

CRUCIAL LESSONS JESUS TAUGHT THAT ARE NOT IN THE NEW TESTAMENT

The New Testament of the King James and Catholic Bibles contains many lessons Jesus did not preach, and the most significant and abundant differences are found within Saul/Paul's epistles. Why? There are two major reasons: Saul/Paul preached Jesus had been a blood sacrifice to redeem mankind from their sins, and that coincides with the blood sacrifice rituals and laws of Exodus 29. As a Pharisee, Saul vehemently protected the longstanding blood covenant of Exodus 24, and the revered blood sacrifice rituals and laws of Exodus 29. Proof lies in this fact: he mercilessly hunted those who preached, or simply believed in the doctrine Jesus gave to mankind. Historical records make it very clear Pharisee Saul had been directly responsible for the imprisonment and/or death of untold numbers of Jesus' followers. Why did he do such?

Jesus preached doctrine that negated the blood covenant, and blood sacrifice Hebrew Laws that are within Exodus 24 and 29. In their stead, He restated the steps His Father had originally given to mankind through Holy Spirit, which are the steps a soul must follow and obey to achieve the purification required to enter into the Kingdom of Light, also known as the Kingdom of Heaven.

This booklet will provide you with a comprehensive overview that addresses the differences between the lessons Jesus preached, and the lessons contained within the New Testament.

Each of the Verses from the Gospel of the Holy Twelve, when possible, will reference a specific Verse that it contradicts within the Gospels of Matthew, Mark, Luke and/or John, or within an epistle of Saul/Paul, and why it does so. In addition, there will be times when a section of a Verse Jesus preached was eliminated from His Doctrine, and declaration will be made as to where it should have been, and also address the impact it had upon the message Jesus had given.

Also, there will be many times it will not be possible to declare the exact place in the New Testament, wherein certain of Jesus' teachings within the Gospel of the Holy Twelve, should have been recorded. You will find that most of the aforementioned teachings revolve around the blood sacrifice, earned salvation, God's creatures, and their treatment. In addition, I should make clear: while I may address only one Verse, within one Gospel of the New Testament, which is contradicted by Jesus' Doctrine, often that contradiction will also apply to other New Testament Verses.

Documentaries providing detailed information regarding falsehoods within the Gospels of Matthew, Mark, Luke and John, the epistles of Paul, and the epistles of Peter, James and John, are available in the Know Your Bible section of my website, RodCDavis.com.

Lecture 2:6 & 12, paraphrased: Mary said unto Gabriel, "How shall I conceive, seeing I know not a man?" He said, "The Holy Spirit shall come upon Ioseph thy Spouse, and the power of the Highest shall overshadow thee." Then Ioseph, raised from sleep did as Gabriel said; he went to Mary, his espoused bride, and she conceived in her womb the Holy One.

Lecture 2:6 & 12 had been modified by New Testament authors, to read as it does in Matthew 1:18, and in Luke 1:35, wherein it conveys the message the Holy Spirit caused Mary to conceive, and not Joseph.

Lecture 2:6, paraphrased: Gabriel said, "O Mary, that holy thing which shall be born of thee shall be called the Christ, the Child of God, and his Name on earth shalt be called Iesu-Maria, for he shall save the people from their sins, *whosoever shall repent and obey HIS Law.*"

The very important section of Lecture 2:6, that is in italics, is not in the New Testament, but should be in Matthew 1:21

Lecture 6:7-8, paraphrased: The child Jesus came upon boys who had set a snare; Jesus said, "Who set this snare for innocent creatures of God?" and He beheld twelve dead sparrows. He moved his hands over them and said, "Go, fly away." And, they arose and fled away making a noise. The Jews were astonished and told the priests.

That accounting in Lecture 6:7-8, is not within the New Testament, but could have been recorded in either Matthew or Luke.

Lecture 6:10, AND in the eighteenth year of his age, Jesus was espoused unto Miriam, a virgin of the tribe of Judah with whom he lived seven years, and she died, for God took her, that he might go on to the higher things which he had to do, and to suffer for the sons and daughters of men.

The Lecture 6:10 lesson, isn't in Matthew, Mark, Luke or John.

Lecture 6:12, paraphrased: For 7 years Jesus talked with God face to face, and learned the language of birds and of beasts, the healing powers of trees, herbs and flowers, the hidden secrets of precious stones and the motions of the sun, moon and stars, and then returned to Nazareth to teach as an accepted Rabbi.

The Lecture 6:12 lesson is not in Matthew, Mark, Luke or John.

Lectio 6:18-21, paraphrased: Jesus met a lion being chased by many men to slay him. He stopped them, saying, “Why hunt these creatures of God, that are more noble than you? If the power of God is shown in them, so also is shown his long suffering and compassion. Stop hunting this creature.”

The Lectio 6:18-21 accounting is not in Matthew, Mark, Luke or John.

Lectio 7:10, paraphrased: Iohn the Baptist told his followers, “Keep yourselves from all deeds of cruelty and from all that is gotten of wrong; Think ye the blood of beasts and birds will wash away sin! I tell you Nay! Speak the Truth, be just, be merciful to one another and to all creatures that live.”

The message conveyed in Lectio 7:10, isn't in Matthew, Mark, Luke or John, and you will find later, in this Chapter, that Jesus preached the same lesson: “*Think ye the blood of beasts and birds will wash away sin! I tell you Nay.*”

Lectio 17:1-3, paraphrased: Now the names of the twelve apostles are these who stood for the twelve tribes of Israel: Peter, James, Thomas, Matthew, John, Simon, Andrew, Nathanael, Thaddeus, Jacob, Jude, Philip. Judas Iscariot, a Levite, who betrayed him, *was also among them (but he was not of them).*

The italicized section of Lectio 17:1-3, makes clear Judas had not been one of the Twelve Apostles, yet Matthew 10:1-4, tells us Judas had been one of the Twelve.

Lectio 21:2-6, paraphrased: An over laden horse fell and the owner struck it till blood flowed. Jesus said, “Why strike thou thy beast? See not it's too weak for its burden and know thou not it suffers?” The horse stood when He touched it and its wounds were healed. To the man He said, “Go thy way and strike it no more.”

The lesson conveyed in Lectio 21:2-6, solidifies the fact Jesus cared much for God's creatures, yet that fact is not found in the New Testament.

Lectio 21:8-9, paraphrased: Jesus said, “I am come to end the sacrifices and feasts of blood, and I say unto you, though ye be gathered together in my bosom, if ye keep not my commandments I will cast you forth. For if ye keep not the lesser mysteries, who shall give you the greater.”

The message given in Lectio 21:8-9, isn't in Matthew, Mark, Luke or John.

Lectio 24:4, paraphrased: And Jesus spake unto them of the law of love and the unity of all life in the one family of God. And He also said, “As ye do in this life to your fellow creatures, *so shall it be done to you in the life to come.*”

The lesson in Verse 24:4, nor anything like it, is recorded in Matthew, Mark, Luke or John.

The section in italics of Verse 24:4, certainly clarifies the fact souls experience more than one lifetime, and as you proceed through this Chapter, you will learn why.

Lectio 25:8, paraphrased: I [Jesus] am not come to destroy the law, I am to fulfill. Till heaven and earth pass, one jot or one tittle shall not pass from the law till all be fulfilled. *But behold One greater than Moses is here, and he will give you the higher law, even the perfect Law, and this Law shall ye obey.*

The section in italics should be attached to Matthew 5:18. The fact that it was eliminated, causes one, when they read Matthew 5:19, to think only of Hebrew Laws, for there are no other laws to refer to.

Jesus, in fulfillment of Jeremiah 31:31, brought new laws to mankind, all of which were contradictory to Hebrew Laws of the Old Testament. None of the laws Jesus brought, and preached, which were contradictory to Hebrew Law, are found within the New Testament.

Lectio 28:3-4, paraphrased: Ye believe Moses commanded such creatures slain and offered in sacrifice and so do ye in the Temple, but behold a greater than Moses is here and He [Jesus] comes to put away the bloody sacrifices of the law. The hour cometh when your sacrifices and feasts of blood shall cease.

Verses 3-4, fulfill the Daniel 8:11 and 9:27 prophecies, wherein they foretell the Messiah will end the daily sacrifice, and they also coincide with Lectio 7, Verse 10, in which John the Baptist said, “Think ye the blood of beasts and birds will wash away sin! I tell you Nay!” However, even though these Verses are in fulfillment of the aforementioned Book of Daniel prophecies, they are not found in the New Testament.

Lection 30:5, Then Jesus said unto them, “Verily, verily, I say unto you, *Moses gave you not the true bread from heaven*, but my Parent giveth you the true bread from heaven and the fruit of the living vine. For the food of God is that which cometh down from heaven, and giveth life unto the world.”

Jesus preached often the section of Lection 30:5 that is in italics, yet it’s not found in the New Testament.

Lection 31:10-11, paraphrased: Simon Peter said, “Lord to whom shall we go? Thou hast the words of eternal life and we believe and are sure thou art the Christ, a Son of the living God.” Jesus answered, “Have not I chosen you Twelve and one also who is a traitor?” *He spake of Judas Iscariot, who was among the disciples, but not one of them.*

The issue of Judas not being one of the Twelve, was addressed earlier, in Lection 17, Verses 1 through 3.

Lection 31:12-14, paraphrased: Jesus came upon a camel heavy laden with wood and the camel could not drag it up the hill, thus the driver beat him. Jesus said, “Why beatest thou thy brother?” The man answered, “This is a beast of burden and not my brother.” Jesus said, “Hath not God made the camel and have ye not one breath of life which ye both received from God?”

The love Jesus openly demonstrates many times in the Gospel of the Holy Twelve, for all of God’s creatures, is not found in the New Testament.

Lection 33:2-3, paraphrased: One disciple said “Master, priests say without shedding blood there’s no remission. Can the blood offering of the law take away sin?” Jesus said, “No blood offering of beast, bird or man can take away sin. Priests receive such offering as reconciliation, but for sins against God’s Law there’s no remission save by repentance and amendment.”

The lesson Jesus taught in Lection 33:2-3, is not found within the New Testament, for it is contradictory to the blood sacrifice rituals and laws of Exodus 29, and it is also contradictory to lessons Paul preached, wherein he claimed Jesus had been a blood sacrifice to redeem mankind from their sins.

Lection 33:4, paraphrased: Is it not written in the prophets, Put your blood sacrifices to your burnt offerings, and away with them, and cease ye from the eating of flesh, for I spake not to your fathers nor commanded them, when I brought them out of Egypt, concerning these things?

The message conveyed by Lection 33:4, isn’t in the New Testament.

Lection 37:2, paraphrased: Jesus said, “Blessed are they who suffer many experiences [lives], for they shall be made perfect through suffering: they shall be as the angels of God in Heaven and shall die no more, neither shall they be born any more, for death and birth have no more dominion over them.”

Besides the fact the lesson taught in Lection 37:2, is not found within the New Testament, it makes clear the reality souls are made perfect through many lives, and you will learn more about this aspect of Jesus’ teachings, as you proceed through the Verses in this Chapter.

Lection 37:4-7, paraphrased: Rabbi Nicodemus asked Jesus, “Can a man be born again?” Jesus answered, “Verily I say to you except a man be born again of flesh and of spirit he cannot enter into the Kingdom of God. When it comes from darkness, it is that he lived before, and when it goes again into darkness, it is that he may rest for a little, and thereafter again exist.”

Verses 4-7, involving Rabbi Nicodemus, is within the New Testament, but the part of the lesson which addresses reincarnation, is not.

Lection 38:1-2, paraphrased: Some of His disciples told of an Egyptian who taught it was lawful to torment animals, if their sufferings brought any profit. Jesus said, “Verily I say, they who partake of benefits gotten by wronging one of God’s creatures, cannot be righteous.”

The lesson in Verses 1-2, which Jesus taught, is not within the New Testament.

Lection 38:5, paraphrased: Jesus said, “But if any animal suffer greatly and if its life be a misery to it, or if it’s dangerous to you, release it from its life quickly and with as little pain as you can. Send it forth in love and mercy, but torment it not and God the Father-Mother will shew mercy to you, as ye have shown mercy to those given into your hands.”

Verse 5 is yet another lesson Jesus taught that solidifies the compassion He had for all of God's creatures, and it too, is not within the New Testament.

Lectio 38:6, Jesus said, "And whatsoever ye do to the Cast of these my children [creatures], ye do it to me. For I am in them and they are in me, Yea, I am in all creatures and all creatures are in me. In all their joys I rejoice, in all their afflictions I am afflicted. Wherefore I say unto you: Be ye kind one to another and to all the creatures of God."

This is another lesson that's not in the New Testament, which crystallizes the fact Jesus taught to not only LOVE one another, but to also LOVE all creatures of God.

Lectio 40:7, paraphrased: The tares [sowed by the devil] are gathered and burned in the fire and so shall it be in the end of this world. The Son of man shall send forth His angels and they shall gather out of His kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire, and *they who will not be purified shall be utterly consumed.*

The section of Verse 7 highlighted in italics, is not within the parable of the field told in Matthew 13, yet it is a lesson Jesus preached several times.

Jesus taught souls will experience many lifetimes to reach the purification required to enter into the Kingdom of Heaven, and He taught that souls who commit evil acts will spend time in Hades to consider and amend their ways, but He did NOT preach sinning souls will spend all of eternity in Hades, or hell if you will. However, He did preach the section in italics, "*they who will not be purified shall be utterly consumed.*"

You'll learn more about the ultimate punishment Jesus preached, as you proceed through the Verses in this Chapter.

Lectio 41:12, paraphrased: Jesus said to the blind man whose sight He just restored, "How can you know all? You cannot see through the walls of your house, nor read the thoughts of thy fellow men, nor understand the language of birds, or of beasts. *Thou cannot even recall the events of thy former life, conception, or birth.*"

The section highlighted in italics, again demonstrates Jesus talked often about former lives, which is never addressed within the New Testament.

Lectio 42:6, paraphrased: The Pharisees said to Jesus, "Why did Moses then command to give a writing of divorcement?" He said to them, "Moses because of the hardness of your hearts suffered you to put away your wives, even as he permitted you to eat flesh, for many causes, *but from the beginning it was not so.*"

Jesus, in the section that has been italicized, told the Pharisees through a subtle statement, God's Word had been changed; however, you will find later in this Chapter, the subtlety that had been part of this lesson, is totally gone, and He makes it blatantly clear, God's Word had been modified to suit the needs and traditions of men.

Lectio 44:7, paraphrased: There shall arise after you [the Apostles] men of perverse minds who shall through ignorance or craft suppress many things I [Jesus] have told you and lay to me things I never taught, sowing tares among the good wheat I have given you to sow in the world.

In Lectio 40:6, the parable of the field, Jesus told us the tares are by the children of the wicked one; now in Verse 7, He again brings up "tares." The tares addressed in this lesson, are things taught in His Name that He did not teach. Think about this: who would benefit most from souls believing in things Jesus did not teach? Could it be the "wicked one?"

Lectio 44:8 & 12, paraphrased: Woe is the time when the spirit of the world entereth into the Church and my [Jesus] doctrines and precepts are made void through the corruption of men and of women. The truth of God shall endure the contradiction of sinners for the time comes when that which they have hidden shall be revealed.

Verses 8 and 12 are among several others wherein Jesus shed light on the fact that He knows His Doctrine will be changed, or eliminated, and other doctrine that He did not teach, would be taught in His Name.

Lectio 46:7, AND Jesus said unto them [His Twelve whom He had chosen], "Behold a new law I give unto you, which is not new but old. Even as Moses gave the Ten Commandments to Israel after the flesh, so also I give unto you the Twelve for the Kingdom of Israel after the Spirit."

Jesus' Twelve Commandments are in Verses 10 through 21, within Lectio 46 of the Gospel of the Holy Twelve.

Lection 46:24, paraphrased:

This is the new Law to the Israel of God, and the Law is within, for it is the Law of Love and it is not new but old. Take heed that ye add nothing to this law, neither take anything from it. *Verily I say unto you, they who believe and obey this law shall be saved, and they who know and obey it not, shall be lost.*

The section of Verse 24 that is in italics, is not expounded upon in the New Testament, and it is obviously a very important lesson. What would have caused the authors of the New Testament, to eliminate that lesson? It's due to this fact: it contradicts the lessons given by Paul in Romans 8:3 and 10:9-10, which connote carte blanche forgiveness of sins, through the grace of God, and salvation through Jesus' sacrifice on the cross. The statement in italics leaves nothing to doubt: those who know God's Law, but choose not to obey it, shall be lost.

Jesus made it clear God's Law must be obeyed at all times, when He preached: those who asked to be forgiven for a sin, will be forgiven, but bound to it if they continue it...in other words, a soul who commits a sin again after being forgiven, would have been better off had they not asked for forgiveness to begin with. Remember, Jesus did not preach all eternity in hell; He preached eventual utter destruction of those souls who did not amend their ways to those of God.

Lection 49:5-6, paraphrased: Some scribes hearing Jesus said, "If thou wouldst stop the sacrifices of sheep, oxen and birds, to what purpose was this Temple built for God by Solomon?" Jesus said, "It is written in the prophets My house shall be called a house of prayer for all nations, for the sacrifice of praise and thanksgiving, not to slaughter His creatures."

The Lection 49:5-6 lesson Jesus preached to the scribes, fulfills the prophecies within Daniel 8:11 and 9:27, in which it was foretold the Messiah would end the daily sacrifice, yet this lesson is not found within the New Testament.

Lection 49:7-8, paraphrased: Jesus said, "From the sun's rising to its setting my Name shall be great among the Gentiles and incense with a pure Offering shall be offered to me. Ye have made the Temple a desolation with your blood offerings. Know ye not what is written? Obedience is better than blood sacrifice. I the Lord am weary of your burnt offerings." Verses 7-8 contain yet another blood sacrifice lesson Jesus preached, which is in fulfillment of the Daniel 8:11 and 9:27 prophecies, and it ties with Isaiah 1:11-12, wherein the Lord solidified the fact the blood sacrifice is an abomination to Him, and in addition, that blood sacrifice lesson is not found within the New Testament.

Lection 49:9-10, paraphrased: Jesus said, "Is it not written what is the true sacrifice? Wash and make you clean and put away the evil from before mine eyes, cease to do evil, learn to do well. The day cometh when all blood offerings in the outer court shall be taken away and pure worshippers shall worship the Eternal in purity and truth." Verses 9-10 contain yet another lesson Jesus preached, which is in fulfillment of the Daniel 8:11 and 9:27 prophecies, and it too is not found within the New Testament.

Lection 51:12, And certain of the Elders and Scribes from the Temple came unto him [Jesus] saying, "Why do thy disciples teach men that it is unlawful to eat the flesh of beasts though they be offered in sacrifice as by Moses ordained." Jesus did not consume flesh, nor strong drink, as it had been foretold in the Isaiah 7:14-16 prophecies, and during His Messianic Ministry, He preached against the consumption of flesh and strong drink. 51:12 makes clear Jesus' disciples obeyed that which He taught.

Lection 51:14, paraphrased: Jesus said, "Ye hypocrites, well did Esaias speak of you and your forefathers, sayings, '*This people draweth nigh unto Me with their mouths and honor me with their lips, but their heart is far from me, for in vain do they worship Me, teaching for divine doctrines the commandments of men in my name but to satisfy their own lusts.*'" The italicized section of Verse 14, is yet another Verse within His Gospel, wherein Jesus makes it crystal clear, the Gospel of His time, which is now known as the Old Testament, had been modified to suit the needs and traditions of men.

Lection 51:15, Jesus said, "As also Jeremiah bear witness when he saith, concerning blood offerings and sacrifices, I the Lord God commanded none of these things in the day that ye came out of Egypt, but only this I commanded you to do, righteousness, walk in the ancient paths, do justice, love mercy, and walk humbly with thy God." This again is another Verse wherein Jesus preached against the blood sacrifices of the law, which is in fulfillment of the Daniel 8:11 and 9:27 prophecies.

Lecture 51:16-18, paraphrased: Jesus said, “Ye didn’t hearken to Me, Who in the beginning gave you all manner of seed and fruit.” They said, “Thou speak against the law.” He said, “Against Moses I do not speak nor against the law, *but against them who corrupted his law*, which he permitted for the hardness of your hearts. *But, behold, a greater than Moses is here!*” Verses 16-18 contain two important sections, which are highlighted in italics. The first, “*but against them who corrupted his law*,” tells us, beyond a shadow of a doubt, the Old Testament has been corrupted by men, and the second, “*But, behold, a greater than Moses is here*,” is an extremely important statement that is not found within the New Testament, even though Jesus made that statement several times within the Gospel of the Holy Twelve.

Lecture 59:11-12, paraphrased: Jesus said, “They who know the Godhead and have found in the way of Life the mysteries of light and then have fallen into sin, shall be punished with greater chastisements than they who have not known the way of Life. Such shall return when their cycle is completed and to them will be given space to consider and amend their lives.” Jesus gave mankind 2 important lessons in Verses 11-12. In the first sentence He told us: those who know God’s Law and disobey it, will be more severely punished than those who did not. Then in the second sentence, He told His followers that souls will experience more than one lifetime, and other Verses within the Gospel of the Holy Twelve, tell us a cycle is a lifetime. Neither of these crucial lessons are found within the New Testament.

Lecture 64:8-9, Paraphrased: Jesus said, “In the beginning God willed and there came forth the beloved Son, Divine Love, beloved Daughter and holy Wisdom, equally proceeding from the One Eternal Fount; and These descend to earth to dwell with men and teach the ways of God, and to *love the laws of the Eternal, and to obey them, that in them they may find salvation.*”

The section in italics is very important, for it crystallizes the fact that souls must EARN their salvation, which is totally contrary to Saul/Paul’s teachings of forgiveness, through “the grace of God,” and also by the “gift of salvation,” bestowed upon mankind, through Christ’s sacrifice on the cross (Romans 8:3 and 10:9-10).

Lecture 64:11, Jesus said, “Verily I say unto you, my twelve whom I have chosen, that which hath been taught by them of old time is true—though corrupted by the foolish imaginations of men.”

In Verse 11, Jesus taught His disciples the Gospel of His time, which is now known as the Old Testament, is true, but corrupted, and He made similar supporting statements, in other Verses within the Gospel of the Holy Twelve, some of which I have already disclosed. However, this time He made a statement which left no room for doubt, as it told us men did indeed change His Father’s Word.

Lecture 64:12-13, paraphrased: Jesus said, “It is written in the law, ‘Whoso leaves father or mother, let him die the death, but the law is not about the parents in this life, but the Parent in Heaven.’ Whoso therefore forsakes Christ and the Holy law, let them die the death. Yea, let them be lost in the outer darkness, for so they willed.”

First, the Holy Law Jesus gave to mankind, which replaced certain longstanding and revered Hebrew Laws, was eliminated from Jesus’ Doctrine. Second, Matthew 15:4, KJV, states, “For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.”

It certainly appears the authors of Matthew 15:4, twisted the intent of the lesson Jesus taught in Lecture 64:12-13, for the message conveyed is totally different.

Lecture 65:7-8, paraphrased: Jesus said to His Disciples, “Preach to the world, ‘Strive to receive the mysteries of Light and enter the Kingdom of Light, for now’s the right time. *Don’t put off from day to day and from cycle to cycle and eon to eon, in the belief, that when ye return to this world ye will succeed in gaining the mysteries and entering the Kingdom of Light.*”” Jesus again, in the section of Lecture 65:7-8, highlighted in italics, addressed the fact that souls experience many lifetimes.

Lecture 65:9-10, paraphrased: Jesus said to his disciples, “For ye know not when the number of perfected souls shall be filled up and the gates will be shut to the Kingdom of Light; from hence none will be able to come in, nor will any go forth. *Strive that ye may enter while the call is made, till the number of perfected souls shall be complete and the door is shut.*” The section above that is in italics is a very profound lesson, and its one I’m sure very few people are aware of, and needless to say, it is not within the New Testament.

Lecture 66:12, paraphrased: Jesus said, “This is the Mystery of the Trinity in Humanity: every individual child of man must accomplish the mystery of God, witnessing to the light, suffering for the truth, ascending into Heaven and sending forth the Spirit of Truth; this is the path of salvation.”

The path of salvation Jesus taught in Lecture 66:12, is certainly very different from the salvation taught by Saul/Paul.

Lectio 67:10-11, paraphrased: Jesus said, “The King shall manifest to you and inasmuch as ye have done it to the least of these my brethren ye have done it to me. Then shall he say, ‘Depart from me ye evil souls into the eternal fires which ye have prepared for yourselves, till ye are purified seven times and cleansed from your sins.’”

The eternal fires are in Hades, and as Jesus shed light upon, it is a place for purification, due to evil acts a soul committed. Jesus did not preach eternity in hell, He steadfastly preached: those souls who refuse to amend their ways to those of God, would be “utterly destroyed.”

Lectio 67:15, Jesus said, “And the cruel and the loveless shall go away into chastisement for ages and if they repent not, be utterly destroyed; but the righteous and the merciful, shall go into life and peace everlasting.”

Verses 15 certainly drives home the point that Jesus did not preach eternity in hell.

Lectio 69:3-4, paraphrased: Jesus said, “For those who have done evil there’s no rest; they go out and in and suffer correction for ages till they are made perfect. But those who have done good and attained perfection, there is endless rest in the Eternal. Over them the repeated death and birth have no power, for them the wheel of the Eternal revolves no more.”

Verses 3-4 further clarify the lessons Jesus taught in other Verses that were previously revealed in this Chapter, wherein He stated: souls experience many lifetimes to achieve the purification required to enter into the Kingdom of Heaven.

Lectio 69:11-12, paraphrased: A disciple asked, “When shall all obey the law?” Jesus answered, “When the Spirit of God shall fill the whole earth and every heart of man and woman. I cast the law into the earth and it took root, and I cast the law into the air and it was made alive by the Spirit of the Living One that fills all things and dwells in every heart.”

However, as Jesus had prophesied to His chosen Twelve, and as this writing proves, His Law was not only changed, it was hidden, and it had been hidden due to the fact it contradicted longstanding and revered Hebrew Laws.

Lectio 70:1-2, paraphrased: As they were leaving Bethany, Peter was hungry and saw a fig tree afar off having leaves; he happily went to it to find fruit thereon, but it had only leaves, for the time of figs was not yet. Peter was angry and said, “Accursed tree, no man eat fruit of thee hereafter forever.” Jesus chastised Peter in a Fatherly way for cursing the fig tree, which continued to flourish.

However, the accounting of this story is much different in Matthew 21:19-21. When constructing Matthew 21:19-21, the authors stated it had been Jesus who cursed the fig tree, and caused it to wither away. They also stated that when Jesus did so, it made the Twelve whom He had chosen, to be in awe. There is only one reason the authors would change the story in such a way: they wanted to create a vindictive image of Jesus, to match the vindictive image that had been created of His Father, in the Old Testament.

Lectio 70:8-11, paraphrased: Jesus said to His Disciples, “*But there shall arise men amongst them that succeed you, of whom some shall indeed love me even as thou, who shall curse those whom God hath not cursed, and persecute them in their ignorance. And others being lovers of themselves shall make alliance with the kings and rulers of the world, and seek earthly power, and riches, and domination, and put to death by fire and sword those who seek the truth, and therefore are truly my disciples.* In their days I shall be crucified afresh and put to open shame, for they’ll profess to do these things in my Name. As I shall be nailed to the cross, so also shall my Church in those days, for she is my Bride and one with me. But the day shall come when this darkness shall pass away and true Light shall shine.”

Verses 8-11 contain important prophecies Jesus gave to His chosen Twelve, and I will separately address each section highlighted in italics.

But there shall arise men amongst them that succeed you - who shall curse those whom God hath not cursed, and persecute them in their ignorance.

As disclosed in the ‘Roman Emperor Constantine’ Chapter, Constantine, and Orthodox Nicene Bishops, fulfilled that part of Jesus’ prophecy, when prior to, and during the First Council of Nicaea 325 AD, they conspired to defeat the Arian effort to have their doctrine adopted by the Council, as the authorized church doctrine.

The evidence revealed in the ‘Roman Emperor Constantine’ Chapter, pointed to the fact that the Arian doctrine had been preached to Jesus’ followers, by those initiated into the Christhood, and that group became known as the Jewish Christian Movement.

The Council approved as authorized church doctrine, Pauline Christianity doctrine, and at the same time, the Jewish Christian Movement doctrine was deemed to be heretical. The Arians, who had defended Jesus’ Doctrine, and refused to sign the Nicene Creed established by the Council, were persecuted for doing such.

Others being lovers of themselves shall make alliance with the kings and rulers of the world, and seek earthly power, and riches, and domination, and put to death by fire and sword those who seek the truth, and therefore are truly my disciples.

Who were the others who made alliance with kings and rulers, seeking earthly power? They were the Orthodox Nicene Bishops, for as was disclosed in the 'Roman Emperor Constantine' Chapter, they sought to politicize Christianity, which the Arians had fought against.

put to death by fire and sword those who seek the truth, and therefore are truly my disciples.

It is historical fact that during the 3rd and 4th Centuries, many Christians were executed because of their belief.

Lection 71:4, And he [Jesus] would not suffer that any man should carry any vessel of blood through the temple, or that any animals should be slain. And the disciples remembered that it was written, Zeal for thine house hath eaten me up.

Verse 4 is yet another in the Gospel of the Holy Twelve that fulfills the Daniel 8:11 and 9:27 prophecies, which foretold the Messiah would end the daily sacrifice.

Lection 73:10, paraphrased: Jesus said to His Disciples, "These things I command you, love one another *and all the creatures of God*. If the world hate you, know it hated me before you. If ye were of the world, the world would love its own: but because ye are not of the world, I have chosen you out of the world, therefore the world hateth you." Jesus preached once again, in the section highlighted in italics, *to love all the creatures of God*, and that lesson is not within the New Testament.

Lection 75:4-6, paraphrased: Jesus said to His Apostles, "I desire to eat this Passover with you before I suffer." And Iscariot said unto him, "Master, behold the unleavened bread, the mingled wine and the oil and the herbs, but where is the lamb that Moses commanded?" (for *Judas had bought the lamb, but Jesus had forbidden that it should be killed*).

The section of Verses 4-6, highlighted in italics, became the opportunity Judas seized upon to betray Jesus, and that italicized section is not found in the New Testament. All the accountings within the New Testament regarding Judas' betrayal of Jesus, state Judas sought an opportunity to betray Jesus, but the opportunity was never disclosed.

The story of the Passover lamb and Judas' betrayal is also told in Matthew 26:14-20, Mark 14:10-17, Luke 22:1-20 and John 13:1-20, yet when one reads each one of those accountings, they will not find in any of them, the fact Jesus did not allow the Passover lamb to be killed.

Lection 75:9-10, paraphrased: Jesus said to His Disciples, "Verily I say to you, I have come into the world to put away all blood offerings. Those who loved themselves more than God corrupted His ways and brought diseases into their bodies and filled the earth with lust and violence."

The message conveyed in Verses 9-10, *totally* coincides with the Daniel 8:11 and 9:27 prophecies.

Lection 75:11, Jesus said to His Disciples at the Last Supper, "Not by shedding innocent blood, therefore, but by living a righteous life, shall ye find the peace of God. Ye call me the Christ of God and ye say well, for I am the Way, the Truth and the Life."

That lesson in Verse 11, conveys the same message as the lesson Jesus taught in Lection 33:2-3, that was disclosed earlier in this Chapter.

Lection 76:5, Jesus said to His Disciples at the Last Supper, "A new commandment I give unto you, that ye love one another and *all the creatures of God*. Love is the fulfilling of the law. Love is of God, and God is love. Whoso loveth not, knoweth not God."

Once again, Jesus told His Disciples to love "*all the creatures of God*."

Lection 76:6, paraphrased: Jesus said to His Disciples, "By this shall all men know ye are my disciples, if ye have love one to another and shew mercy and *love to all creatures of God*, especially to those that are weak and oppressed and suffer wrong. For the whole earth is filled with dark places of cruelty, pain and sorrow, by the selfishness and ignorance of man." Again, in Verse 6, Jesus preaches to the Twelve whom He had chosen: *to love all creatures of God*.

Lection 76:7, paraphrased: Jesus said to His Disciples, "Love your enemies, bless them that curse you, and give them light for their darkness and let the spirit of love dwell within your hearts, and abound unto all. Again I say unto you, Love one another and all the creation of *God*;" When he had finished, they said, "Blessed be God." In Verse 7, Jesus taught the Twelve whom He had chosen: *to love all the creation of God*, which would include all of God's creatures.

Lection 76:9, paraphrased: Jesus took the unleavened bread and blessed it; the wine likewise mingled with water and blessed it; chanting the Invocation to send down the Holy Spirit and make the bread be his body, and the fruit of the vine to be his Blood, for the remission of sins and everlasting life, *to all who obey the gospel*.

It is important to take note of: “*all who obey the gospel,*” which Gabriel identified as being Jesus’ Gospel, His Law, in Lection 2, Verse 6. Christians who do not know all the lessons Jesus preached, cannot possibly obey “His Law.”

Lection 76:13, paraphrased: I have glorified Thee on earth, I have finished the work Thou gave me to do. Holy One, keep through Thy Name the Twelve Thou hast given me. While with them in the world I kept them in Thy Name and none is lost, for he [Judas] *who went out from us, was not of us* [not of the 12], nevertheless, I pray for him that he may be restored. Once again, through the section highlighted in italics, Jesus made it very clear Judas had not been one of the Twelve whom He had chosen, whereas as I mentioned earlier, Matthew 10:1-4, clearly names Judas, as being one of the Twelve.

Lection 76:27-28, paraphrased: Judas Iscariot went to the house of Caiaphas and said to him, “Behold he [Jesus] has celebrated the Passover within the gates with the Mazza in place of the lamb. I bought a lamb, but he forbade it to be killed.” Caiaphas rent his clothes and said, “Truly this is a Passover of the law of Moses, which is worthy of death.” Verses 27-28 confirm the statement I made earlier when addressing Lection 75:4-6, wherein Jesus refused to allow the Passover lamb to be killed, and I stated that act became the opportunity Judas sought to betray Jesus.

Lection 79:9, paraphrased: And they asked him [Jesus] further saying, “Dost thou abolish the sacrifices of the law, and the eating of flesh as Moses commanded?” And he [Jesus] answered, “*Behold, a greater than Moses is here.*” Once again, in Verse 9, Jesus stated, “*a greater than Moses is here,*” yet that truth, which is prolific in the Gospel of the Holy Twelve, is not found once in the New Testament.

Lection 80:6-7, paraphrased: Now, Jesus said to his disciples, “Woe unto the man who receives the mysteries and falls into sin thereafter. *For such there is no place of repentance in this cycle.*” The section in italics addresses a lesson Jesus preached often in the Gospel of the Holy Twelve. How? In other lessons He said a cycle is a lifetime, and souls experience many to achieve the purification needed to enter the Kingdom of Heaven. Yet, none of the reincarnation lessons He preached are found within the New Testament.

Lection 80:9, paraphrased: Jesus said, “All live by one breath, as the one dieth so dieth the other, so that a *man hath no preeminence over a beast*, for all go to the same place—all come from the dust and return to the dust together.” That lesson Jesus preached in Lection 80:9, “*man hath no preeminence over a beast,*” coincides with Ecclesiastes 3:19, KJV, for it states “*man hath no preeminence above a beast;*” yet nowhere within the New Testament does it tell Jesus’ followers of today, that Jesus loved all of God’s creatures, as He loved human beings.

Lection 81:2, paraphrased: Pilate said, “What accusation bring ye against this man?” They said, “If he were not a malefactor, we would not have delivered him up unto thee. We have a law and by our law he ought to die, because he would change the customs and rites which Moses delivered unto us.”

As you have already learned, Moses’ Passover law, the killing of the Passover lamb, is the specific law Jesus violated. In Lection 76:27-28, Caiaphas deemed Jesus’ violation of Moses’ Passover law to be worthy of death. Also, the customs and rites Moses delivered that Jesus preached to change, as was told by the Jews to Pilate, was the blood covenant, which Moses instituted in Exodus 24, and the blood sacrifice rituals and laws of Exodus 29.

I know I have stated this before, but it bears mentioning again: it had been prophesied in the Old Testament that the Messiah would preach against the blood sacrifice, and there are many lessons within the Gospel of the Holy Twelve, wherein Jesus did such, yet none can be found within the New Testament. In addition, just as the New Testament failed to disclose the opportunity Judas seized upon to betray Jesus, it also neglected to identify the customs and rites, which Moses delivered unto the Jews, that Jesus would change.

Lection 87:7, Jesus said to His Disciples, “Teach ye the holy law of love which I have delivered unto you. And whosoever forsake their sins, they are remitted unto them, and *whosoever continue in their sins they are retained unto them.*” The lesson Jesus gave in Verse 7, “*whosoever continue in their sins they are retained unto them,*” is certainly very different from the lessons Saul/Paul taught in his epistles, regarding “grace” and “gift of salvation.”

Lection 87:9, Jesus said to His Disciples, “Lo, I have given my body and my blood to be offered on the Cross, for the redemption of the world from the sin against love and from the bloody sacrifices and feasts of the past.” Jesus made it clear in Verse 9, that He offered Himself on the cross to redeem the world from the sin against “love.” What did He mean by the sin against “love?” The Commandment He gave in Lection 76:5 provides that answer, “A new commandment I give unto you, that ye love one another and all the creatures of God. Love is the fulfilling of the law. Love is of God, and God is love. Whoso loveth not, knoweth not God.”

There are two key sections in this lesson: 1 - love one another, or do to others as you would have them do to you; and 2 – love all the creatures of God. Those who do not do to others as they would have them do to them, and/or, do not love all the creatures of God, were committing sin, “the sin against love.”

Jesus also stated in Verse 9, that He gave himself on the cross to redeem the world from bloody sacrifices, and that fulfilled the Daniel 8:11 and 9:29 prophecies, which foretold He would end the daily sacrifice. Jesus did end the daily sacrifice, as it was disclosed in Lection 86:1-4. However, nowhere within the Old Testament does it state He would come to redeem all of mankind from their sins, past or future. In addition, Jesus was very specific in Verse 9, when He told His Disciples exactly why He offered Himself on the cross, which is very different from Saul/Paul’s lessons within Romans 8:3 and 10:9-10, wherein he preached Jesus’ death on the cross had been a gift of salvation.

Lection 87:10, Jesus told His Disciples, “Ye shall offer the Bread of life and the Wine of salvation for a pure Oblation with incense as it is written of me and ye shall eat and drink thereof for a memorial, that I have delivered all who believe in me from the ancient bondage of your ancestors.”

The ancient bondage Jesus addressed in Verse 10, was the bondage of the blood covenant instituted by Moses in Exodus 24, and the blood sacrifice rituals and laws of Exodus 29, which as foretold by the prophecies in Daniel 8:11 and 9:27, the Messiah came to end.

Lection 88:2-3, paraphrased: Jesus told His Disciples, “Yet I say to you, not all are men, who are in the form of man. Are they men or women in the image of God whose ways are ways of violence and oppression and wrong, who choose a lie rather than truth? Verily, *not till they are born again* and receive the Spirit of Love and Wisdom within their hearts.”

The lessons Jesus taught in many Verses throughout the Gospel of the Holy Twelve, which you have already read, address reincarnation, as does this statement, “*not till they are born again and receive the Spirit of Love and Wisdom within their hearts.*”

That statement addresses perfectly the fact that souls experience many births, deaths and rebirths to achieve the purification needed, or as Verses 2-3 states, “*receives the Spirit of Love and Wisdom within their hearts,*” so they can enter into the Kingdom of Heaven. The section, “*not till they are born again,*” is NOT referring to “resurrection” as it is preached in the New Testament.

There is only one lesson in the Gospel of the Holy Twelve which refers to resurrection, as does the New Testament, and that is the resurrection of Jesus. God resurrected Jesus to prove to the world that He was indeed His Son, and that He [God] had the power to bring a body back to life.

The Gospel of the Holy Twelve contains a lesson, which you will soon read, wherein Jesus gave details regarding the resurrection all souls experience, and it is very different from such lessons taught in the New Testament.

Lection 88:6, paraphrased: Then He [Jesus] opened His Disciples understanding that they may understand the scriptures and said unto them, “Thus it is written and thus it behooved the Christ to suffer and to rise from the dead after the third day. And that repentance and remission of sins should be preached in my name among all nations, beginning at Jerusalem.”

Jesus preached baptism of repentance for the remission of sins, and to thereafter steadfastly obey the Gospel. He taught His followers the lessons they must obey to EARN salvation; Jesus, His Apostles, and those initiated into the Christhood, did not preach as Saul/Paul did in his epistles, that Jesus’ suffering and death on the cross had been to save all of mankind from their sins.

Lection 89:9, paraphrased: Jesus told His Disciples, “Another shall arise and he’ll teach many things I have taught you and spread the Gospel among the Gentiles with great zeal. But the keys of the Kingdom will I give to those who succeed thee in my Spirit *and obey my law.*”

The prophecy Jesus gave in Verse 9 to His chosen Twelve, specifically addressed Saul/Paul, and as historical documentation reveals, Pharisee Saul did NOT obey Jesus’ Law, the “Law of love;” as such he would have not been given “the keys to the Kingdom.”

Saul/Paul professed in his epistles he had been given Jesus’ Gospel, which is “the keys to the Kingdom.” Obviously he had not been given Jesus’ Gospel, for in addition to not obeying Jesus’ Law of love, he preached lessons in Jesus’ Name that Jesus did not preach, nor did His Apostles preach them, nor did those who were initiated into the Christhood. Why do I state such?

As did Jesus, His Apostles, and those initiated into the Christhood, all preached against the revered blood covenant of Exodus 24, and the longstanding blood sacrifice rituals and laws of Exodus 29, whereas Saul/Paul preached doctrine to maintain the integrity of those laws. How did he do such? He preached in Romans 8:3, and 10:9-10, Jesus had been a blood sacrifice to redeem mankind from their sin, which complied with the blood sacrifice laws for the atonement of sin, in Exodus 29.

Lection 90:10-11, paraphrased: Jesus told His Disciples, “God giveth you all Truth as a ladder with many steps for the salvation and perfection of the soul. Press ye unto Perfection. Whoso keepeth the holy Law which I have given, the same shall save their souls.”

The lesson Jesus preached in Verses 10-11, solidifies the fact that salvation is earned, and is not a gift, as Saul/Paul preached. As I have previously mentioned, Jesus gave new laws to mankind in fulfillment of the Jeremiah 31:31 prophecy, and they were part of the ladder God had given to mankind through Holy Spirit, which contained the steps a soul must follow and obey, to earn salvation! However, as you have learned from the previous Verses within this Chapter, crucial Laws He gave to mankind in fulfillment of prophecy, all of which contradicted revered Hebrew Law, have been hidden, as Jesus foretold would occur, through the efforts of children of the wicked one.

Lection 92:2, paraphrased: But unto you my disciples, I show a better and more perfect way, that marriage should be between one man and one woman, who by perfect love and sympathy are united. But let them see to it they have perfect health and truly love each other in all purity and not for worldly advantage only.

The lesson Jesus preached in 92:2, to His chosen Twelve, unmistakably states a marriage is to be between one man and one woman.

Lection 92:3-4, paraphrased: Jesus told His Disciples, “When the time is come let the presbyter offer prayer and bind them with the scarlet cord and say, Blessed be the holy union, you whom God doth join together let no man put asunder, so long as life and love do last and *if they bear children, let them do so with prudence according to their ability to maintain them.*” I have not been able to find the section highlighted in italics within the New Testament.

Lection 93:1, paraphrased: A Disciple asked, “Master, if one committed a sin, can a man remit his sin?” Jesus said, “God forgives all sin to those who repent, *but as ye sow, so also must ye reap*; All sin is remitted by repentance and amendment and they are loosed from it, who forsake it and bound to it, who continue it.”

“*But as ye sow, so also must ye reap,*” crystallizes the fact that a soul has penance to pay for sin committed, which certainly contradicts Saul/Paul’s preaching of “grace” and “the gift of salvation.”

Lection 93:2, paraphrased: Jesus said, “Nevertheless *the fruits of the sin must continue for a season*, for as we sow so must we reap, for God is not mocked, and they who sow to the flesh shall reap corruption, they who sow to the spirit shall reap life everlasting. All sin against God is forgiven by God, and sin against man by man.” “*The fruits of the sin must continue for a season,*” again addresses a fact Jesus preached often: souls experience many births, deaths and rebirths to achieve the purification required to enter into the Kingdom of Heaven. How does it do such? A season is a lifetime.

The lesson in Verse 2, again contradicts the lessons Saul/Paul preached regarding “grace” and “the gift of salvation.” Think about this: if “grace” and “the gift of salvation,” were as Paul preached it, then souls would not experience additional lifetimes in order to achieve the purification required to enter the Kingdom of Heaven.

Lection 93:4, paraphrased: Jesus told His Disciples, “Nevertheless if any be sick, have them send for the presbyters of the church that they may anoint them with oil of olive in the Name of the Lord and the prayer of faith and the going out of power, with *the voice of thanksgiving*, shall raise them up, *if they are not detained by sin, of this, or a former life.*”

The section of Verse 4 in italics, solidly confirms, once again, that souls experience many births, deaths and rebirths to achieve the purification required to enter into the Kingdom of Heaven. The lesson of many births, deaths and rebirths to achieve the purification required to enter into the Kingdom of Heaven, is not found within the New Testament.

Lection 94:2, paraphrased: Jesus told His Disciples, “As all creatures come forth from the unseen into this world, so they return to the unseen, and so will they come again till they be purified. Let the presbyter pray that their bodies may rest in peace, and their souls awake to a joyful resurrection.”

The “joyful resurrection” addressed by Jesus, is the soul’s awakening in Paradise. As proof, in Lection 82:16, and in Luke 23:43, Jesus told the malefactor being crucified alongside of Him, “Today shalt thou be with me in Paradise.” Please take note that Jesus stated “today,” not sometime in the future; once again, He stated “today.”

Paradise is not heaven, for the malefactor certainly would not have achieved the purification required, and would experience another lifetime to work toward that achievement; Paradise is a place wherein a soul is resurrected and rests till it experiences another lifetime; the Kingdom of Heaven looks down upon Paradise.

Lection 94:3, paraphrased: Jesus told His Disciples, “There’s a resurrection from the body, and there’s a resurrection in the body. *There’s a raising out of the life of the flesh, and there’s a falling into the life of the flesh.* Let prayer be made for those who are gone before, and for those that are alive, and for those that are yet to come, for all are One family in God.”

Jesus explained resurrection in Verse 3: resurrection is from the body, and that comes about when a soul returns to Paradise, or, if the soul had evil ways, perhaps directly to Hades to be purified, as Jesus taught in *Lecture 67:10-11*. The “*raising out of the life of the flesh*” is the death and resurrection in Paradise, and the “*falling into the life of the flesh*” is the rebirth Jesus addressed often in previous Lectures within this Chapter.

Lecture 94:4, paraphrased: Jesus told His Disciples, “The body that ye lay in the grave, or is consumed by fire, is not the body that shall be, but they who come shall receive other bodies, yet their own, and as they have sown in one life, so shall they reap in another. Blessed are they who have worked righteousness in this life, for they earned the crown of life.” In Verse 4, Jesus has again addressed reincarnation, and it is my opinion Verse 4 perfectly elucidates reincarnation and the way it works.

Lecture 95:3, paraphrased: Jesus told His disciples, “The time cometh when darkness shall cover the earth and the enemies of truth and righteousness shall rule in my Name and put for my doctrines the opinions of men, and teach in my Name that which I have not taught, darkening much that I have taught by their traditions.”

Verse 3 contains yet another prophecy Jesus gave to His chosen Twelve, wherein He crystallized the fact His Doctrine would be changed to suit the needs and traditions of men. Point of consideration: wouldn't “the enemies of righteousness,” whom Jesus identified in this Verse, be “children of the wicked one?” It certainly fits when one applies to this Verse the parable about the field, which Jesus told to His Disciples in *Lecture 40:6*.

Lecture 95:4, paraphrased: Jesus told His disciples, “But be of good cheer for the time will also come when the truth they have hidden shall be manifested, and the light shall shine, and the darkness shall pass away, and the true kingdom shall be established which shall be in the world, but not of it, and the Word of righteousness and love shall go forth.”

I fully believe this prophecy: “the time will also come when the truth they have hidden shall be manifested,” is now being fulfilled, for there are many who are doing such as I, and the “Word of righteousness and love,” is being rapidly spread throughout the world, via the various electronic medias.

Lecture 96:26, paraphrased: Prayed by the Apostles after Jesus' Ascension – “If any man take from, or add to the words of this Gospel, or hide the light thereof, which is given by the Spirit through us, the twelve witnesses chosen of God, for the enlightenment of the world unto salvation, Let him be Anathema Maranatha, until the coming of Christ Jesus, our Saviour.” Anathema Maranatha is defined as: “A ban or curse pronounced with religious solemnity by ecclesiastical authority, and accompanied by excommunication.” When one studies the lessons given in the Gospel of the Holy Twelve, in combination with ‘The Clementine Homilies,’ and then studies the lessons given in the Gospels of Matthew, Mark, Luke and John, within the King James and Catholic Bibles, they will know with absolute certainty that much has been added to, and taken from, Jesus' Gospel.

Summary

The Verses you have read that have been compiled in this booklet, are lessons preached by Jesus that are not in the Gospels of Matthew, Mark, Luke or John, within the King James and Catholic Bibles, and it is my opinion they are extremely important lessons. Jesus taught in Verses within this Chapter, “children of the wicked one,” would be responsible for sowing tares in the good wheat He had sown, which were the lessons He taught.

To that, add the fact that in *Jeremiah 31:31*, the Lord told mankind He would give Israel a new covenant, which He did. He did so through the new laws Jesus brought to mankind, but none of them have been revealed in the New Testament. Jesus also addressed, in *Lecture 90:10-11*, a ladder God had given, with many steps that souls must climb, in order to achieve the perfection, that would earn their salvation, yet that ladder is not within the New Testament. Instead, one finds within the New Testament, a proliferation of “grace of God,” and “the gift of salvation,” which have given the majority of Christians I have talked and/or communicated with, the impression they can do whatever they want, then ask for forgiveness, and still be blessed with the gift of salvation.

However, the lessons preached by Jesus within His Gospel recorded by Apostle John, teach something very different, and it is readily apparent that those souls who choose to believe the doctrine as it is taught within the New Testament of the King James and Catholic Bibles, and vehemently refuse to even look at anything that may upset their status-quo, are in for a very big surprise when they return to Paradise. There is absolutely no doubt whatsoever that only one entity can benefit from souls believing they will be saved through the “grace of God,” and/or “the gift of salvation,” as is taught in the New Testament of the King James and Catholic Bibles, and that one entity is the devil himself.

Jesus prophesied, children of the wicked one would alter his doctrine and teach things in His Name that He did not teach; Apostle Peter stated in ‘The Clementine Homilies,’ children of the wicked one were responsible for making changes to Jesus' Doctrine, even then. Being Roman Emperor Constantine and Orthodox Nicene Bishops were responsible parties that caused false doctrine to be preached in Jesus' Name, could it be they too, were children of the wicked one?