

[Go to table of Contents](#)

Table of Contents

The Freedom of Christianity	5
What is goodness?	16
Goodness and The Father	18
Theosis and Deification	22
The purpose of the mysteries	25
The 30 Least Commandments that you must teach h	27

Go to table of Contents

A good man	55
Worry Fear and godliness	55
I don't have all the answers,	61
The news is about 'goodness'	62
Good people - examples	63
Good Samaritan	65
Good Master	66
Born from above	67
The Covenant	70
Jesus was not sent to the Gentiles	78

[Go to table of Contents](#)

How the Gentiles were included	90
Books you ought to read	92
List of ancient Gospel writers	94

The Freedom of Christianity

What is different about Christianity compared with the other monotheistic religions, Islam and Judaism, is that Christians are free to worship who they will in any manner they will, whereas Muslims and Jews have to obey hundreds of Laws or be criticized as sinners. Christians have to trust The Father and love the Son to become righteous. Of course we have to demonstrate this trust and love, but that is between us and The Father and Son. There are no 'christian' police to monitor us, to see if we are breaking any laws.

Whether we are Christians depends upon only the Father and Son, not on any man.

[Go to table of Contents](#)

No man can say that we are not a Christian because of something we say or do. Man has no charter from The Father to judge any man. We are to be judged on our merits at the time of death (the end of the world) by Jesus and the Apostles, according to scripture.

Jesus taught this idea in two stories. The catch of the dragnet of fishes, and the tares and the wheat. Mt 13:47-50, Mt 13:24-30.

Read

We are allowed to worship and behave in any manner without criticism of any man. And as far as the Federal Government is concerned that is the case. Any person can preach whatever he likes, can start his own

[Go to table of Contents](#)

church, ordain whoever he wants to, without any criticism by the Feds. Jesus won't interfere with this. As long as a man is good, and believes on His (Jesus's) teaching, and loves The Father, he is good to go. Freedom of choice is more important to The Father than obedience to any man made rule. Man was given choice from the beginning of The Father's creation of humans. The rules of the Father are those of nature. Gravity will pull you down, good food will make you healthy, forgiveness of others shortcomings will keep you happy, and not watching the news will reduce your blood pressure!

Jesus describes thirty Least Commandments in Matthew that will make

[Go to table of Contents](#)

you happy, and free you from worry. These are the rules of The Father that all men throughout the world can adhere to and observance of them will guarantee happiness, and earn Eternal Life, now.

So, be thankful you are not a Jew or Muslim tied down to all those regulations, which they attribute to their particular gods HaShem and Allah.

The Father does not demand such behavior of Christians. But Muslims and Jews are born into their religion and have no choice. Their God allows them only the choice of obedience or to be classified as a sinner.

[Go to table of Contents](#)

There is a youtube video by a rabbi who was teaching a class of Jews. He was comparing Judaism with Christianity. Each student was asked if they had a choice which religion would they have chosen, Judaism or Christianity. More than 80% said they would choose Christianity.

What Jesus asks is that a person be good, no matter what are their religious beliefs. Christians are offered the Comforter as a guide to good behavior, and the Comforter is flexible about how you live your life. There are 33,000 denominations of Christianity around the world, each denomination ploughs its own course towards heaven and the Father. Many of

[Go to table of Contents](#)

them lead their congregations into the ditch
—the blind leading the blind.

“Let them alone: they be
blind leaders of the
blind. And if the blind
lead the blind, both shall
fall into the ditch.”

Matthew 15:14, KJV.

Muslims and Jews try to prevent this by setting down hundreds of rules for their members to follow. Their intentions are good, but to make it work they have removed freedom of choice which The Father has said is such an important benefit of being human. Animals don't have it.

[Go to table of Contents](#)

It is a strange twist that orthodox rabbis call Gentiles 'cattle' to be exploited by them. Yet we are free to roam and to find Jesus and they are not.

To be held in the sheep pen in the wilderness where you may become prey to wolves, is to lose the freedom that The Father has given us. Allah does not offer freedom, nor HaShem .

Jesus said:

"...If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." John 8:31, 32, KJV.

[Go to table of Contents](#)

He was talking to the Jews that believed on Him, but the saying applies to all disciples, or would be disciples.

And by freedom He means: if you listen to Him you will recognize that you are in charge of your own destiny. Judeans not under the Covenant are no longer controlled by HaShem and Abraham. They are free to follow Jesus to know The Father. And this will make them truly 'free.'

Jesus said: listen to my voice calling, and He will open the 'gate' to freedom.

People: don't be trapped in a sheep pen in the wilderness. By this I mean don't feel that you have to continue listening to a Pastor who never explains about The

[Go to table of Contents](#)

Father, nor the seven virtues, nor the parables of Jesus. Being in the wilderness is a metaphor for being kept ignorant of how to do what Jesus showed the Apostles.

Leave your Pastor in his wilderness and seek out one who is speaking the words of Jesus, and explaining what Jesus meant. You must feel comfortable that you are being guided towards a knowledge of what The Father intends for his ‘children’ to do.

If you aren’t hearing Jesus’s voice in your Church then you must leave it, and search for another.

Jesus explained this in the story of the Lost sheep. That sheep that escaped from the wilderness, was found by Jesus before it

[Go to table of Contents](#)

could be recaptured by its owner the Pharisee. Jesus made it free. Free from a spiritual death at the hands of the Pharisees. People who are in the wilderness, are in a church that does not teach Jesus's Gospel of the Kingdom of God, and they are being prepared for sacrifice. The Church asks for a sacrifice of time, and money for the benefit of the church, not for teaching others the gospel of Jesus.

In fact the church doesn't even suggest that members teach others the Gospel of the Kingdom of God. Yet this is precisely what Jesus demanded of His Apostles.

“Teaching them to observe all things whatsoever I have commanded you: and,

[Go to table of Contents](#)

lo, I am with you always,
even unto the end of the
world. Amen." Matthew
28:20, KJV.

This command applies to all disciples of
Jesus, and even **you** if you desire to do the
will of your Father.

How do you begin your search for a
teacher, who will teach you what Jesus
commanded the Apostles? Read my books
on this web site.

You must begin to believe **ON** Jesus, that is
believe all that **He** has told about **The**
Father, and you should do the **Least**
Commandments below.

What is goodness?

Goodness means Godliness. Jesus said only The Father is ‘good.’ That is: the source of all goodness is The Father. If you are being good, it is because the Spirit of The Father is within you. This is not the same as the Holy Spirit the Comforter whose purpose is to remind you of the teachings of Jesus.

Christians who know Jesus are listening to the Comforter within them.

Non-Christians receive spiritual guidance through their conscience, which is the Holy Spirit communicating with their soul. All human beings have this Holy Spirit within them—it is what differentiates them from

[Go to table of Contents](#)

animals. All animals and all people have souls, but humans have a spirit-soul.

The Holy Spirit resides also within Jews and Muslims. They have different names for The Holy Spirit. For Jews it is "Ruah ha-Kodesh". For Muslims it is:

"The Holy Spirit ... and refers to the Angel Jibreel (Gabriel), also known as Jibraaeel; he is the message-bearer par excellence from Allah, the Lord of Glory and Grace; he is also the conduit of divine support and assistance bestowed on Prophets, Messengers as well as righteous people who strive in the path of Allah."

[Go to table of Contents](#)

The Holy Spirit doesn't make anyone a good person. All men can listen to The Holy Spirit, but not all men are good.

Goodness and The Father

Christians who **are** good, **do** good things for The Father because of the presence of **The Father** in their day to day life.

Only a few Christians realize that the source of their goodness comes from **the presence of The Father within them.**

Jesus said to His Apostles 'don't you realize that the Kingdom of **God is within you?**' and Thomas added '**and also outside you?**'

[Go to table of Contents](#)

When Philip begged Jesus to show him **The Father**, so he could believe in him, Jesus said: ‘Philip if you see me you see the Father.’

You may well ask, What is The Father? Does goodness not come also from Jesus?

Jesus said no one is good but The Father.

The Father is the source of all goodness. Jesus behaved as a perfect man because of the presence of the Father’s goodness within Him. Jesus said: ‘I and the Father am one, the Father is in me and I am in the Father.’ Jesus told the story we call the Good Samaritan, to illustrate how a good man behaves when he has the virtues of Jesus within him.

[Go to table of Contents](#)

The good Samaritan was ‘good’ because of the presence of the Father in Him (Jesus was the good Samaritan. Read this explanation)

The story was also an answer to a question ‘how can I obtain Eternal Life?’

For a person to earn the reward of Eternal Life from Jesus, indicates he is a good man, as Jesus has defined this. A person matures into this level of holiness by following the teachings of Jesus.

Origen (d 253 AD) explains that any holy person could share in the divine life of God, by being always ‘with’ The Father.

I discuss this in the other books on this site.

[Go to table of Contents](#)

This relationship is one of the mysteries that Jesus unveiled to John. Mark and Luke never met Jesus, and they did not understand what John knew. As for Matthew's Gospel, it has many sayings of Jesus, but this relationship between the Father and the Word was not revealed to Matthew.

In a nutshell, it implies that every person who wants to share in the divine life of God can become like God, not in essence, of course, but in goodness and justice. In traditional teaching, this is accomplished through Jesus—He made it possible to become brethren to Him and a child of The Father by entering the Kingdom of God.

[Go to table of Contents](#)

By living in the Kingdom of God it is possible to be like God in His attributes of justice and holiness. In other words you can be made into a righteous person, like the Apostles.

Theosis and Deification

In Greek Orthodoxy, this maturing in holiness is called ‘Theosis.’ In Latin it is ‘Deification.’

In Protestantism Deification is not even a possibility, according to its founders, Calvin and Knox. As far as they were concerned man is forever living in a fallen state, and that is where they will stay. That is what the Pharisees told the poor and disparaged

[Go to table of Contents](#)

Israelites. Jesus came to enlighten the poor and disparaged.

A Pastor sometimes thinks like an ignorant Pharisee who did not know The Father.

Jesus taught that even some harlots would follow Him into the Kingdom of God.

"... Jesus saith unto them,
Verily I say unto you,
That the publicans and the
harlots go into the
kingdom of God before
you." Matthew 21:31, KJV.

Goodness and Eternal Life are possible for all people.

[Go to table of Contents](#)

The seven early Apostles knew the mysteries. You can see in the Gospels of **John, Thomas and Philip** ¹ that Apostles had different ways of revealing the mysteries to his followers. The Gospel of Matthew has many saying from the Gospel of Thomas, yet in Matthew the explanations are missing. By reading Thomas I have been able to understand Matthew's sayings. Philip had an

¹ You aren't yet familiar with their writings, because your Pastor doesn't know them, or can't explain them. Some Pastors call these books apocryphal, which of course just means 'secret.'

[Go to table of Contents](#)

explanation of the meaning of spiritual resurrection that Jesus alludes to but does not explain in the New Testament.

The purpose of the mysteries

Mysteries are revealed by Jesus to help a person recognize the presence of The Father within him/her.

For example: the Sacrament or the Eucharist is such a mystery.

The following description applies to apostolic churches.

When I take the wafer at the altar rail I am reminded that The Father and Son are within me, because I keep the words of Jesus, and I love the Father. Placing the

[Go to table of Contents](#)

wafer inside me is a reminder of where is the Son and the Father.

Jesus showed this mystery to the disciples: and said: 'if you **keep** my words, I and The Father will make our abode in you.' (Joh 14:23-31)

Remember His words, and **keep** them as sacred sayings; not to be bandied about with anybody for no good reason, but only to be pondered about, to be absorbed into a man's life. These words remind a man of the presence of The Father and Son within.

The 30 Least Commandments that you must teach

From Mt 5:21 - Mt 7:29

1. “Thou shalt not kill;” *though Talmud explains that Jews must not kill Jews, there is no prohibition against killing gentiles unless doing so would give Judaism a bad name. In Catholic orthodoxy it is written ‘do no murder,’ which means to kill someone while being angry or with hatred for them.*

Augustine explained that what is in the heart at the time the physical act is performed condemns one, or not. It is not the act itself.

2. *“be not angry with a brother [without a cause]” the last phrase was added by the Bishops, but Jesus taught never to allow anyone to make you angry. And Jesus defined a brother as someone who does the Will of the Father. Anger, He said, is ‘murder in the heart,’ In the New Testament there are examples of Jesus overturning tables and chasing out people*

from the Temple, these actions were not done out of anger though the Church would have you think Jesus was an emotional human being — something He taught was undignified for an Apostle even. A man had to be unemotional, as The Father is unemotional (impassionate) as we all must become 'like a Monk,' in order to 'see' The Father.

3. “whosoever shall say to his brother, Raca,” ² *will be punished. It is not likely that a gentile would ever use this word.*
4. “whosoever shall say, Thou fool,” ³ *will be punished. This is like*

² Strong’s #4469. *raca rhaka rhak-ah'*; of Aramaic origin [compare 07386]; O empty one, i.e. thou worthless (as a term of utter vilification):-- Raca.

³ 3474. fool: *mo-ros'*; probably from the base of 3466; dull or stupid (as if shut up), i.e. heedless, (morally) blockhead, (apparently) absurd:-- fool(-ish, X -ishness).

We might say “moron,” and Jesus would not have condemned that.

calling someone ‘a moron,’ which easily slips out of the mouth when incompetence is presented to us, avoid saying it, even under your breath.

5. “Therefore if thou bring thy gift to the altar, and there rememberest that **thy brother** hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to **thy brother**, and then come and offer thy gift.”

In the time when the Temple was active, gifts were brought to the Temple for the benefit of the priests, this was food of course. This was not a sin offering. And

here Jesus is saying that before you give a gift to someone you hardly know, make sure that you don't owe a brother something — an apology, the repayment of a loan and so on — and if you do go and settle with your brother, before you hand something over to a stranger. This same applied today. If you owe money to a brother, pay him first and then contribute to the church.

6. “Agree with thine adversary ⁴ quickly, while thou art in the way with him;” *Sometimes the adversary’s advice is good for one — he may want to stop you committing sin. On the other hand the adversary might try to harm you spiritually by encouraging you to sin. Don’t fight openly with your adversary. Agree with him in public, but follow your*

⁴ **476. adversary: antidikos an-tid'-ee-kos; from 473 and 1349; an opponent (in a lawsuit); specially, Satan (as the arch-enemy):-- adversary.**

conscience and do the right thing. This is one way to love your enemies. It was permissible to lie to gentiles for the sake of peace.

7. “whosoever looketh on a woman to lust ⁵ after her hath committed adultery with her already in his heart.” *Adultery was a specific charge of having sex with the Jewish wife of a Jewish man. Here the admonition is to stay*

⁵ 1937. lust after: to set the heart upon, i.e. long for (rightfully or otherwise):-- covet, desire, would fain, lust (after). ed: to make plans to have her.

away from a Jewish wife, not even look upon her with any desire at all. The law was not harsh if a Jew had sex with a gentile woman, even if she was married — it was not called ‘adultery.’ The gentile woman would still be stoned for her action, and the man reprimanded.

8. “if thy right eye offend thee, pluck it out, and cast it from thee:”

Aramaic expression: means to stop envying others.

9. “if thy right hand offend thee, cut it off, and cast it from thee:”

Aramaic expression: means to stop stealing.

10. Thou shalt not forswear ⁶ thyself, but shalt perform unto the Lord thine oaths: *don't commit perjury*

11. Swear not at all; let your communication be, Yea, yea; Nay, nay: *Be straightforward with your answer.*

12. "That ye **resist** not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." *Don't give others power to*

⁶ 1964. **foreswear thyself; to commit perjury:-- forswear self.**

make you do something you will later regret. Keep your emotions under control. The enemy wants to make you behave against your good conscience.

13. “if any man will sue thee at the law, and take away thy coat, let him have thy cloke also.” *This is love your enemies, again. A man that has to take you to court to gain something to wear against the cold is a very poor man and you should offer whatever you can to help him. This law only applied to Jews. Gentiles could not even get a lawyer to sue a*

Jew. In your case could you feel sorry for such a man who sues you? Better to settle with an old debt quickly than to be taken to court.

14. “whosoever shall compel thee to go a mile, go with him twain.” *Also an example of ‘love your enemies.’ This has nothing to do with making the man feel ‘small,’ as some have said. By walking the extra mile it affords more time to talk about the Gospel with a stranger. Today we might drive someone closer to home than they ask of us.*

15. “Give to him that asketh thee, and from him that would borrow of thee turn not thou away.” *Give what your conscience dictates, which is the Spirit talking to you, and experience something of how the Father responds to your own needs. If a man wants to borrow, invite him in to have a meal with you, or offer him work so that he would have money of his own, and then he will not be indebted to you.*
16. “Love your enemies, bless them that curse you, **do good to them that hate you**, and pray for them which despitefully use you, and

persecute you;” *The phrase underlined has been removed from Evangelical Bibles, because Evangelicals blanch at the prospect of doing good to other religions that ‘hate’ them. But orthodoxy requires us to obey this commandment of Jesus. It is designed to bring us peace of mind. To remove any idea of retaliation in kind. Imagine that the person who hates you is instead offering you a nice gift and accept it warmly. Pretty soon any bad feeling you have for the person dissolve*

away, as does the memory of him.

17. Be ye therefore perfect, even as your Father which is in heaven is perfect. *To be perfect is to live life without sinning. I have a Jewish book that is all about how to stop sinning. And another Catholic book called ‘The way to perfection.’* Obviously people who ‘know’ understand what it means to be perfect. I have heard fundamentalists say that no one can become perfect, that everyone is a sinner and always will sin, then they quote

something from the Old Testament to show that God said it was impossible to be righteous. But they have misunderstood what HaShem said about the children of men. The Father didn't say it through Jesus. Perfection means to have all knowledge and understanding of The Father's will, that is of everything Jesus taught. It does not mean that a man is perfect in behavior.

18. “do not your alms before men, to be seen of them: “ *It is better to give anonymously, and to not brag about it. Only The Father's*

opinion counts. The Jews were required by HaShem to give 20% of their crops and goods to anyone who needed them. But gentiles give 10% of their earned income to programs for the poor like Medicaid and SSI through withholding tax. And this is done anonymously. If a gentile gives alms to the poor in addition, this should also be done anonymously. Tithing is not alms giving because the money doesn't benefit the poor, and so tithing doesn't fall under this commandment.

[Go to table of Contents](#)

19. “when thou prayest, enter into thy closet,⁷ and when thou hast shut thy door, pray to thy Father which is in secret;” *Make your prayers an internal spiritual communication with the center of your intelligence which is the ‘heart’, and The Father can hear.*
20. “when ye fast, be not, as the hypocrites, of a sad countenance: when thou fastest, anoint thine head, and wash thy face;” *In other*

⁷ Closet: a secret place of solitude - a metaphor for going inside yourself to communicate with The Father. Inner prayer called Noetic prayer.

words don't make a public show of your 'holiness.' Don't mention it and seem to be not fasting at all.

21. 'Lay not up for yourselves treasures upon earth,' *Begin to treasure the virtues given to you through the Son and take these with you wherever you go.*

22. "Ye cannot serve God and mammon." *He means you can't worship both the Father and HaShem . You must give up HaShem and follow The Father, or stay with HaShem if you are under a Covenant. This is similar to Jesus saying you*

can't put new wine into old wine skins, or they will burst and the wine be lost.

23. "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." *Don't worry, be happy! Trust the Father to provide whatever you need, an instruction to the Apostles to prepare them for their ministry. The Roman Catholic Church provides its clergy with everything they need. This admonition doesn't apply to lay people who have children or who work for a living. This is*

good advice to help you stop worrying about the future, but you still must work for food and housing and so on.

24. “But seek ye first the kingdom of God, and his righteousness;” ***Go and find Jesus who is the Kingdom of God. Find it by being like Jesus. Read ‘Making the Divine Bread.’ to see what you would have to do to be like the Apostles. For most people to enter into the Kingdom of God in this life is a huge committment, because the demands on your time require you to have no other***

obligations. It can happen when you retire, but you would have to be prepared mentally for a life centered on doing the Will of the Father.

25. “Judge not, that ye be not judged.” *It is okay to judge righteously, that is: to warn people that they are about to commit sin. But it is not okay to criticize people just because their way of life is different to yours. Don’t be prejudiced. Don’t condemn the Priest and the Levite who passed by the injured man in the story of the Good Samaritan.*

26. “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:” ***Ask your Father for whatever you need. He will give it to you, without judging your motive. This is another important lesson about how The Father treats His children. Seek for virtue. Ask the gatekeeper to allow you to enter into the Kingdom of Heaven, and you will be made ‘free.’***

27. “Therefore all things whatsoever ye would that men should do to

you, do ye even so to them:”⁸ *This is the ‘royal road,’ which leads to knowledge of The Father. You must DO for others. This is not the same as ‘don’t do unto others, what you would not want done to you.’ It is a positive behavior. What you desire others to do from the heart, pass this behavior on to other brethren.*

28. “Beware of false prophets, which come to you in sheep’s clothing,”⁹

⁸ **Don’t confuse this with “love your neighbor” - read the Good Samaritan.**

⁹ **He defines them as teachers who ask for money, food and lodging above three days.**

Be wary of people who profess to be one of the brethren yet their behavior is unlike the Apostles.’ Especially be wary if they ask to be paid for preaching, or want to remain in the community without working to support it. False prophets are also known as ‘wolves.’

29. “Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction,”
The implication is that few people will enter into the Kingdom of God in this life, only those who enter the gate

*held open for them by the Son,
who recognizes them and
beckons them in.*

30. ***Do all these things:*** vs 24

“Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: 25* And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. 26* And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: 27*

[Go to table of Contents](#)

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

And a warning:

“Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. 22* Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? 23* And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.”

[Go to table of Contents](#)

Jesus does not let everyone enter through the gate to the Kingdom of Heaven just because they call on His name. And people must be **doing** these ‘least commandments’ to be allowed by Jesus to remain in the Kingdom of Heaven.

Unless you do these ‘least commandments’ you will fail to complete your apprenticeship and not graduate to become **a child of The Father**.

If you do happen to break one of his least commandments, direct your prayer to Jesus and ask for His help in doing the right thing, hoping that eventually The Father will recognize you as His own child, like Jesus.

A good man

A good man of any faith lives by the thirty commands of Jesus because of the goodness of The Father which he experiences in himself. Jesus said ‘why call me good? Only the Father is good.’ Goodness comes from the The Father.

Worry Fear and godliness

A Christian who experiences the love of The Father does not worry. A Christian who is afraid, has forgotten The Father.

The cause of fear and worry were illustrated in the parable of the storm in the Sea of Galilee. Read my article at hwylcom.org.

[Go to table of Contents](#)

Anyone can become a ‘good man.’ It begins with knowledge about who is ***The Father.***

Priests will tell you the truth only if you are able to handle the truth without losing your ‘faith.’

“For whosoever hath [*an open mind*], to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath.”

Matthew 13:12, KJV.

Whatever you learn you must **keep it to yourself**, and not blab about it to people who are not serious about following Jesus—

[Go to table of Contents](#)

you must not cast pearls before swine or, as the original Aramaic has it, ‘don’t hang rings on pigs.’

My friends are good people. They know an awful lot about being good, and about who is God ***The Father***, and about **Eternal Life**. To learn what they know requires a tremendous commitment to study.

Some people when they discover the truth falter and sometimes abandon their Religion. This is not a bad thing, if the Pastor is keeping them ignorant (in the wilderness). But they may not be treated any better at another Church. Pastors at most churches are afraid to tell you **all** the truth.

[Go to table of Contents](#)

Even Jesus lost many of his followers when they learned the truth from Him. In the end only a handful of disciples remained committed. Some modern leaders (such as Abp. Katherine Jeffers Schori) have been outspoken about what the Apostles taught, and it has caused people to abandon their church. Such was the case with ECUSA¹⁰ whose congregations have divided. In recent months the entire Southern Diocese of the Episcopal Church in South Carolina have been fighting to hold onto their church buildings so they can continue to teach

¹⁰ **ECUSA - Episcopal Church of the USA. Also know as TEC, The Episcopal Church.**

[Go to table of Contents](#)

what they believe about chastity and Apostolic succession. Some congregations may become homeless.

Pastors are very aware of the lack of confidence of some believers. They prefer not to give a person any more of the truth than he/she can handle.

Bishops have kept the sacred teachings of Jesus inside their own community. Jesus spoke ‘mysteries’ to the Apostles for more than a thousand hours, yet the Church only released two hours of His conversation with Peter and John in the New Testament. They were afraid that if they told more they would give ammunition to competing churches, and would lose potential converts. They refused to reveal what Philip and

[Go to table of Contents](#)

Thomas, James and Andrew had learned from Jesus. And they watered down what Peter knew.

Many Protestant Pastors ¹¹ are quite ignorant of Jesus's instructions to the seven Apostles.

Some Apostles had a tough time understanding Jesus. He said to Philip 'How long have I been with you Philip and you still don't understand.'

11 Protestants Religions include Baptist, Evangelicals, Lutheran, Methodist, Non-Denominational, Presbyterian, etc. In fact any religion that is non-Apostolic, or non Catholic, like Anglican, Greek Orthodox, Roman.

I don't have all the answers,

I probably have enough experience to put you on the right track to solve many problems.

Some of you reading this might struggle with ideas I am going to give you. Hopefully the Comforter will be with you, and you will ponder on what I am saying. My assignment is to pass on what has been revealed to me from the Church Fathers' writings. What you do with this knowledge is up to you. Listen to your conscience — it is the Spirit communicating with your soul.

So here we go. This is an introduction to the teachings of Jesus about being good.

The news is about ‘goodness’

For the past twelve years I have studied books by the Church Fathers and other Divines of the Anglican and Catholic World, in order to find what the ancient fathers understood about ‘goodness’ from Jesus.

What I learned from this study I pass on to brethren of Jesus. Brethren are those people trying to do the Will of ***The Father***, that’s how Jesus defined His brethren.

I taught people that the ‘good news’ was about how **to be good** like Jesus. The good news was not about the ultimate sacrifice that Jesus would have to make for the

[Go to table of Contents](#)

benefit of ‘the world.’ The good news was more about how an ordinary ‘poor’ person who was not on track to becoming a Deacon or Priest, could become a good person like Jesus.

Good people - examples

Jesus used the word ‘good’ to describe people who were doing the right thing for *The Father*.

“A good man out of the good treasure of the heart bringeth forth good things: ...” Matthew 12:35(a), KJV.

[Go to table of Contents](#)

“His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.” Matthew 25:21, KJV.

“But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.” Luke 6:35, KJV.

[Go to table of Contents](#)

“I am the good shepherd, and know my sheep, and am known of mine.” John 10:14, KJV.

Good Samaritan

In the story we call the ‘Good Samaritan,’ Jesus gives an example of how a person would behave if they had become ‘good’ like Jesus. In this case the Samaritan is a metaphor for the perfect ‘good’ man. What the Samaritan does for the injured man in this story reflects Jesus teaching which He had previously taught to listeners at the Sermon on the Mount, and to His disciples at the sermon on the plain. Read my book [The Good Samaritan](#) for a full explanation.

Good Master

Jesus was called ‘good Master,’ by disciples because he epitomized the behavior of a good person—one who had entered into Eternal Life.

“And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?”

Matthew 19:16, KJV.

The Gospels use the word ‘good’ more times (95) than the word ‘salvation’ (6 times.) To learn about Eternal Life and how to obtain it read my book the [Thirty Least Commandments](#).

[Go to table of Contents](#)

The New Testament is not a book about being born again in the sense that many Protestants understand the phrase. It is about how to be a good person, someone who behaves so well that they are rewarded in this life with **Eternal Life** by Jesus.

Born from above

Jesus called a good person ‘**someone who has been born from above.**’

Jesus answered and said to him,
"Amen, amen, I say to you, no one can see the kingdom of God without being born from above."

Nicodemus said to him,

[Go to table of Contents](#)

"How can a person once grown old be born again? Surely he cannot reenter his mother's womb and be born again, can he?"

Jesus agreed it is not about a physical re-birth.

Jesus answered, "Amen, amen, I say to you, no one can enter the kingdom of God without being born of water and Spirit. What is born of flesh is flesh and what is born of spirit is spirit. Do not be amazed that I told you, 'You must be born from above.' The wind blows where it wills, and you can hear the sound it makes, but you do not know where it comes from or where it goes; so it is with everyone who is born of the Spirit."

[Go to table of Contents](#)

These quotes are taken from the GLT, the YLT and the ED Bibles. The King James Version doesn't use the phrase 'born from above,' because Tyndale wanted people to believe that being re-born was an earthly experience, not a mystical experience. But Catholics do use this phrase. The Church Fathers use it and it is in other non-canonical gospels. **Born from above** is much closer to the meaning of Jesus.

Jesus was sent to explain to the 'lost sheep of Israel' how to be **born from above** by doing the Will of The Father

The Pharisees, on the other hand, were teaching the Israelites how to be obedient to the 613 laws of **The Covenant**, to make

people righteous members of the Jewish community.

The Covenant

The **Covenant** was a contract that Hashem made with Abram (Abraham.) It was a promise that Hashem would give Abraham and his children the land of Canaan which those children would ‘husband’ to become prosperous. It was a contract with only Hashem’s signature. Abraham accepted the contract and could not break it. If a person under the contract did not obey the terms, it didn’t break the contract. Only Hashem could terminate the contract.

[Go to table of Contents](#)

Whatever the contract had been at the time of Abraham there was no written language that could describe the terms of the contract. All the terms were memorized by the Levitical Priests, and later by the Pharisees. It was only in 400 BCE approx. that the terms of the Contract were committed to writing by the Prophet Ezra. Most of the contractual terms were still an oral tradition. After the Jews were expelled from Jerusalem in 135 AD the Pharisees began to write down the oral traditions that had previously been only in the memories of the Pharisees. By the 4th century AD, the complete Contract was put into writing. It is called the Babylonian Talmud. It is a detailed description of the Covenant. The

[Go to table of Contents](#)

full description requires a library of more than 20 volumes. Very little of it applies to Gentiles, just the section on the Noachide laws, which is now a part of US Law PL102-1991.

Under the contract all male children had to be circumcised as a mark that they were guaranteed a place in the world to come. Once under it there was no going back. Under the Covenant which consisted of 613 rules devised by HaShem, all males were required to follow these laws. The rules were only meant for the descendants of Abraham, Isaac and Jacob, and Gentiles, and the Arabs descending from Keturah and Ishmael were not allowed to even study the rules.

[Go to table of Contents](#)

Whether or not an Israelite obeyed the rules determined his level of reward in this life. Regardless of how well an Israelite obeyed the rules he was guaranteed a place in the world to come.

As Jesus said to the Samaritan woman at the well, “salvation is of the Judeans.” (Joh 4:22-54)

Only Abraham’s children through Jacob were covered under the contract. By the time of Jesus only the tribe of Judah remained under the Covenant. The other tribes had intermarried and abandoned HaShem. Other Nations (called Gentiles in the Christian Bible) and tribes such as the Samaritan were not protected by the

Covenant. As Paul said: Judeans are guaranteed a place in the world to come.

“And so all Israel shall be saved: ...” Romans 11:26, KJV.

This will be accomplished under the Covenant as prophesied. Judaism also teaches that all practicing Jews will earn a place in the world to come—Jesus has no say over this.

The full terms of the Covenant are only briefly mentioned in the Tanakh, or Old Testament as we call it. HaShem gave 613 laws to Moses on Sinai. Ten of them are highlighted by Christian pastors in the Christian Old Testament, but they also leave the first and most important

[Go to table of Contents](#)

commandment out—the one that says these laws are only for the chosen people of HaShem.

In the details of Talmud we can read that the Laws of **The Covenant** were actually discouraging good behavior towards anyone who was not an observant Jew. As you will read later, the Law was created for the benefit of Israelites only. In the details of the Law the rules denigrate Gentiles. A Jew could cheat a **gentile**, steal from him, and even rape his wife with virtually no condemnation by the Pharisees, because the Law did not provide protection for gentiles unless they lived according to the Noachide Laws, in which case they would be treated as the equivalent of a High Priest.

[Go to table of Contents](#)

The Covenant did not encourage good behavior towards foreigners and sinners. The poor, maimed, sick, and *others with lowly occupations* were treated badly by the Pharisees because it was believed that Hashem had punished those people because of their sinfulness. The Law required the righteous to persecute and revile sinners, and keep them out of the Temple/ Synagogue.

But Jesus told the disparaged members of the community:

“Blessed are ye, when men shall revile you, and persecute you, ...” Matthew 5:11 (a), KJV.

[Go to table of Contents](#)

Why? Because it means ‘you’ are free to change your allegiance from HaShem and the Pharisees, to The Father and Jesus.

The failure of the Law to bring men to behave well towards even their own countrymen, was partly what prompted Jesus to come to their aid and to show those disparaged Israelites how they could enter the Kingdom of God and gain a share in the **World to Come**, just like Covenantal Jews. In fact, said Jesus, the disparaged people might enter into the kingdom ahead of righteous Pharisees.

“... Jesus saith unto them,
Verily I say unto you,
That the publicans and the
harlots go into the

[Go to table of Contents](#)

kingdom of God before you.” Matthew 21:31, KJV.

Jesus was not sent to the Gentiles

Jesus was **not** sent to gentiles, or even to Samaritans, nor was He sent to correct behavior of already righteous people.

“But he answered and said, I am not sent [*on a mission*] but unto the lost sheep of the house of Israel.” Matthew 15:24, KJV.

“Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not

[Go to table of Contents](#)

me, but him that sent me [*on a mission*].”

Mark 9:37, KJV.

“The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me [*on a mission*] to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,” Luke 4:18, KJV.

His mission was to demonstrate the love of The Father towards the **poor and disparaged people living in Judea.**

[Go to table of Contents](#)

After the Father sent The Comforter to the Apostles they took Jesus's teaching to the poor and the disparaged and after they were driven out of Jerusalem AD 70 they took the good news to the Gentiles of the possibility of an **everlasting Life** with The Father, in which they 'die' to sin and pass into 'life.'

“Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself ... He that honoureth not the Son honoureth not *the Father* which hath sent him [*dispatched.*] Verily, verily, I say unto you, He that heareth my word, and believeth on him

[Go to table of Contents](#)

that sent me [*dispatched,*] hath everlasting life, and shall not come into condemnation; but is passed from death unto life.” John 5:19-24, KJV.

“And the Father himself, which hath sent me [*dispatched,*] hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.” John 5:37, KJV.

The writer here is making sure that listeners don't confuse *the Father* with **Hashem** who showed his back to Moses, and whose voice was **heard** by thousands of Israelites at Sinai.

[Go to table of Contents](#)

In the following verses Jesus makes it clear that it was ***The Father*** who dispatched Him on His mission, not HaShem.

“For I have not spoken of myself; but *the Father* which sent me [*dispatched me,*] he gave me a commandment, what I should say, and what I should speak.”
John 12:49, KJV.

“As the living *Father* hath sent me [*on a mission,*] and I live by the Father: so he that eateth me, even he shall live by me.”

[Go to table of Contents](#)

John 6:57, KJV. “And yet if I judge, my judgment is true: for I am not alone, but I and *the Father* that sent me [*dispatched me.*]” John 8:16, KJV.

“For I came down from heaven, not to do mine own will, but the will of him that sent me [*dispatched.*] And this is *the Father’s* will which hath sent me [*dispatched me*] ... John 6:38, 39, KJV.

In the following paragraph, the Bishops of the Church of England following Tyndale’s translation of the Latin Bible have used the word ‘God’ when it actually means *The Father*. Jesus wants to say to the Pharisees

[Go to table of Contents](#)

‘if you knew who was **your real Father**, you would love me, but you continue to believe that Abraham is your father.’

This is one of the difficulties with trying to understand the King James Version text, because the word ‘god’ is used for any one of several deities. In older bibles it is made clear because the deity that Jesus was sent from is written as *Theos* (in the Latin Vulgate it is *Deus*,) to distinguish the Father of Jesus from יהוה — the god of the Jews, whom rabbis call Hashem (‘the name.’)

‘Jesus said unto them [*Pharisees*], If God [*meaning His Father*] were your Father, ye would love me: for I proceeded forth and came from God [*My Father*];

neither came I of myself, but he sent me [on a mission.]” John 8:42, KJV.

“But ... they know not him that sent me [dispatched me.]” John 15:21, KJV.

But the Pharisees did not know who sent Jesus. But Jesus makes this clear to the Apostles. He tells them which god sent him.

“Then said Jesus to them again, Peace be unto you: as my *Father* hath sent me [on a mission,] even so send [dispatch] I you.” John 20:21, KJV.

The Apostles were dispatched by Jesus to cater to the same people that The Father sent Him to serve—the poor, lowly,

[Go to table of Contents](#)

disparaged Israelites, and afterwards to the Pagans.

Jesus did not condemn Priests and Pharisees who were trying to live according to **The Covenant**, but He told them that disparaged Israelites should be treated with compassion (Joh 8:3-6, Lu 10:33-37.)

Most Pharisees didn't listen to Him. What Jesus was doing with the poor went against the teachings of the Law which demanded that sinners be treated badly. His compassion proved to them that Jesus could not be a prophet sent by HaShem. Pharisees criticized Jesus for trying to override the Law by helping people whom Hashem had already condemned.

Go to table of Contents

“And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?” Mark 2:16, KJV.

Jesus didn't condemn the Pharisees for not liking Him.

“And whosoever shall speak a word against the Son of man, it shall be forgiven him: ...”
Luke 12:10(a), KJV.

The Pharisees were doing the job that Hashem had commissioned them for. Like the Priest and Levite who passed by the injured man without helping him in the story of the Good Samaritan, the Pharisees and scribes were just following the dictates of the Law, and Jesus did not criticize them

[Go to table of Contents](#)

for that—neither should you. Jesus would like to teach them a better way, but (and this is a metaphor that follows:)

‘He was not going to force His new wine into old wine skins because He might destroy their purpose, which was to keep safe the old wine for those who wanted to continue drinking from the ‘well of Jacob’ meaning the Tanakh, or **The Covenant** of Abraham.

“Art thou greater than our father Jacob, which gave us the well, ...” John 4:12, KJV.

Jesus had new living water to offer those who were willing to stop drinking water from the ‘well of Jacob.’

[Go to table of Contents](#)

Jesus explains to the Pharisees that following **The Covenant** does not make a person a ‘good’ person in His eyes. He gave them examples of what constituted good behavior towards others who were unable to follow the Law, those people normally excluded from worship with the observant Pharisees.

Jesus could **not** tell the Pharisees where this teaching came from (The Father) because the Pharisees would have stoned Him for blasphemy. But He told his Apostles.

How the Gentiles were included

Now you might wonder how the gentiles came to benefit from the teaching of Jesus, since He was specifically sent only to **the lost sheep of Israel**.

The Apostles were allowed to travel into Syria and the East as far as India, and to take Jesus's message to Pagans.

Jesus had been sent by The Father — whom the world did not know—for a specific purpose; to help people outside the **Covenant**— beginning with the Lost Sheep of Israel and extending to other non-Jewish believers—a way to experience the love of The Father.

[Go to table of Contents](#)

Read my booklet [The Lost Sheep](#) to understand what was the hidden message for His disciples.

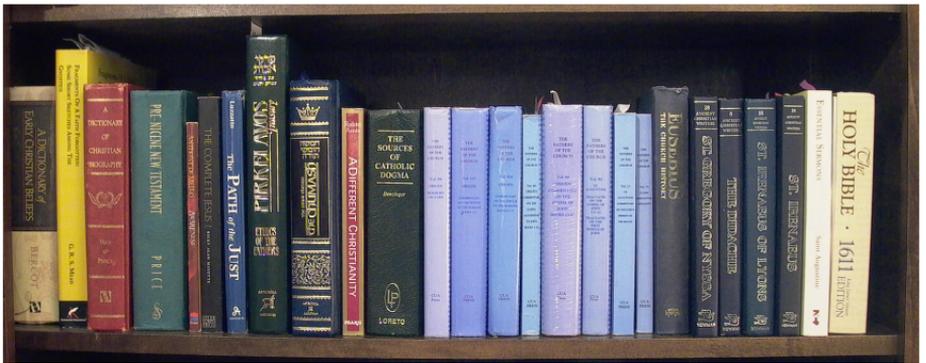
‘Being good’ doesn’t mean a person who excels in school, or business, or who avoids sinful behavior—‘good’ means doing to others what Jesus demonstrated to the Apostles.

An example of a good work is showing someone how to experience The Father’s goodness. This book is a good work, but it is only effective if you recognize what you must do, and then do it. In the doing you will experience The Father at work in you.

[Go to table of Contents](#)

You can learn most of what you need to do to be ‘good,’ from books about Jesus. Here are some that I consult regularly.

Books you ought to read



I could keep myself stimulated for ten years just on these works alone. Fourteen of these books are by the Church Fathers from the 2nd century through the 5th century.

I would always have: **The King James Version 1611 Holy Bible**; a Jewish Chumash (which is the five books of Moses with commentary by rabbis,) and the Ante-Nicene New Testament to cover the scriptures. Also a Dictionary of Biographers is essential to know who the Fathers were and what principles they taught.

Also a couple of Gnostic books. A couple of books on Judaism - *The Path of the Just*, and *Pirkei Avos* (teachings of the Jewish Fathers.) And an esoteric book *A different Christianity*—I could spend a year studying this book alone.

All these writers have learned something from Jesus. Even the later Jewish teaching have been influenced by Jesu's philosophy.

[Go to table of Contents](#)

In fact His influence spread to India and Briton, to Buddhists and to Celts. You can see a reflection of his teaching in many Eastern writings. The gnostic writers whose books were banned by the Catholic Church of the 4th century, were deeply affected by Jesus.

What is important is: you must read books by people who knew Jesus's disciples, or who remembered His teaching. There are lots of them. Following is a list. I would read **only these few in bold**. But for now, just read books from my web site.

List of ancient Gospel writers

Here is a listing for the first 250 years to give you some idea of the writings about Jesus.

[Go to table of Contents](#)

50-95 Book of Hebrews

50-120 Didache

50-140 Gospel of Thomas

50-140 Oxyrhynchus 1224 Gospel

65-80 Gospel of Mark

70-100 Epistle of James

70-120 Egerton Gospel

70-160 Gospel of Peter

70-160 Secret Mark

70-200 Fayyum Fragment

70-200 Testaments of the Twelve Patriarchs

73-200 Mara Bar Serapion

80-100 Gospel of Matthew

80-110 1 Peter

80-120 Epistle of Barnabas

80-130 Gospel of Luke

80-130 Acts of the Apostles

80-140 1 Clement

[Go to table of Contents](#)

80-150 Gospel of the Egyptians

80-150 Gospel of the Hebrews

80-250 Christian Sibyllines

90-95 Apocalypse of John

90-120 Gospel of John

90-120 1 John

90-120 2 John

90-120 3 John

90-120 Epistle of Jude

100-150 Apocalypse of Peter

100-150 Secret Book of James

100-150 Preaching of Peter

100-160 Gospel of the Ebionites

100-160 Gospel of the Nazoreans

100-160 Shepherd of Hermas

100-160 2 Peter

105-115 Ignatius of Antioch

110-140 Polycarp to the Philippians

[Go to table of Contents](#)

110-140 Papias

110-160 Oxyrhynchus 840 Gospel

110-160 Traditions of Matthias

120-140 Basilides

120-140 Naassene Fragment

120-160 Valentinus

120-180 Apocryphon of John

120-180 Gospel of Mary

120-180 Dialogue of the Savior

120-180 Gospel of the Savior

120-180 2nd Apocalypse of James

130-140 Marcion

130-160 2 Clement

130-170 Gospel of Judas

130-200 Epistle of Mathetes to Diognetus

140-150 Epistula Apostolorum

140-170 Infancy Gospel of James

140-170 Infancy Gospel of Thomas

[Go to table of Contents](#)

140-180 Gospel of Truth
150-160 Martyrdom of Polycarp
150-160 Justin Martyr
150-180 Excerpts of Theodotus
150-180 Heracleon
150-200 Acts of Peter
150-200 Acts of John
150-200 Acts of Paul
150-200 Acts of Andrew
150-225 Acts of Peter and the Twelve
150-225 Book of Thomas the Contender
150-250 Fifth and Sixth Books of Esra
150-300 Authoritative Teaching
150-300 Coptic Apocalypse of Paul
150-400 Acts of Pilate
150-400 Anti-Marcionite Prologues
160-170 Tatian's Address to the Greeks
\\165-175 Melito of Sardis

[Go to table of Contents](#)

165-175 Hegesippus
165-175 Dionysius of Corinth
165-175 Lucian of Samosata
170-175 Diatessaron
170-200 Muratorian Canon
170-200 Treatise on the Resurrection
170-220 Letter of Peter to Philip
175-180 Athenagoras of Athens
175-185 Irenaeus of Lyons
175-185 Theophilus of Caesarea
178 Celsus
178 Letter from Vienna and Lyons
180 Passion of the Scillitan Martyrs
180-185 Theophilus of Antioch
180-185 Acts of Apollonius
180-220 Bardesanes
180-220 Kerygmata Petrou
180-230 Hippolytus of Rome

[Go to table of Contents](#)

180-250 1st Apocalypse of James

180-250 Gospel of Philip

182-202 Clement of Alexandria

185-195 Maximus of Jerusalem

185-195 Polycrates of Ephesus

190-210 Pantaenus

193 Anonymous Anti-Montanist

197-220 Tertullian

200-210 Serapion of Antioch

200-210 Apollonius

200-225 Acts of Thomas

200-250 Didascalia

200-300 Coptic Apocalypse of Peter

203-250 Origen On first Principles

203-250 Origen Commentaries

Now on to Book Three.