encouraged in regard to your material affairs, which we are working to improve to your satisfaction and that of all concerned.

So I will say good night and with all my love to you, I will sign myself,

Jesus of the Bible

and

Master of the Celestial Heavens.

REVELATION 22

Received March 16 and June 2, 1955

The Sermon on the Good Shepherd

I am here, Jesus:

I should like to write you, if you are in condition, on the passage in the tenth chapter of John's Gospel on my supposed sermon on the good shepherd.¹³ This sermon was given by me in much the tenor it is found in the Gospel of John, except that some material was added to the original as recorded by John which I never said, and which John, as you may readily understand, never wrote; and that is the insistence and repetition of the theme that the good shepherd lays down his life for his sheep.

I never said that the good shepherd lays down his life for his sheep but that he guides and protects his sheep, and shows his sheep the way to the sheepfold; and I simply meant by that, that the sheep were the people of Israel, or simply human souls, and that I was the good shepherd in that I guided them and showed them the way to the Celestial Heavens by teaching them that way by means of the influence to their souls of the Divine Love

¹³ Jesus also refers to the Good Shepherd (the Heavenly Father) in Revelation 5.

which, beginning with me, was now open to all who should seek it in earnestness and sincerity.

Never did I say in this sermon of the good shepherd that the Father loves me because I lay down my life for my sheep, nor that I resigned it voluntarily, nor that I could lay it down voluntarily and take it up again, injunctions which I had received from my Father. And if you will analyze these statements a little, you will see the contradictions and absurdity of the statements, which were instituted in order to place emphasis on my death on the cross as the way to salvation and to the Father through the mysterious efficacy of my blood - an idea which pervaded the early Christian church among the articulate Greeks who saw in this conception a mode of salvation which harmonized with their own pagan concepts of salvation through the death of their gods who were then resurrected.

No man can lay down his life voluntarily unless he commits the gross sin of self-destruction, and the hour of a man's death is known only by the Father. And no man can leave the flesh and take up his fleshly body again, as it is understood in this case and refers to my resurrection; but this, as you know, was accomplished by a materialization and not a true taking up of the fleshly body.

So you see that at every step important material regarding the New Birth and the way to the Father was eliminated and other material interpolated dealing either with an impossible miracle or statements imposing beliefs in the vicarious atonement or the Trinity, and thus vitiated the contents of the Gospels as they were written by my apostles and disciples, and have eliminated almost entirely the way to at-onement with the Father. Thus it has become indispensable for me and the other high spirits to write you the truths of the New Testament and point out the distortions and interpolations where and how they now exist side by side with the true statements therein contained.

I am grateful to you for this opportunity to write you tonight and for your condition which enabled me to make a satisfactory rapport. And with my love to the Doctor and you, and with my blessings to the Father for His Divine Love to come upon you in great portions, I shall close now and sign myself

Jesus of the Bible
and
Master of the Celestial Heavens.

REVELATION 23

The Sermon on the Twenty Third Psalm

I am here, Jesus:

As I have said before, my teachings in the Nazareth synagogue and in other places in Galilee, such as Capernaum and Magdala, were designed to affirm the moral laws of the Mosaic code, but were also designed to present the Glad Tidings of the Rebirth and the difference in man's soul which that Rebirth signified. And in these various synagogues and other places, I made use of Old Testament material to infuse into it the new teachings.

I do not wish at this time to reveal to you all of the sermons I used in connection with my teachings, which have been forgotten and never given to mankind except as those were recorded in the Gospels and later emasculated by the copyists, whose incomprehension was responsible for the revisions and eliminations.

Now, one of the best known sermons was the twenty-third Psalm, written by David, and I used this Psalm in my teachings to show the distinction between the old teachings and those which I gave to the people as part of my mission. In this Psalm, God is described as a Shepherd who leads His flock beside the still waters and the green pastures; and this was really a description of Heaven, for there are actually such things to make the soul happy in his Celestial home.

And again, the Psalm gives to the people an understanding that death does not mean the cessation of the conscious personality of the soul, for the Psalm mentions, "Yea, though I pass through the valley of the shadow of death, I shall fear no evil for Thou art with me, Thy rod and Thy staff, they comfort me." And this picture, which the people could understand, really meant that God's messengers would care for the troubled soul entering the spirit world and that faith in the Father would enable His ministering angels to help the soul to progress in the spirit world to the point where that soul would eventually be happy and live in a sphere of light. And the Psalm describes this by means of the feast, "My cup runneth over," and the Father's feast for the soul in the presence of its enemy. And here I showed that the soul with the Divine Love eliminated thoughts of vengeance, or overcoming enemies, away from it, and entertained only sentiments of love for its fellow soul.

And when the Psalm says, "And I shall dwell in the house of the Lord forever," I simply meant life in the Paradise of the Hebrews with no certainty of immortality, whereas the soul possessed of the Divine Love obtained by faith in the Father that this Love was now available, and that it could be obtained by earnest prayer to Him, had a consciousness and possession of immortality.

Thus I was able to point out the differences in the Psalm when I referred to the natural love of man and when it was applicable to man seeking and possessing the higher Love. And I was able to do this with many Psalms and other passages in the Old Testament, to show the greater glory that comes to the possessor of the Divine Love, available to all who would seek it in earnestness of soul.

I have written enough for tonight, and with my love to you and Dr. Stone, urge you to seek for more of the Divine Love for your soul, as I urged my fellowman to do when I was on earth and a mortal.

Your elder brother and friend,

Jesus of the Bible

and
Master of the Celestial Heavens.

REVELATION 24

Received March 29, 1955

*Parables Explained; the Spirit of God; the Closing of the Celestial
Heavens*

I am here, Jesus:

I am here tonight, as I have been in the past, to write you again about the New Testament and the very many errors contained therein, and I shall continue by discussing the parable of the wise and foolish virgins, which is really a parable to show that the Divine Love is necessary for a home in the Celestial Heavens.

If we realize that the bridegroom is the Heavenly Father and the ten virgins are symbolic of His children, it will be easier to understand when we see that the lamp that each one possesses is the soul, and the oil is the Divine Love. Just as the oil is necessary for the lamp to be aglow, so it is that the soul needs the Divine Love to make it glow, also, and shed abroad the light; and it is the lighted lamp, or the soul with the Divine Love, which permits entry of the human being into the Celestial Heavens and its joys, which I depicted in terms of a marriage feast. Those who neglect to put oil into their lamps, or rather, to obtain the Divine Love by prayer to the Father, cannot enter the Celestial Heavens and attain immortality.

Another of the parables I taught dealing with the Divine Love is the prodigal son and that it is possible for the sinner to return to the Heavenly Father and be rewarded with the feast and the joys of the return, after the waywardness of the sinner. The Father is ever ready to bestow His Divine Love upon the sinner who seeks that Love, regardless of his lack of righteousness. And it is very often the adherence to moral laws and the sense of self-satisfaction they give which prevents a man from seeking the Divine Love of the Father.

In respect to the Celestial Heavens and its inhabitants, the question arises as to what may happen to the soul without the Divine Love whose mate is in the Celestial Heavens at the time when the Divine Love will be withdrawn from mankind for the second time and the Celestial Heavens will be completed and its doors closed. The fact that a soul is duplex and not complete without its mate entails a complication, in the fact that some Divine Angels in the Celestial Heavens may belong to mates without the Father's Divine Love and who are inhabitants in the spiritual heavens.

The Father, in His Loving-Kindness and Mercy, has provided a way to prevent such souls in the Celestial Heavens from being deprived of their less glorious mates by not

withdrawing from them the possibility of obtaining the Divine Love after it has been withdrawn. Just how long the privilege of these spirits to obtain the Divine Love after it has been withdrawn from the others will continue is something that has not been revealed by the Father, but we do know that the Father is anxious to make His redeemed children completely happy by providing for the eventual reception of the Divine Love and acceptance into the Celestial Heavens of those spirits whose mates are in the Celestial Heavens.

Every effort will be made, yet consonant with the free will of man and spirit, to make these spirits see the advisability of seeking for the Divine Love and be able to live throughout all eternity with their mates, but for how long, and the consequences of persistent refusal by these spirits during their period of grace, is not known yet, for only God knows and He has not revealed it to me. This, however, is all part of the bestowal upon man and spirit of the soul mate love which He would like to see consummated, and here again, this period of grace would not be a suspension or violation of His law of Love's withdrawal but the operation of a law superior to it.

I am now going to say a few remarks about the passage in I Corinthians, Chapter 3, Verse 16: "Know ye not that ye are the temple of the Lord and that the Spirit of God dwelleth within you?" This passage was originally written by Paul, the apostle but it was rewritten and no longer contains the words as they were construed and formulated by Paul. The epistle was written to members of the Corinthian Church, and Paul wrote in a way that indicated that the members were possessed of the Divine Love conveyed by the Holy Spirit; and very often they used the term, "being possessed of the Spirit," to mean filled with the Divine Love through the Holy Spirit. The writer mistook Paul's use of the word "spirit" to mean Spirit of God, which is not the Holy Spirit but that Spirit which was given to man at his creation and the operation of which leads to the perfect natural man. Paul did not mean that, as I have said, but, rather, the Holy Spirit and the souls of the members of the Corinthian Church filled with the Divine Love. By "temple of God," Paul simply meant the soul, and his passage referred to man's soul filled with Divine Love.

The Spirit of God given to man operates on man and does not fill man; neither does the Holy Spirit fill man, but simply conveys the Father's Divine Love into the soul of man. The Divine Nature of God is not in man, except when the Divine Love enters that man's soul through the operation of the Holy Spirit. And the Spirit of God, which is an entirely different force obeying God's command, has neither that function nor can it be of the Essence of God, which is His Divine Love and no other attribute or manifestation of God.

It is entirely misleading and erroneous to believe, therefore, that the Spirit of God within man's soul is the Divine Love and, therefore, God or His Nature dwelling in man's soul. The only way to achieve this is by seeking the Divine Love through earnest prayer, and in answer to such prayer the Father sends His Holy Spirit to convey His Divine Love into the soul of that man or spirit who thus earnestly prays for it. The Spirit of God has other functions and deals with the development of man's moral and intellectual qualities.

This should suffice to show that God's Divine Nature does not dwell in man's soul as a result of creation, for there is nothing of His Nature in the created creature and it is only through the process described above, and which was my mission while on earth to teach

to mankind, that the transformation may take place and man's soul become filled with God's Nature.

I think I have said enough for tonight on these Biblical subjects, the last of which it was not my intention to discuss unless you requested it; and with my love to you and Dr. Stone, and with my love and blessings upon you both, I shall close and say good night.

Your elder brother and friend, and Master of the Celestial Heavens,

Jesus of the Bible.

REVELATION 25

Received October 25 and November 2, 1954.

Why Jesus Taught in Parables; How His Disciples Were Able to Heal

I am here, Jesus:

You did not believe that I would come again tonight, but since I see that you are continuing to pray to the Heavenly Father with real and true earnestness of soul, you will soon be in a condition to take earnest and formal messages of the kind which I and the Celestials were wont to write through Mr. Padgett. And you must believe that you will be able to receive them as Mr. Padgett did when he was in that condition of soul which enabled us to make the rapport with him on subjects of the greatest magnitude for the salvation of mankind. I am here tonight to enable you to seek continued inspiration in doing this work, which I trust you will continue to do.

Tonight, I would like to write to you confirming the conversation which you entertained with Dr. Stone in the park this afternoon regarding some of my sayings which were attributed to me in the Gospel of Matthew, and which I actually did say, if not precisely in those words then in terms which actually conveyed that meaning and which dealt with the new wine in old jars or casks, and the new cloth which is tied to old suits.

And here I would like to say that I was not referring to wine or rags in the literal sense but in the spiritual, or symbolic, sense only, and it was to the effect that the new wine really symbolized or represented the New Birth, or the Divine Love which, when poured out into the human soul would destroy that soul and its sinful and evil excrescences; and the same could be said of the piece of cloth applied to the old suit made of rags which would fall apart and be destroyed; and this old suit represented the human soul which, full of evil, could not remain but would be rent asunder under the coming of the new cloth, or New Birth, or Divine Love which would cause the making up, or constituting, of another suit, or soul - the soul as a Divine soul, of the very Essence of the Father.

And these sayings were used by me in order to introduce a new subject, unfamiliar to the Jews of the time, with things of everyday life that were all familiar to them, and

constituted a method of my teaching technique. And in that way I sought to introduce more vividly the truths of the Father concerning the Divine Love, which the Jews of my day had absolutely no knowledge of.

And let me say, further, that when I sent forth my disciples in pairs to teach, I did not enable them to heal the sick and cure the blind and the lame, and otherwise crippled, because it was not in my power to do so. For such power could only be obtained as a result of the consequences of the Divine Love being possessed by their souls to such an extent that they would be possessed of the power to cure through the Heavenly Father, whose power would then be used in obedience to the prayers for healing on the part of the disciples having the Divine Love in that abundance in their souls. So that, the New Testament is wrong in that particular, as it has been shown to be wrong in many others, when it states that I empowered my disciples to heal. They could not heal at all until the day of the Pentecost, when the Divine Love came to them in that abundance that they were enabled to heal as a consequence of the power which the Divine Love in their souls gave to them.

But I did advise and instruct my disciples regarding their circumspection and conduct in preaching the New Birth, which they did not wholly understand with their minds but could grasp only with their soul perceptions; and they did preach and make converts who showed themselves later to be real believers at the time of, and after, my death.

REVELATION 26

Received May 25th, 1955

Jesus Proclaimed His Messiahship in the Synagogue of Nazareth

I am here, Jesus:

The discussion you had with the Doctor concerning my sermon in the synagogue of Nazareth was a very important one in that I claimed I was the Messiah before the entire congregation, and of course such a claim created a sensation, as is described in the New Testament. My sermon was based on the 61st Chapter of Isaiah and was prophetic in that it dealt with the release of the captives from captivity as had occurred to the Hebrew people and was therefore acclaimed by the Hebrews of my time as a great prophecy that had already taken place. Usually commentaries based on this text were historical in nature and were conceived with the purpose of extolling the goodness of Jehovah towards His chosen people, and among those who had a more spiritual discernment the meaning of the delivery of the captives was construed to be a turning away from sin on the part of the evil doers, slaves to sin. This was good as far as it went, but of course the meaning was restricted to the purification of the soul and not the transformation of the soul and the elimination of evil from the soul through the work of the Divine Love.

Now when I recited the passage from Isaiah I did not recite merely the lines recorded in the New Testament, but I proceeded as was the custom to read the entire chapter, and the main passage in that chapter was, “My soul exulteth because it is invested with the salvation of the Lord,” and by that I meant that my soul rejoiced because it had been endowed with immortality, which is the real meaning of salvation, and this immortality of my soul was the result of its having received a sufficiency of the Divine Love which was now available through the loving kindness of the Heavenly Father. And this was the meaning of the declaration I made to the listeners in the synagogue, “Today is this Scripture fulfilled in your ears.” And it was thus that I proclaimed myself the Messiah as possessing a soul conscious of its immortality, and I also proclaimed the glad tidings that this immortality which was mine could now be for whomsoever should seek it through earnest prayer to the Father for His Divine Love.

When I recited the passage on the delivery of the captives, I meant freedom from sin, not through adherence to the Mosaic law alone, which was the case before my coming, but through the efficacy of the Divine Love of the Father which so reacts upon and transforms the soul that it loses its desire for sinful thoughts and deeds, and when I read “The Spirit of Jehovah is upon me and has anointed me to proclaim the glad tidings,” I meant that the Father had appointed me to preach the rebestowal of the Divine Love which had been made a reality in my own soul and that having been anointed the Christ through the love principle working in my soul, I was to preach the rebestowal of the Father’s Love to all mankind and teach the way to At-onement with the Father through the Divine Love. Thus I had come as the Messiah to proclaim immortality for all mankind through prayer for the Father’s Love and that sin and sickness could now be eliminated through His Great Gift.

Thus you see that I did proclaim myself to be the Messiah long expected by the Hebrew people, and that therefore any statement which indicates that Peter divined my identity through heavenly grace is not true and was simply inserted to strengthen and to give authority to the Church’s claim that I had bestowed primacy upon him as my successor. It is true that I was unable to perform any miracles of note at this time because of the peculiar situation I was in having lived for twenty years or so in Nazareth and the people who had known me for so long were now suddenly asked to believe I was the Messiah. This was very difficult for them to do for it was not a question of asking strangers to accept me or my teachings and healings but to have people change their minds about me after they had been formed for twenty years. Since I had never healed in my native town before my public ministry, the people were skeptical that I could suddenly perform what I had not done for the past twenty years, and since it was this strong current of incredulity that prevented me from exercising my healing powers, faith in the recipient of the healing gift, is also required.

Jesus of the Bible
and
Master of the Celestial Heavens

REVELATION 27

Received July 12th, 1960

Jesus meeting with Nicodemus

I am here, Jesus:

I have already spoken to you about my meeting with Nicodemus, son of Gurion, the Pharisee, when I was teaching in Palestine. Nicodemus was the son of a rabbi who held religious discussions with groups, as was the custom of those days and before. He was not a priest and held no services in the Temple. As a matter of fact, the Pharisees were the ones who were most interested in the law, not only the written laws of the Scriptures, but the interpretations which the centuries and circumstances made necessary in those laws, and these interpretations were known as the Oral Law. They were discussed mainly by the Pharisees, the common people of Jerusalem, because they were the ones most interested in the religion of the Hebrews; they were poor; they were the artisans and tradesman, downtrodden by the rich and the aristocratic priests who cared nothing for the scriptures except as their own interests were therein protected. These Pharisees were deeply concerned with immortality of the soul, inasmuch as their own plight on earth made them seek for justice in an ideal world beyond the grave and they felt that God's righteousness had to, of necessity, embrace that Kingdom where justice and righteousness would be the established order. That is why the Pharisees were willing to listen to me and my mission—the availability of immortality of the soul through prayer to the Father for His Love.

While they were intrigued, then, by my affirmation that the Kingdom of God had come with my appearance—that is, that soul immortality was a fact and could be achieved, yet they were not capable of understanding the principle of the Divine Love and Salvation through the Divine Love. For some centuries they had battled stubbornly against the Saducees' denial of immortality, and had clung to the faith of man's entry into Paradise through keeping of the Ten Commandments and the Torah (the 5 Books of Moses) and the decrees, precepts and interpretations which stemmed from these Holy works, so that Divine Love and Salvation from it were alien to their thoughts and fundamental concepts of religion. This then, very briefly, is the background of their initial sympathy with me and later disagreements.

Nicodemus, however, had an intuitive feeling that I was right and since he was not able to fully understand my meaning, he came secretly one night to hear from me in private what he had only been able to glimpse in my public sermons in the market place. He felt, also, that my miracles of healing among the people must be due to great piety and that, therefore, I must be a man of God. He wanted to know about the Kingdom of God, and how to enter therein. Since he could not, as I saw, understand Divine Love, nor transformation of the soul from the human into the divine through the Father's Love, I had recourse to a parable, as I usually had in speaking to the people, "EXCEPT A MAN BE BORN AGAIN, HE CANNOT SEE THE KINGDOM OF GOD."

Nicodemus could understand a spiritual rebirth only through obedience to the laws of God, the doing of good, the practicing of mercy and charity, righteousness in conduct and piety for the widow and the orphan; in short, he understood repentance from evil and a return to God in the prophetic sense of the term, and thought this gave immortality of the soul. I had to show him that his practicing of the virtues purified the soul, and made it a perfect human soul in the eyes of God, but that to enter the Kingdom of God, the soul had to be transformed into a divine soul, through God's Nature, Love.

To his query, I showed that being born of the flesh was the work of the womb, and that here there was no possibility of rebirth, but that spiritually, the soul could be reborn; it was born as the human soul, but could be born again into a divine soul, the transformation - or rebirth - taking place as the individual sought the Father's Love through prayer and obtained that Love, which permeated the human soul and made it divine. It was this divinity of soul that rendered it immortal, and enabled one to see the Kingdom of God, and not the perfection of the human soul resulting from the doing of good works and practicing charity and righteousness.

If Peter and John, my most advanced disciples, could not readily understand the significance of Divine Love, then neither could Nicodemus ben Gurion in the talk I had with him, for I and the precepts of the Torah, and his inability to accept my glad tidings immediately.

He asked, "HOW COULD THESE THINGS BE?" and so I told him that, inasmuch as there were many earthly things he could not understand, like the wind, and its movements, it was not strange that he should not understand these things of the spirit: "THE WIND BLOWS WHERE IT LISTS, AND THOU HEAREST THE SOUND THEREOF, BUT CANST NOT TELL WHENCE IT COMES, AND WHITHER IT GOES; SO IT IS WITH THE SPIRITUAL REBIRTH." (St. John, Chapter 3, verse 8).

Since he could not understand the workings of the wind, a material phenomenon, neither could he understand an operation of a spiritual thing, the rebirth. And since Rauch (wind), also means spirit in Hebrew, I used this play on words and tried to show him that as both were of the Father, the Rebirth as well as the existence of the wind could be believed in and accepted.

I did not say, or mean, that Nicodemus had to be born of the spirit in the sense that Christians usually interpret the words attributed to John, that is, the Holy Spirit, for the soul is not reborn of the Holy Spirit, but of God's Love, which comes into the soul conveyed by the Holy Spirit, that manifestation of God which has as its function this great mission. Neither did I say that he had to be born of water, for this is simply a much later interpolation referring to baptism. This is all wrong, for baptism has no efficacy in the soul's obtention of the Divine Love. Certainly, Nicodemus would have understood these Christian interpretations much less than he did the Divine Love, which I insisted was now available to mankind because it was present in me.

Nicodemus left with an inkling of the Father's Love and heard me explain several times that the Kingdom of God had come; he was confused, because of the new concept of soul transformation and his ideas of a Messiah ushering in a new ideal Kingdom on earth, but he understood later at Pentecost, when mental concept was replaced by emotion, for Nicodemus greatly respected me, and his reverence was turned into love and sorrow, and

brought into his soul the Divine Love. Nicodemus finally understood with his soul, and he now stands by me in the Celestial Heavens, eager with his love and influence to bring mankind into At-onement with the Father.

Jesus of the Bible
and
Master of the Celestial Heavens

REVELATION 28

Received Nov. 7th, 1955

“The Kingdom of God is Within You”

I am here, Jesus:

I wish to write you about the phrase, “The Kingdom of God is within you”, as it appears in Luke, Chapter XVI I, verses 20-21, and which, has lead to an entirely false understanding of what I meant to convey. The fact is that certain spokesmen for the Pharisees asked me when the Kingdom of God would come, and my answer was that in my person it had already come, for wherever I went I brought with me the Kingdom. That is the meaning of the verses, “And when he was demanded of the Pharisees, when the Kingdom of God should come, he answered them and said, ‘the Kingdom of God cometh not with observation’ ” - meaning as a visible manifestation for beholding the kingdom come through the eyes of mortal man – “for behold, the kingdom of God is within you.” The Greek word “entos,” however, does not mean “within you,” but “in the midst of.” The incorrect translation arose from the fact that the translator sought to write not what the Greek word actually meant, but what seemed to make sense to him in the light of his own imperfect understanding of what those verses meant to him, for he thought that mere faith in Jesus and fidelity to the rite of communion made Jesus - and therefore God - one with him.

There are, in fact, some cults today which have mistakenly understood the translator’s words to indicate that the Kingdom of God is that part of man - the soul - which comes most directly from Him. And that in developing and perfecting the attributes of the soul, man develops the kingdom of God within himself. In truth, development of the faculties of the soul will help man to purify his soul and enable him to reach towards the Paradise of the first parents before their fall from grace. This, however, is not the state of the soul achieved through transformation which takes place only through the efficacy of the Divine Love, which enters the prayerful soul through the workings of the Holy Spirit. Paradise, or purification of the soul, is the state of the perfect natural man, but has nothing of the Divine Angel nor At-onement with the Father.

And there are some who point to I Corinthians, Chapter 3 verse 16, -“Ye are the temple of God, and that the Spirit of God dwelleth in you?” And these people fail to understand that the temple of God therein mentioned and referred to is the soul and not the body, for the body does not enter into salvation, nor was (*it*) fashioned in the image of God, as (*is*) the soul; and that the soul is the “temple of God” only when the nature of God reposes within it, through prayer to the Father for At-onement with Him; and this at-onement is achieved through the Divine Love of the Father. The temple of God is - and it is *only* - the soul filled with the Father’s Love, for the soul which does not possess this Divine Love is merely an image of God and is not a temple in which God dwelleth.

And in addition, there are those who mistakenly believe that the kingdom of God is within them because the Christ is within them, in accordance with the teachings of their church and without understanding or knowing what the Christ is, feel they possess at-onement with the Father through faith in my name and in the efficacy of my shed blood and the sacrament of the Eucharist. Now the word Christ, as it is generally used today, is used in the sense of Anointed, or the Messiah, or the Savior, and this is true, but actually the Christ means the principle of the Father’s Divine Love made available to mankind, as it was first shed abroad in my soul when I first proclaimed my mission on earth, and it is this Divine Love which saves when it enters the soul of the mortal or spirit who seeks it in earnest prayer to the Father. And in no other way - no blood on the cross or in any mysterious sacrament of bread and wine - will at-onement with the Father take place, for only the Father’s Love has the power to cause the errors and evils of the human soul to be dispelled from it and thus give man a new heart, free of sin and transformed from the image of God into His very essence.

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

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

Jesus of the Bible
and
Master of the Celestial Heavens

REVELATION 29

Received January 3rd & January 6th, 1955

Matthew's Passage on Divorce

I am here, Jesus:

I shall write my message to you on one of the most puzzling passages in the gospel of Matthew that confronts every student of the New Testament, and that is the subject of divorce as Matthew is supposed to have written it.

All I can say is that Matthew did write the passage on divorce, but with certain differences that render the meaning and interpretation entirely different. In the first place, divorce itself, while not evil, merely gives recognition to a state that arises from an evil condition between two souls that are suffering from evil spirits or from the evil desires that beset these souls, and which cause such inharmony between them that they cannot endure each other's company and they desire to part. Now such an act of divorce, as I have said, simply recognizes such inharmony of soul as a reality, and it is not the solution to the problem of marriage which is beset by the difficulties caused by the actions of the evil souls. The solution is not divorce, but removal of the evil that afflicts the souls, and such evil can only be removed by a great effort on the part of the individuals in question, the exercise of their natural love, or better still, by the Divine Love entering into the souls of the marriage partners and thus causing the elimination of those evils afflicting their souls. And with the elimination of these evils the souls regain their pristine purity and harmony is regained in the marriage state.

It is for this reason that I did not approve of divorce, whereas Moses had to tolerate it because the Divine Love was unknown at the time of Moses and he therefore had to condone a situation which arose from the hardness of men's hearts and here in referring to Moses' law I referred to man's use of the bill of divorcement rather than that of the woman, who at this time was subjected to man's domination in things of conjugal status, and he was the aggressor much more often than the woman. When I appeared in Palestine to commence my ministry, it was possible for mankind to receive the Divine Love through the Holy Spirit and men with faith in my doctrine that the Kingdom of God was at hand, could, by applying my teachings, receive the Divine Love and obtain that transformation of their souls that would obviate the necessity of divorce through the transformation of their soul condition from one of evil to that of pure angels, with nothing but natural and divine love for the marriage for the marriage partner. At the least, the Divine Love operating in the souls of mortals could render these souls so free from evil as to make marriage harmonious.

When I spoke then of divorce in a way that showed that separation from a woman and marriage to another merely caused the man to commit adultery, and the man who married the woman thus put away, to also commit adultery, I meant to picture a condition of sin in an otherwise perfect condition of soul. In the state of the Jewish nation at the time, the action of divorce was a necessary evil and I had no intention of decreeing that divorce as had been granted by the law of Moses should be eliminated, for conditions affecting

husband and wife were even worse in my day than in the time of Moses and the consequent use of my word as a law to be observed by Christians in later times was not my intention at all, since I was simply stating an ideal.

Furthermore, I never said that a woman should be divorced on the grounds of adultery, as the New Testament puts it, for this phrase “Except for adultery” was inserted later by a writer who, in accordance with later views, took a very harsh attitude towards marital sinners. This attitude does not represent my true ideas on the subject, for my real attitude towards the adulterous wife is very clearly demonstrated by the passage in John which portrays my words to the Jews who brought an erring wife before me; and these words were that she should be forgiven because no accuser, and that included the offended husband, was without sin.

All sinners, if repenting of their sins in good faith, could come before the Heavenly Father in trust in His Love and Mercy and this includes not only the thief and the murderer but the adulteress as well. So you see how well meaning but misguided writers who had no conception of my real teachings put an entirely different interpretation upon my sayings and actually put words into my mouth that I never said; and this defiling of my teachings has brought untold woe to mankind for many hundreds of years and has caused the writer terrible years of torture in the hells for his well-meaning insertions.

I would like to state that divorce is admissible where it terminates a state of fornication in the eyes of God even though a marriage is observed by man, and that is when both partners married for other considerations except love, which is the only true justification for marriage. And where there are children, the divorce between such couples simply causes more hell on earth for parents and children, and is one of the greatest causes of unhappiness on earth. Hence, couples should under all conditions seek to work out a solution for themselves and their children if this is at all possible, through the exercise of their natural love and the purification of their souls, but as I have said before, through acknowledging that God is our heavenly Father and that He seeks to help mortals, if mortals will only turn to Him and seek His help with all the earnestness of their souls, into which the Divine Love can then be conveyed with its consequent elimination of evil from these souls and their transformation in the Divine Essence.

Into this most important phase of man’s existence as in all the others, bring peace and happiness and harmony and will result in the avoidance of served for man whose soul is damaged by his evil desires and inclinations.

II

I will continue with the New Testament and its truths and falsities, and I want to talk to you about the Divine Love in one of the passages concerning the rich young man who appeared to me and asked me how he could obtain salvation for his soul and the way the New Testament describes this meeting between us leads the reader to assume that my great message to mankind was nothing more than the ten commandments, for several of the most important ones concerning man’s love of God are omitted completely and only those dealings with man’s relationship to other men are given. When the young man declared to me that he had obeyed all of these commandments and that he wished to

know what else he had to obey or what else he had to do to merit salvation, I told him to give away all his property, become poor and to follow me.

Well, this makes a very nice story in the New Testament and is one that is usually read with interest and accepted by all who understand that the ten commandments given to the children of Israel by Moses were in reality the laws of God pertaining to the moral code. But, they do not realize that if that were all that I had come to Palestine to teach, then there was no need of Jesus, for Moses had already given these commandments and I could do nothing more than to confirm what Moses had already proclaimed.

As a matter of fact, I did teach the laws of Moses because they lead to the pure but not divine angelic state which can be reached through obedience to the moral code, but my mission, as you know, was to teach not the law, but grace. That is to say, freedom from sin, not by obedience to law, but through the transformation of the soul through the Divine Love's being conveyed into that Soul through the Holy Spirit. That is precisely what I taught the rich young boy who appeared to me in order to learn the way to salvation, for the love of man to man and love to the Father do not lead to salvation in the sense that they give man immortality and At-onement with the Father. I therefore taught the young man the new gospel of grace and the Divine Love, which was superior to loving God and reverencing God in the prescribed way, as found in the first three commandments of Moses, and later writers of the gospel, in their copying and recopying, could not understand my allusions to and teaching of the Divine Love superior to the laws of love to God, which was, as one might say, a very part of their being, and they gradually eliminated all references to this teaching as well as to those Mosaic commandments requiring love of man to God, for one could not be stricken out without the other, and allowing the gospels to deal merely with the relationship of man to man and avoidance of sin through material possessions and desire for them. And thus it was that once again my teachings were nullified by these copyists in the most important aspect of my mission - the announcement of the glad tidings of the rebestowal of the gift of Divine Love - and the resultant decrease in the ability of man to understand my true mission.

One of the things which should be kept in mind, however, in the reading of the passage in Mark and Luke is that there is absolutely no reference to the vicarious atonement through my blood on the cross as the means of salvation when the direct question was put by the rich young man, and I point to this omission as a proof positive that the entire conception of the vicarious atonement was a much later conception and never formed part of the original writings of my disciples, but was an afterthought that took form and shape when the teachings of the New Birth had been eliminated and a new conception of salvation was introduced in a way to conciliate the old Jews, and they made me the sacrifice that would cleanse the sins of mankind through the shedding of my blood. You know that I have dealt at length with this subject before and so have my disciples in their message through Mr. Padgett but I have deemed it appropriate to refer to it again in connection with a definite incident related in the New Testament and to emphasize its falsity.

Jesus of the Bible
and
Master of the Celestial Heavens

REVELATION 30

Received November 1 & 2, 1954 and June 23, 1955

John the Apostle: God Listens to All Who Seek Him in Earnest Prayer

I am here, John, the Apostle.

I have been listening to your conversation with the Doctor regarding some of the uncertain passages which are to be found in the Gospel that bears my name, and I must tell you that as you continue to study this Gospel you will find a great many false and confusing statements in it. And I should like to corroborate the fact that, contrary to what is written in Chapter 9, Verse 31, "Now we know that God does not listen to sinners," that God listens to all those who seek Him in earnest prayer, whether that prayer be for the Divine Love or not, and surely the sinner who realizes he is a sinner and who comes to God to seek His Mercy and Loving-Kindness and pardon.

So you see how this false and misleading statement can cause, and has caused, untold injury to many who would have sought refuge in God, were they not turned away by the brutal and disconsolate passage I quoted above.

I just wanted to say these few words to corroborate what you stated in regard to this verse, and I wish to urge and encourage you to continue your work and obtain the truths which Jesus is giving you and suggesting to you as you go along. You are able to see, and should apply yourself through prayer to obtain such proportions of the Divine Love in your soul that errors and evil thoughts and desires will be as though nonexistent, and you will become a true disciple of Jesus, as I was when in the flesh.

So with my love to you and to the Doctor, I shall close and say good night.

John the Apostle

REVELATION 12

Received June 7th, June 14th, & June 30th, 1955

Jesus Explains Passages in the Gospel of John

I am here, Jesus:

In the gospel of John; Chapter 5, verse 22, the saying "The Father does not even sentence any one, but leaves all judgment to the son," must be interpreted that the Father indeed

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

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

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

II

To continue with John, Chapter 5, verse 28, wherein it states¹ "And soon, and the time has come, when the dead shall hear the voice of the Lord and those that hear shall be saved," I should like to explain the meaning of this verse as it should be interpreted. It meant that those spirits living in the spirit world, regardless of their sphere of light or darkness, would hear that God's Divine Love was given to all souls, whether mortal or spirit, and that those who grasped the opportunity of obtaining the Divine Love through prayer would in time and in accordance with the intensity of the soul longings and efforts be enabled to enter the Celestial Heavens and into immortality. I did not literally mean, as the New Testament implies, that the dead bodies of mortals would become living beings again through the regrouping of the component elements which form the body and that the souls of these resurrected mortals would return from the spirit world to inhabit these bodies, and this is the absurdity which the New Testament teaches as authoritative and as coming from my lips. The verse meant that the dead soul, that is to say, the soul

not aware of the spiritual things, could by listening to the message become awakened and thus seek for the things of the spirit and possess a sufficiency of the Divine Love which could be obtained by that soul in the flesh as well as in the spirit world.

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

III

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

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

The fact of the matter is that my coming had nothing to do with any so-called judgment day, but by turning man to the Father and His Divine Love I helped mankind, at least those who received my message, to find a bright home in the spirit world and a way to escape the judgment imposed by the laws of compensation, and this is the only judgment that I had a hand in. Furthermore, I came to earth so that all men would be able to perceive the great truths of the bestowal of the Father’s Divine Love, and for those who

were blind to be able to see, and by that I mean both physically and spiritually. I could not make any man turn from the truth, once he had understood it, and it was my mission to turn all mankind to the truth. I would not have been Jesus the Christ if I had sought to turn men away from God and Truth and the Divine Love, and in fact, even if they would not accept the great truth of the Divine Love, I helped men to reaffirm their faith in God's great laws of natural love and the moral code.

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

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

Jesus of the Bible
and
Master of the Celestial Heavens

REVELATION 31
Received February 3, 1955

The Ancient Origins of some of the Miracles Found in the New Testament

I am here, Jesus.

I will say no more for the present concerning these Messianic passages, but will turn to discuss the subject of some of the miracles which are found in the Old Testament and which were incorporated later into the New Testament. And the first is the raising of the woman's son from the dead. And also the story in which Elisha in the Book of Kings II feeds one hundred men with only the firstfruits of some corn and bread, an incident which is just as false as the one in which I am represented as having fed five thousand. And again the story of the angel in Genesis coming to tell Sarah that she is to have a son in her old age, a story that sounded supernatural enough to be used in the story of Gabriel coming to announce to Elizabeth the birth of (John) the Baptist.

In addition, the later New Testament writers turned to Greek mythology or some of their tales regarding my miracles and in that way they read that Poseidon, the god of the sea, walked on the water, which was sufficient for their imagination to have me also walk on the water. And in this way they secured the idea for making my mother a virgin by their reading of the Greek legends that told of a number of goddesses who gave birth to sons

although they themselves were virgins, and I can name such instances of Demetrius and Danae who gave birth to Perseus without the benefit of a mate, and several others.

I should also like to call attention to the fact that the story of the water to wine episode at the marriage at Cana was a story that was borrowed from the Greek account of Dionysius of Elis, the god of wine who would make jars of water turn to wine overnight by putting them into a concealed chamber.

All of these instances of miracles which were attributed to me were not done with any maliciousness of heart, but with the obvious desire to stress my supernatural powers to the point of making me a divinity equal with God, or God, Himself, and this was the result of the stress laid on the desire to institutionalize Christianity instead of keeping love of spirituality, and indicates that those in power wished to keep that power by making the priestly order and functions the dominant part of the religion. In this way, the church eventually fell into the same pit of ambition and worldliness which the church accused the Sadducees and Hebrew religious leaders of, and perpetuated a system entirely man-made, lacking in essentials of spirituality, as the Divine Love of the Father for mankind, which had been my paramount reason for my ministry and the cornerstone of all my teachings.

REVELATION 32

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

Miracles Attributed to Jesus in the New Testament

I am here, Jesus:

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

To continue along these lines, I wish to add that during that evening, my disciples took their fishing boat and turned their way back to Galilee in the vicinity of Capernaum, and I remained behind to dismiss the multitude which was not four or five thousand but considerably less, and I then withdrew to pray. I later took one of the little boats of the

many that were anchored near the shore and made my way in it that night. As the wind was strong I was eventually able to catch up with them. They were happy to see me and took me into their fishing boat, but with the moonlight shining on my white robe, it appeared as they later told me that I looked like a ghost and that standing up near the mast of the boat, it seemed that I was walking on the waves. From this episode has come the unfortunate story of my having walked on the waters and I say that this, too, has had a deterrent effect upon my mission as the Messiah to all men.

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

II

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

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

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

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

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

Jesus of the Bible

and
Master of the Celestial Heavens

REVELATION 33

Received September 27th, 1955

The Raising of Lazarus

I am here, Jesus:

In the first place, I wish to explain more thoroughly and with textual references my visit to the house of Lazarus and my healing him of the unconscious state, which has been erroneously described as death by the gospel copyists, as I have already written through Mr. Padgett.

I did not say, "This sickness is not unto death, but for the glory of God, that the Son of Man might be glorified thereby," for this meant that the sickness would not end in death, only because I might be glorified by raising him from death. Rather did I say, "This sickness is not unto death, for through the power of God will the Son of God heal and be glorified," which simply meant, I would show I had been sent by God by curing Lazarus of his illness. Furthermore, I did say, as recorded in John, Chapter 11, and verse 11, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." Now the gospel of John, which at this point was not written by John, declares that by sleep, I meant death, and this is not true, for had I meant that Lazarus was dead, I would have used the expressions which were used to indicate death, and these were, "To sleep with one's fathers," or "To sleep in the dust," or "To sleep a perpetual sleep." Hence when I said, "Lazarus was asleep," I meant that he was in that unconscious state, when one is dying in sleep. In the same way, Thomas the Twin did not say, "Let us go and die with him," meaning Lazarus, (verse 16) nor did he have in mind to go and die with me, on the supposition that I might be taken by the Temple hirelings, for this too was inserted many years after the Crucifixion to exaggerate the danger which beset me and my resolution in confronting them, although it is true that I was aware of the animosity with which they regarded me. When I wept, and this is true, for I did weep, it was because I was touched and my emotions of love for him aroused more because he had been entombed as dead and brought to such a pass, and not because I thought he was dead, for I knew he was not.

I also wish to explain to you some of the expressions which, if not correctly understood, tend to give an impression of cruelty and indifference to human suffering in my teachings, for I never advocated or taught mutilation of the body in any form and any such sayings attributed to me in the gospels were never said by me and thus could not have been written by the gospel writers.

Take the expression, If thy right eye offend thee, pluck it out and cast it from thee for it is profitable for thee that one of thy members should perish and not that thy whole body be

cast into hell.” This does not give the true meaning of my saying, for I meant that the eye reflects the state of the soul, the seat of the emotions, so that if the eye reveals a wicked emotion, it means the soul is possessed of a wicked emotion, and by plucking out the wicked eye, I simply meant to pluck out the evil emotion from the soul. In the same way, my reference to cutting off the hand that offends, did not mean, to refer literally to the physical hand, but to the action performed by the hand resulting from a sinful soul, and I simply meant eradication of the evil emotion in the soul resulting in an evil action. Physical plucking out of an eye or cutting off of a limb could have no effect on the body as far as freeing it from sin, for it is not the body but the soul that is sinful, as the body simply carries out the desires of the soul, nor could such mutilations have any effect upon the soul in the way of eliminating sin, for sin in mankind is eliminated through will power and prayer for the Father’s Love and through a change in soul condition which causes man to turn to God and in earnestness of prayer to seek forgiveness; and forgiveness is brought about through the change in the soul condition, or, as I said, by the elimination of the wicked emotion, in the soul. Thus you will understand that I never said, nor could my disciples have written. “For it is profitable for thee that one of thy members should perish and not that thy whole body should be cast into hell.” You see why I am anxious to write you and give mankind the truths of what I said, for these are the truths of the Father and His Divine Love.

And again, as reported in Matthew, Chapter 19, verse 12, when I said: There are some eunuchs which have made themselves eunuchs for the kingdom of heaven’s sake, I did not preach or teach cutting off of the testicles, but the expression was simply a reference to the prophet Isaiah, Chapter 56, verses 3-5, wherein the eunuch mentioned was simply the Gentile who believed in the Hebrew Deity, but who was deemed “cut off,” so to speak, or separated from the vine of Israel because he was not a member of the Jewish race. Such a Gentile, if a believer in Jehovah, was not to be considered a “dry tree” or non-productive and cut off from the vine of Israel. In short, a eunuch in this sense meant a convert to the Jewish religion. I did not teach that men should mutilate their God-given bodies to eliminate an emotion which in the minds of early Christians had become associated with sin. Such a feeling, given to man by God for a given purpose, is never displeasing to God when it is in harmony with his laws, but when it is not in harmony with God’s laws, may be kept away through prayers for the Divine Love, so that material thoughts and desires may disappear and be replaced by emotions and thoughts of a spiritual nature. Of course, when in the previous sentence I said, “there are some eunuchs which were made eunuchs of men, it was a play upon words, for here I referred to physical mutilation imposed upon men who served in women’s quarters among Oriental rulers.

I think I have said enough regarding misinterpretations and distortions of my sayings in the New Testament, of which there are many more, and so with my love and blessings I shall stop and sign myself. Your Elder Brother and Friend.

Jesus of the Bible
and
Master of the Celestial Heavens

REVELATION 34

Received November 28th, 1955 & February 7th, 1956

The Conditions Necessary for Spiritual Healing

I am here, Jesus:

The question has been raised by one of the members of the Foundation Church of the New Birth, of which I am the Leader, regarding the delays incurred in healing and the possibility of death taking place before such healing is accomplished on the part of spirits assigned to this task.

Healing can be effected as a result of rapport between the ailing person and the spirit healer; for, when rapport has thus been established, the spirit can work directly upon the sick person without an intervening healer being required to accomplish the healing.

The sick person, however, through faith and prayer, must lift himself above the earth-plane and attain a spiritual condition on a level which is free of earth bound spirits, and make possible the contact between the spirit healer and the patient. In spiritual healing of this nature the patient actually raises himself to a spiritual plane higher than the one in which he lives, and comes into rapport with spirit healers. The Divine Love is not necessary for this healing, for many of these spiritual healers are devoid of it, but although they are on a high moral and spiritual plane, it is difficult for them to contact mortals who have not been able through lack of faith and prayers to arise out of their earth plane condition to establish the rapport with these spirit healers. This is accomplished through a soul operation and is not a mere mental operation that does not come from the heart. That is why the usual genuine mediums of the earth plane who have no faith or understanding of this law, can do no more than to attract undeveloped earth plane spirits who have no healing powers.

Again, the patient may be healed through a doctor or a healer whose state of soul is such that he can attract spirit healers, yet the mortal healer can do little or nothing unless the positive faith of the sick man has raised him above the earth condition I have mentioned, so that the spirit healer can make rapport with him.

When the rapport is made, the therapeutic forces and energies from the spirit world can operate through the mortal doctor or healer and by their transmitting these forces and energies through him into the ailing person can become the means by which the spirit healing is brought about. The spirit healing is actually a therapy or therapeutic treatment which is transmitted from the spirit healers to the patient and acts upon the diseased organs to restore them, but the transmittal is made possible only through faith, which acts as a conductor of these healing forces and energies.

Thus you see that faith that God will help and heal will not only set in motion these healing forces and energies of the spirit world, if God so wills it, but puts the patient into the condition which will allow these healers to do their work, either directly or through

the intermediary of a mortal who by his own spiritual condition may attract them. Faith in the reality which permits the healer and the sick person to make contact with the spiritual forces. That is why I was able to heal many sinners because of their faith in my healing powers, and not heal righteous persons who had no faith. He who has faith creates a condition whereby evil spirits - who intensify or cause the distress to persist - are separated from their control and contact with the patient, so that the spirit healers can make the rapport and operate.

Those who have no faith, and who therefore die as a result of the delay, have died not because of any injustice or lack of mercy or loving kindness on the part of the Father, but because their own lack of faith in His ability to help and heal prevented Him from accomplishing the ministry which He so lovingly entrusted to His ministering angels. The prayers and faith of a loved one for the sick person is very often of great benefit to the sick, for the sincere love on the part of a mortal not only attracts the spirit healers but enables the healing force to reach the sick person through the love which is communicated to the ailing person, and it may sound strange to you, yet it is so, that often the best physician is he who in earnestness of love and sympathy and sorrow sends his prayers to the Father in all faith that He will accomplish what man and medicine cannot do.

And such rapport between spirits obedient to God's word and the prayerful soul is brought about that the healing forces are transmitted through him to the sick person he loves. Here is a case of the development of the natural human love operating on a high plane to make spirit contact for healing purposes without the Divine Love, but with His Love operating through man, as in my own case in Palestine when I healed, the healing is far more efficacious and rapid, and I was able to perform instantaneous healing.

In a word, I wish to show that love and faith and prayer in earnestness of soul are realities which perform feats of healing that are impossible under conditions wherein cold intellect and earth plane conditions prevail.

II

The question arising when death occurs to a loved one, in spite of prayers to the Father for His Love, is one which is important for greater understanding of the Father's wonderful Love and Mercy. Healing process depends, aside from the spiritual forces which are engaged in the work, upon the condition of the organ or part of the mortal body to be restored. An organ which when not under pathological attack is in good functioning order can be restored to its pristine health regardless of the pathological disturbance from which it may suffer. That is to say, a healthy organ when attacked by disease or by some condition causing a malfunctioning of the organ may be restored to normal use through the method of spiritual healing which I have already mentioned in my other writings to you on this subject. But where an organ through normal use has reached a condition of weakness or malfunctioning because of that use, it simply means that the organ in question has reached a point in mortal living where it can no longer be restored to a condition of health it no longer enjoys, and any effort on the part of spirit healers to restore that organ would be fruitless and without purpose.

To be sure, spiritual healing can delay death and restore organs to a state of previous health, but spiritual healing is powerless to provide the body with new organs in place of those which have through normal functioning ceased to function in a way to maintain bodily health. This is what one may describe as old age in the mortal world, which is a normal process for all, except that it may occur at different times with various individuals, depending upon many factors, which need not be discussed here, When this condition is reached it simply means that the person's time has come to relinquish his tired and worn out body and enter upon his new life in the spirit world. Again, I repeat that the spirits cannot rejuvenate an organ and restore that organ to a condition of health which it did not originally possess prior to the fatal onset of the disease due to degeneration and decay through normal use in mortal living.

I urge you and the Doctor, as well as all interested sincerely and wholeheartedly in helping to save and cure a loved one or one's self, to obey the spiritual laws of soul reality and seek the Father His Mercy, His loving kindness, and greater than these, His very Essence and Nature in His Divine Love which He seeks to pour out on whomsoever craves it in earnest longing of soul - and this power was mine and that of my disciples when I was on earth - may be yours for the sincere asking. Pray again and again for the Father's Love and At-onement with Him.

Jesus of the Bible
and
Master of the Celestial Heavens

REVELATION 35

Received March 10th, 1955

Supposed Biblical References to Reincarnation

I am here, Jesus:

I am here again to write you about a subject that has created interest among you, the Doctor and others, and that is the article on reincarnation. In the Padgett messages, various communications dealt with the falsity and absurdity of this Oriental doctrine, which holds that the human soul can reincarnate from one fleshly body to others in succession over periods of time and that as a result the soul has an opportunity to lessen its desire to sin and thus finally achieve purification while in the flesh.

If you will examine the question a little more closely, you will see the impossibility of the soul in the spirit world to be reincarnated in the flesh for the reason that the soul, for this supposed phenomenon, would have to shed the spirit body in order to enter into a mortal body, since the soul is incased in a spirit body which is physical in nature but not of a gross material of what mortals call the material world, and that spirit body, which is the envelope and protector of the soul, is that which gives the soul its individuality as a

conscious entity and remains with the soul so long as the soul lives. In the spirit world no spirit body has ever been deprived of its soul, and no spirit body thus hypothetically divested of its soul has ever died or been disintegrated, or has disappeared from its habitat, except as it advances from one sphere to another while making progress either to the sixth sphere or spiritual paradise or to the Celestial Heavens and Immortality.

As far as is known today by us in the spirit world, the spirit, that is to say, the soul and its spirit body, may live for all Eternity, if God so requires it, even if it does not possess the consciousness of immortality through possession of Divine Love, and it will certainly continue to live throughout all Eternity - the soul and its indissoluble spirit body - if it does possess the Divine Love, Immortality and At-onement with the Father.

As soul cannot be taken from, or torn from - or in any other way deprived of - its spirit body, once it has come to the spirit world, it would be equally impossible for the spirit body to enter the human body of another human being, for only a soul without a spirit body can enter a human body, and on the death of this body, the soul manifests its spirit body. The doctrine of reincarnation is, therefore utterly without foundation, for it is impossible, let me repeat, for a soul with its spirit body to enter a human body to be born again in the flesh.

When a human being dies in the flesh, his soul has already achieved under ordinary circumstances the purpose of his creation, that is, individualization and the creation of receptacles for soul's, and in his spirit body, in size, shape, appearance and nature, is the complete creation without the envelope of flesh.

This soul appears in the spirit world laden with the inharmonies of its earth life, but since it has the opportunity of eliminating these inharmonies and becoming a purified soul in the spirit world through the exercise of its will and moral force and repentance, or becoming a Divine Angel through prayer to the Father for His Divine Love and Mercy, transforming the soul into the very essence of the Father, it is therefore absolutely unnecessary for the soul to go back to the flesh for another chance to purify itself, for the loving and merciful Heavenly Father had already provided a plan that would enable the soul - the real man - to attain purification, and here God showed Himself to be more merciful than He might have been had He decreed successive trials in the flesh for the process of purification, for man while thus seeking to purify his soul, would at the same time have to contend with the sinful influence of the flesh, and his ultimate purification would thus indefinitely be delayed or perhaps never accomplished until the very end of time. You can thus see that God has shown His Love for His created children by providing a way for them to be purged of their sins, while being free of baleful influences of the flesh, which would only hinder, and make more difficult, their tortuous progress toward purification.

As regards the sayings in the New Testament, the first thing is that I never had any thought of reincarnation when I asked my disciples, especially Peter, "of whom do the people say, I am?" for that question was formulated simply to have them state whether they considered me the Messiah, as some of them already did, although not in the spiritual sense or the exact understanding that I had brought immortality to earth in my soul.

Again, you were right in thinking that I said: “but I say unto you that it was one like Elijah is come,” - and not - “But I say unto you that Elijah is come,” for I did refer to John the Baptist, who in his type of sermon and in his temperament, and even in his garb and food, was a throw back to Elijah, - but here the similarity ended, for each of these lived different lives, and are individual souls and are both living in the Celestial Heavens at the same time, and this is a physical impossibility with reincarnation, for, in this doctrine, if Elijah was John the Baptist, only one soul and only one spirit body would be involved.

The child born blind did not sin, nor did its parents, but suffered blindness because of the physical defect in his mother, which prevented the perfect development of the fetus in her womb, and thus this defect has prevented the perfect manifestation of God’s work of creation. This defect is one of many to which the imperfect world of the flesh is subject, and it is for this reason that purification of the soul while in the flesh would be a task of countless centuries, and a punishment worse than the most evil hells of the spirit world in its duration. The quotation from Revelation, Chapter 3, verse 12, “He shall never more go out”, referring to the “Temple of my God” is an allusion of the soul possessing the Divine Love, to such a degree that immortality is a conscious possession, and its home is forever more the Celestial Heavens, although, the writer, himself, understood very little of this, and had in mind a purified soul, and not a Divine Soul, with its habitat in the sixth sphere.

Jesus of the Bible
and
Master of the Celestial Heavens

REVELATION 36

Received July 11, 1955.

Jesus Never Preached Hatred of the Jews

I am here, Jesus:

Yes, I am here in your room this evening, quite willing to write you a message on John’s Gospel as long as you are in the mood and in condition to take it, and I shall say that John, Chapter 7, contains a number of things which should be clarified.

In the first place, I never told any of my brothers and sisters, as it is recorded in this chapter, that my time had not yet come, while their time was opportune, always. For that meant that I had an understanding of the time when I should be arrested and given over to the Roman authorities for execution. And this is a point I should like to emphasize: that I did not know when my time had come, and certainly not at that time. And, furthermore, I never said that their time was always at hand, for the phrase had no meaning. If it meant what it is supposed to mean to me, then it meant that their time to die was ever present and could take place at any time; and while man is subject to death at any time, yet his

expectancy of life depends, as a general rule, on age. And all of my brothers and sisters being younger than myself, could expect to live much longer, barring illness or accident, or trouble with the Romans.

I did not go up to the feast because of fear of trouble with the Jewish authorities, but because I switched my plans to come to Jerusalem when I was least expected by the Jewish authorities, and I would thus be able to make my appearance and teach there without being stopped by the Jews or causing a disturbance between them and my disciples. For, once in the city, I knew that the authorities would not dare to molest me for fear of the people.

In my teachings with the crowds of people and also with the Jewish leaders, I never sought to provoke them by adopting a hostile attitude toward them, but urged and exhorted them to believe that the Divine Love was available as it had been promised to the Jewish nation through the word of the old prophets like Moses and Isaiah. And I taught fulfillment of the prophecies. The things which I did which infuriated the crowds were designed to show them that Love was greater and accomplished more than the law, which would not be necessary if God's Love rested in the hearts of all my hearers.

I taught them to pray to God for His Divine Love, and it was only when I was asked to show proof that the Love was in existence that I had to explain that it had been given to me and was glowing in my soul. And it was in this way that trouble followed, for the Jews would not believe that this Divine Love had been granted to me or to anyone else, much less believe that the Divine Love had been given at all.

At the Feast of Booths, when the Hebrew priests carried filled water pitchers in their procession, I did use Isaiah, Chapter 58, to show that the living waters of God's Divine Love would enter each heart if each one turned to God to seek for it in earnest prayer. But it was difficult for the Jews, in the shallow spiritual condition in which they were, to be able to comprehend my message. The Gospel of John states that here it referred to the Holy Spirit which man was to receive, for not being glorified myself, the Spirit was not yet given. This meant, of course, that the Divine Love was not yet given because I had to die first; but this is not the truth, for as the Divine Love had been bestowed upon me, it could be bestowed upon all mankind who sought for it and whose souls were opened up to receive it. It is true, however, that the Divine Love did not come flowing into the souls of my disciples in great abundance until Pentecost.

While it is true that, as recorded in John, Chapter 8, I did discuss Abraham with the Jews, the report of it as now found in the Gospel is so distorted as to make it appear that I thought the Jews were born of the "devil"- that they were descendants of a murderer or murderess, and that they had cut themselves off from God. This passage has caused a great deal of hatred to be directed against the Jews for their obstinacy in not accepting me as the Messiah. But if there were some things I had not come to preach, it was hatred against man or nation. I wished to persuade mankind to come to seek God's Love through love, and not compel man to come to God through force or compulsion; and John, who was filled with God's Divine Love in his soul, never preached hatred of the Jews - an act for which he stands accused by the Jews unjustly - nor did I ever call the Jews children of Satan.

I was sorry and grieved that the Jews would not turn to the Father and seek His Love, which would give them the status of being His redeemed children. But I never turned against them in anger nor cursed them, or termed their father a murderer; for whether they did Abraham's works or not, they were still the children of their ancestor, Abraham, and their father in a real, spiritual sense was God, the Creator of mankind.

So, you see that the account of my disciples with the Jews concerning Abraham was distorted to include hatred. Never could I have called the Jews the children of the devil, a murderer, for as you know there is no such creature and the falsity of this statement and the incomprehension of the writer is borne out by his identifying the father of the Jews as Satan, a real being who was a murderer. In his hatred of the Jews, this writer (and he was not John but one who came many, many long years after John, when the Christians were subject to Jewish and pagan persecution), denied that the Jews originated from Abraham physically and from the Father spiritually.

I tried to show the Jews that they were turning from the path laid out by Abraham because they put no trust in a messenger sent from God who brought them the glad tidings of spiritual union with God through prayer for His Love, whereas Abraham put his faith in God in a voice which he trusted was God's, or came from God. And, thus, I proclaimed that my voice came from God to carry God's message to His children. It is true that I told them that if they observed my teachings they would not taste death forever, and I meant by that that their souls would not only survive physical death but that their souls would be clothed in immortality through being filled with the Father's Love.

The great difficulty in being understood was the lack of spirituality of the Jews at this time and their inability to perceive that I was not talking of physical but spiritual death. I told them that I would not die because my soul was immortal and therefore not subject to death; but the Jews who failed to understand the spiritual significance of my teachings thought that I was proclaiming I would never die in the flesh, declaring myself superior to Abraham and making myself equal to God.

Never did I state that I had existed as a conscious entity before Abraham's birth, as reported in this chapter, which would make me the second person of a supposed trinity, for there is no such trinity but only one Heavenly Father; and this was inserted to sustain the concept of my being part of the Godhead, which was then gaining great acceptance with the early Christian church.

So, you see that many passages in John's Gospel reflect writings that never came from his pen but came from those of later individuals who wrote into his Gospel many statements and ideas that simply bring us to later stages in the development of the early Christian religion.

I think I have written to you more than I am accustomed to do, but since you were eager and in condition to receive this message, I was glad to write you. I must ask you to pray more for the Father's Love and keep more in touch with His great Soul. And, with my love to you and the Doctor, I shall close and affirm that I am your elder brother and friend,

Jesus of the Bible

and
Master of the Celestial Heavens.

REVELATION 37

Received March 1, 1957; November 22, 1957; and May 18, 1963

*Jesus Never Sought To Break Away from Judaism or to Establish a
New Church*

I am here, Jesus.

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

It is true that I was not concerned during my mission on earth as the Messiah of God with the means of settling disputes in my so-called church,¹⁴ for as a matter of fact, I had never at any time when on earth entertained the thought of establishing a new church. I was wholeheartedly attached to my own religious institution, the temple at Jerusalem and to the assemblies and synagogues of my own religion, Judaism; and I was a religious Jew intent upon living up to the highest ideals of Judaism in the way of that ethical standard of life as preached by our prophets and the lawgivers, aside from my mission as messiah and bringing to mankind the availability of the Father's Love. And what I "attacked," if that be the appropriate word, were simply the abuses and encumbrances which the legalisms of the church organization had caused to spring up to wither the best which Judaism as a religion had produced.

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

I am today as I have always been, a Hebrew by religion and by race, and any such passages in the New Testament which imply or otherwise state that I ever instituted a new religion or thought to establish a new organization for worship is false and entirely

¹⁴ Refer to Matthew, Chap. 18, Vs. 1-17.

unfounded, and hence I never wrote those lines in Matthew allegedly giving instructions regarding disputes for members of a new religious group.

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

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

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

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

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

My work is not to judge between man and man, but to bring to mankind the knowledge of the Father's Love, which will enable man to replace sin and error from the human soul

with Divine Love, wherein we are all one in the Father's Love. It was this I taught, for this I prayed, and for this that I was hauled from prayers to the Father on the Mt. of Olives, beaten by high priests' servants and Roman soldiers, and led to death by crucifixion.

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

Jesus of the Bible
and
Master of the Celestial Heavens.

REVELATION 38

The Functions of the Hebrew Priesthood

When I came to Palestine to teach, I was very much aware of the evils found among the Hebrew priesthood and I also was convinced through my studies of the old prophets and the teachings of the Father that the priesthood was not essential to a religion calling for a direct communication between the human soul and the Heavenly Father through Love. But it was not my intention to harm or destroy the prevailing system which had been built up through the centuries to perpetuate the priesthood as an integral part of the organization of the Hebrew nation, whether Israel, Judah, or both, for the nation had been established as one consecrated to God with the priesthood as the intermediaries between God and the people, and the conception was to have the priesthood perform the religious functions of a special or national nature and be the religious leaders of a people designated to be a light to the gentiles - a people who would eventually lead the pagan peoples into the path of true belief and worship of the eternal God.

And the sacrifices of the animals seemed perfectly consistent with this plan, because these sacrifices enabled the priesthood to live, and in earlier times this priesthood had difficulties in making ends meet because the people were not generous in their contributions towards them. And for that reason the priesthood, as a class, organized for special duties within a society that had developed with those special duties in mind, were not to be attacked in my plan for the redemption of the Jewish people.

But I believed that through the New Covenant, and as all peoples obtained the Divine Love, all people would of their own accord eradicate sin from their souls, as far as they could, to the extent that they received this Love and made their own reforms for the betterment of the entire nation, with the development of their natural love tending toward social justice and individual conduct more in accord with the laws of God and also the transformation, at least to some degree, of each human soul, into the Divine soul through the Divine Love.

I shall stop now with all my love and blessing upon you, and you may rest assured that we are all working to see that your efforts in behalf of our work will be successful and that the first church for the spreading of the real good news of the Father's Love be established on earth as it is in Heaven.

Your friend and elder brother,

Jesus,

Master of the Celestial Heavens.

REVELATION 39

Received June 16, 1955.

Jesus Explains the Eleventh Commandment

I am here, Jesus:

I am here tonight to continue my messages of the Gospel truths, and I shall continue with John on what commandment I gave my disciples and how obedience to this commandment would bring what has been called the Comforter; for in John 14 I said, as it is reported in the New Testament: "If ye love me, you will keep my commandments." "This is my commandment, that ye love one another even as I have loved you." And this statement meant that, as the Messiah, I was giving a commandment which was to be placed with, and above, the Ten Commandments of Moses; and this commandment was the Law of God's Love.

I told my disciples that they were to love one another, not merely that they were to love only themselves, but all mankind, for "one another" was a term which meant not for the circle of the disciples, alone, but for all people; and this love was to include human beings who despitefully used them, and they were to love their enemies as well as their friends.

And that love which they were to entertain for mankind was not the natural love given to all men at their creation by God, but the Divine Love which God had rebestowed upon mankind with my coming; and this Love could be obtained by my disciples if they believed that it was available and that it could be conveyed into their souls through the action of the Holy Spirit.

This was the meaning of the very important phrase, "as I have loved thee." For it meant that I had loved my disciples with the Divine Love which God had implanted in my soul because of my longings for His Love, and that my love for my disciples and, I should add, for all mankind, was the Divine Love which was in my soul and which I had obtained from the Father. So that my disciples, and all mankind, could, by prayer to the Father, obtain the same Divine Love in their souls which filled my own. And this Divine Love was to be the Love with which my disciples were to love one another and all mankind.

This was the only commandment which I gave to my disciples, and no other, for I did not command them to drink or eat bread in memory of me, for such an act could have no merit in bringing the Divine Love into their hearts and could only be an act of veneration which I could not possibly have wished to impose upon my disciples; and this regardless of whether or not I thought death might be near. But I did say, rather, "and I will pray to the Father and He shall give you another Comforter, that He may be with you forever." And while I did not say this in so many words, or with those exact words, I simply meant that I would, as I always did, pray to God so that their souls would be opened up to the

Divine Love, which is what the writer meant by the Comforter; and that this Love would continue to be conveyed in more and more abundance into the souls of my disciples throughout all eternity. I did not mean that I could pray to the Father to send His Divine Love to my disciples merely because of my prayers, but I meant that the souls of the disciples would have to long for the Father's Love so that it could enter the souls that were in that condition to receive it.

I also said, "If a man love me he will observe my message; if ye keep my commandment ye shall abide in my love, even as I have kept my Father's commandments and abide in His Love," which was another way of saying that those disciples who believed I was the Messiah and loved me would believe that my soul was an immortal one through the Divine Love and pray to the Father for His Love as the way to at-onement with Him and immortality, which was the message I taught and which I asked my disciples, and all my hearers, to apply to themselves and actually pray, and the result would be that they would be filled with the same Love as I was and that we could thus have a mutual Love for one another in the same way that as I prayed to the Father and received more of His Love, I loved God more and more, and His Love for me was in my heart.

These writings from John are correct, in that they show that Love was the great subject of my teachings, but they do not explain the Divine Nature of the Father's Love towards His children, or the fact that I was filled with His Divine Love and sought to have my disciples obtain it as well, through the one way it could be obtained - through prayer. It does not explain that this Love with which my disciples were to love one another was something more than the ordinary love which humans have for each other, or the special nature of my love for them and humanity. But, if these interpretations are added, then the real meaning of these passages from the Gospel are made manifest.

I have written you tonight on the subject because of your desire to obtain confirmation as to the truths of certain portions of John's Gospel which needed explanation, and because you felt they were close to, if not possessing, the truth; and I shall come again and write you on more material in the Gospels which originally dealt with my teachings of the Divine Love before they were stricken out, or so mutilated as to be unrecognizable.

I think I have written enough for tonight, and so I shall say good night to you and the Doctor, and with my love and blessings to him and to you, I shall close and sign myself your friend and elder brother,

Jesus of the Bible
and
Master of the Celestial Heavens.

REVELATION 40

Received June 23, 1955.

Jesus Explains Passages from “The Prayer” and Corrects More Passages in the Gospel of John

I am here, Jesus:

I am here, again, to write you on the truths of the Father, and I wish to comment on The Prayer given to Mr. Padgett many years ago - the only one necessary to obtain the Father's Love - and the Doctor is very much to be commended for his perspicacity in perceiving all the implications of the Prayer. It should be also understood that when I wrote, “through the death and sacrifice of any one of Thy creatures,” I was referring to the Hebrew custom of pardon through the sacrifice of lambs and bullocks, which were considered to take away sin. I did not at that time refer to myself as being one considered the equal of the godhead, for this prayer was originally given before any idea had entered the mind of man that I could be such a being; and it was not taught by me but simply inserted when given to Mr. Padgett in my capacity as the risen Christ, and in order to point out a false interpretation developed over the years. So it is understood that in the original teaching of the Prayer, these later words rejecting my person as being “one with the godhead” did not appear.

I merely mention this in order to explain any queries that might arise as to how such a thought, which is nowhere found in my teachings in the Gospels, is to be found in a prayer supposed to contain my original language, at least in substance.

I know you have been studying the Gospel of John because it is the one that deals most with my relationship to the Father, and wherein is contained that material which when interpreted correctly reveals the Divine Love to be the Substance which made me Messiah and which enabled me to assume that position, even as a mortal, which exalted me in the eyes of those who understood my teachings and recognized the special relationship I had with the Father. And it was this Divine Love which permeated and filled my soul at the time of my appearance to undertake my public ministry.

At the same time, as you already know, many of the statements contained in John's Gospel were never written by John but by successors who revised and rewrote the Gospel in accordance with their own lesser understanding of the spiritual truths and in the light of the transformed doctrines that gradually replaced the truths, in order to meet the conditions imposed by the diminished comprehension of those truths.

I wish to continue tonight with the true meanings of dubious statements in John's Gospel which are attributed to him but which he never wrote. In Chapter 5 occurs the verse, “For just as the Father raises the dead and makes them to live, so the Son of man makes alive whom he wills.” (Vs. 21) Now, this passage is very misleading, for it insists upon the thought that God imposes His Will upon mankind in the spirit world and that I do, likewise, presumably in the spirit world as well as in that of the flesh. Now, nothing can be further from the truth than this statement, for it means that man, whether in the mortal or spirit world, is bereft of free will and is subject to the Father's Will as well as my will; and if this were the case, then man would not be the greatest of God's creations but a mere puppet. And furthermore, it attributes to me a power which I do not possess, nor would I care to exercise it if I did possess it, for I have no desire to compel man to come to the Father, for such a compulsion would be a violation of the laws that apply to the

creation of man, and such a desire would be a desire to violate God's laws, which is foreign to my nature. It must be emphasized that man has a free will with which he determines his actions on earth and in the spirit world, and no man, and not even God Himself, can infringe upon that free will without violating the laws of man's creation.

When the writer wrote those words, he was under the mistaken impression that fate, or God's superior Will, determines whether the man will or will not seek the Father; but actually the passage should be interpreted to mean that the Father causes the dead soul, through His Laws of Compensation which will eventually purify the soul of its sins, to inherit the plane of the perfect natural man. And if that soul is open to the teachings of the Celestial spirits and their collaborators, then that soul, on applying such teachings, may be transformed into a Divine soul through prayer to the Heavenly Father. And in that way is the soul not only awakened from death - that is to say, unawareness of its existence - but becomes aware of, and is the owner of, Immortality.

And that is what is meant by the dead soul that God raises from the dead. But this process results from man's will and his soul's desire, and not through the Will of God imposing His dictates upon man. And this also applies to the references to me as the Son, for the writer, in his mistaken belief, put me on an equal footing with the Father, and to this I made reference in my Prayer to Mr. Padgett. But the statement is false, for I do not force people to have faith in me or in my message, but I seek to give the message of the Father's Love to all mankind and then allow those who have heard the message to choose of their own free will whether they will accept or reject it. And this choice is given to mortal man as well as to spirits.

Mankind has the choice, whether in the flesh or in the spirit, to decide to either escape the hells through obtaining a sufficiency of the Divine Love through prayer to the Father, and eventually reaching the Celestial Heavens, or stagnate in suffering and darkness to eventually be purified. But this is a free choice of man, himself, and there is no compulsion on the part of the Father, nor is there such a thing as "fate" which rules man's destiny; for in these matters man creates his own destiny, and any statement implied or explicit in the New Testament contrary to what I say here tonight is false and damnable, for it weakens man's will to make his own choice and causes him to resign himself to illusory and impossible speculations.

I think I have covered the subject of free will and man's destiny as it is rejected in some of the writings attributed to John. But the subject is an important one in man's seeking, of his own free will, for the Father's Love, and I may come again soon to point out other like falsities in John and in others of the Gospels.

So, I will thank you for allowing me to write tonight and I will close, saying I am your friend and elder brother,

Jesus of the Bible
and
Master of the Celestial Heavens.

REVELATION 41

Received May 12, 1955.

The Jews' Erroneous Expectations of the Messiah

I am here, Jesus:

I am here tonight to write you again on the truths of the New Testament, but I will postpone my message tonight in order to take up the answers to the questions raised by Dr. Stone.

Now, the Jews were much aggravated and incensed at the thought that any mortal could call himself the son of God, not in the sense that all human beings are the creatures, or sons, of God, but in the special sense that I stated - that I was in the Father and the Father was in me. This seemed to the Jews as blasphemy because it was putting me on an equal level with God; and the Jews felt that such blasphemy, which they felt destroyed the meaning of God to the Hebrew people, deserved death. And as they were not permitted to carry out their sentences of death by the Roman overlords, they sent me to the Roman Procurator with the accusation that I was attempting to cause a revolution against Caesar by proclaiming myself King of the Jews.

The Jews expected a Messiah who would lead the people to victory over the Romans in warfare and free the country from foreign rule, but there was no unanimity as to who and what the Messiah would be; and there were those who thought that, coming from God and being sent by God, the Messiah would be a being who would live forever in the flesh. Such was their ignorance of things spiritual and their utter carnality of mind that all their religious and spiritual speculations and aspirations were centered upon the material plane. And, thus, there were those who felt that the Christ would live forever, and could not understand that the Christ meant the Christ Principle, or the very Essence of God, which is the Divine Love.

This Infinite Love of God, being of the Essence of the Father, exists forever, and I taught that to live forever one must be born again of the Essence of the Father; but it was impossible for the Jews to understand that the flesh had no part in this rebirth and that immortality meant immortality of the soul. And that is why Nicodemus raised the question, "How can a man be born a second time from his mother's womb in order to be reborn?"

Thus it was that many Jews failed to recognize me as the Messiah because they expected a Messiah immortal in the flesh. But after my crucifixion and resurrection, these Jews understood the meaning of my teachings when they saw me alive and apparently raised from the dead. And they realized that my soul was alive, and they then believed in my teachings and they turned to the Father and His Divine Love. But some of them were converted because they saw me resurrected and felt that I must be the immortal being who they thought was to be the Messiah.

Now, with respect to my teaching the truths despite the threats against my life made by the Jews, I understood that my mission had to continue regardless of the consequences because I knew that this mission had been given to me by God and I had been sent by Him to declare the truths of the New Birth. And I knew there was danger, but I expected to be able to escape the Jews, and I would have, had it not been for the impulsiveness of my youngest and most tempestuous disciple.

And many of the sayings showing I had come to die on the cross are entirely false and without foundation, for they considered my crucifixion and blood the way to salvation, or I may say, salvation itself. And this is not true, and I did not come to die on the cross, nor was it fated that it so be. Nor can I say that I was a savior to mankind because of my death on the cross; but there was no alternative, if I was to be faithful to the mission which the Father had given me.

No, I am not a savior because of my preferring the cross to denying my Messiahship and my God, and I was simply performing my mission to the end. And I would not be Jesus, the Christ, if I had not persisted until the end. My crucifixion was the result of sin in the world which I had come to destroy through my teachings; and in the end, sin will be destroyed and man will turn to the Father's Love and become Divine Angels, or will become a purified soul and live in the Paradise of the first parents before their fall.

I think this should satisfy the good Doctor* as to the questions he asked me, and so, with my love to him and to you, whom I urge to seek the Father's Love in more and more abundance to eliminate carnal thoughts and become closer to the Father, I shall stop and say good night.

Your elder brother and friend,

Jesus of the Bible
and
Master of the Celestial Heavens.

REVELATION 42

Received June 14th & Nov. 5th 1955

Why Jesus Was Not Accepted as the Promised Messiah by the Chief Priests and Hebrew Rulers

I am here, Jesus:

I have been listening to your conversations regarding various verses in the Old Testament, which show that you are skeptical of the many supernatural events recorded in them, as well as the prophecies of Isaiah dealing with the child who would be called God and I would like to tell you, that the Doctor* and you are correct in the belief that

these verses are not faithfully interpreted and that there is much in them that is not the word of God, but of scribes who thought they were doing so. God has never at any time sanctioned despoiling of any country or people conquered or invaded by the Hebrews, as in the case of the Egyptians cited by the Doctor. And many other cases can be cited in which cruelties were inflicted upon human beings with the apparent approval of God, such as the children who mocked Elisha the prophet, were supposed to have been cured by him and devoured by a bear, for the prophet never had recourse to such curses or revenge on children, and this episode was inserted merely to show the supernatural power which the prophet was supposed to possess. And in the same way Peter never recalled from the dead the person of Tabitha¹⁵ or Dorcas in Joppa, for none can recall to life a person who has truly died, and so it was that Dorcas was ill, but not dead, and while Peter had at this time healing powers through the Divine Love, yet he did not bring back the woman to life, as recorded in the New Testament, but healed her of her illness.

And with respect to Peter's healing in Jerusalem, the verses of which the Doctor read, Peter never stated that this healing was brought about by me, but by the power of God, and later writers who were interested in exalting me to the godhead simply substituted the words "Jesus Christ" instead of God and understood the substitution to be equivalent to the same thing. And there are many other instances in the Old Testament and the New Testament of supernatural events which never took place, and are merely stories, and one of these was the furnace into which Daniel the prophet and the other Hebrews were supposedly thrown, heated seven times more than was wont, without harming them, an account written to encourage the Jews to have more faith in God because of the supernatural signs He wrought and which the Jews at that time and of my generation were eager to obtain as proof of God's existence and His solicitude for Israel.

II

I wish to continue with the truths of the New Testament and to speak about my teachings in the Temple in Jerusalem the autumn before my death, for it was the first time that I had the opportunity to present my claims as Messiah before the Chief Priests and Rulers and most learned amongst the Hebrew people in matters pertaining to religion, and I made known that my mission was to proclaim the New Covenant between the Heavenly Father and the people of Israel, and that the Divine Love of the Father was now present and could be obtained by all who might seek it through earnest longing of soul, and that I was the visible sign of its presence, because in my soul there reposed the nature and essence of the Father in the form of the Divine Love, and that my soul was of this nature and essence of the Father and therefore immortal.

But to the Hebrew rulers, my claims appeared false because Isaiah had prophesied that no one would know from whence the Messiah would come; whereas, I was well known—being Jesus of Nazareth, for they deemed a man not to be of his native town, but of the one in which he lived most of his life and was associated with; thus Jerusalem was considered the city of the "Great King David," rather than Bethlehem, where he was

¹⁵ Tobitha (Female Disciple)

born. The New Testament infers that the Hebrew leaders did not know I was born in Bethlehem—and that therefore Isaiah’s prophecy regarding the unknown origin of the Messiah was applicable to me, but the fact is, they not only knew where I was from, but they also knew my father, Joseph, a member of the Sanhedrin, and that he too came from Bethlehem.

This type of argument, however, showed bad faith and a recourse to technicalities in the determination of the priests not to recognize me as the Messiah, for that, they felt, would have upset their high position as the religious leaders of the nation, which they were unwilling to relinquish; and those technicalities were a subterfuge and manner of debating issues which were dear to their hearts, laying emphasis on hair splitting intellectual distinctions resulting from subtle interpretations of the law foreign to real basic issues and spiritual insight achieved through soul seeking to know the truth.

And thus, replying to their minute scriptural objections on their own terms, I proclaimed that it was not true that they knew where I was from, or who my Father was, for, whereas they referred to Joseph as my father, whom they knew well, I referred to God, my Heavenly Father, whom they did not know, nor did they know from whence I came as a Divine Soul, nor how or when I was created. The reference of the Rabbis to my father Joseph were later eliminated from the Gospels, for mention of my earthly parents was a thorn in the side of the later Gospel revisionists who labored zealously to make of me a God-man born of a virgin, and second person of the supposed trinity, which, of course, has no foundation in fact.

I further told them that, if they knew the Father, they would also know me, His Son, as being sent from Him, and recognize me as the Messiah, and quoting from Isaiah, as the Hebrew leaders did, I stated that the Father had said; “Incline your ear and come unto me; Hear, and your soul “” shall live, and I will make a covenant with you even the sure mercies of David. Behold, I have given him Os a witness to the people, a leader and commander to the people.”

And this that I said, was known to all who received instruction concerning the Heavenly Father, so that they knew He had appointed a Messiah over them in a descendant of David, hence they should accept me as their Messiah, in as much as I had indeed come to enable their souls to live, by making available to them the gift of immortality in the Father’s Divine Love, accompanied by the power of healing and miracles which I performed through the Father, and thus attested to the truth of my mission.

And I further informed them, that, if they wished to ascertain the truth of my words, they should try and test my teachings that the Father’s Love was now available, and pray for it to the Father in earnest prayer, and see whether, if this was done in sincerity, the Father’s Love, conveyed through the Holy Spirit, would burn and glow in the soul, by which sign they would realize His Love was present therein.

And I also stated that these teachings were not mine, but those of the Father—which I had been commanded by Him to proclaim to the children of Israel, and that, having been sent by Him,

I could do nothing of my own, but what I saw done unto me by the Father—that is to say, what power I received of the Father. I did not say I could do what I saw the Father do, or

imitate Him, as the Gospel states, for that would give me a power equal to that of the Father, which is blasphemy, for no mortal or spirit will ever, through all eternity, have power equal to that of the Father, and the revision was made many years later in conformity to the false doctrine, elaborated in the early Greek period of Christianity, after my death, of making me co-equal to the Father; and here would like to say that, if such an absurdity were admitted for one moment, it lends itself to its own destruction, and proves its own falsity, for, never having seen the Heavenly Father lay down His life for His sheep, Israel, neither could I, Jesus, have laid down mine, in the sense that it is understood in the New Testament, that my shed blood and sacrifice on the cross gives remission of sins.

I quote from the Psalms and from Samuel the prophet on the Davidic covenant, saying, “I will set up thy seed after thee which shall proceed out of thy bowels and I will establish his kingdom. He shall build a house for my name, I will establish the throne of his kingdom forever, I will be his Father, and he shall be my son.

Thus if they knew the Father and honored His word, they would know me as well for I proclaimed the eternal salvation of the soul through His Love, which was evidenced in my own soul and witnessed to by His power acting through me. I also testified that while they did not know the Father, I, indeed, knew Him and was sent by Him—and I stated that God was my witness to the truth of my mission—a mission which I undertook for His glory, and not my own.

Neither did I break the Mosaic law regarding the Sabbath, when I healed and made whole one of the Father’s children on that day, for if circumcision was superior to the Sabbath, wherein one member of the body was restored, how much more important than the Sabbath was that act wherein the whole body was restored?

Hence I stated that their rejection of me as the Messiah, on the grounds of my having healed on the Sabbath day, was merely a subterfuge to refuse me recognition and to conceal their own violation of the Mosaic law—making one body member more important than the body itself, and it was they, not I, who was guilty of transgression. I further stated that even as the Father knew and was in me through having bestowed upon me the gift of His Love through response to my soul aspirations and prayer, and this Love was His nature and essence, even so did I know the Father and in the same way was in Him.

I never said I was the Good Shepherd, for that referred to the Father, and this statement was inserted many years after my death, in order to raise me up to being equal to God. Instead, I stated that the Father is the Good Shepherd—the sheepfold being the Kingdom of ‘Heaven, and that I was the door through which the sheep came into the sheepfold and into the presence and knowledge of the Shepherd, or the Porter, who opens the door and is the Father. The Father gives Eternal life to His sheep, and I am the way, the door, by which the sheep may enter the sheepfold of eternal life. In the Psalms it was pointed out that the Good Shepherd, ‘God, would use David, or, better said, a root of David, as a helper in bringing the sheep into the fold.

I think I have said enough on this subject and have explained many things that are obscure in the New Testament, and with my blessings upon you and the Doctor, and upon all my disciples who are doing the Father’s work, I shall stop and sign myself,

Jesus of the Bible
and
Master of the Celestial Heavens

REVELATION 43

Received March 3, 1955

Events in the Garden of Gethsemane; Pilate and Herod

I am here, Jesus:

I am here tonight to continue my messages regarding the truths of the New Testament which is so sadly in need of a purge of the erroneous statements and beliefs found therein, and so I shall not write you on the subject of reincarnation tonight, although I have been listening to your conversation and your statements showing the absurdities of this ancient superstition. However, from the tenor and substance of the messages you have received from me thus far, you realize this superstition is not confined to the East but unfortunately appears in various ways in the writings of the New Testament, not precisely regarding reincarnation, although this is touched upon briefly in connection with the ministry of John, the Baptist, who was considered by some as a reincarnation of Elijah, the prophet, but in many other statements and interpretations of a tendentious character as well.

Tonight, I am going to write to you about one of these tendentious statements, and this deals with the occasion of my arrest by the hirelings of the high priest in the Garden of Gethsemane. Now, the Gospels mention that a youth who was present at the time of my betrayal was seized and that he had to tear himself away from the clutches of the hirelings, and in the process he lost his outer garment of linen which left him stripped; and he subsequently escaped.

Now, originally, the apostle who wrote this statement, and he was Mark, had given the name of this youth, who was my younger brother James, known as "the lesser" My brother loved me very much, and at this time had begun to believe in my message to the extent of his capabilities, and he also followed them when I was arrested, his heart breaking with grief and anxiety.

Now, the copyists of the original Gospel of Mark eliminated the name of my brother and inserted the words "and a certain youth" because they did not want to use the word "brother," for it denoted what is really a fact, as you know, and that is, that my mother was the mother of eight children in the flesh. And also, the writer sought to enhance my prestige with readers of the New Testament by showing them to what a great degree I inspired the love and loyalty of strangers.

The reason why the hirelings of the high priest seized James was because he resembled me so much in face and figure that sometimes he was mistaken for me, and some of the group thought that he was really me and that I was really him, and they sought to arrest him also, to make certain that they had been able to apprehend the right man.

No, Peter nor any one of my followers ever cut off the ear of Malchus, the servant of the high priest, for Peter did not wear a sword but simply a fishing knife - that is, a blade used in cutting fish to remove their entrails. And furthermore, a hostile blow might have meant that the hirelings and servants might retaliate and club our followers unmercifully as a consequence, a fact which Peter knew, as did we all at the time. There is no truth to this supposed anecdote, but it was interpolated in order to have me remark, which is also not true, that God would come to my aid with many legions of angels if it were required, to emphasize the belief that I was destined to be betrayed and that it was all a part of God's plan of salvation that included betrayal and death on the cross.

The next incident that I wish to refer to deals with my being sent by Pilate, after my arrest, to Herod, who was then in Jerusalem to observe the festivities of the Jewish Passover. Now, this incident is true, and the explanation is as follows.

Some time before, Pilate had ordered to be killed a number of Galileans, and this had caused enmity between him and Herod, who claimed that Pilate had no authority to execute the men since they, being Galileans, were under his (Herod's) jurisdiction. This coolness was patched up on the occasion of my arrest, for Pilate used this opportunity to send me to Herod to ascertain whether I was under his jurisdiction as a Galilean; and when Herod, through inquiry, discovered that I was born in Bethlehem in Judea, and not Galilee, he returned me to Pilate and was pleased that Pilate had extended him the courtesy of consulting him to establish under whose jurisdiction my condemnation and punishment was to be meted out. This is the explanation for the healing of the breach between Pilate and Herod and the reason for the latter's appearance on the scene at the time of my arrest.

I think I shall stop now, for I believe I have said enough for tonight. I shall continue to come and provide the truths necessary for you to write the true New Testament and shall suggest the ideas and help you locate the material that you need to obtain them. So be encouraged in your work as the medium through whom I am revealing my messages of truth, and pray to the Father that He will bestow upon you and the Doctor wonderful portions of the Divine Love. And I will sign myself as usual,

Your friend and elder brother,

Jesus of the Bible

and

Master of the Celestial Heavens,

(which will soon close, and mankind must have the truth before they do)

REVELATION 44

Received May 17, 1955.

Jesus Throws More Light on His Trial and Crucifixion and Supplies Additional Truths about His Birth

I am here, Jesus:

I am glad to be here tonight to write you on the various points that have come up in your discussions, and I will commence by stating that my knowledge of dematerializing my body was the result not of any psychic powers that I did possess at the time, but due to the soul knowledge which was in me with that sufficiency of the Divine Love which I had obtained through my prayers to the Father at the time.

The story of the crucifixion is one which has appealed mightily to many writers of this and of passed ages, and is the one phase of my mortal existence to which I would least refer; and yet it is a factor which must be considered as part of the life of Jesus, the Messiah, and so I will write a few facts about it.

In the first place, it was not in April that I was arrested and put to death, as has been written so often, but it occurred in March, and there are some indications of this in the New Testament, the first being that the day preceding my arrest I taught in the vicinity of the Temple and it thundered so that some of the people who were listening to my discourse thought that an Angel, or God, had spoken to me, so that the weather was cloudy and changeable at night. It was cold, for, as it is recorded in the New Testament, Peter had to warm his hands in the courtyard of the high priest, and the next day at the scene of the crucifixion it grew dark and cloudy, and there were many who thought that this darkness was an indication of God's anger at the deed.

Now, the fact is that God is Love, and His Divine Love was open to those who were responsible for my death, and He did not express anger because there is no anger in Him; and the storm that darkened that day over Jerusalem simply obeyed the natural order of a new-settled spring at the time.

I wish to say that the trial by the Sanhedrin was in accordance to a rudimentary but superficial degree with the Sadducean laws, but that in the state of that body at the time and its relationship to the ruling priests, they were willing to accept my death by unfair means through perjured witnesses in order to eliminate one whom they considered importunate and dangerous to the Hebrew religion and a source of potential danger to their harmony with the Roman authorities.

I also wish to state that my father, Joseph, was present at this unfair trial and watched me buffeted and condemned, and he was sick at heart at the treatment I received and at the confirmation of his worst fears. And his eyes were opened to the stagnant state of the Sanhedrin at the time, and he realized that what they considered religion was merely farce. And his eyes were opened to the enormous gulf between what was the religion as practiced by its most august body and what I proposed in its place, to not only restore its pristine authority and purity but to impart to it its culminating sublimity and grandeur.

And, from this shame and humiliation which he suffered at seeing his first-born son condemned and executed as a criminal, was born the conviction of his son's innocence and the righteousness of his cause, and the truth of his mission.

And I should say, also, that while my body was torn and exhausted by the blows and brutalities of my execution, not once during that time did I lose faith in my Father nor in the truth of my mission; and the burning in my soul constantly told me that I could die only in the flesh and that I would retain my consciousness after my passing over. And this is true: for this same burning in my soul continued as I became a spirit and I looked upon the body which had been pierced. It is also true that the Roman Centurian who was officiating at the crucifixion was deeply convinced of my innocence and, while he did not say, as it is recorded in the New Testament, that I was the Son of God (because he did not understand that term), yet he did state that he believed in my innocence; and later, at the Pentecost, and with the preaching of my disciples, and being convinced that I was resurrected, he was converted to Christianity. And the same was true of the lancer, Coriginus, as he is called, who poked his lance into my heart to determine my death: he also became imbued with my teachings in the days that followed the Pentecost, and some others of the Roman soldiery were also affected.

The story of the crucifixion is otherwise substantially the same as recorded in the New Testament, but I never voiced any complaints or doubted that God was with me; and the words attributed to me, "Oh, my God, why hast thou forsaken me?" I never uttered but were inserted by a copyist many years later to make my death accord with the words of the Psalmist to that effect. It is true that I was placed between two malefactors, but never did one seek to be converted nor did I tell him he would be in Paradise with me, for that was a boon I could not grant, for his place in the world of spirits depended upon his condition of soul.

With respect to the Doctor's friend, I should like to say that it is easier to contact the spirit world than is understood, for there are many spirits who abound ready and eager to make that contact; and the difficulty lies with mortals who live only for the material world and believe that the spirit world is simply a fable and not to be believed; and it is this that prevents rapport. And the type of rapport depends upon the condition of the mortal's spiritual development.

So the Doctor's friend must not think that because we have no tangible evidence of his contacting the spirits is a reason for disbelieving or not having faith in his contacting them, for the fact is that he does, and his efforts to aid them has their effects depending upon the wills of the spirits he communes with and their desire to improve their lot. And I should like to state that this also applies to the Doctor; for although he has been told that before, I think it would encourage him to continue if he hears this confirmation directly from your friend and elder brother, who is

Jesus of the Bible
and
Master of the Celestial Heavens.

Ed. note: Jesus wrote again the same evening, to answer a question as follows:

Yes, here I am again, for I am still present with other Celestial spirits, and I will answer the question by stating that I was presented in the Temple as it is stated in the New Testament, and also that my mother did complete her term of purification, which was forty days. And the fact is that the Magi did not show themselves in Bethlehem until about six weeks after my birth, and it was just a few days later, when Herod learned that the Magi had disappeared, that he issued a decree to slaughter the babies in that town and vicinity.

He did not catch my family because my father had been quick to understand the temper of Herod and his possible edict directed against me, and he hastened to depart with my mother and me at the time the Magi left for the East again. And this accounts for the fact that my mother was able to make the journey into Egypt, for she had recovered from her lying-in period. Had Herod's edict come earlier, my father would not have been able to go to Egypt, for my mother would not have been able to travel after her delivery.

Hoping this answers your questions, I shall stop now, and with all my love and blessings to you and the Doctor, which I omitted from my first message because I saw you wished to stop, I will say good night and sign myself,

Jesus of the Bible.

REVELATION 45

Received October 18, 1954, February 3, 1955 and March 7, 1955

The Words Supposedly Uttered by Jesus on the Cross

I am here, Jesus.

I am here tonight to explain some material in the New Testament dealing with a subject that is quite unpleasant to me, for it deals with my crucifixion and is one which I would fain forget, or at least not to recall it when there exists no reason for recalling it. But I would like to say a few words concerning the circumstances surrounding it, and first of all I would like to say that I did no talking while on the cross because of the pain and exhaustion of my body physically.

And while it is true that there were two others who were crucified with me, one on each side, yet they did no talking to me, and neither did one mock me, nor did the other seek any pardon from me or seek the Kingdom of God from me, nor did I tell him that that night he would be in Paradise with me. For it is obvious that I had no authority to forgive sin as it is stated in various passages of the New Testament, and the only way for man to achieve forgiveness of sins is through the obtaining of the Divine Love or through

purification of the natural love, a long and tedious process that fits the individual soul for a place in the Sixth Sphere.

So you can readily see that the account of the sinner who supposedly went with me to Paradise is entirely false and merely the result of the active imagination of the writer who recopied the original account.

Another incident which I wish to clear up is the story of the words which I am supposed to have uttered while on the cross, and the first of these was, 'My God, my God, why have you forsaken me?'" This sentence is the first sentence, or opening lines, of a Psalm, the Twenty-Second, which is indeed messianic in substance, for it deals with the sufferings of the afflicted. But I did not say these words in order to fulfill the prophecy embodied in that Psalm, nor did I say, "I thirst," because that, too, is found in the Psalm and is also a fulfillment.

Nor did I say what are supposed to be my last words on earth: "Into Thy Hands I commend my spirit," found in the Thirty-First Psalm, in order to fulfill the saying contained in it, for I never said any of these words or sentences, or sayings, at all.

The truth of the matter is that after my death the copyists searching the Scriptures found these passages within the Psalms and therefore decided that I must have said them so that these Psalms would be fulfilled. Thus they wrote the account of my crucifixion with these additions, in order to show that I had done or said things which would fulfill the Scriptures. But again, these accounts are false and entirely without foundation. They should be eliminated from the New Testament and the reason for their existence as I have explained.

You were right in your thoughts about Thomas being the second Disciple who left Jerusalem on the day of my so called resurrection from the dead. He and Cleopas left for Emmaus that afternoon, to escape what they thought was going to be certain arrest and crucifixion, as had happened to me. So I went after them in order to bring them back to Jerusalem and have all the disciples together when I should next see them in the flesh. It was important for me to reanimate them in their faith in me, and that was the reason that I overtook them near Emmaus.

Thomas had begun to doubt, and his attitude could have been disastrous to the entire plan of salvation by bringing pessimism and skepticism into the minds of my followers. So you see why I went to Emmaus and had Thomas and Cleopas recognize me when I broke bread with them. They immediately regained their faith and returned to Jerusalem to face whatever dangers there might be, and Thomas, the next Friday, was there to put his fingers into my body. But, the important thing was that he was there, and the crucial time had been overcome in victory.

I heard what the Doctor wrote his friend regarding the existence of a soulmate of mine, and I think best that at this time the subject be withheld, or discouraged, from those who have not a sufficient portion of the Divine Love in their souls to grasp the full meaning of what soulmate love is and how the law of soulmate love operates in the spiritual and soul spheres. I may write you at some time just who my soulmate is in the Celestial Heavens, but aside from the Doctor I wish it understood that her identity be concealed.

I think I shall stop now because I see that you are tired, but I was glad to have the opportunity to write you again tonight, and shall come again to continue our messages designed to eliminate the falsities in the New Testament that deal with my life and messages.

So with all my love to you and the Doctor, and urging you to keep on praying for the Divine Love of the Father and come closer to Him in seeking At-onement with Him, I shall stop now and sign myself

Jesus of the Bible
and
Master of the Celestial Heavens.

REVELATION 46

James, on the Principalities of the Air

I am here, James.

I am James, apostle of Jesus. This is the first time I am writing to you, although I have been present very often while Jesus and the other Celestial spirits have written to you, and I have been very much interested in your efforts to take the messages which we have been trying to give you.

You must realize that the most important and, I should say, the essential prerequisite in the ability to properly receive these messages is the possession of the Divine Love in your soul to the extent that you may take the messages in the way and in the terms which the spirits who are writing wish to convey, and for this reason the Divine Love is the means by which the proper rapport can be made.

Now, tonight I have been present and have been listening with interest to the discussion between you and the Doctor regarding the meaning of the principalities of the air such as mentioned previously in one of my messages to Mr. Padgett. And I wish to state that the meaning conforms to your conception of the materialized spirits whom I actually saw on the Mount of Transfiguration, and any other principalities of the air outside of these manifestations would be meaningless except for the angels outside the sepulchre of Joseph of Arimathea at the death of Jesus and also the materialization of Jesus, which I actually saw.

You may forget the description to be found in the New Testament version of Luke, which Luke did not write at all, and which deals with the opening of the graves and the letting loose of the spirits supposedly contained therein which ran about in the streets of Jerusalem showing themselves to many. This, as you realize, is strictly out of the imagination of the compilers of the Gospel many, many years after Luke had written his Gospel, and therein are contained these passages which the imaginative writers have put into his work.

But I actually did see the materialization of the spirits on the Mount of Transfiguration as well as the materialization of Jesus, himself, and I was referring chiefly to these in my message to Mr. Padgett.

I hope that this will give you the answer which you have been seeking and that you will discard all tales of supernatural events and occurrences said to take place at the crucifixion of Jesus because they never took place, for nothing that is opposed to the laws of the physical world could take place.

I am satisfied with the way you have received my message and I shall come again to write to you information on the doubtful passages in the New Testament which I can clear up by my direct testimony, and urge you to pray with all the earnest longing of your soul for more of the Divine Love, which will not only give you the necessary rapport with us but also enable you to have more faith in us and in our messages.

So I will stop now, and say good night to you and the Doctor, and give you both my blessings and those of the Master who is also present. So with all my love, I am

Your brother in Christ,

St. James of the Bible
(not James the Lesser)

II

I am here, Jesus.

I wish to confirm what James had to say regarding the “principalities of the air”, which I also beheld on the Mount of Transfiguration, and which included my materialization outside of the sepulchre of Joseph of Arimathea. And I should also like to say that the “manifestations of God” were all those manifestations of the powers which God, through the Divine Love, had bestowed upon me, and which James and the other apostles who traveled through Galilee with me were very often able to see. And so you see that James is right in referring to the “principalities of the air” and the “manifestations of God” and the “destruction of evil” which took place with the healing of the many sick and crippled during my ministry in Palestine.

Your true friend and elder brother,

Jesus.

REVELATION 47

Received December 16, 1954.

More About Jesus' Parents

I am here, Jesus.

I was glad to see you reading the book about my life and ministry by Emerson Fosdick, who has a considerable amount of Divine Love in his Soul despite some of the usual false beliefs, but he certainly in his heart does not believe in the triune God nor in the virgin birth but realizes that these are innovations of the later writers in their attempts to build up a place for the Holy Spirit and make me a part of the godhead, and also to make this "godhead" of mine more authoritative by use of a virgin birth - a type of birth attributed to various gods in pagan religions, especially the Greek religion.

And this is primarily the reason for the later writings seeking to eliminate any mention of Joseph, my father, as the Doctor was very appropriately able to perceive with his spiritual intuition, and to talk about my father only where absolutely necessary.

My father was not a peasant or man of the people, but a person with a considerable spiritual training inasmuch as he held a very fine position socially as a descendant of some of the great kings of Israel, especially David and Solomon, and he also had a certain amount of money accruing to him through his trade, and he expected me to fulfill the old prophecies and become king of the Jews, a king born of Bethlehem.

My father was very eager for me to become king of the Jewish nation, as you may well imagine, and he provided me with all the funds necessary for me to learn the Scriptures, which I did with great thoroughness because of my great desire to know what had been written about God and what things God had done for our people; and my learning dealt mainly with the prophets, as I understood more and more as time went on that I would have to be a prophet to the people and not a great military leader, such as my ancestor, the king David.

And this is an understanding of my mission which my father was unable to perceive, and he thought of me as a prophet only as John the Baptist was - one who would appeal to the people to repent of their sins and be purified of them and also to turn my attention to the sins of the rulers to remind them of Jehovah, who would cause them great punishment if they persisted in their iniquities, but my father was not able to understand that such a prophet was only for those to whom the Divine Love was not given or directed. And I realized that this Divine Love of the Heavenly Father, which was the means of rebestowing immortality upon mankind, was my real mission, which my father was unable to comprehend because of his Jewish training.

He was somewhat of a liberal and was a Pharisee at heart, with all the ideas and beliefs of Hebrew legalisms and customs and ceremonies so dear to the hearts of the Pharisees; and it was this religious and national outlook which soon caused a divergence between him and me, as I persisted in my beliefs and later conviction that I had received the gift of the Divine Love of the Heavenly Father and that it was my most high and holy mission to bring the glad tidings of this rebestowal to all mankind.

My mother loved me very much and was fearful of my mission, in that I might bring down upon me both the opposition of the Pharisees as well as the Roman legions, and for this reason she went with me to watch over me and see that no harm would come to me.

And at one time she came to me with some of my brothers and sisters to urge me to give up my mission, to come back to Nazareth and lead a quiet life with marriage and family of my own, and to forget that I should be king of the Jews either in a spiritual sense or a purely material one; and this episode is mentioned in the New Testament, but in a way and in a context that is very difficult to follow as a part of the circumstances attending my mission.

My father came to Jerusalem with me on my last fatal mission that ended in my crucifixion, and it was he who received permission from the authorities to take my body and put it in a cave, for my father loved me very much in spite of his inability to understand my mission, but he was afraid of the Jews as well as the Romans, and he sought to conceal his name and identity from the Jews, and sought to remove all trace of his connection with me because of this fear. And after my death, he was confused as to my mission, fearful of personal safety and bewildered at the turn of events, not to say terribly disappointed at my being king of the Jews only in the sign of the cross, which so called me in several languages. It would have been impossible for him to remain in Palestine under those conditions, being pointed out as the father of the crucified Jesus and afraid of the consequences, both political as well as spiritual that my crucifixion gave rise to, and he hastened first of all to Emmaus under a concealed name and, after returning to Jerusalem, finally left the country.

My mother, of course, stayed with John, who took my place as her son and his love and affection for her were a great source of consolation to her, even though she knew I had risen from the dead in a materialized body.

This, then, is the tragic story brought about by my mission, which meant a great personal tragedy in the lives of my dearest and closest, but it was a mission imposed upon me, or shall I say, which I imposed upon myself because I had to be true to myself and faithful to the Father; and in losing my life, not merely physically, but in the ties of my family, I gained it again in the spirit world, where my family, including every member, are often with me and fully comprehend my mission as the Messiah and know my love for them.

I have never written these facts about my life to anyone and I want you to know that I have exposed to you a wonderful confidence and I have now shown you my great love for you in bringing before you these personal tragedies of my mission, but I love you with the wonderful love which the Father has bestowed upon me, and I know that you are seeking for, and have already to a certain extent, this same love in your soul.

I shall stop now, but before I close I want you to refrain from showing this message from me to anyone but the Doctor, and it is never to be printed until you have consulted me first as to whether it is appropriate. So I will say good night and may the Heavenly Father Bless you and the Doctor with all His Blessings and love, and I will come again and write to you.

Your friend and elder brother who loves you as such,

Jesus of the Bible and the Master.

*"Joseph of Arimathea"; the Vicarious Atonement; the
Misinterpretation Regarding Gentiles*

I am here, Jesus:

Yes, I am here, as you perceived spiritually when I came into the room, and you see that your spiritual perceptions are being opened up with continual and constant prayer for the Divine Love and the earnest longing of your soul for at-onement with the Heavenly Father.

I am here tonight to write about my father, Joseph, and you may be absolutely sure of its veracity. In the first place, there is proof in the New Testament to show that about nine months before the crucifixion my father was alive, and that is, during the year 29 (AD) I was preaching in Capernaum, and the Jews asked each other, "Is not he the son of Joseph and Mary whom we know?"- a quotation from the sixth chapter of John, line 42, which shows that they referred to my father as still living.

My father's identity as Joseph of Arimathea was concealed in a name which in Hebraic means "father of the prophet," and although there was at the time of my ministry a town in Judea from which Arimathea was a corruption, yet the evidence is clear that a name was used that would indicate my father's identity.

Furthermore, in later years, a century or more after my death, the idea became popular with the Christian leaders to make the world believe that my mother never had any children, and they stated that my brothers James and Jude, who later believed in my work, were not my brothers but my cousins. And they concocted this story whereby my mother, Mary, had a sister by the same name, Mary, who married the brother of my father, Joseph, and that this supposed brother was called Cleophas or Alphaeus. So that, what the Bible refers to when it mentions Alphaeus, the father of James and Jude, was not a mention of my father but of my father's so-called brother by that name. In that way, these later writers hoped to induce Christians to believe that my mother had lived as a virgin all her life and that my brothers who are mentioned in the New Testament were merely cousins. And in this, my father's desire for concealment of his identity helped these later writers in their attempts to eliminate my father from the Biblical scene after my supposed visit to the rabbis in Jerusalem at the age of twelve, an incident which I have already stated in one of my messages to Mr. Padgett to be entirely false.

The Doctor' has been asking himself some questions arising from the implications of my message regarding my father and it is indeed revolutionary in its impact upon the usual conception of my relationship with my family, but I can assure him that this message is authentically written and to continue further, I may state that my father after having seen my materialized body and the Divine Love which entered into his soul as a result of my materialization caused a great breakdown in his beliefs about my mission and he began to see it in its spiritual sense; and after many years, when his great confusion and bitter disappointment had subsided, he gained in faith in my mission as the Messiah and he did

some evangelizing with some of the disciples on several of the islands off the coast of Greece, notably Patmos and Cyprus, and he did after many years make his way to Great Britain, but he died soon thereafter and the supernatural event connected with the flowering of a branch has no factual relation to the events which mark his stay in the island empire.

In addition to these events in the New Testament which later writers distorted or eliminated completely in order to have the narrative accord with their own preconceived notions as to my Messiahship and Divinity, there are many more that need to be explained; and one is that I did speak on the bread of life, which should be interpreted as the Divine Love, but I never said that my flesh or my blood should be consumed in order for my followers to attain salvation. That, also, was interpolated in order to justify in the New Testament the concept of the transubstantiation which I previously wrote through Mr. Padgett to be completely erroneous and particularly vexatious to me.

In addition, I should like to say that never did I state in the Gospel of Mark and, in fact, neither did he or any other of my disciples ever state, or write, to the effect that I compared Gentile children to dogs who should not receive the food which was to be given to the children, meaning Jewish people. This incident is supposed to have taken place on the coast of the Mediterranean near Tyre and Sidon and, in truth, there is a basis for the account but it has been badly distorted and mangled in the telling.

There was, indeed, a Gentile woman who sought me out to have me cure her sick daughter, and she addressed me as Rabbi, for she knew that I was of the Jewish nation. I told her to approach, although some of my eager disciples wished to chase her, and I asked her why she asked help of a Jewish rabbi, being herself Gentile, and I asked her whether she knew that Jewish rabbis would tell her that food should not be taken from the children and given to the dogs. Her response was substantially what is described in the Gospel, and through her faith I was indeed able to cure her ailing daughter; but I have been quoted thereafter, through badly garbled accounts, that I considered Gentiles as dogs. This, too, is an incident of the errors which should be brought to the attention of readers of the New Testament, for the impression it leaves about humans and spirits is that I made racial distinctions between souls, which is false and has done considerable harm to my mission.

I think I have said enough for tonight and I shall close, but I want to tell you to keep on praying earnestly for the Divine Love and I shall continue to help you obtain the truths that have never before been given to mankind since they were told with the revisions of the 1st and 2nd century (AD) church writers. These are the signs that reveal that I am in rapport with you to a great extent, depending upon your capabilities and the amount of Divine love in your soul. I also wish to point out that in other ways than in revelations on the Gospels you are being guided by me and the Celestials, and in addition to the plane ticket, I may mention the Christmas money obtained through unexpected evening work, advance knowledge that you would not be dismissed November 30 as you surmised you would, and the healing of your cyst on the back of your neck. And so, I will say again, have faith in me and in the Celestials, and continue to pray to the Father for His Love. And with all my love and blessings to you and the Doctor, I shall sign myself

Your elder brother,

Jesus of the Bible,
(who asks you to have more and more faith, for continued results)

II

I am here, Joseph:

Yes, I am Joseph, the father of Jesus. I would like to say a few words in corroboration that my son Jesus of the Bible wrote to you concerning my name as hidden in the New Testament,¹⁶ and that you must not have any doubt that what my son writes you is the truth. Fear not, but have faith in the accuracy of the messages that he writes to you. The reason for this hiding of my name from the readers of the New Testament was to prevent the identity of the father who had no faith in Jesus at the crucifixion, but you must have absolute faith in what he tells you is the truth.

Yes, I am Joseph, father of Jesus, and I was called Alphaeus by some writers of the Gospel. And you must know that I was the real father of Jesus in the flesh, regardless of what the New Testament has to say about this.

I am high up in the Celestial Heavens where there are no numbers, but I am not as high up as my son, because his love which he possesses from the Father is greater than that of any other spirit in the Celestial Heavens.

And so I will stop now and say, have faith in the Father, which neither I nor my sons had at the time.

Your brother in Christ,

Joseph.

III

I AM HERE, Jesus:

...Now, I know that you have been investigating the truths of the New Testament with regard to the identity of the Apostles, and you have not been far from your conception of who were the sons of Alphaeus, a somewhat mysterious gentleman who seems to have been the father of three of my Disciples, for it is mentioned in various of the Gospels that not only James and Judas were sons of his but also Thaddeus Levi, the Publican. And it is true that this Levi, the Matthew of the Gospels, was a son of an Alphaeus, which was a common name amongst the Jews of the time, but that this Alphaeus was not the same as

¹⁶ Refer also to Revelation 36, 'Joseph and Mary; etc.'" which also alludes to the concealment of Joseph's identity.

the Alphaeus of the two brothers who were also my brothers in the flesh; for the name Alphaeus was that of the Hebrew Joseph, a common name amongst the Hebrews of the time.

I cannot continue with this at the present time because I see you are not in condition to write more on the subject, so I will close now and say good night to you and the Doctor.

Your brother and friend,

Jesus.

REVELATION 49

Received September 14th & October 10th, 1955

The Shroud of Turin

I am here, Jesus:

Yes, it is and I am glad that you have given me this opportunity to write, as I have been present for a short while and reading with you as you were reading Dr. Barbet's book on the crucifixion, and I would like to say at this time that the shroud at Turin is a reality, the shroud which covered my mortal remains after the descent from the cross and the preparations made for my burial by Joseph as described in the Gospels. The care for my body as described by John in Chapter 19, verses 38-42 is correct. The nails that pierced my flesh were hammered into the wrists and not the palms as has been widely understood; that physical death came to me through asphyxiation, due to the unnatural position of my body dragging on my outstretched arms on the cross, and that the opening of my heart by the Roman lancer and the accompanying flow of blood from the right auricle and the liquid from the pericardium actually took place as described by John the Apostle in Chapter 19, verse 34.

I say again that, while my sincere and devoted Dr. Barbet has accomplished a task of primary importance in the reconstruction of the crucifixion such a reconstruction deals merely with the experiences undergone by my body, and does not deal with the living soul, so that how much more important is it to devote oneself to the reconstruction of man through the experience of the New Birth and to study those things which will, by deed, lead him to eternal life. The great compelling fact of the crucifixion is that, while my body was dematerialized by me and died as to its existence, yet my soul has lived on through the intervening centuries and will continue to live throughout all eternity, and this eternal life became a reality through my constant and fervent prayer to the Heavenly Father for the inflowing of His Divine Love into my soul and At-onement with Him.

For while my body has these many centuries been returned to the elements from which they proceeded, and is no longer in existence as such, or can be brought back into existence through any such mysterious ceremony as the blood and wine now practiced among religious cults, nevertheless what is really alive is my immortal soul, with my teachings which show the way to achieve immortality of soul longing to the Father for it

is the Divine Love that gives eternal life, and not that bread which is material, which as experienced by my body, suffers decay and is subject to the laws of the physical and hence transitory world.

II

The information regarding my true resurrection has already been given to mankind in the messages which, with my approval, were given through Mr. James E. Padgett and printed in True Gospel Revealed Anew; and these explain my work in Joseph's cave, ascended to the spirit world to proclaim the availability of the Father's Love through prayer and the possibility of At-onement with Him thereby, and then returning to the cave, materialized a body closely resembling my own with elements drawn from the elements of the universe; the linen shroud which had covered my body I folded neatly and placed in a corner and I walked out of the cave, the stone blocking the entrance to it having been rolled away by the bright spirit sent by the Father for that purpose; and it was in this way that I saw Mary the Magdalene and the others, as mentioned in the gospels. The angel mentioned in the gospel was a bright spirit sent for the purpose of removing the stone; the strength he displayed in this task was obtained through the transmission of energy conveyed to him by many spirits who were present at the time. His materialized spirit body, endowed with this additional power, was able to cope with the task of rolling away the stone. He used the guard whom he put into a trance by suggestion, as the means by which he obtained the necessary ectoplasm to bring about the materialization. No, he was not able to materialize by culling from the elements a material form, such as I was able to do in my resurrection, and no one other than myself, not even the exalted spirits of the Transfiguration, has done this.

It was necessary for me to do this to show that I was still alive even after death through crucifixion for at this time in their spiritual development this phenomenon was the proof in the eyes of my disciples that I was the Messiah; but the real understanding of my Messiahship came to them only at Pentecost, when the Divine Love was conveyed into their souls with such power and in such abundance that they knew I had come to bring the very essence of the Father to mankind if they would seek it through earnest prayer.

This became known later as receiving the Holy Spirit, erroneously, of course, because it is the Holy Spirit which conveys the Father's Love into the soul of he who seeks it; but even this became relegated to a secondary position before the great fact of the "Risen Christ" which was preached to the pagans to substitute for their own gods.

Spiritualism if properly understood and taught, must lead to prayer for the Divine Love and At-onement with the Father; and what more appropriate introduction to the Father's truths is there than that which reveals my resurrection - the risen Christ - as the working of a fundamental truth of Spiritualism.

Jesus of the Bible
and
Master of the Celestial Heavens

REVELATION 50

Received April 13 and May 5, 1955.

The First Followers to Receive the Divine Love, Beyond the Second Death

I

(Received April 13, 1955)

I am here, Jesus:

I am here tonight to write you on some of the issues brought up in the discussion between yourself and the Doctor regarding the bestowal of the Divine Love and the time when it was possible for mortals and spirits to obtain it.

The first thing I would like to clarify is the rebestowal of the Divine Love upon mortals, and I should like to reiterate that my disciples had no concise notion of what the Divine Love really was, and that the one who had the best approximate knowledge of it was Mary Magdalene, through a certain predisposition of her soul; and while Peter and John had obtained a small portion of the Divine Love, it was not until the Pentecost that the Love came to them in that abundance that they were able to understand my true mission while on earth.

It is not true that I said, as it is recorded in the Gospel of John, that if I did not leave them the Holy Spirit would not come to them, and that my going to my Father was a necessary prerequisite for the Comforter, or "Paraclete," to make its appearance; and that I would send it to them from my position close to the Father. This statement, like so many others in the New Testament, is not true, for the Divine Love had been given to mankind with my anointing by John, the Baptist to open my ministry, and it was not necessary for me to pass over into the spirit world for the Holy Spirit to begin its conveying of the Love into the souls of my disciples and men willing to listen to my Glad Tidings and pray.

Actually, however, this is what occurred, because as long as I was alive on earth my disciples kept thinking of a material Messiah who would be King of the Jews in a physical sense; but when I passed over into the spirit world, my disciples were faced with the alternative of giving me up as the Messiah they were expecting or to look upon me as the Messiah in the purely spiritual sense. And with my resurrection, that is to say, with my materialization, my disciples rejected all idea of abandoning me as their Messiah and saw in me the Savior they had sought as the Savior over sin and the way to the Father through the Commandment I had given them at the last supper, "Love ye one another even as I have loved you."

And with my death there came to them not only the realization that my mission was a spiritual one, but they were very much affected by their sincere grief and sorrow, as well as pity and sympathy, over my passing in the brutal manner that had been imposed upon

me. And this grief and love and sorrow was deep and continual, and it was this love and sorrow and grieving that turned their hearts and souls towards the Father in a great yearning of love and aspiration. And it was this that culminated in the great abundance of the Love that was conveyed upon them at the Pentecost, not that it all came at once, but it had been building up for those fifty days within their souls, until knowledge and possession of that Love burst upon them as with a great disturbance and a great wind. And it was thus that they obtained the Divine Love to that extent that they became keenly aware of its presence and qualities in their souls.

I should like to say that I never heard the word "Paraclete," for this was a later addition of the Greeks to the term "Holy Spirit," and the word need not have been added to convey the exact functions which it has, but its true functions were by that time misunderstood.

With respect to the spirit world, the situation was different, not with respect to belief, for there were a great many spirits in the spheres of the perfect natural man who were wedded to their religious views and refused adamantly to listen to anything that might upset their long cherished and accepted views of God and man's relationship to Him. But there were many in these spheres who, being devoid of the errors and defilements of the flesh, were willing to seek for the Love once it had been proclaimed officially by me after my anointing by John, the Baptist. And there were some whose conditions of soul were such as to enable them to perceive the truth of my teachings and began to pray and to obtain the Love. And at the time of the Transfiguration there were some who, by the disposition of their souls, had sought for and obtained some of the Love, and among them were even some who were in the spheres below that of the Sixth, which until then had been the highest sphere obtainable for spirits. And thus it was that at the Transfiguration, Moses and Elias, the leaders of that group of spirits who had understood and obtained some of the Love in their souls, appeared as representatives of this spiritual group; and the voice of the spirit who proclaimed, "Hear ye him," was one of those who had obtained some of this Love and was Divine to that extent.

Once a spirit has obtained the Divine Love, and here I should add mortal, as well, regardless of the degree to which the Love has been given to him in response to prayer, a certain relationship between that spirit or mortal and the Heavenly Father has been formed, through the conveying of this Love, which cannot be broken; for this connection through the Divine Love is a link of the soul nature that cannot be broken. And the withdrawal of the Father's Divine Love does not mean that this withdrawal is to be an act which would include those souls who, by their faith in God as their Heavenly Father and by their longings of soul, have obtained a portion of the Divine Love and have done the Will of the Father, who wants His children to come to Him willingly and seek at-onement with Him of their own free will and earnest desires.

Withdrawal of the Father's Love will not be extended to those souls who have thus become His children in Substance, even if that Substance is small in quantity, but will include those spirits and mortals whose souls are in that state of dormancy or stagnation that they have no conception of, or desire to know, the Heavenly Father and His great Bounty and Mercy, and whose every intention is to attain the highest realm of the perfect natural man.

I have already written you also about those souls whose mates are in the Celestial Heavens but who are in the intellectual, or moral, planes of development. But under all circumstances, every effort will be made to bring to all souls the opportunity for obtaining the Divine Love through prayer to the Father before the consummation of time decrees the great separation.

I will stop now, for I think I have written sufficiently on this subject, and with my love to the Doctor and to you, and with my blessings and desire that the Father shed upon you both great portions of the Divine Love, I shall sign myself,

Jesus of the Bible
and
Master of the Celestial Heavens.

II

(Received May 5, 1955)

I am here, Jesus:

I now wish to say a few words about the primacy of Peter, which was discussed by you and the Doctor in the question of the words I was supposed to have said giving Peter the power to bind and loosen in heaven those things which he might find it appropriate for him to do on earth, and this, of course, was something which I never said, and never gave Peter, for I could not make him the representative of God on earth, nor make God to ratify these acts which Peter felt should be done; for only the Father could designate a mortal to be His representative on earth, as He had done in the case of the Hebrew prophets and John, the Baptist and, in a different way, myself. And the fact is that Peter never, and nowhere, claimed to be the representative of God on earth, although it is true that he and John were closer to me than the other apostles, even closer than my younger brothers James and Joseph and, being elder, I naturally gave Peter more responsibility than the others.

This giving of Peter the power to loosen or to bind wherein was not given by me, but by a later Greek writer who used Greek terms to indicate a situation which was now a fait accompli, and was written into the Gospel of Matthew as legal authority for a common practice and generally accepted mold into which the Christian movement had shaped itself.

In the same way, I had never given to Peter the keys of the Kingdom, for the only keys to the Celestial Heavens is the Divine Love, and thus these keys can be possessed by all mortals and spirits who possess the Divine Love to that extent that they are enabled, thereby, to open its doors. But here, again, this symbol of Peter's primacy was written into the Gospel to sanction Peter's position as head of the church; and the writer betrayed his Greek identity by using imagery showing knowledge of Roman paganism, referring as he does to Janus, the god who, with keys and rod, opened the gates of war.

I should like to say, however, that I did not come to destroy the Hebrew priesthood, and I have no thought of destroying a priestly hierarchy that does the Will of the Father, even if their teachings are limited through ignorance to the way to the perfect natural man; and, as a fact, the church could not possibly obtain a better spiritual leader than Peter, possessed as he was with an abundance of the Divine Love after the bestowal at Pentecost, but unfortunately the same cannot be said of his successors.

Neither I nor Peter could forgive sin, and certainly the priesthood of all religious cults cannot do so, and they, the priests, are very much mistaken if they believe they can.

The primacy of Peter was important as a rallying center in the early days of the Christian movement, but insistence upon the Vatican as the head of the Roman church in countries where the Catholic church exists, serves an entirely different function of imposing authority upon the Catholic churches, preventing a divergence of spiritual and doctrinal opinion, with the development and maintenance of a vast temporal power under the guise of saving souls for Christ.

I think I have said enough regarding the subject for the present, and I shall stop, with all my love to you and the Doctor, and with my prayers for the Father's blessings upon you, I shall say good night.

Your elder brother and friend,

Jesus of the Bible
and
Master of the Celestial Heavens.

III

(Also Received May 5, 1955)

I am here, Jesus:

I have been listening to the remarks made by the Doctor, and I can inform you at this point that Peter was in Rome for a considerable period of his life and that he established his reputation as the head of the church in that city; and that he was crucified there, more or less at the same time as was Paul, shortly before the destruction of Jerusalem.

Your friend and elder brother,

Jesus.

Peter Writes on his Leadership of the Christian Movement

I am here, Peter.

Yes, I am here, with a considerable number of Celestial spirits who have been listening to your discussions regarding the spiritual truths, and I should like to corroborate what just was said in a previous writing regarding my life; and the fact is that Jesus did not give me the leadership in the Christian movement while he was alive.¹⁷ I took upon myself the leadership, as it is explained substantially in the Acts of the Apostles, and I spoke boldly at Pentecost and did work some miracles of healing; and it was this and some other acts that I did that gained for me the leadership of the apostles and the movement.

I would like to say a few words about the message which Jesus wrote to you tonight regarding the expectation of the Jews as to the person and personality of their Messiah to come,¹⁸ and it is true that many of the Jews thought the Messiah must be an immortal being, for who but an immortal being could come directly from God! Thus, when Jesus appeared to Mary after his crucifixion, it dawned upon the apostles and many of the Jews that Jesus must be that Messiah; and so he whom they rejected in the flesh they accepted after his death as an immortal. And it is further true that it was expected after his ascension to Heaven that he would return to earth very quickly and reign on earth as the great immortal King and establish the Kingdom of God on earth.

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

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

¹⁷ See Revelation 31, "On This Rock I Shall Build My Church."

¹⁸ See Revelation 29, "The Kind of Messiah Expected by the Jews."

preached with the Pentecost, and healed, and continued the work of the Master, gaining as I did so in Love and conviction as to the truth.

And I was arrested as it is reported in the New Testament, and I was released from prison, not by any miracle of angels coming to take the irons from my wrists and opening the door but because some of my jailors were converted by my teachings and were believers in Jesus and his mission, and they saw me heal, and preferred the things of the spirit to seeing me languish in prison and perhaps suffer the same fate as Jesus.

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

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

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

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

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

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

Peter, the Apostle.

Received March 13, 1959

Many Hebrews Have Been Named Jesus

I am here, Jesus:

I am very happy to be together with you, my dear Trustees, and co-workers for the Kingdom, and to be able to listen in upon your discussions and to obtain the opportunity to make a few remarks.

Now, I do not wish to write at length tonight because you are obviously not in a condition to support a long or major writing, but I do wish to say a few words of observation.

Now the first thing I wish to speak about is Mr. H___'s remarks about my supposed travels in Persia, and I must tell you and him that throughout these many years there have been many Hebrews called Jesus and I shall name but a few, (such) as Jesus, son of Sirach, in connection with the saying(s) and writings that have already been published in non-canonical books of the Bible; and also, I may mention that Jesus who some time before my appearance in Palestine incurred the displeasure of the Hebrew authorities and was stoned to death. And there have been some Jews and others, among others those even in the spirit world, who have confused him with me and have even written about this through automatic writing such as I transmit through you.

So you see that in addition to myself there have been many a mortal called Jesus and indeed this name is a common Hebrew name, and many Hebrews throughout the ages before my time have borne it, so that it is quite possible and indeed likely that people called Jesus were in Persia and studied there and enjoyed friends of various philosophies and beliefs. But I must tell you, as I have written through Mr. Padgett, that I never traveled or studied in the Orient, and this I must repeat and reaffirm now through you.

I trust that this explanation will be satisfying to those who are in need of enlightenment on this subject....

I shall not say more for today, but I wish to tell you to pray hard and earnestly to the Father for His Love and let us go forward with our countenance alight with His radiance and our hearts aglow with His Divine Love. I shall stop now and sign myself, your elder brother and friend,

Jesus of the Bible
and
Master of the Celestial Heavens.

REVELATION 53

Received October 17th, 1955

The Oahspe Bible

I am here, Jesus:

I would like to write about a subject which you and the Doctor have been waiting for some time to obtain from me or a Celestial Spirit on the subject of the "Oahspe Bible," and what its importance might be to mankind with respect to the truths which I have given through Mr. Padgett.

This Bible is important in several aspects, and the first is that it comes directly from the Spirit world, and reveals the conditions of the spirits themselves through the way in which they write. They give evidence of a great world of spirits inhabited by beings who in former times were mortals in the flesh and who today, though bereft of their mortal trappings, are still very much alive - in fact, more so than when they lived on earth. They have the power of telling man about conditions on earth at the time, or before, they lived, and to impart their information in the terms, images and even false notions which they harbored when in the flesh and which, despite the elapse of centuries, they still cling to in the Spirit world. If one wants proof of the existence of the world of spirits, he need but turn to this massive volume of information and misinformation curiously jumbled together that came to this world through the mediumship of an Anglo-Saxon of the past century.

This Oahspe Bible is also important because it is a vast repository of those intellectual ideas and moral laws which were in formation for many centuries before the dawn of what we call our civilization, and which show a steady growth towards a standard of conduct to be maintained by human beings of many diversified societies and centers of civilization and culture; and they all exhibit the same adherence to the laws of God which govern the development of the natural human love and lead in its pure state to the Paradise of the Hebrews. Basically, among all peoples of divergent races, climes, and ages, man has striven consciously or unconsciously towards the expression and fulfillment of these laws of conduct which were given to man when God implanted into him his soul. The Oahspe Bible evidences this slow development through many ages and peoples and manifestations towards a greater consciousness of and obedience to these commandments of God, up to the time when God in His supreme understanding felt that the time had come to make available His Divine Love to His greatest creation, man, and sent me to the Hebrews to proclaim the glad tidings that this Love, which gives immortality to man through At-onement with the Father, was obtainable by whomsoever might seek it in the way prescribed. The Oahspe Bible, then, because of the very antiquity of the subjects treated and the spiritual patterns which it uncovers, deals only with that great phase of man's slow and arduous turning to the knowledge of the true God and the obedience to His laws, which He laid down for their happiness and salvation as souls created in His image; but they do not touch upon nor even conceive of, in any way, the advent of the new and most important law of all - the Father's Love. Only in the Old Testament of the Hebrews, a work of man attuned to the voice of God through His angels, contains the spiritual message that foretold my coming and my teachings; and I would like to emphasize that nowhere in all the Oahspe Bible, given as it was directly to man by spirits of the Spirit world, will one find the intensity of that spiritual feeling,

evoking the love of man for God and foreshadowing God's Love for man, that characterizes the Old Testament of the Hebrews.

The Oahspe Bible, though, by showing that the Old Testament version of Genesis is merely symbolic and not to be taken literally, as many still do, is also of importance in that it gives an account of the vast ages through which the earth had to pass before it was in a condition to be inhabited by living creatures and to provide sustenance for them; and some of these spirits who wrote the Bible are of great antiquity and have since their passing over devoted their efforts to the history of the earth in its relationship to the outer space of the universe.

There are many truths therein contained which deal with the experiences and stages undergone by the earth during the vast ages of its existence, as understood by man; and here the spirits, dealing as they do with objective phenomena, have been much better able to provide an account of the life of the earth man to inform mankind of the life and doings of spirits in their spirit existence, for this is conditioned by sundry preconceived notions and experiences of a subjective nature brought with them from their earth lives. And as many of them remained and have remained for long centuries in the lower planes and have retained the beliefs and superstitions and erroneous concepts which they possessed on entering the spirit world, and which, because of their rooted convictions, they are unable to rid themselves of, and persist even when these spirits have progressed intellectually and in their moral natures to higher spheres.

The account of the strife among the spirits, showing the deplorable state in which they were, or are, is full of gross inaccuracies which simply reflect the profound condition of illusionment to which they are subject, and many of them still believe that they are pursuing the life of warfare and conquest which they engaged in as mortals. This is a great mistake and does not conform to the realities of the spirit world, for there is no warfare in the spirit world between the different spheres, for they are distinct and separate from each other, and those on the lower spheres cannot enter the higher ones, nor do those on the higher planes, as it is claimed in the Oahspe Bible, try to conquer and enslave the inhabitants of the lower planes, for this is contrary to the law of the spirit world whereby those on the higher levels seek to help those immediately below them.

So you see that these spirits who talk of war and conquest are talking from their own sorry state of illusion in which they have been stagnating for many, many centuries. The real warfare in which they are or will be engaged is in that between their memories and their conscience, which, when awakened, causes them to lose these illusions of still living the mortal life and forces them to face the hard realities of a soul condition in spirit life susceptible to the torments of the inexorable law of compensation in its work of purification. The only exception which permits enslavement so to speak, is that which permits earth bound spirits to obsess and work evil on mortals, but as these evil ones are in the fullness of time awakened to the law of compensation and undergo those penalties which their memories compel them to suffer, they relax their hold on mortals and later may even seek to help those whom they first attempted to hurt.

In the ages in which the spirits of the Oahspe Bible lived as mortals, conditions of a moral and intellectual nature, especially those of the earlier periods, were what you would call frightful and many of them even to this day, surprising as that may seem,

cannot shake off these horrible conditions which poisoned their earth life, and they have not progressed in their concept of what the true spirit life of the soul means. These spirits of the higher intellectual and moral planes have written in great detail concerning the religious phases of man's life at the time they lived, yet even they are permeated with their own particular narrow cult and sect, and numerous and gross indeed are the inexactitudes present throughout.

I cannot in this message write you on all these falsities nor would it be profitable that I should do so, but I simply refer to that part of the "Oahspe Bible" which erroneously describes as having been stoned to death like Stephen, and also to the absurdity which has the spirits of the Transfiguration come down from heaven to meet me in an Egyptian sky boat. In truth, locomotion by spirits is a matter of will, and not of conveyances, material or spiritual. It is interesting for you and whomsoever may read this message that the spirit who wrote of this event, still imbued with the peculiar concepts of his cult, injected these impossible beliefs in to describing an event which took place many centuries after his passing into the spirit world, and from which he had been unable at the time to divest himself.

I think I have written enough on the subject of the "Oahspe Bible" and it was fitting that I should do so, if it were merely to indicate some of the errors which are manifest throughout, as well as to indicate its relative importance, and I urge you not to devote your time to reading this voluminous work, for it does not, as I have explained, lead to the Father's Love through soul longings and prayer. That is the important thing to be obtained and that is what I urge you earnestly to keep seeking for - the Father's Love and At-onement with Him. So with my love to you and the Doctor, I shall close and sign myself,

Jesus of the Bible
and
Master of the Celestial Heavens

REVELATION 54

Received August 16th & September 8th, 1955

The Creation of Man

I am here, Jesus:

I am here to write you on the subject; Who were the angels presumed to have existed before the creation of man?

As you know, man was created by God from the elements of the universe, and into man was implanted the soul, or the real or Spiritual man, which distinguished him from the

other creatures of God. And with this soul, God gave man the possibility of obtaining God's own nature, through the longings of man's soul for At-onement with Him. Pride and the desire to master the physical surroundings, which he thought would insure him immortality, led to the withdrawal of the Divine Love and man's potentiality for becoming at one with God was lost until I appeared in Palestine and preached immortality to the Jews.

The descent of man from his position as the elect of God, to partake of His nature and essence, was rapid, and in the course of only a few hundred years, man was not too different in behavior from the beasts of the field, and in some respects, he was worse. For man, on receiving his human soul from God, had received with it the understanding that he was a child of God, though unredeemed, and as a consequence of being a child of God, he had had implanted into him a consciousness of the laws of conduct which God had decreed, and thus man knew that he sinned when he broke God's commandments, and even in his worst state and lowest descent, man always had a small voice within him, which was never quite completely drowned out by the excesses and violences which became habitual to his sinful existence.

The death of the physical body, and the path toward purification which the soul, on entering the spirit life, has to take, eventually brought to man 5 souls, in the spirit world, freedom from the excrescences and defilements they had accumulated in the earth life, and these purified souls turned their attention to helping mortals refrain from violations of the law, and at the same time imbued them with a renewed consciousness of God as their Creator. These purified souls were angels of the Lord, because they were souls purified of sin, and because they did the bidding of God in seeking to assist man to overcome the weakness of his flesh, and turn him to the Father.

When I uncovered immortality in man's soul, whether on earth or in the spirit world, men could, if they so chose and willed it, become capable of receiving the Divine Love, through the operation of the Holy Spirit, and become Divine Angels of the Lord, not merely purified from sin, but filled with the essence of the Father, to the extent that they become the possessors of immortality, and acquire consciousness of that reality

The Divine Angels of God have been seeking to turn man and spirit to God, not only as son, in the created sense, or servant, but to have man seek His Love, partake of His nature and immortality, and become His son in the real and Divine meaning of the term.

After the creation of man, therefore, there were angels in the sense that I have explained, but the great angel or messenger - for angel means Messenger of God - was and is the Spirit of God, who is obedience to the physical laws of God¹ has been doing the will of the Father, working, not only on the vast infinity of His universe and bringing about those constant regroupings and changes in His heavens, but working also on man's intellect, and moral fiber, ever since man was created by the Father.

The Spirit of God is God's great angel or messenger which has been manifest throughout all eternity. It was this spirit of the Lord which has been described in Genesis, hovering over the face of the earth, working on, and developing it in preparation of the day when life and living beings could exist and survive on it. It was this Spirit of the Lord which carried out the decrees of God, and set in motion those cosmic forces and elements that resulted in the new combination known to you as the solar system, and which at the

Lord's bidding, will bring about the destruction of the same, and cause the emergence of a new order and a new dispensation. Before the creation of man, God's only active angel was His Spirit, His active energy whose operations proclaimed His Majesty, from everlasting to everlasting.

Adam and Eve, or whom they represent, were created through the operations of the Spirit of God. God's active energy, which brought about the groupings of those elements employed in fashioning man, as He fashioned the other living creatures on earth, but, man was not man, until the purely spiritual—and by that, I do not mean the spirit body, which is of sublimated material, but the soul, in the likeness of God—was bestowed upon man. The first parents do not know when they become souls, that is, when God actually implanted souls into them, for there is no way of telling when they were human in appearance without their souls, for without their souls, there was no memory of that degree that such a fact or state could be recollected by them, nor do they know how this implanting of the soul took place, even though it was done unto their bodies; and I shall say, now, neither do I know how it is done, for I have never seen a soul, although I can perceive its presence through my soul senses of perception; But when it was accomplished, the first parents were aware that they were human beings, and that they were the creations of the Father.

II

Man, as he is considered ordinarily, is a creation which passed through what you would call a long period of development, as have all of God's creatures during that period of the earth's development, which enabled living beings to come into existence and survive.

Man's nature is therefore both animal, or, material, in accordance with the conditions of his physical being, and spiritual, at the same time, in accordance with the soul qualities and attributes given to him at the time God bestowed a soul upon him. In short, man's nature is dual, and thus we have man with animal passions and feelings and interrelated with these are those emotions and feelings which belong to his spiritual nature as a result of having received a soul. The Bible's reference to the creation of man, refers to the creation of man in the image of God, or to the time, when God, the Great Soul, conferred upon man a soul, and made him the greatest of His creations.

In other words, man possesses a double set of emotions, and the activity or dominance of the animal feelings in man sets in motion those thoughts and actions related to his material or animal existence, and this is not of harmony with the laws of God, but it is only when these thoughts and resultant actions are in violation to the law of God that they are sinful and cause unhappiness. The influence of these sinful emotions and thoughts and actions upon the soul is such that the spiritual emotions and aspirations of man becomes dormant, and as though not existing, and the soul itself is incrustated with evil. Man knows when his physical passions and resulting actions violates God's laws, and he must therefore exercise his will to prevent such violations and allow his feelings to be exercised for the purpose for which they were given him and also to permit the development of his spiritual nature and with it the knowledge of his soul and the relationship which it has with God, it's Creator.

Through prayer, thoughts and soul longings, the spiritual nature in man can be developed so as to dominate the personality, and he will act in accord with the feelings and emotions of his soul; if, however, his animal emotions are allowed to dominate the spiritual emotions of man and transgress the laws of God concerning them, then the soul becomes incrustated with these baneful excrescences, or, shall I say, the soul is contaminated by them, and when the mortal dies and the spirit enters the spirit world, the soul must undergo a period of suffering in which the contaminating elements acquired in the earth life are eliminated from the soul and the soul assumes its pristine purity.

This purification of the soul obeys the dictates of God's law of compensation, for no such soul is permitted a place in God's spiritual heavens. The Paradise of the Hebrews cannot be reached without such purification, yet the time consumed, as you would say, in this process of purification depends upon the soul itself; Upon the awaking which it has of its condition, and those circumstances in the spirit world, mainly his own will, as well as the help of others, which will enable him to make the necessary progress, all souls in the spirit world will be eventually purified.

This was the condition of man before the bestowal of the gift of the Divine Love, which I brought to light during the time of my public ministry in Palestine. For no man, before I came with this gift, could achieve At-onement with the Heavenly Father with transformation of his soul into a Divine Soul, through the pouring out of the Divine Love into his soul through earnest prayer to the Father for this love, the Father's Essence, and brought into man's soul through the ministrations of His Holy Spirit.

This then briefly, is the evolution of man from the natural being to the purified soul and, if he so desires it, to the state of the divine angel. The soul is the seat of the spiritual emotions, comes from God, and has the potentiality of becoming At-one with God, if it so desires, while the gift of the Divine Love, obtained through earnest prayer to the Father, is still available.

The material feelings, also the creation of God, have nothing of the soul substance and have no permanent existence in the spirit world, but they do exist in the spirit world for a certain period, for man passes over from the mortal life, with all his earth desires and feelings; these, and their perversions, which harm the soul, however, eventually become evanescent in the course of the spirit life.

Jesus of the Bible
and
Master of the Celestial Heavens

REVELATION 55

Received April 21st & May 3rd, 1955

More on the Withdrawal of the Privilege of Receiving the Divine Love

I am here, Jesus:

I will answer the question which Dr. Stone wanted to know if it were possible for Celestial Spirits to keep on obtaining the Divine Love of the Father throughout all eternity, once the privilege of obtaining this Great Gift has been withdrawn from mankind. I have already written you to the effect that even though the privilege of obtaining this Great Gift is withdrawn from mortals and spirits who have not obtained any of the Divine Love of the Father at the time of its withdrawal, yet those whose soul mates are in the Celestial Heavens or those who have some of the Divine Love in their souls and are progressing through the spheres towards the Celestial Heavens will retain the privilege of thus obtaining the Divine Love for a certain period of time, as a period of grace before the privilege is taken away from them as well.

Now in the case of Celestial Spirits, the privilege of obtaining the Divine Love can never be withdrawn, and this also holds for souls with some of the Love who are progressing towards the Celestial Heavens, for the Father cannot withdraw from a soul His Love and Divine Nature once He has bestowed upon that soul His Great Gift, for once some of the Divine Nature is lodged in a soul, it can never be removed, and that soul has the privilege of seeking more and more of the Father's nature for all eternity. The Divine Love in the soul of man or spirit gives to that mortal or spirit a kinship in nature with the Father born as a result of the At-onement that then exists between the soul of that mortal or spirit and the Great Soul of God, if only to a certain extent, and in fact, this kinship grows ever closer throughout all eternity as more and more of the Nature of God is conveyed into the soul of that mortal or spirit. God does not withdraw His own Nature or Essence from the soul of the mortal or spirit which has done the will of the Father and has obtained, if only to a small degree, His Divine Nature. And thus the Father may withdraw this privilege from a soul which does not have the Divine Love, and those souls have lost nothing which they did not possess before, but removal of the Love from a soul possessing a portion of it would mean God's taking away from that soul the Great Gift which that soul obtained by prayer, and such a removal of the Love would mean that the soul's earnest longing for His Divine Love would be in vain. So that no matter if the gift of the Divine Love is withdrawn, it means that its withdrawal applies only to those who have not sought for it and have shown themselves indifferent to its presence and not desirous of its possession. It is never withdrawn from those who have sought for it through the earnest longings of their souls, and to such as have received, it is given, and they retain the privilege of seeking it in greater abundance throughout all eternity.

The Divine Love is the essence and the nature of God and it is always in existence, for if it did not exist, God could not exist, and therefore it does not mean that if withdrawn by God that it ceases to exist. For the age in which you and the Doctor live, and for a certain number of centuries to come, this gift will continue to flow from the source of the Father's Being and when it does cease it does not necessarily mean that the privilege will be withdrawn for all eternity, for souls yet unborn would thus be deprived of the opportunity of seeking for it in the mortal as well as in the spirit world, and thus it is conceived that the Divine Love may flow for a period, cease for a period and then be

rebestowed in the fullness of time and this may or may not continue in a series of ebbs and flows, as the Father so desires.

II

I would say in reply to your question, that the first parents were given free will to use their soul desires as they wished and the result of these desires showed that purity of soul was not a protection against contamination, and the disobediences and transgressions that followed were not merely the aberrations of the first parents, but those also of, and intensified greatly by, the children, until evil became a force that proved more powerful than purity, and man and his descendants degenerated in body and spirituality until they could be likened to and in some respects were worse than the beasts in the field. Man wanted to be free of dependence upon God and sought to be co-equal with God in power and wisdom and immortality without paying homage to his Creator, so that pride and arrogance and independence were the first sins that entered the soul of men and defiled it and murder was not far away, for sin is soul defilement regardless of type and degree.

Although it was God who withheld the possibility of man's obtaining the Divine Love after his fall, man's condition became such when sin entered that the Divine Love could not be sought for in that, in his pride and independence, he willed that it should be removed as an indication of God's protecting influence. When man sinned because of his desire to be independent of God, he showed God that he did not want God's help in his progress through life as a mortal and when he came to the spirit world, the same sense of independence of God was evidenced. God did withdraw His privilege of the possibility of obtaining the Divine Love, but man had shown he did not want it if it meant acknowledging God as his Creator and upon Whom he was dependant for his good gifts, and he was determined to live without them for the sake of being his own soul master. The same deplorable situation is manifest today as it was at the time of the great fall among many individuals, and they will continue to possess this attitude even after they come into the spirit world, and in fact, the majority will never turn to God for this Divine Love, even though the privilege of receiving it has been in existence since I appeared on earth.

There are good and evil spirits in the various spheres which are attracted to man because of the similar condition of the man's soul, and a man's desire to act in accordance with God's laws will attract spirits of those spheres which are imbued with the sense of the purity of God's laws; man's desire to think and do evil will also result in attracting spirits of the earth plane, and men's desire to seek At-onement with the Father through prayer will just as inevitably cause the bringing into existence of conditions leading to the attraction to that man of the Celestial Spirits or those spirits whose duty it is to help man turn to the Father and help him obtain the Divine Love or more of it.

The withdrawal of the Divine Love at some time in the future indicates that this is merely a privilege bestowed upon mankind by a Loving Father and does not mean that the Divine Love will be withdrawn from mankind for all eternity, for actually this is something which has not been revealed to the Celestial Heavens as yet, but knowing the Father to the extent that I do, I cannot believe that God in His Great Goodness and Mercy does not have a plan of salvation which will permit all of His Created Souls the

opportunity to seek At-onement with Him even though at the time of their incarnation the gift of immortality has been withdrawn.

For just as the souls of men were given the opportunity to embrace the privilege of obtaining the Love as spirits, a privilege denied them in the flesh before the time of my appearance, so it cannot be said definitely that at some future date in God's own good time the privilege will not be in some way restored after the second withdrawal. And even though the Celestial Heavens will be filled and its doors closed after the second withdrawal, this does not mean that there will not be created another Celestial Heaven in God's realms, for as I said on earth, "In my Father's house are many mansions," and the possibilities of God's acts of goodness and loving kindness are commensurate with His infinite ways of controlling His universe and the creatures which it contains. God, being all Love and Mercy and Wisdom, will not give to man, his children, a stone when they ask for bread nor a serpent when they ask for fish.

At this time, I shall say goodnight and affirm that I am your older brother and friend.

Jesus of the Bible
and
Master of the Celestial Heavens

II

(Received May 5, 1955)

I am here, Jesus:

I have been listening to your discussion with the Doctor regarding the possibility that souls who have refused the Divine Love will never be given a second chance after the Divine Love has been withdrawn.

As far as is known today in the spirit world, the withdrawal of the Great Gift will be followed by the Second Death, in which those souls with the Divine Love will be separated from those without it and will be inhabitants of different localities in God's Heaven - those in the Celestial Heavens, and those who will progress to the Celestial Heavens; and those who will inhabit the Paradise of the perfect natural man, and those progressing towards it through the development of their moral and intellectual faculties.

Now, in the course of time, those spirits of the perfect natural man will, when the Divine Love has been withdrawn, be forced to be content with the type of development for which their soul desires fitted them, and this development will at last come to an end, for it is finite. And these souls will, in the course

of time, realize that there is something which they lack and cannot attain; and they will eventually realize, if God does not change the condition under which they live in the spiritual heavens, that this lack is the Divine Love. And their regret and remorse will amount to a gnashing of teeth, as the Scriptures say.

And it is possible that this may be God's way of making these souls realize their great loss and make them ready to turn, at last, to the Divine Love of God, who, in His great mercy and loving-kindness, will be ever happy to welcome His prodigal sons into His

mansions of Immortality. And thus it may be that some souls thus chastised by their first failure to embrace the opportunity to obtain portions of the Divine Love will, through consciousness of their lack, and remorse, if thus given another chance, will seek for the Divine Love of the Father. And it may be that the Father will extend His mercy upon those who then come to Him in earnest longing and prayer. But it may be that there will be souls that will still refuse the Divine Love, even if given a second chance, and remain content in their natural love for all eternity.

Though I do not know for a certainty, I know the Infinite Love of the Father to be convinced that souls who seek His Love, if given a second chance, will not be rejected but will be forgiven by the Father, whose Love and Mercy can hardly be turned from the repentant soul that thus is wiser, and in sincere longing of soul comes to the Father, eager for His Love and fulfillment of his soul's longing and yearning.

I will stop at this point on this subject, and trust that you and the Doctor will understand that we must put our hopes and faith in the Father's Love, and that if we come to Him repentant and eager for His forgiveness, we will never be disappointed.

Your elder brother and friend,

Jesus of the Bible
and
Master of the Celestial Heavens.

REVELATION 56

Received July 28, 1955 and March 13, 1959

God Is Not a Father-Mother God

I am here, Jesus:

Yes, I am here again tonight, and wish to thank you for the opportunity to write you once again. I realize it is very hot, and that your desire to receive messages from the spirit world has decreased markedly as a result due rather to material conditions than to the spiritual exhaustion of your powers.

The Doctor has been anxious for you to receive a message regarding the concept of a Father-Mother God, for he is justifiably disturbed by the knowledge that such a view can cause considerable harm to an understanding of who and what God really is, and His relationship to His greatest creation, the human being.

Now, Mrs. W___ is a very sincere person and imbued to a certain extent with the Divine Love; and her interest in spreading the Glad Tidings is a notable indication of this Love.

And, as a matter of fact, it is this Love in her soul that has attracted me, as well as other high spirits of the Celestial Heavens, to her, and I have sought to impress her with my thoughts and to encourage her with my love and blessings. And this should not be surprising to those who have experienced the Divine Love in their souls, and Mrs. W____ has had on a few occasions an intuition regarding my presence.

This ability to attract the higher spirits, however, does not enable the spirits to write messages through these mortals unless they have the mediumistic ability to remain passive and allow the spirit messages to pass through their brains as the pencil is manipulated. And the fact is that Mrs. W____ has a very active and imaginative mind which diminishes the spirits' ability to cause messages to flow through her brain, and it is for this reason that the message regarding the concept of the Father-Mother God is a product of her own creation and not the result of any spirit efforts, whether that spirit be me or another who may have sought to give authority to his writings by using my name.¹⁹

The fact of the matter is that Mrs. W____ wrote what she thought was a message from me, in which she simply affirmed in writing what she had previously concluded as a result of her own deductions based on what she had read in the Padgett messages regarding soul mates, and certain feminist impressions which had come to her from certain writers about the first decade of this century about the renewed dignity of the female sex and women's rights. Her thinking was influenced by their exhortations in favor of restoring to women their pristine position with respect to man, and also shows the thoughts which proceeded from a comparison of the created human being and the Creator.

Mrs. W——felt that since the human soul was created duplex - male and female - therefore the Creator must necessarily also be male and female within one unit. And here it is necessary to explain some details about the constitution of the soul and the soul's relation to the soul mate and, finally, the difference between their created love and the love which the Creator entertains for His created children.

While the soul is created duplex, each part is complete unto itself, and the attributes which each possesses are complete as to its own self. The unity which it has in respect to its soul mate is not in the completeness of attributes which one gives to the other, or which they give each other, or because of the complementary nature of each one's attributes with respect to the other. But this unity resides in the attraction which each has for the other as a result of the strong natural love which causes this attraction to operate. The greater and more intense is this love, the greater and more intense is this attraction, and it is this love which brings about the oneness of their souls.

As far as their attributes are concerned, there is no such factor as complementary attributes, for, as a matter of fact, these attributes may be very similar, or again, dissimilar; but their attributes are affected by the harmony which exists between their attributes, and this harmony results from the peculiar character of the love which causes the operation of the attraction they thus have for each other.

¹⁹ Jesus writes that there are many in the spirit world who have the name Jesus (see below).

Thus you see that souls are made dual only as a result of the love functioning between them, but as far as completeness is concerned, each soul is complete unto itself and has no need of the soul mate in order to live and progress and experience the great joy and happiness of the spiritual and Celestial Heavens. And thus you see that Mrs. W___ 's views about soul mates were based on what she had read in the Padgett messages, and you see that I could not have written her as I am supposed to have done in the message about the Father-Mother God, one or two years ago.

You must remember that when I wrote Mr. Padgett these messages, I had in mind bringing to mankind the great truths of the Divine Love through earnest prayer to the Father, and that everything else was done very sketchily and merely as an adjunct and supplement to the great Truths I wished to convey through him.

The Nature of God, therefore, unlike the nature of the human soul, is not dual at all but One and Indivisible. God, the Heavenly Father, created male and female souls for the purpose of providing for the happiness of His children spiritually, and also to provide a means by which, in the flesh, conception could take place through their physical union and receptacles engendered for the placement of other souls in human bodies. When the soul leaves the human envelope and is eventually freed of the physical desires of the earth life, of which desire for the opposite sex constituted the most dominant characteristic for most men, then this material desire of the flesh disappears and only love which is spiritual and distinct from animal passion begins to assert itself; and there is no thought of the carnal.

In God, the attributes are all Divine, and His Love is Divine and devoid of anything related to sex or to family relationship, which is based on sexual functions in which various types of love are entering. But nothing of the natural, and therefore pertaining to the human categories, are in His Divine Love, which is creative, and causes His created souls to partake of His Divinity through the inflowing of His Nature into these souls.

The souls that are filled with the Divine Love love other souls not because of their relationship to these other souls, such as father, mother, brother or sister, but because of the Divine Love which these other souls possess; and the intensity of this Love is measured by the amount of Love it possesses in its own soul.

The Heavenly Father, with His infinite Divine Love, loves all His children, but whether His Love enters their souls and makes them at-one in Essence with Him depends upon their willingness to let it come into their souls through earnest longing and prayer. We use the term "Father" to indicate the fact that we are at-one with Him in nature through the possession of the Divine Love, and not because any concept of maleness or masculinity is involved; and also to indicate the distinction between this kinship in nature and the term "servant of God," which was used by the Hebrews - because they knew instinctively that no matter how hard they tried, they could not acquire in any way any of the Essence of God, which would have permitted them to use this term "Father" in this sense.

So you see, when I called God "the Heavenly Father," I used the term in the sense of relationship in Essence; and the term in its human meaning in connection with physical procreation is a mistaken and erroneous concept of God and His Divine Love. God is our Heavenly Father as the Creator of our souls, and no limit, such as a sexual idea, such as

Father-soul or Mother-soul, in the natural meaning of the terms, can be in truth applied to Him.

I know that you are tired, and I should write more on this subject but I shall stop and thank you, again, for permitting me to come and correct these impressions which were produced as a result of the thoughts entertained by Mrs. W. I would like to have you tell her that I wish to bless her, and send all my love to her, and would like to encourage her to pray for more and more of the Divine Love. And, with my love also to you and the Doctor, I shall say good night.

Jesus of the Bible
and
Master of the Celestial Heavens.

REVELATION 57

Received March 31st & April 13th, 1955

Jesus Writes on the Omnipresence of God

I am here, Jesus:

I want to write you on the subject of the omnipresence of God, as raised by a certain lady on reading the messages received by Mr. Padgett. The lady in question is a person of considerable intellect and with analytic powers derived from the development of the natural love and its emphasis on the moral and mental qualities of man, but she has not been able to understand the real meaning of the Divine Love because she has attempted to grasp it with her mind and not her soul. For this reason she seeks to find some basis in the statements they contain for charges of contradiction, but were she able to absorb these messages with her soul perceptions, there would be no apparent contradictions, only a clear understanding of the great distinction between the operation of the Natural Love by the Spirit of God and the function performed by the Holy Spirit.

When God created the soul of man, He did not create out of void, but he produced a soul in the likeness of His own, and when He bestowed upon man a Natural Love and the attributes of wisdom, thought, the sense of justice and mercy, He drew these attributes from His own attributes, but deprived of their Divine qualities. Thus they were given to man to fit into the natural condition of his being and to be synchronized perfectly with it. In the same way, man's soul was formed from the soul of God, but without the Divine Essence of God which was withheld with the act of creation, and the soul thus formed was a human soul made in the likeness of the Father's Great Soul, but devoid of His Essence. This Essence is the Divine Love.

The first parents were given the opportunity to obtain this Divine Love and acquire a divine soul through prayer, and with their disobedience or refusal to seek for it in the way prescribed by God, they lost the privilege of receiving it for themselves and their descendants until it was brought to light by me when I appeared in Palestine. Now with the loss of this privilege, man was limited to making his way in the material world mainly through those qualities that remained to him; namely, his will, his intellect and moral fiber, and these had been from the creation of man made human and therefore finite.

The development of these attributes is the function of the Spirit of God, which is that force or energy which acts upon all created beings and things, and the Holy Spirit, which operates in a special way upon mankind¹ is a part of the Spirit of God but its function is to convey the Essence of God to those souls which seek it through earnest prayer to the Father, and therefore it may be said to have a separate or special place as indicated by its exalted function, and may even be said to exist apart, but the Holy Spirit and the Spirit of God do not exist as conscious entities in the sense that mortals understand the term.

The Spirit of God and the Holy Spirit, considered by some as one force, are separate forces, are used by God and belong to God, and flow from the Soul of God, and in that sense may be considered a part of God, yet they are not a part of God's personality in the same way that His attributes are; and similarly, the human attributes come from God originally and are integrated as a unit as the human soul, but they are not a part of God because they are deprived of the divine qualities of God's Being. The Spirit of God acts upon man's human attributes and develops them to their highest state of purity and perfection, but human they are and human they continue to remain, regardless of their condition of defilement or purity. The Spirit of God, while emanating from the Father's Divine Soul, is non-divine in its functions and cannot make a soul divine; only the Divine Essence, through the Holy Spirit, can make a soul divine

The Holy Spirit does not communicate with mortals or spirits directly, nor appeal to their reasoning faculties, and thus cannot consciously instruct or inform nor otherwise suggest, but it operates upon man's mind indirectly, in that it conveys the Love of God into the soul of man and spirit, which, in the process of transformation undergone by that soul through the efforts of the Divine Love, reacts upon the knowledge influencing and informing the reasoning faculties, which sometimes accept or reject the information and thoughts which are provided by the soul illuminated by the Divine Love. Thus I have never been instructed, nor have any souls been instructed by the Spirit of God or the Holy Spirit, whose function is not that of teaching, but we have been instructed by the action which the Divine Love in our souls has upon our souls, and the capacity of our souls to know what the truth really is. In my own case, I was instructed by God Himself, for no other spirit possessed the Divine Love before it was brought to light by me and thus no spirit was capable to conveying truths of the Father concerning His Divine Love for mankind, but as I obtained more and more Divine Love in my soul I was progressively the more capable of receiving and understanding the truths which the Father instructed me regarding His nature, His attributes and my mission on earth.

So you see that no Spirit of Truth nor Holy Spirit can come to mortals or to spirits to teach the truths of God, but only such spirits as possess the Divine Love in their souls teach the way to At-onement with the Father, and in my case, it was the Father Himself. The spirits of the perfect natural man come to mortals and spirits to teach the way to the

sixth sphere, the Paradise of the Old Testament, through the purification of the soul of sin and defilement. We in the Celestial Heavens realize that we do not know all the truths of God, but that we shall continue to learn them throughout all eternity, as increased proportions of the Divine Love are conveyed into our souls with prayer, and we are humble and grateful that the opportunity has been afforded us by the loving kindness and Mercy of the Father.

However, this message may be of interest to those who may seek and provide a clearer view of the relationship of the attributes of God and man to the action of the Divine Love and it also clarifies what I have said about the Spirit of Truth and the Holy Spirit.

Jesus of the Bible
and
Master of the Celestial Heavens

blood	
atonement	86, 91
ceremony	33, 35, 147
ceremony	33, 151
sacrifice	9, 54, 86, 131
salvation	28, 34, 63, 70, 91, 127
Buhdah	
virgin birth.....	58
cross	
salvation	9, 19, 25, 54, 63, 70, 86, 91, 127, 131, 134, 138, 139, 144, 150
Dionysius	
Greek Cult	25, 35, 98
Eucharist	
Greek ceremony	33, 34, 35
Garden of Gethsemane	54
God	
Jesus as	63
godhead	<i>See</i> Trinity
Gospel	
Insertions	69, 156
Luke.....	85. <i>See</i> Luke verses
Mark	147
Greek	
Cult-Dionysius.....	98
Jesus as God	131
mythology.....	98
salvation-cross	25
Greek Cult	
Dionysius.....	35
Orpheus	35
Greeks	
salvation-blood	70
Janus	
Greek god	156
Jesus	
anointing of Spirit.....	52
as child.....	7
as Child.....	50
as Christ	50, 51
bringing the Divine Love.....	53
did not come to die on cross	54
Mt. of Transfiguration	54
Nazereth.....	129
return from Egypt	52
with John the Baptist	55
Joseph	
elimination from bible	143
Kingdom of God	
Pharisees	85. <i>See</i> Luke 17: 20-21
Luke	
17	
20-21	85
Miracles	
water into wine	98. <i>See</i> Dionysius
New Birth	
salvation. 32, 33, 41, 61, 62, 63, 67, 71, 77, 78, 91, 105, 116, 117, 127, 150	
Paraclete	
Greek term	153, 154
Poseidon	
Greek Mythology-walking on water.....	98
Transfiguration	
Moses and Elijah <i>See</i> Divine Love. <i>See</i> Divine Love. <i>See</i> Divine Love. <i>See</i> Divine Love. <i>See</i> Divine Love. <i>See</i> Divine Love. <i>See</i> Divine Love. <i>See</i> Divine Love.	
transubstantiation	
drinking of blood	35, 147
trinity	
Greek concieved	35, 37, 63, 114, 130
virgin	
Greek conceived	7, 19, 21, 58, 98, 130, 143, 146
Virgin Birth	
Greek concieved	58