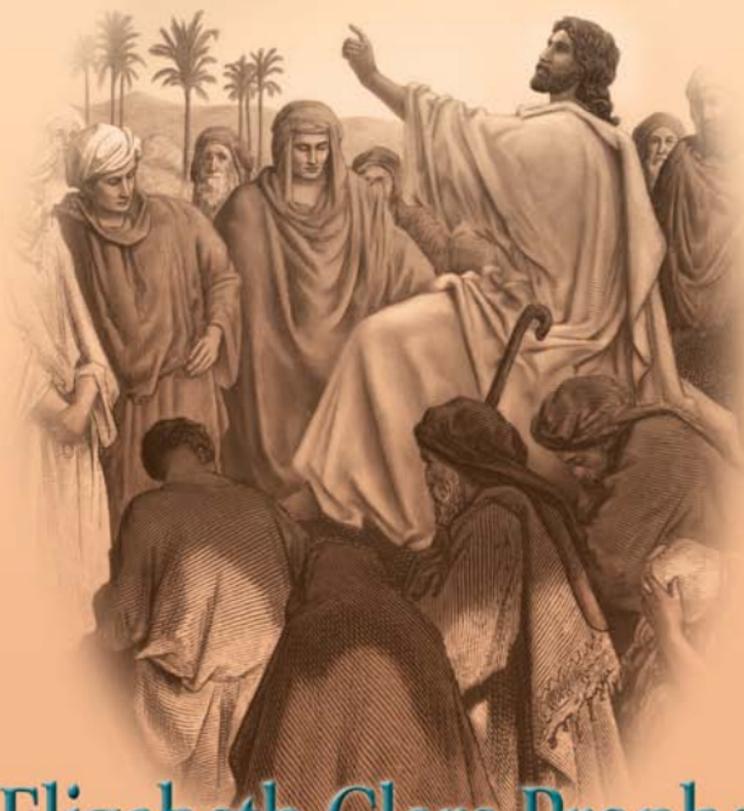


The Lost Teachings of Jesus Series

Lost Teachings of Jesus:

Missing Texts • Karma
and Reincarnation



Elizabeth Clare Prophet

AUTHOR OF *THE LOST YEARS OF JESUS*

DID YOU KNOW . . .

. . . that Clement of Alexandria, an early church father, wrote that Jesus had a secret teaching not recorded in the Gospels and that Mark wrote down part of it for those who were “being initiated into the great mysteries”?

. . . that gospels which may have contained Jesus’ original teachings were banned and destroyed by the early orthodox Church because it disagreed with them?

. . . that Jesus was almost certainly literate—and therefore anything he may have written was either suppressed or attributed to other authors?

. . . that at least sixteen passages in the Gospels say Jesus was teaching but do not record his words? Were they removed?

Mark L. Prophet and Elizabeth Clare Prophet demonstrate that much of Jesus’ original teaching has been lost, including

- A good portion of what he said in public
- The private teachings he entrusted to his disciples

- The source documents used by the Evangelists
- The oral tradition that preserved Jesus' sayings until at least the second century
- All but a fragment of a recently discovered secret Gospel of Mark

In this breakthrough in modern religious writing the Prophets reassemble the heart of Jesus' message.

They unfold the lost teachings Jesus gave to his disciples two millennia ago—and the very personal instruction he is revealing today to those whose hearts are inclined toward Truth.



THE LOST TEACHINGS OF JESUS SERIES

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Mark L. Prophet

Elizabeth Clare Prophet

SUMMIT UNIVERSITY  PRESS®



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Cover illustration: Adapted from Gustave Doré's *Jesus Preaching to the Multitude*. "The life is more than meat, and the body is more than raiment. . . . But rather seek ye the kingdom of God; and all these things shall be added unto you." (Luke 12:23, 31)

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*To our beloved friends throughout the world
who have endured with us through
our trials and triumphs in Jesus Christ.
Without you his Lost Teachings
could not have been preached and
published in every nation.*



Publications of Summit University Press that display this crest are the authentic Teachings of the Ascended Masters as given to the world by Mark L. Prophet and Elizabeth Clare Prophet.

THE PAST IS PROLOGUE

The Past Is Prologue

Imagine you are a detective. It's night. You close the file on *The Lost Years of Jesus* and lean back in the old swivel chair.

Cases like this one are hard to find. Harder still to crack. The hole in your shoe tells it all.

But then, that's what this is all about. Getting to the bottom of things. Making the pieces fit. Putting it all together. And then . . . the quiet glow of satisfaction. After all, who would've ever expected Jesus to have gone to the Himalayas?

Now you can tend to all those things that have been stacking up for weeks, such as . . .

But wait. There. Under some unopened mail. Another file?

You see the words *Lost* and *Jesus* scrawled across the top. I'll look at it tomorrow, you tell yourself.

That's right, tomorrow. But that only lasts two seconds. Curiosity starts to gnaw at your sense of professionalism. Suppose it's another case? You're seized by the inescapable feeling that mystery awaits.

Just when you thought things were slowing down. You sigh. Haven't you had your fill of mysteries lately? You struggle with the thought for a moment, muttering something about no rest for the weary. But you've made your mark doing things the right way. So, hiding the thrill of a new adventure under a here-we-go-again sigh of resignation, you reach for the file.

You open it and read a few pages. You look cool on the outside. That comes from years of practice. But your heart starts to pound and the fatigue melts like a snowman in the Texas sun. Who would have thought there would be anything else missing about Jesus after the so-called lost years had been found? But if this file is correct, there's something even more remarkable—lost *teachings*.

Lost teachings? Remarkable? Maybe. But when you think of it, seventeen years in the Orient should have produced more than a travelogue. Especially from the mind of so perceptive and persistent a student of life as Jesus must have been!

Lost teachings? All along it should have been the ineluctable conclusion. They had to exist. But where are they now?

A few memories flicker in your mind. You remember having heard that the New Testament is supposed to contain everything of import that Jesus said.

You scratch your head. You recall a priest here and a minister there saying something about Jesus having a brief ministry and the good book containing

all that is needful. Not much to go on. But to tell the truth, you weren't always as attentive as you might have been. And with all due respect, some of those men of the cloth weren't as inspiring as *they* might have been. Anyway, you deal with facts.

But this file. It's electric.

Some ministers, you say to yourself, ought to get a hold of it. Do them a world of good.

The phone rings. It's that old gang of yours wanting to get together for maybe the zillionth time. You can tell by the ring.

You stick the phone in a drawer and let it ring. The file is addictive.

The phone starts up again. You take the receiver off the hook and lay it on last month's light bill.

"Hello? Hello?"

You've got to read. They'll get the point in a minute.

"Listen. We know you're there. We weren't born yesterday, you know."

Yes. This file says as much. But then, it would probably shock them to find out just when they *were* born.

A few minutes pass and slowly, half-consciously you realize they're wrong on the first point. You're not really there. You're lost in the midst of an ancient panorama as the words come to life off the page.

A minute more and you've had enough. You grab your coat and head out into the night looking for clues.

Clues, yes. But you won't find a file with the lost parables, sayings, and teachings of Jesus neatly recorded, categorized, indexed and available word-for-word in a concordance. Nor will you find a complete chronology of his unrecorded acts—healings, exorcisms, miracles, confrontations with friend and foe, and the myriad other interactions Jesus had with men and angels that, if we only knew them, could be so edifying to our souls. Nor any of the countless other things Jesus did that, if they should be written, John supposes, the world itself could not contain the books.¹

Yet there is little question that there *are* lost teachings of Jesus, many of them given in secret, that are vitally important to each of us. Clues as to their existence abound, many in plain sight (for those who have eyes to see), starting right under our noses in the New Testament!

Now, Jesus was a teacher. He was also a healer, miracle worker and Messiah, but *teaching* occupied much of his mission—in the cities and villages in Galilee, in the synagogues, in the lands beyond the Jordan and, later, daily in the temple at Jerusalem. The people were astonished at his doctrine and at the authority with which he taught, the more so because he was presumed to be unlettered.

Yet in proportion to the number of occasions on which Jesus is said to have taught, a surprisingly small number of verses record just what those teachings were. Some accounts show Jesus teaching for several hours or more without including one word

of what he said. For example, at the feeding of the five thousand the people were clearly present long enough to get hungry. Jesus seems to have begun early, continuing until the day was “far spent.”²

He must have been saying something of note, for the multitudes were spellbound and did not leave as evening drew on, not even to find food. Moved with compassion, he multiplied the five loaves and two fishes and fed them. But none of the four Gospels, which all tell of the episode, record what Jesus said, with the exception of Luke’s single comment that Jesus “spake unto them of the kingdom of God.”³

Luke also relates the story of Jesus’ walk with the disciples on the road to Emmaus where, “starting with Moses and going through all the prophets, he explained to them the passages throughout the scriptures that were about himself.”⁴ Neither the passages nor their attendant explanation is given.

Matthew, Mark, and Luke all report that Jesus “sat at meat” with many publicans and sinners for the purpose of calling them to repentance.⁵ In Luke we read that Martha’s sister, Mary, “sat at Jesus’ feet and heard his word.”⁶ But, again, the Gospels are silent on what the Master specifically taught on those occasions.

At least twelve more passages throughout the Gospels show Jesus teaching but do not record his words.⁷ Still other passages—at least ten—recount some of Jesus’ words but imply that not all of what he said is recorded.⁸ For instance, John 7 tells us

that Jesus traveled to Jerusalem for the Feast of Tabernacles (a seven-day event) and “about the midst of the feast” he “went up into the temple and taught.”⁹ Just fourteen verses contain Jesus’ words from that moment until the end of the feast—and most of the content is his answers to the queries of the Jews who marveled as he taught.

Surely he said more. For the people argued amongst themselves whether or not he was the Christ and the officers of the temple, when called to task for failing to arrest Jesus, defended their actions, saying, “Never man spake like this man!”

Matthew gives us a vivid description of Jesus’ charge to his disciples prior to sending them forth to preach to the lost sheep of the house of Israel. His instructions to them were specific: “What I tell you in the dark, utter in the light; and what you hear whispered, proclaim upon the housetops.”¹⁰ Yet beyond “the kingdom of heaven is at hand,”¹¹ it is not clear in this context what he whispered or what they were to proclaim.

By inference, other teaching seems to be missing as well. Jesus has a number of disciples in his inner circle other than the twelve apostles—Mary, Martha and Lazarus of Bethany, Joseph of Arimathea, and Nicodemus, a Pharisee of considerable stature, are mentioned by name. All of these are close friends and followers of the Master, yet we have no record of how they became his intimates.

The first time we meet Martha of Bethany in

John she clearly knows Jesus well, for she greets him with a chastisement born of this familiarity: “Lord, if thou hadst been here, my brother had not died!” Then a bare six verses later, in John 11:27, she declares, “Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world!”

Can we really believe that we possess all the teaching which the Master gave Martha—the true understanding whereby she could have made that momentous declaration concerning Jesus’ divine reality?

A well-known gap in the Gospels and Church history is the childhood chronology and the seventeen missing years of Jesus: Luke moves quickly from his birth, circumcision, and presentation in the temple, to age twelve in Jerusalem sitting midst the doctors of the law (“both hearing them and asking them questions”), to his baptism with John in Jordan at age thirty, while Matthew supplies the detail of the holy family’s flight into Egypt, following the visitation of the Magi, and their return after the death of Herod.¹²

Where was he from childhood to age twelve and then between the ages of twelve and thirty?

My research on Jesus’ journey to the East during the seventeen unaccounted-for years is presented in *The Lost Years of Jesus*, published in 1984. Numerous travelers to Ladakh have reported hearing of the Buddhist texts and legends which say

that Jesus was teaching as well as studying in India, Nepal, Tibet, Ladakh and Persia. Nicolas Notovitch, Swami Abhedananda and Nicholas Roerich came upon and translated these texts, now reproduced in my book. Apart from the teaching they contain, whatever else the Messiah gave to the people of the lands through which he traveled has so far not come to light.

Jesus' post-resurrection teaching also deserves closer scrutiny. Much of what he said to his apostles after Easter morn is missing—for example, during the 'forty days'¹³ when Acts says Jesus was seen by his disciples "speaking of the things pertaining to the kingdom of God."¹⁴

But another important facet of his teaching was still to come. After he has apparently finished his mission, after Luke says in Acts 1 that in the presence of witnesses he was "taken up and a cloud received him out of their sight,"¹⁵ within a year he reappears to raise up and tutor the apostle Paul, and sixty years later he gives to John his Book of Revelation, "sent and signified" by his angel.¹⁶

It is to these two instances of progressive revelation that we should pay close attention. That the Lord desired to add a new dimension to the already established teaching and that, in the case of Paul, he needed a messenger schooled well enough and empowered by himself to address the Gentiles is evident.

If we take Paul's words literally, we must consider the possibility that Jesus was in constant

communion with his apostle for a period of years and personally taught him his entire message, bringing him to a level of understanding equal to or even greater than that of the chosen twelve. I believe examination of the scriptures shows that the full story of Paul's journey to apostleship, and consequently what Christ taught him along the way, is recorded neither in Acts nor in his epistles.

Paul's contact with Jesus began with the blinding light of conversion on the road to Damascus. But that was only the beginning. He says twice in I Corinthians that he saw the Lord.¹⁷ In II Corinthians, he speaks of "visions and revelations" he has had from him;¹⁸ then, later in the passage, he tells of pleading with the Lord three times regarding a "thorn in the flesh" and being answered, "My grace is enough for you: my power is at its best in weakness."¹⁹

Acts 18 records that one night the Master spoke to Paul in a vision.²⁰ Another time, in Acts 22, Paul fell into a trance while praying and "saw him." They have a brief conversation.²¹ In Acts 16, the "Spirit of Jesus" will not allow Paul to cross the frontier of Mysia.²² Paul also mentions twice in I Corinthians having received a certain teaching "from the Lord."²³

Some scholars insist that Paul's sole contact with the Lord was at his conversion; although they admit he had later revelations, they say any factual knowledge he had of Christ and his mission must have come either from that single encounter or

from other Christians. While Paul's teaching may have been supplemented by traditions of the Jerusalem Church or from written accounts, I believe that Paul's gospel was taught him directly by the Lord and not by flesh and blood. As he says in Galatians: "I want you to realize this, the Good News I preached is not a human message that I was given by men, it is something I learned only through a revelation of Jesus Christ. . . . Before God, I lie not."²⁴

Some have suggested that the three years after his conversion when he "went off to Arabia at once and later went straight back from there to Damascus"²⁵ were spent in meditation—to prepare his message. I believe this was a period of daily intercourse with Jesus, who gave to him initiations of the Spirit, a message to preach for the two-thousand-year dispensation, and mysteries of God that, as he said, were "not lawful for a man to utter."²⁶

Even though the Book of Acts, which devotes a good amount of space to Paul, together with Paul's letters make up a large part of the New Testament, they still give a sketchy picture of the man, his message and his thirty-year ministry. Paul's letters do not illumine his gospel as much as they might since they focus on specific doctrinal points rather than undertake to systematically set forth his Good News. Furthermore, we do not even possess all of his letters.²⁷

Aside from the unrecorded acts and preachments of Paul, we are faced with another area of

loss: the first written accounts of Jesus' life and ministry. Scholars have concluded that the Gospels were written sometime between thirty and seventy years after the crucifixion (c. A.D. 60–100) and compiled their books from a diverse body of oral sources and a series of source documents containing the actions, sayings and teachings of Jesus upon which they relied heavily.

They have postulated a number of documents the Evangelists may have used, including Q (for *Quelle*, "source" in German); the Little Apocalypse used by Mark; M and L (sources used by Matthew and Luke); a Proto-Mark and Proto-Luke; sources for the infancy narratives in Matthew and Luke; an early Aramaic gospel upon which both Mark and John drew; and other documents as well.²⁸

Trying to determine precisely what source materials were used is a complex and, to some degree, theoretical venture; scholarly study and debate about just what was used is ongoing. But there is little question that such sources once did exist. "Collections of the sayings [of Jesus] underlie all four of our gospels," point out biblical scholars Robert M. Grant and David Noel Freedman.²⁹ This is evidenced by the fact that Matthew, Mark and Luke, the synoptic Gospels,³⁰ use much of the same material but arrange it in different sequence.

For instance, in Matthew the Lord's Sermon on the Mount is 111 verses long. Luke's Sermon on the Plain, in approximately the same chronological position, is only 30. Both sermons contain the

Beatitudes but Luke sprinkles much of Matthew's other 81 verses in different contexts further on in his Gospel. In Matthew the Lord's Prayer is within the sermon, but Luke puts it several chapters after the sermon and in a different setting.³¹

Thus, scholars have concluded from a combination of evidence that the writers were working from source documents as they were weaving existing sayings and parables into an outline of Jesus' ministry.

This process may have contributed to the loss of teaching since it is highly unlikely that the Evangelists (or even Paul) used every saying, act, parable, sermon, teaching, etc., available to them from source documents or the oral tradition. There is no reason why the Gospel writers would have felt it necessary to include all of their material; each Gospeler had a particular theological, hence literary, goal in mind which mandated his selection.

Nonfiction writers of our time may use only 10 percent of the hard information at hand in their works; whether the Gospel writers used more or less than 10 percent of the material they had, we have no way of knowing. But whatever was in the source documents used by the Gospelers and Paul that did not find its way into the canon³² has probably been discounted as noncanonical, legendary, apocryphal or anathema—hence ignored, suppressed, even destroyed.

Oral tradition was a parallel vehicle for the transmission of Jesus' teaching, and Christians

continued to use it long after the four canonical Gospels were in circulation. As Grant and Freedman observe: “In Christian writings of the early second century there are a good many sayings of Jesus which seem to be derived not from written gospels but from oral tradition.”³³

Papias, bishop of Hierapolis in Asia Minor who lived c. A.D. 70–155, bore witness to the vitality of the oral tradition in the second century. The prelate collected verbal accounts from those who knew the apostles and, according to Church Father Irenaeus, was a companion of Polycarp, disciple of John the Evangelist. Papias wrote in his five-volume opus (c. A.D. 140), *Explanation of the Sayings of the Lord*, that “whenever anyone came who had been a follower of the presbyters, I inquired into the words of the presbyters, what Andrew or Peter had said, or Philip or Thomas or James or John or Matthew, or any other disciple of the Lord, and what Aristion³⁴ and the presbyter John, disciples of the Lord, were still saying.”³⁵

These eyewitness reports included, as the fourth-century historian Eusebius tells us, “a wonderful story from the lips of Philip’s daughters,” an account of “the resurrection of a dead person” and another of one Justus, surnamed Barsabus, who drank poison and “by the grace of the Lord was none the worse.” Eusebius also says that “in his own book Papias gives us accounts of the Lord’s sayings obtained from Aristion or learnt direct from

the presbyter John” as well as “some otherwise unknown parables and teachings of the Saviour.”³⁶

From Eusebius’ description it is certain that Papias’ treatise would do much to increase our knowledge of the lost teachings of Jesus conveyed by oral tradition. But except for a few fragments recorded principally by Eusebius and Irenaeus, Papias’ work has been lost.

In addition to the loss of the source documents and the oral tradition upon which the Gospel writers and possibly Paul relied, we are confronted by yet another missing piece in the puzzle of Jesus’ teaching: the lack of literature produced by Jesus’ disciples, close friends such as Martha, Mary and Lazarus, and “the other seventy” — and even by Jesus himself.

The age that initiated the Christian dispensation was one of a high degree of literacy; the literary works of the Hebrews, Greeks, and Romans were part of the cultural tradition of the time. As biblical scholar Morton Smith writes, “It is most unlikely that they [Jesus and his disciples] were all illiterate; literacy was common even among the lower classes in the Roman world.”³⁷

It is therefore difficult to believe that only two of the twelve, Matthew and John, would have written at length about their Master. Moreover, few scholars today believe that they wrote the Gospels attributed to them. The only other writings in the New Testament attributed to the apostles are brief letters by Peter, James, and John, and the Book of Revelation.³⁸

What about the other apostles—a gospel, a letter, a polemic, a memoir, a prayer? “The fact that Jesus and his followers founded a surviving sect,” says Smith, “makes the loss of *all* their writings surprising indeed.”³⁹

Luke does open his Gospel with the words: “Forasmuch as *many* have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word . . .” This decidedly suggests other gospels similar in scope to Luke.

Who wrote them? No one knows who these many compilers were. Scholars speculate Mark and perhaps Matthew were among them. *Among* them but not *all* of them. These gospels or “declarations,” together with whatever else the apostles may have written, are also lost—unless, of course, they are to be found amongst the apocrypha.

And what about communications to and from the Church at Jerusalem, which served as the headquarters for a growing Christian community? “The Epistles of Paul clearly attest the position of the Church at Jerusalem as the Mother Church of the Christian Faith,” says Professor S. G. F. Brandon. “The position of the Jerusalem Church then being such, it is certainly remarkable that, except for a few minor documents of more than doubtful authorship, there has survived no important authentic writing of the leaders of this Church. That

these leaders should have written letters as Paul did, dealing with various matters of faith and practice which must inevitably have required authoritative direction from time to time, would seem to be a reasonable assumption to make."⁴⁰

If the disciples, eyewitnesses of Jesus' mission, and leaders of the early Church wrote more than we now possess, what about their Master?

It is widely assumed by scholars and laymen alike that throughout the course of his life Jesus wrote nothing. Based on their understanding of Jewish eschatology, some scholars believe that Jesus would have thought it unnecessary to preserve his teaching, for the world was coming to an end.⁴¹ Curiously—with the exception of a mysterious message he wrote in the sand in the scene of the woman taken in adultery⁴²—the Gospels do not mention him writing anything at all.

Yet there is no question that Jesus was literate. And we do not have to rely on hieroglyphs in the sand for proof. Luke 4:16–19 records the dramatic moment in the synagogue at Nazareth when, reading from the first and second verses of Isaiah 61, stopping in the middle of verse 2, Jesus articulates these telling words:

The Spirit of the Lord GOD is upon me;
because the LORD hath anointed me to
preach good tidings unto the meek; he hath
sent me to bind up the brokenhearted, to
proclaim liberty to the captives, and the

opening of the prison to them that are bound;

To proclaim the acceptable year of the LORD . . .

And he began to say to them, “This day is this scripture fulfilled in your ears.”⁴³ In this act surely he acclaimed himself the fulfillment of Isaiah’s prophecy.⁴⁴ Luke says that “all bare him witness and wondered at the gracious words which proceeded out of his mouth.”⁴⁵ Are we, then, to believe that those crucial words spoken by the Saviour concerning his Advent were not preserved? How is it that so much of that which is so precious to us could have been lost?

That Jesus could read and write does not prove that he *did* write something. Yet there is no reason why he should not have written *something*. And considering the state of affairs in which he found himself, there are some good reasons why he should have.

Could the task of recording an accurate account of his life and teaching reasonably be entrusted to his disciples? All four Gospels insist that the chosen twelve frequently did not understand his teachings—especially the all-important statements about his death and resurrection. It was only after the resurrection—after the Lord had upbraided them for their “unbelief and hardness of heart” and after he had “opened their understanding” that they might understand the scriptures⁴⁶

and after the Holy Ghost had illumined them—that they were able to take the mantle of the Lord and run with it.

Jesus, however, *did* have a very clear understanding of Old Testament scripture and the role he was to play in fulfilling it. If, as we shall see, the scriptures were such an essential part of his teaching and mission, and only he had the fullness of that understanding, would not the Master have felt compelled to preserve that message for posterity?

The Gospels tell us of the Master's reverence for the word of God written in the Old Testament and of his versatility in applying it to many different situations—echoing the style of the prophets of old as he taught.⁴⁷ “All four Gospels depict Jesus as a literary genius,” *The Bible Almanac* notes. “His teaching reflects the style and standpoint of both the prophets and the Old Testament wisdom literature.”⁴⁸

This is evident in many scenes, from Jesus' rebuke of the tempter Satan, in which he quotes passages from Deuteronomy,⁴⁹ to his confrontations with Pharisees, Sadducees, and scribes—the learned men of the day—whom he adeptly engages in debate. In one case, when the Pharisees and scribes complain that his disciples are not acting “according to the tradition of the elders,” Jesus goes beyond their reasoning, refers directly to the words of Moses, and reproves his accusers for having made God's word “null and void for the sake of your tradition.”⁵⁰ When the Sadducees try to back him into a corner on a certain point of the

law, he replies, "Ye do err, not knowing the scriptures, nor the power of God," then proceeds to quote from Exodus.⁵¹

On another occasion, as the Jews are about to stone Jesus, "because that thou, being a man, makest thyself God," he counters with the words of Psalms: "Is it not written in your law, I said, Ye are gods?"⁵² And when the rich young ruler asks Jesus what he should do to obtain eternal life, the Master directs him to keep certain of the ten commandments given in Exodus and to obey the injunction of Leviticus to "love thy neighbor as thyself."⁵³

His prophecy in Matthew 24 of the destruction of Jerusalem and of his Second Coming is replete with language from the Old Testament.⁵⁴ Even the Saviour's final words on the cross, "My God, my God, why hast thou forsaken me?" are from Psalm 22:1.⁵⁵

Jesus may have also quoted passages from sacred writings which are now lost. In his strong denunciation of the lawyers in Luke, Jesus says, "Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute."⁵⁶ Some scholars have conjectured that "the wisdom of God" is a lost apocryphal book.⁵⁷ The work referred to in Mark 9:13 may also point to a missing text: "Elias is indeed come, and they have done unto him whatsoever they listed, *as it is written of him.*"⁵⁸

In addition to appealing to the scriptures in his teachings and confrontations with opponents,

Jesus often refers to biblical passages to establish that he and the events surrounding his mission are the fulfillment of Old Testament prophecies. Early in his ministry Jesus emphatically states that he has come not to destroy the law or the prophets “but to fulfill.”⁵⁹ In Luke 18:31–33, he foretells his death and resurrection, beginning with the words “All things that are written by the prophets concerning the Son of man shall be accomplished,” and later warns the disciples that “this that is written must yet be accomplished in me, ‘And he was reckoned among the transgressors,’”⁶⁰ referring to Isaiah 53:12.

In John 13:18, Jesus predicts the betrayal of Judas as a fulfillment of Psalm 41:9 and in Matthew 11:10 he tells the multitudes that John the Baptist “is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.”⁶¹ Jesus’ statement “It is written of the Son of man that he must suffer many things and be set at nought”⁶² is generally taken to be a reference to Psalm 22 and Isaiah 53, and his ringing message before arriving at Gethsemane that the world has “seen and hated both me and my Father. . . . This cometh to pass that the word might be fulfilled that is written in their law, They hated me without a cause” refers to two verses in Psalms.⁶³

As we noted earlier, Luke tells us that as the Master walked with the disciples on the road to Emmaus following his resurrection, “he expounded unto them in all the scriptures the things concerning himself.”⁶⁴ And in the last chapter of Luke, just

before his ascension, Jesus explains to the apostles, “These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses and in the prophets and in the psalms concerning me.”⁶⁵

All of this evidence forces us to ask: Would not Jesus—who knew, based on his own keen understanding of the Old Testament, that his mission was ordained to be the fulfillment of scripture—document this fact for all time, even as he spoke it? Dare we, therefore, venture the hypothesis that the Lord himself in his will to preserve the living Word for us, though “heaven and earth shall pass away,”⁶⁶ did write down for us *his* Gospel?

Should we not reexamine our attitude about Jesus and *his* message? We are conditioned to accept without question what we were told in Sunday school—that Jesus just didn’t write down his sermons. And today we still take for granted that he who said, “The words I say to you I do not speak as from myself: it is the Father, living in me, who is doing this work. . . . And my word is not my own: it is the word of the one who sent me,”⁶⁷ never saw to it by his own diligent hand that the Father’s words—entrusted to him for us, mind you, to be unto us a lamp, lo these two thousand years—were carefully copied and preserved.

Jesus was sent to deliver the most important message ever vouchsafed by the Father to the Son—the message of our salvation. His was a solemn commission before the altar of God. And

I for one cannot believe that our beloved Brother did not write down his message for our heart's keeping and consolation. In view of the foregoing, why not assume, if only for the sake of discussion, that Jesus did in fact write something and then proceed to ask what?

Although it is, in some respects, a moot point, one candidate is the Epistle to the Hebrews. In style, arrangement and thought, this stirring, elegantly phrased work is in a class by itself. Volumes could be written about the theological implications of some of its verses.

But scholars do not know who wrote it. It has sometimes been attributed to Paul and there are certain similarities in theme between Paul's writings and Hebrews. The differences, however, are greater. And the style of Hebrews, as Origen, the Church's first great theologian (c. A.D. 185–c. 254), wrote, "is not rude like the language of the apostle, who acknowledged himself 'rude in speech', that is, in expression; but that its diction is purer Greek, any one who has the power to discern differences of phraseology will acknowledge."⁶⁸

Origen nevertheless understands why some may think Paul wrote Hebrews and says they are to be commended—but he has his reservations. Modern scholars agree. "The author of Hebrews is an independent thinker," asserts New Testament scholar Alexander C. Purdy. "His name is not Paul, nor is he a Paulinist. The evidence for this conclusion is cumulative, including style—which the Alexandrian scholars saw and acknowledged."⁶⁹ Origen,

aware of the difficulty of the problem, finally concluded that “who wrote the epistle is known to God alone.”⁷⁰

Many authors besides Paul have been suggested: Clement, Timothy, Barnabas, Apollos, Aquila and Priscilla, Silas, Aristion, Luke, and Philip the deacon among them. The fact that he is so hard to identify should in itself provoke our suspicion. “He must have been a person of great ability and originality,” observes scholar Hugh Montefiore. “It is almost inconceivable that such a person should have left no mark (other than this Epistle) on the records of the primitive church.”⁷¹

Nevertheless, two thousand years after Hebrews was written, a giant question mark still hangs over it. Who wrote it? Perhaps Jesus—at least in part. For who else but the Son of God could have known that Melchizedek was “made like unto the Son of God” or that Jesus himself was “made an high priest forever after the Order of Melchizedek”?⁷² Unless, of course, the Master Jesus Christ dictated the epistle either to his messenger Paul or to another.

We are now faced with the problem of determining how any further writings of the disciples—and even Jesus himself—conspicuous today by their absence, were lost. One answer is that they were destroyed in the sack of Jerusalem around A.D. 70 or they perished in the unsettled times that followed. But it is not likely the twelve would have entrusted all of their treasure to temples made with hands.

Morton Smith offers another possibility: that

their writings were suppressed.⁷³ How, when, and by whom? We may never know the whole of it, but it is clear that certain teachings were withheld *deliberately* by Jesus and his apostles themselves. For, as we shall see, they did have a mystery teaching and they did intend to keep it secret.

Mark, the earliest and least ornamented of the synoptic Gospels, tells us unambiguously that the parable of the sower was designed to conceal rather than to reveal the true meaning of Jesus' message—a technique so thoroughly successful that later Jesus, somewhat to his dismay, had to explain the parable to his disciples.

And when he was alone, they that were about him with the twelve asked of him the parable.

And he said unto them, Unto you it is given to know the mystery of the kingdom of God: But unto them that are without, all these things are done in parables:

That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.⁷⁴

Matthew and Luke repeat the same passage, with some subtractions and additions and variations in style, then proceed to give the interpretation.⁷⁵ One of Matthew's additional verses explains Jesus' secrecy as the will of God observable from ancient times:

For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.⁷⁶

Another verse from Mark further delineates Jesus' mystery teaching:

But without a parable spake he not unto them: and when they were alone, he expounded *all things* to his disciples.⁷⁷

Some scholars studying these and other passages of the New Testament have recognized that Jesus had an “esoteric,” or “inner,” teaching restricted to the circle of initiates. Others have difficulty accepting the message of the Gospel writers at face value: that for the anointed the parables were explained and as for the multitudes, it was up to the individual how he would respond to the initiations of the Word—“He that hath ears to hear, let him hear.”⁷⁸

Let us consider for a moment Mark's statement, “But without a parable spake he not unto them.” Was Mark exaggerating? The Gospels do contain public instruction not in parable style. The Sermon on the Mount is one such example. Perhaps he was generalizing when he said the Master spoke to the multitudes only in parable (the Greek and Latin root of the word is “to compare” or “comparison”) and meant that the public teachings of Jesus were largely given in story or simile and

those that weren't were closer to the parable form than the secret teachings he gave to his students in private.

The Gospels do not record many teachings Jesus gave his disciples in confidence. Of the thirty or so parables, few of the Lord's interpretations are there. And even if we take everything Jesus said to his disciples when they were alone to be secret teaching, it falls short of Mark's "expounded all things."

Indeed, the large majority of Jesus' words recorded in the Gospels are either his repartee with the scribes (lawyers) and Pharisees or his preaching to the multitudes. Neither qualifies as inner teaching. Furthermore, some of what the Gospels show Jesus saying to his disciples "when they were alone" is rebuke for their misunderstanding of him, such as when he tells them to "beware of the leaven of the Pharisees and of the Sadducees" and they reason, "It is because we didn't bring any bread that he is saying this to us."⁷⁹

If, as some Christians would have us believe, everything Jesus ever taught to our need or benefit is recorded in the Bible, then why does it not include more of Jesus' expounding "all things"? Where are the missing links which would tell us of the real work entailed in *the process* of salvation, as Paul said, "*Work out** your own salvation with fear and trembling"?⁸⁰

Well, Mark, whose Gospel is acknowledged as the earliest—the one upon which Matthew and Luke were based (they use his outline and borrow

* "Work for," Jerusalem Bible.

90 percent of his verses)—contains, verse for verse, the least amount of private teaching. Presumably, Mark should have more of Jesus' inner teaching since he was the one who said the Lord expounded all things to his disciples when they were alone.

Can we conclude that he did not consider the secret teaching valuable to future generations? Hardly. Perhaps this withholding of the “strong meat”⁸¹ of the Word was part of the tradition of Christ and his apostles. Origen, whom the learned Church Father Jerome called “the greatest teacher of the Church after the apostles,” said that the apostles taught some doctrines and not others, even though they knew their meaning, in order “to supply the more diligent of those who came after them, such as should prove to be lovers of wisdom, with an exercise on which to display the fruit of their ability.”⁸²

But it was not always to leave an exercise sufficiently challenging to “lovers of wisdom” that prompted the disciples to keep certain teachings under wraps. “Origen,” says scholar Johannes Munck, “in his commentary on Mt. by his treatment of the parable, Mt. 20:1–16 [the laborers in the vineyard], showed himself convinced that Matthew knew the secrets (or mysteries) of this parable as well as those of the parables of the sower and of the tares, but kept silent about them. He did not make known everything which was revealed because he was aware of the danger.”⁸³

Was this because of his fear of reprisals from

the tares, “the children of the wicked one,”⁸⁴ who, as also noted by Jude, were the enemies of Jesus and the disciples?

Then again, apart from it being his style and the means by which he conveyed the Holy Ghost to the “pure in heart,” Jesus spoke in parables according to the discernment of his hearers, who as Mark says, received the word “as they were able to hear it.”⁸⁵

In a similar vein, Paul speaks of veiled truths reserved for those who are “perfect,” or “mature,” that is, among those who are initiated⁸⁶ into the deeper mysteries Jesus taught, which, as far as the canon goes, are simply not there.

In his first epistle to the Corinthians, Paul declares, “We speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory [but we impart a secret and hidden wisdom of God, which God decreed before the ages for our glorification (RSV)].”⁸⁷

Clearly Paul, like Jesus, possesses from his Lord an esoteric teaching that is not for everyone. He thinks of himself as one of the “stewards of the mysteries of God,”⁸⁸ writes to the converts at Ephesus of “the mystery, which from the beginning of the world hath been hid in God,”⁸⁹ and to the church at Colossae of “the mystery which hath been hid from ages and from generations, but now is made manifest to his saints.”⁹⁰ Paul’s choice of

words emphasizes that the Master's most precious teachings have been hidden from those not spiritually prepared to receive them.

The word *mystery*, which Paul uses so frequently, comes from "the same root as the verb 'to initiate,'" New Testament scholar Francis W. Beare points out, "and its first sense appears to be 'a rite of initiation' or 'a secret to which initiation is the key.' In the common language of the time it is sometimes weakened to mean 'a secret' in the most general sense; but in the vocabulary of religion it stands for the whole complex of initiation, cult, and secret doctrine on which the numerous private religious brotherhoods of the time were based."⁹¹

It would not have been unusual for Jesus, his immediate disciples and Paul to have had an esoteric tradition. People in many walks of life had secrets and/or secret doctrines—members of mystery cults, philosophical schools, and Jewish sects such as the Pharisees and Essenes, temple priests at Jerusalem, Samaritan priests, physicians taking the Hippocratic oath, political factions, women, slaves, craftsmen. It was a veritable world of secrets. Moreover, the practice of giving an outer teaching to the multitudes and an inner teaching to disciples was well established in rabbinical circles.⁹²

Teaching is only one of a number of acts Jesus did in secret which the Gospels portray but do not illumine. "The reports of Jesus' secret practices are not limited to [a] few stories," writes Morton Smith. "They are all over the Gospels. We are often told

that before performing a cure he took the sick man aside, privately. Or, if he went in where the patient was, he shut out everyone and took with him only his closest disciples. After his miracles he repeatedly ordered the persons concerned to keep the event secret. . . . Important men came to see him by night; some were said to be his disciples, but in secret.”⁹³

Naturally Jesus’ secret practices influenced the Gospel writers, seeped into their Gospels and left indelible traces. “John swarms with contradictions that look like deliberate riddles,” writes Smith. “John and Luke hint at secret teaching to be given by the resurrected Jesus or by the spirit, after Jesus’ death.”⁹⁴ In fact, in his *Outlines* Clement of Alexandria mentions that “James the Righteous, John, and Peter were entrusted by the Lord after his resurrection with the higher knowledge.”⁹⁵

In sum, the evidence in the New Testament that Jesus and Paul had a secret teaching which Christianity today knows little or nothing of is certainly considerable enough to bear further investigation.

Yet another clue points to the existence of a large body of secret teaching never intended for the masses—a find as important as any of the Dead Sea Scrolls or the Nag Hammadi texts: the 1958 discovery by Morton Smith of a “secret Gospel of Mark” at Mar Saba, a Greek Orthodox monastery in the Judean desert.

A secret Gospel of Mark!

Actually what he discovered was a portion of the Gospel quoted by Clement of Alexandria in a fragment of a letter to a certain Theodore. Clement, who was an influential early Church Father living around A.D. 200, was trying to set Theodore straight about the evil Carpocratians and in the cross talk revealed that

Mark, then, during Peter's stay in Rome . . . wrote [an account of] the Lord's doings, not, however, declaring all [of them], nor yet hinting at the secret [ones], but selecting those he thought most useful for increasing the faith of those who were being instructed. But when Peter died as a martyr, Mark came over to Alexandria, bringing both his own notes and those of Peter, from which he transferred to his former book the things suitable to whatever makes for progress toward knowledge [gnosis]. [Thus] *he composed a more spiritual Gospel for the use of those who were being perfected*. Nevertheless, he yet did not divulge the things not to be uttered, nor did he write down the hierophantic⁹⁶ teaching of the Lord, but to the stories already written he added yet others and, moreover, brought in certain sayings of which he knew the interpretation would, as a mystagogue, lead the hearers into the innermost sanctuary of that truth hidden by seven [veils]. Thus, in sum, he prearranged matters,

neither grudgingly nor incautiously, in my opinion, and, dying, he left his composition to the church in Alexandria, where it even yet is most carefully guarded, *being read only to those who are being initiated into the great mysteries.* [emphasis added]⁹⁷

This is indeed an astonishing letter. In it, Clement writes of “a more spiritual Gospel” which was given only to initiates of “the great mysteries”!

Smith and other scholars analyzed the fragment of Clement’s letter and the majority agreed it had in fact been written by the Church Father. Smith then concluded from stylistic study that secret Mark (further discussed in *Lost Teachings on Keys to Spiritual Progress*, chap. 1) did not belong to the family of New Testament apocrypha composed during and after the late second century, but that it had been written at least as early as A.D. 100–120.⁹⁸ Furthermore, from other clues Smith makes a good case for it having been written even earlier—around the same time as the Gospel of Mark.⁹⁹

Most significantly, the fragment reveals more about Jesus’ secret practices. It contains a variant of the Lazarus story, which theretofore was found only in the Book of John.¹⁰⁰ Secret Mark says that after the resurrection of the Lazarus figure (Clement’s fragment leaves him nameless), the youth,

looking upon him [Jesus], loved him, and began to beseech him that he might be with him. And going out of the tomb they came

into the house of the youth, for he was rich. And after six days Jesus told him what to do and in the evening the youth comes to him, wearing a linen cloth over [his] naked [body]. And he remained with him that night, for Jesus taught him the mystery of the kingdom of God.¹⁰¹

This story, coupled with the very existence of a secret Gospel, strengthens the evidence for secret teachings and initiatic rites.¹⁰² Clement's reference to Mark having combined his notes with "those of Peter" supports the theory that the immediate followers of Jesus were literate and kept a record of their Lord's teachings — if not a historical diary.

Secret Mark casts the official canon in another light. Could the Gospels themselves be the "exoteric" teachings, for those who were "without," so intended by their authors from the start? Clement tells us that Mark's secret Gospel was for those "who were being perfected," i.e., in the language of Paul — "we speak wisdom among them that are perfect" — initiated.

The existence of secret Mark brings up another question: If Mark wrote "a more spiritual Gospel," was he the only one who did? Or were there others?

Yet even if all the secret texts, however many or few they may be, were to be discovered, we still would not have access to all of Jesus' secret teachings. For in the same fragment, Clement tells

Theodore that Mark “did not divulge the things not to be uttered, nor did he write down the hierophantic teaching of the Lord.”

Thus, there were teachings that could not be committed to writing. The best Mark could do was to put the seeker on the right track and trust in the Holy Spirit to quicken his heart in the Lord. But if Mark excluded the Lazarus story from his canonical Gospel for secrecy’s sake, it raises the question as to what else he, or someone, omitted.

Apart from intentional deletions by the authors, we know that the Gospels have been edited, interpolated, subjected to scribal errors, garnished by additions and plagued by subtractions. As Professor James H. Charlesworth tells us, “All the gospel manuscripts contain errors: some mistakes were caused by a scribe’s faulty hearing or eyesight; others occurred because of poor spelling or inattentiveness; others were deliberate alterations due to changes in doctrinal or theological beliefs.”¹⁰³

This can be seen in the thousands of New Testament manuscripts we possess—and thousands of Bible quotes preserved in ancient writings—which differ from each other in over 250,000 ways. “The texts have been extensively worked and reworked,” explains Marvin Meyer, professor of religion and New Testament studies. “One scribe after another has gone through the texts commonly making mistakes, commonly correcting what are perceived to be mistakes, so that the end result is outstanding differences from one manuscript to

another.”¹⁰⁴ In fact, says Professor Merrill M. Parvis, “it is safe to say that there is not one sentence in the New Testament in which the manuscript tradition is wholly uniform.”¹⁰⁵

One of the most important manuscripts, and a telling piece of evidence for doctrinal editing, is Codex Sinaiticus.¹⁰⁶ Written in Greek, it is one of the oldest Bibles in the world. Dated around A.D. 340, it was discovered in 1859 in the Greek Orthodox monastery of St. Catherine of Alexandria at the foot of Mount Sinai by German scholar Constantin Tischendorf. The codex seems to be one of the most authentic of all New Testament manuscripts we possess and has been corroborated by earlier fragments of some books of the Bible. It shows unequivocally that the New Testament we hold in our hands today was edited and embellished for doctrinal reasons.

Although many of the passages in which Codex Sinaiticus differs from our New Testament can be explained as mere scribal or copyists’ errors, some can be explained only as deliberate edits. As James Bentley, author of *Secrets of Mount Sinai*, says:

Codex Sinaiticus...contains many texts which later scribes were theologically motivated to delete or change.

For example, in the first chapter of Mark’s Gospel we are told of a leper who says to Jesus, “If you will, you can make me clean.” Codex Sinaiticus continues, Jesus, “angry, stretched out his hand and touched

him, and said, 'I will; be clean.'" Later manuscripts, perceiving that to attribute anger to Jesus at this point made him appear, perhaps, too human, alter the word "angry" to "moved with compassion."

In Matthew's Gospel Codex Sinaiticus contains another suggestion about Jesus which conflicted with the theological views of later Christians and was therefore suppressed. Speaking (in Matthew chapter 24) of the day of judgment, Jesus, according to Codex Sinaiticus, observes that "of that day and hour knoweth no-one, not even the angels of heaven, neither the Son, but the Father only."

Other ancient manuscripts also contain the words "neither the Son." But the suggestion here that Jesus might not be on the same level of knowledge as God was unacceptable to later generations of Christians, and the phrase was suppressed.¹⁰⁷

Therefore, today the King James Version of Matt. 24:36 reads: "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." However, the phrase "nor the Son" does appear in the Jerusalem Bible and Revised Standard Version after "the angels of heaven." These were translated within the last forty years from early manuscripts, such as Codex Sinaiticus, which were not available to the translators of the King James Version.¹⁰⁸

And so it seems that many of the changes that were doctrinally oriented move in the same direction—to make Jesus less human and more unapproachably divine.

One of the most striking discrepancies is that the codex contains no reference to Jesus' ascension as recorded in Mark and Luke. The scribe who copied the Book of Mark ended the Gospel at chapter 16, verse 8. He drew a decorative line beneath the verse signifying "the end." The last twelve verses of Mark absent from the codex describe Jesus' ascension as well as his appearances after his resurrection.

"Luke chapter 24, verse 51, tells how Jesus left his disciples after his resurrection," says Bentley. "He blessed them, was parted from them, 'and was carried up into heaven.' Sinaiticus omits the final clause. Textual critic C. S. C. Williams observes that if this omission is correct, 'there is no reference at all to the Ascension in the original text of the Gospels.'"¹⁰⁹ Since Matthew and John do not include the ascension passages, the only mention of it in Sinaiticus is in the Book of Acts, which was also written by Luke.

Astoundingly, another ancient Bible, Codex Vaticanus, also written in Greek, likewise omits the last twelve verses of Mark. This codex, about as old as or slightly older than Sinaiticus, was also first brought into the public eye by Tischendorf. But the method of its discovery was far different.

Vaticanus had been in the Vatican since at

least 1475. When in the nineteenth century the world began to take interest in it, the Church did not publish its treasure but showed an interesting, if not curious, reticence. “For some reason which has never been fully explained,” writes New Testament scholar Bruce M. Metzger, “during a large part of the nineteenth century the authorities of the library put continual obstacles in the way of scholars who wished to study it in detail.”¹¹⁰

Some scholars were allowed to look at it—but not to copy a single word. One of them circumvented this interdict by taking notes on his fingernails. In response to increasing clamor, the Church announced it was preparing a soon-to-be-published edition of the manuscript. In 1866, Tischendorf came on the scene. He managed, as Bentley writes,

to obtain permission to consult such parts of [the] ancient manuscript as might bear on passages of special interest or difficulty in Holy Scripture. Once inside the Vatican, he instantly started to copy out the whole codex. After eight days he was discovered. By now he had copied nineteen pages of the New Testament and ten of the Old. For this flagrant breach of his agreement, Tischendorf's permission to see Codex Vaticanus was withdrawn. With his customary resourcefulness under difficulty, he now persuaded Carlo Vercellone, the Roman Catholic scholar who was actually preparing the official edition of Codex Vaticanus, to let him examine the

manuscript for a further six days. This enabled Tischendorf to bring out his own edition the following year, anteceding Vercellone's.¹¹¹

Was Tischendorf's discovery of Sinaiticus the catalyst for the Roman publication of their Vaticanus? Did they withhold it from the people for centuries because it would have cast doubt on their 'infallible' doctrine?

Vaticanus agreed with Sinaiticus in several other crucial passages that differed from our New Testament, also indicating that the Bible was edited.

But these two codices were probably not the beginning or the end of scribal editing. They may be two of the fifty manuscripts of the Bible which Constantine the Great ordered produced in A.D. 331. If so, then they incorporate any changes which had been introduced up to that date and cannot illumine any editing that took place before 331.

Sinaiticus itself reveals the doctrinal controversy that raged in the centuries following its creation. 14,800 alterations and notes, still readable, were written onto the codex over a period of time by nine "correctors" who were indicating, Bentley says, "what they believed was the true text."¹¹² Additional edits of the ancient book, not perceivable to the naked eye, were only recently discovered through the use of ultraviolet light—for instance, the last verse of the Gospel of John had been added in by a later hand.

Another clue pointing to the possible editing of the Gospels is the absence of any mention of the Essenes. Whether or not Jesus was an Essene, he could not have escaped knowing *of* the Essenes. They were, along with the Pharisees and Sadducees, one of the three most influential Jewish sects of the time.

“It is extraordinary that the Essenes are not named in the New Testament,” declares Frank Moore Cross, Jr., Hancock Professor of Hebrew and other Oriental languages at Harvard University Divinity School. “I know of no fully adequate explanation of this circumstance. Certainly it is not to be attributed to ignorance.”¹¹³

If Jesus was an Essene, as some have suggested, why do we find no mention of this influential group? If he was opposed to their doctrine, why do we find no record of his challenging them? Possibly references pro, or con, were expunged.

In addition, some of Jesus’ teaching may have been lost during the setting of the canon—the process by which, Professor Robert M. Grant tells us, “the books regarded as authoritative, inspired, and apostolic were selected out of a much larger body of literature”¹¹⁴ that had been preserved by the many early Christian churches.

The process of fixing the canon went on for centuries and the earliest authoritative list containing all of our modern New Testament appeared around A.D. 367. Significantly excluded from the canon were the Gnostic writings—often allegorical

or symbolical and designed to lead the aspirant to a higher knowledge (gnosis), or truth.

Truly they are a “mixed bag” and it is not the purpose of this writing to bless or curse them or to equate them with the canon. Nevertheless, the mere fact that a text was excluded from the canon is not the final test of whether or not it actually contained Jesus’ teachings. The discovery of a large body of Gnostic writings at Nag Hammadi, Egypt, in 1945 made this abundantly clear.

It is evident that those who collected the Nag Hammadi Library manuscripts were Christians, as James M. Robinson, general editor of *The Nag Hammadi Library*, points out, and “many of the essays were originally composed by Christian authors.”¹¹⁵

The Gnostic *Gospel of Thomas*, which opens with the words “These are the secret sayings which the living Jesus spoke,”¹¹⁶ repeats some of Jesus’ sayings in a form older than they appear in the synoptics. It was composed, writes scholar Helmut Koester in *The Nag Hammadi Library*, “as early as the second half of the first century.”¹¹⁷

“The *Gospel of Thomas* resembles the synoptic sayings source, often called ‘Q,’... which was the common source of sayings used by Matthew and Luke,” notes Koester. “Hence, the *Gospel of Thomas* and its sources are collections of sayings and parables which are closely related to the sources of the New Testament gospels.”¹¹⁸

That the Gnostics ran afoul of other Christians

in a period of time when Christianity was a good deal more heterodox than it is today has been documented by scholar Elaine Pagels in her popular work *The Gnostic Gospels*.

After orthodox Christians gained the power of the state following Constantine's conversion to Christianity, it was only a matter of time, she says, before the works they had condemned were suppressed and largely lost for nearly sixteen centuries.

When Christianity became an officially approved religion in the fourth century, Christian bishops, previously victimized by the police, now commanded them. Possession of books denounced as heretical was made a criminal offense. Copies of such books were burned and destroyed. . . .

It is the winners who write history—their way. No wonder, then, that the viewpoint of the successful majority has dominated all traditional accounts of the origin of Christianity. Ecclesiastical Christians first defined the terms (naming themselves “orthodox” and their opponents “heretics”); then they proceeded to demonstrate—at least to their own satisfaction—that their triumph was historically inevitable, or, in religious terms, “guided by the Holy Spirit.”¹¹⁹

But it was not only Gnostic works that fell by the way. The *Epistle of Barnabas* and the *Shepherd of Hermas*, works contained in Codex Sinaiticus

with no indication that they were regarded as less authentic than the other books of the New Testament, were also not included in the canon. Date was not always the decisive factor, for some of the excluded works had been written *before* others that were included.

“We cannot say that the gnostic gospels, revelations, and other books which were definitely rejected toward the end of the second century were necessarily written at a late date,” says Grant in *The Cambridge History of the Bible*. “They may well have been written early even though they came to be viewed as unorthodox and non-canonical only later.”¹²⁰

While many of the rejected books *were* spurious (a number of gospels written between the second and fifth centuries containing wild and outlandish stories), some books were rejected not necessarily for want of authenticity but, as Grant says, “because they seemed to conflict with what the accepted books taught.”¹²¹

Thus, Christianity has been missing for two thousand years whatever authentic material was excluded from the canon and subsequently banned as heretical or destroyed. The conflict between orthodoxy and Gnosticism may have obscured for all time the complete teachings of Jesus.

Will we ever know which of Jesus’ teachings were lost to us merely because they did not conform to the doctrine of the then most powerful Church?

Will we ever know Christianity as Jesus taught it?

Will we ever recover *all* of the lost teaching?
Maybe our detective knows . . .

One thing is sure: he's onto something and
he's out looking for more clues.

The night, like so many others on this case, is wearing away. You sigh and lean back in your chair. All right, you say. You've managed to prove that there are lost teachings. You've even managed to uncover what *kinds* of lost teaching: recorded, unrecorded, secret and more or less open, parable and mystery, gospel and saying.

But where to find them? You look up and run your fingers through your hair. Even Sherlock Holmes would have had a problem with this one. You hate to think of giving up. Of having to tuck this case away in that small, embarrassing file marked "UNSOLVED," waiting for another Qumran or Nag Hammadi to shed a glimmer of light on the matter.

The only thing that could help me now, you say to yourself, is a time machine. If only you could go back and listen to Jesus' words yourself . . .

But wait. Even after his resurrection, you recall, many reported hearing and even talking to the Master. Beginning with his disciples, Magdalene and the holy women, and the five hundred, followed by Paul and John the Revelator and then the saints, from the earliest Christians throughout the

last two thousand years, ‘numberless numbers’ have witnessed to his personal intercession in their lives.

Paul said that he received his gospel by “a revelation of Jesus Christ” but that it was nevertheless acceptable to the leaders of the Christian community in Jerusalem, so much so that “James, Cephus [Peter] and John, these leaders, these pillars, shook hands with Barnabas and me as a sign of partnership.”¹²²

The very fact that Jesus felt it necessary to give revelations to Paul and John raises the question: When did he stop revealing himself and his mysteries to his chosen?

How can any man give the date and draw the line and say to him, “That’s it, Lord, the Bible is a closed book”?

You recall Saint Catherine of Siena—the unlettered girl who said she was taught to read by Jesus himself, who carried on a noteworthy correspondence with the pope and who for five consecutive days dictated to her secretaries revelations she was receiving from the Father in ecstasy.

If Jesus found a way to unveil his mysteries to saints throughout the ages, you reason, why not now? Why not the whole Lost Teaching? Today.

After a hypothesis like that, some of that old gang of yours might shake their heads and tell you to take a rest—or, better yet, a vacation to some tropical isle. But then, Jesus didn’t seem like the kind of guy to let his teaching be lost forever just

because of a couple disciples who didn't quite understand him, a few monks with overeager quill pens, or some self-righteous document burners. That was elementary.

But a new revelation of Christ today?

That's quite a tall order, but you sense you're onto something. After all, didn't Christ tell his disciples he would send the Holy Spirit to bring all things to their remembrance?¹²³ Surely he didn't think they would forget everything he said in a few short years!

So he must have known all along that his teaching would be tampered with; that's probably why he sealed the Book of Revelation with the warning that if any man added to or took away from the book, God would add to him the plagues described therein and strike his name from the book of life.¹²⁴

But the Holy Spirit? Doesn't just about every TV preacher and Bible thumper claim to have it? There must be someone who has the real thing. What you need are facts.

Indeed, as a wise detective once told you, "the past is prologue to the mystery unveiled."

You slip on your shoes, pick up your overcoat and head out once more into the night.

*Verily, verily I say unto you,
He that believeth on me,
the works that I do shall he do also;
and greater works than these shall he do
... because I go unto my Father.*

—Jesus

Foreword

Blessed readers, bear with us as we unfold the mysteries of God. Be patient with our effort as together we walk and talk with Jesus and the servant-sons and -daughters in heaven whose revelations we bear. For as emissaries of their teaching, we must attempt to make plain according to twentieth-century thinking and beyond and theological modality a vast gnosis of the Lord that does and does not necessarily fit the mind-sets and mind-traps of the very ones for whom his Lost Teaching is sent.

Above all, have patience with yourself, endure to the end of our treatise and pray fervently and without fear to the Holy Spirit to enlighten you—both through and beyond the written word. These pages are a garden path where you meet the Lord Jesus and the masterful beings and intelligences who comprise the “cloud of witnesses” to the Universal Christ, whose point of Light is also in ourselves.

In these four volumes of *The Lost Teachings of Jesus* series we bring you the most precious instruction we have received for lifetimes from our Good Friend and the Shepherd of our souls. While the

words and images may not be those Christ used two thousand years ago, you will find the heart of the message he imparted on the road to Emmaus; at Bethany with Mary, Martha and Lazarus; at meat with sinners and publicans; to the multitudes on the desert, by the sea, and in the mountains; in the synagogue at Nazareth; in the Temple at Jerusalem; and on the Mount of Transfiguration with Peter, James and John—as well as the message he whispered in the ear of Paul.

You won't find two dozen lost parables with a cast of sowers, servants, rich men, virgins and mustard seeds. But you will learn from our cast of Fords, Chevys, homegrown philosophers, our Pierre and our parrot and from the many portraits of life from which Jesus has drawn to teach us the fine points of the Law.

You won't find verbatim the words and phrases expunged from the Gospels, but you will find the essential truths they contained as well as some of the Lord's most precious secrets which we herein transcribe—some plain for all to see, some hidden in enigma for riddle lovers and detectives to sleuth and solve. You may find yourself rereading these volumes as you carefully choose the missing pieces to fill in the mosaic of your inner life as you commune with the Master in the cloisters of your soul.

The chapters we set forth for you in the name of Jesus Christ and in defense of every seeker for his Truth contain the fundamentals of his Lost Teachings which he himself has taught us. Profound in

their simplicity, when understood they lead to the complexities of the Law of every man's true nature in God.

The four books in this series consist of fourteen lectures delivered by Mark between 1965 and 1973, illuminated by the lessons Jesus has given us in dictations, sermons and letters over the past thirty years. The message that unfolds as the rose of Sharon is compiled from these as well as private conversations with the Master. It is the Lord's gift to your soul, that you might keep his flame and not lose the way when the darkness of personal and planetary karma covers the land and all else fails of human institutions and nations and their armies and armaments.

As he said to us, "Though heaven and earth pass away, my Word shall live forever—in the hearts of those who are the spiritual survivors of earth's schoolroom. Go and find them and show them the Way!"

Especially do we urge those who have never contacted the heart of Jesus' teachings as we have presented them in our ministry to read with new hope these chapters of the Saviour's wisdom. They are gathered together for the dissolving of schism in the body politic, for the furtherance of the spirit of ecumenism—and for the healing of the diseases of the flesh and the mind, and of the soul's anguish in its aloneness in time of trouble and mourning.

O world, you need this Teaching more than you know for that which is coming upon your soul

and the souls of your people in the days ahead. May you take the little book and eat it up, enjoying the sweetness in the mouth, resisting not the bitterness in the belly, but understanding the necessity for the full alchemy of the Word to work his work in you.

We are the two witnesses standing now, one on either bank of Life's great river. We preach his Everlasting Gospel and the hidden wisdom: for the Lamb is come—and the mystery of God which was not to be finished till the days of the voice of the seventh angel.

The prophecy is fulfilled. That which was spoken to the disciples in the upper room is being shouted from the housetops. At last the path of discipleship to which Jesus called his chosen does appear for all to see and know and enter in these end times of the Piscean age—for the Light of Aquarius dawns.

With our life we have given the Saviour's discourses to your hearts' keeping, fully assured by Jesus himself that through these pages and your oneness with his sacred heart, you may seek and find the keys to the kingdom.

The Lord is waiting. Please take his gift, entrusted to us for you, before it is too late.

Faithfully,

Mark L. Prophet
Elizabeth Clare Prophet

Servants of God in Jesus Christ

These are the very things that God has revealed to us through the Spirit, for the Spirit reaches the depths of everything, even the depths of God. After all, the depths of a man can only be known by his own spirit, not by any other man, and in the same way the depths of God can only be known by the Spirit of God. Now instead of the spirit of the world, we have received the Spirit that comes from God, to teach us to understand the gifts that he has given us. Therefore we teach, not in the way in which philosophy is taught, but in the way that the Spirit teaches us: we teach spiritual things spiritually.¹

—The Apostle Paul

Chapter One

REMOVING THE MASK

Removing the Mask

It doesn't take long on Halloween or at a masquerade ball to pull the mask off, does it? Everybody says, "Surprise!"

First of all, if we're going to take a mask off, we have to take the mask off of something. Now, what are we going to unmask? In this case we must perceive that there is something real about us. There is also something that is unreal about us. And the quicker we discover it and acknowledge it and learn to distinguish the difference, the quicker we will make progress in the Light.

Why is it important that we know the difference? It is important that we know the difference because otherwise we are going to be feeding the mask and starving the real man.

We do a great deal to the mask, as we find out when we travel around and notice the fortunes that are amassed by people like Helena Rubinstein, Max Factor, Elizabeth Arden, and other famous beauticians who make a comfortable living on the idea of creating shimmering glamour for the feminine sex.

They seem to have neglected us men, and about all that we have to put on, as far as glamour goes, is scented shaving lotion. But we have our masks, ladies, I assure you! Both men and women have the mask of the human consciousness and we spend a great deal of time and a great deal of energy in creating these masks which we are now deciding we're going to remove.

Someone may say, "Why should I? I've been pampering my ego all these years. Why in the world should I now decide that I'm going to quit pampering it?"

Well, there are many good reasons why we should. The main thing is that we must learn to overcome illusion because it has the word *i-l-l* in the front of it. You know what *i-l-l* means? It means ill! The mask is sick! That's why people are sick. Because it's a *phony* creation!

The Masquerade Human Beings Indulge In

You and I may look a little bit askance sometimes at the bearded rebels that are sprouting out in California and all over the country—men who resent the times. They rebel against the type of life that we call conformism and they go into what we call nonconformism.

We must understand these people. They're not all as bad as they look. They have a mask and they're sick and tired of the phoniness of the world, so they put another mask on! Some of them look

like Santy Claus and some look like the prophet Amos. But whatever the case may be (and we may laugh at them if we want to), it's all part of the masquerade that human beings indulge in. And we do a lot of it. We do an awful lot of it. In fact, we even sometimes fool ourselves.

I remember the American Express man in my hometown. He said to me one time, "You'd better behave yourself or you'll meet yourself coming out the door." Well, this is very true!

Sooner or later you're going to bump into the very same mask you've created—only it'll be on someone else's face. It's the way the law works: Like attracts like and so in the caricature masks of others you begin to recognize a few of your own eccentricities. Because, you know, you can't ever see yourself in the mirror as you really are.

Now let's take a look at the Chart of Your Real Self (see page 308). This will tell you who you are if you learn how to read it. This is the area of the mask (the lower figure) down here in the human level. There's no masquerade up here at all (at the level of your I AM Presence). And there's no masquerade here in the Holy Christ Self (the middle figure). The unrealities of life are all centered down in the human.

You'll never find any unreality in your Real Self and you'll never find anything phony in God. But we do deceive ourselves. We go easy on ourselves and we're pretty hard on our neighbor sometimes.

Did I ever tell you about the time in New York City, when I was speaking in one of the finer old homes there, that a lady came up to me and she said, “I want to talk to you in private. May I?”

And I wanted to be obliging, so I said, “Certainly.”

So we went over to a corner of the room and she took her finger out and she pointed it at another woman and she said, “You see that woman over there?”

I said, “Yes.”

She said, “Well, that woman is a *terrible* woman!”

And I said, “Why?”

She said, “Why, she wears mascara!”

Mascara! And this lady who said it had her eyes plastered with it!

Now, this actually happened to me. I couldn’t believe it! I didn’t know whether to laugh or cry.

The Scotsman has an old saying for that. He says, “Oh, wad some Power the giftie gie us, to see oursels as ithers see us!”* We are always able to remove other people’s masks but we want to keep our own firmly fixed on our faces.

So the mask is made of mascara and paint and papier-mâché and even plastic surgery—and the masqueraders go prancing down Fifth Avenue in all their costumes, just like a Halloween parade at midnight. Except it’s high noon on Broadway, and they’re dead serious.

*“Oh would that some Power would give us the gift / To see ourselves as others see us!” Robert Burns, “To a Louse,” stanza 8, lines 1–2.

Will Rogers—Friend of the Real Man

Nevertheless, I think the world is becoming increasingly more honest, speaking of people in general. I think it goes back to the time of Will Rogers (of “I-never-met-a-man-I-didn’t-like” fame) because Will Rogers practiced honesty and he was a very popular figure and he unmasked many of the stilted situations in life with his very clever wit.

He had the knack of putting into words what a lot of us are thinking. Like, “There is nothing as stupid as an educated man if you get him off the thing he was educated in.”

Now, our home in Colorado Springs was located just below Will Rogers Shrine of the Sun. And one time when we were up there we noticed some of the memorable pictures of him and Wiley Post which hang on the walls of the shrine.

And if you ever visit Colorado Springs and the Broadmoor Hotel, we want you to go up there and look the shrine over because it does bring out the character of a man who was quite unique in his day—one who showed the phoniness and the sham of society. And he got away with it!

You know what he once said as the opening line of his speech before a bankers’ convention? He said, “Loan sharks and interest hounds! I have addressed every form of organized graft in the U.S. excepting Congress. So it’s naturally a pleasure for me to appear before the biggest!”

And the bankers and the millionaires laughed at themselves just like they did in the days of

Molière. They laughed at themselves—and they liked it! And they made friends with Will Rogers. This shows that deep in their hearts people really like to laugh at themselves, because when they laugh at themselves and don't take themselves too seriously, they're unmasking this human ego and putting it in its place.

Summing up us humans, he said, "There ain't but one word wrong with every one of us in the world, and that's selfishness."

And then one day the original unmasker, Will Rogers, left Fairbanks with Wiley Post in his Lockheed "spare parts" plane heading north. They crashed in the Alaskan barrens and didn't survive. But he had lived his life as he once said all of us should—"so if you lose you are still ahead."¹

The one thing Will Rogers had that he would keep forever was his sublime ability to remove the mask with the persistent love of the true friend. Will Rogers was everybody's friend because he was the friend of the real man.

Mocking the Mask

Martin Luther—he was pretty serious about removing the mask, too. As the story goes, he picked up a bottle of ink and threw it at the devil when the devil appeared to him in his study. And he hit the wall with his bottle of ink. And they tell me the ink blot is still there. (I wonder if a Rorschach test would reveal a devil's face!) Well, you see, the mask of the devil was a very serious

thing with him. He knew it wouldn't go away unless he cast it out.

Even though the mask is unreal, you can't just say, "Oh, it's not real," and turn your back on it and ignore it. 'Cause if you do, the goblin'll getch'a every time! No, you can't ignore the mask. But there is one thing you *can* do. You can mock it!

Therefore, in a sense, if we can learn to laugh at ourselves, we can actually break the ice of this frozen energy veil that prevents us from seeing our Real Self. And this laughter is very valuable. I recall in one of the early *Pearls of Wisdom* that the Master El Morya, our beloved Teacher and Founder of The Summit Lighthouse, said, "A twinkle of mirth is needed on earth."²

When he was embodied as Thomas More he made a statement about the devil that I thought was very interesting. He said, "The devill... the proud spirite, can not endure to be mokqued [mocked]."³ (You see, the 'devil' is a mask worn by the one who has chosen to *deify evil* and has therefore become the 'embodied' delusion of the deified energy veil which the Hindus call *maya*.)

Nor did his mirth or his mockery of that devil mask abate. Moments before he was beheaded on Tower Hill by the edict of King Henry VIII, both he and his wit were in fine spirits. Going up the scaffold, which was so weak that it was ready to fall, he said merrily to one of the Sheriff's officers, "I pray you, see me safe up, and for my coming down let me shift for myself."

His prayers said, he turned to the executioner, gave him a gold coin, and with a cheerful countenance spake thus to him, “Pluck up thy spirits, man, and be not afraid to do thine office; my neck is very short; take heed therefore thou strike not awry for the saving of thine honesty.”⁴

When it came time for him to lay down his head on the block, he, having a great gray beard, striked out his beard and said to the hangman, “I pray you, let me lay my beard over the block lest ye should cut it—for it hath never offended his Highness.” Thus, with a mock of the mask he ended his life—“the King’s good servant, but God’s first.”⁵

It’s the Real Self We’re Unmasking

Now, there is a serious side to this business of removing the mask, as Morya will also tell you. And the serious side is that the divine creation, the wholly perfect creation of God, needs to be revealed by the unmasking.

It is not just a matter of ridiculing our human ego—which in many cases has served us well and has helped us to discover many beautiful things about ourselves—because the ego is not all bad. In the initial stages of identity development, the ego represents the will to be. And the ego must have some sense of self-worth to maintain that will until the soul itself attains the strength and the desire for self-transcendence. At this point the divine ego, magnetized by the soul’s very will to be, supersedes

the lesser ego—the lesser sense of selfhood no longer being needed to sustain the finite awareness.

It is when the human ego becomes too rigid, too centered upon its own doings, that it becomes frozen in time. It doesn't move to the right or to the left. And this rigidity will be its ultimate undoing. In fact, its only chance for survival at that point will be its displacement by the divine filament of being.

You see, eternity is circular. It is fulfilled in laws of cycles. I once read that in days of old the vestal virgins climbed the stairs of the cycles. Thus, it is possible for us to utilize the laws of God to bypass our present era and do what the mystics have done in another time and space: climb the stairs of the cycles.

We can also descend those stairs backward in time and make historical comparisons of the then and the now. But this requires a great deal of spiritual advancement. Nevertheless, it is possible for you to do it. And it is valuable because it makes man to be untethered to the present moment and it brings him into the Eternal Now where the past, the present, and the future blend in one grand, noble concept. We see an entire unit, rather than just increments.

We may reach a point in this life, however, where everything becomes very brittle, and this is easy to do. And in the maturing process, which is intended to be an ennobling process, we sometimes

lose sight of the goal—that is, we lose our balance and our perspective, and thus we lose our way.

It's unfortunate that many times as people mature, they think, "Well, I'm getting older now and I don't have much time left." How do you know? In Los Angeles we have a member in the Summit who is ninety-seven and she gets around mighty well.

You don't know! You may have a lot of time left. And this is one thing that you should unmask in yourself—this silly idea of saying you don't have any time left.

It isn't how long you live that counts anyway. It's how well you live. And some people have crowded more living into just a few short years than others have managed to chalk up in ten lifetimes. A lot of people drink the froth but very few understand what there is in the full-bodied measure of life.

It's so important for us to learn that in removing the mask from the self, it's the Self we're uncovering—the *Real Self*. What we have to do is take the mask off of the Divine Presence and show the Divine—that which is shining through the mask. It's so powerful, so radiant that it shines through the mask! Now I'll give you an illustration.

I drove to this conference almost nonstop from Colorado Springs, got hardly a drop of sunlight and was as white as could be. But did you know that I tan from the radiation? I tan when the Master Jesus speaks through me. I've been known to get a

tan so deep that I looked as if I'd been down in Mexico! (That's putting on the mask, I guess!)

But this is true! I actually get a tan from the Light released in a dictation or in my meditations with the Holy Spirit. And some of the students who have traveled with me have also gotten a tan as the Master's radiation poured through them also. And it's perfectly natural. Spiritual radiation will tan you, just as the sun will tan you.

People Think the Divine Is Part of the Mask

You see, it's the sun of the Master's presence coming through. The sun of the Real Self is the reality that shines through *and even colors the mask!*

But people still don't recognize the Divine—they think it's part of the mask, so they see no reason to remove a mask that appears buoyant and energetic and full of life. This confusion about what is real and what is unreal leads to procrastination in removing the mask. As long as God is shining through, they say, why get in there and mess up your life and everyone else's by peeling off the human disguise? Besides, people will call you a cultist!

So there is a *real* you and there is a *false* you. But I think that words are sometimes very inadequate tools to convey ideas, because the false you is really the mask that itself will be discarded. And we hang on to that mask!

One of the great fallacies in this whole process of removing the mask is that we keep thinking that we are going to change the mask and make the mask

look like the Divine Presence. But this isn't true at all. The mask is that *false* creation which we have *thought* to be our True Self—the creation that we are not only going to discard but never pick up again!

How Much of Life Would You Retain for Eternity?

How much of life, as you have lived it up till now, would you like to retain for all eternity? Ask yourself the question. Of what part of your living, as you have lived it in this life alone, would you want to say, “This is so valuable, I want to keep it forever”? That's a pretty good test of who's who in your book of life. Who's the masked and the unmasked you?

Every virtuous act that you have ever done that has helped someone or brought a little ray of sunshine into someone's life is a thing of worth, and you could say, “Well, I'd like to keep the memory of that.” Well, you will!

I don't mean that you'll keep that memory in the sense that you're going to say, “Oh, I was good to somebody once, so somebody should be good to me.” I mean that you will rejoice more in the things that you have done that have assisted the unfoldment of Good in the world than you will in anything else—and it will be the sheer joy of rejoicing in the Good and being a part of it. And therefore, this should clue you in to the worthwhile things in life that will unmask what is of value and what is not of value.

When you pull the mask off, you should see shining through a splendid, radiant divine being—the real you! And that real you cannot be concentrated upon too much.

What We Contemplate We Become

Because of the density of our own human creation, the Masters continue to stress the same teaching again and again. They tell us to place our attention on the Presence and, keeping it there, to look up into the face of our guardian angel and adore the Light who sent this winged messenger to our side. For, what we contemplate—especially with deep thoughts and feelings of cherishment—we become.

We have lived so long and we've thought so hard upon externals that internals have almost been ignored. Yet internal values and internal beauty are the greatest things in the world, because they're real.

A lot of ladies wear costume jewelry simply because they can't afford to buy the real thing, but you show me the lady today who wouldn't be happy and proud to wear genuine diamonds if she could find the money to buy them! The phoniness in the world is the result, in some cases, of economic necessity; and in other cases, it's just because people don't know the value of things.

Elizabeth was speaking on color. We don't wish to be fanatics on color. We don't wish to be

fanatics on anything. We have found that there are people and there are religions that stress externals and they try to create the idea that in removing the mask we have to destroy beauty. So they say, “Don’t wear lipstick. Don’t wear powder. Don’t wear rouge. Be natural.”

Fine! This is a good idea if you have a naturally beautiful complexion. Some ladies are blessed with it. Some men are blessed with it. Some have a poor complexion. Some require powder because their skin is oily. These are cosmetic values.

I do not see that religion should invade the privacy of men’s lives. That which makes people look a little better seems to me to be wholly justified until such a time as one can attain enough God-control over his form to make the form respond to the impetus of the Divine within.

I’d find no fault in someone dyeing their hair and being a student of the Ascended Masters. If it helps you in some way to feel younger, this is perfectly all right. We don’t feel that religion should invade these matters at all. We don’t feel that the Masters are going to stress this. This is not the phoniness we wish to take off.

The Phoniness We Wish to Take Off

The phoniness we wish to take off is more our pseudoideas that have no real value to us—ideas of self-importance, when we’re not any less important than any other human being upon earth but we’re not any more important either.

It's just as wrong in my opinion (if you're a person who wants to remove the mask) for you to belittle yourself as it is for you to exalt yourself. And please remember this! I don't think much of a person's cutting himself down or coming up to me and saying, "Oh, I'm so nothing. I hate to bother you or take up your time." I am here to serve everyone! And I feel that every human being should remember that every other human being is entitled to respect for the God flame that is within him.

And therefore, what we seek to unmask is the God flame within so that the Light that's within people can shine forth. And then there will be nothing phony about anything. Not a thing! Everything will *be* real because it *is* real! It will not only *seem* real but it will *be* real! Then the jewels that we will wear will be the spiritual jewels of light substance that are within our minds and beings. And, after all, what's real in me and in you—that's the important thing in life!

So when you come to a point where you desire to unmask yourself, this is not to belittle yourself. It's to get rid of the shell of illusion about anything—yourself or someone else. If you're round-shouldered because you're stooping over all the time, well then, straighten your spine! That's what it means.

If there's something wrong with your thinking and every once in a while you begin to doubt your own capacity, then remember that God is within. And remind yourself, as many times as you need

to, that you're alive. Pinch yourself if you have to—but don't bruise yourself!

These ideas are simple, but they are vital to the realization pattern of God-identity. As long as we keep on fooling ourselves by wearing a mask of unreality, we are going to suffer the ill effects of our own wrong thinking. This is not mere metaphysics—Christian Science, Unity—call it what you will. This is actually practical Ascended Master law!

The Ascended Masters Are Practitioners of Truth

The Ascended Masters are practitioners of Truth. And the Truth that they export into our octave is strictly for our benefit and for the benefit of humanity. But if we're going to be beneficiaries of their wisdom, we have to use it.

I catch myself every once in a while doing or saying something that I feel is not compatible with the Masters' principles. And when I see it happening, I don't let it go by—and neither does anyone else! (This is one of the prices you have to pay for being in the public eye.)

But all of us can open our own eyes to see ourselves as we really are. And as I said before, put away from your consciousness the idea that you're a tiny little idiot of some kind. Now, some people don't think they're idiots. They think they're very wise. Put that idea away, too!

Realize that your God Presence has all the qualities of wisdom, all the qualities of compassion, all the qualities of peace, all the qualities of Christ-victory—every quality you need to make your

ascension. If you will remind yourself that these qualities exist within the God flame, if you'll fix that in your mind, this human person, the mask you see that is not real, will do like old General MacArthur — it won't die, it'll just simply fade away.⁶

You won't even have to take the mask off because the mask will fade away. It'll perish! But in its place the spiritual flowers will grow in the garden of your heart.

And it isn't important that your neighbor see them. If your neighbor has spiritual vision, your neighbor will see them and rejoice with you, and you will rejoice with your neighbor when you see the flowers of spiritual expansion coming to life in him as well as in yourself.

Avoid Phoniness in Anything You Do

This is the thing: Avoid phoniness in anything you do because you pay a terrible price for it.

Every time you create an illusion and consciously know that you're creating it, every time that you deceive yourself or others knowingly, you are weaving a veil that one day the Great Law will require you to fight through. Therefore, learn to look within with the purity of a child. Learn to value the flame that God has placed within you as being the be-all and end-all of existence. It is! It's the endless circle—the endless cycles of your life.

The outer self, you know, comes to an end. Yet haven't we all "died daily," as Saint Paul says?⁷ Every time we lay our body down to rest at night, we go out of that body temple and maybe we're up there

playing hide-and-seek with the stars. Or maybe we're swimming with the undines somewhere down here in the ocean. Or maybe we're leaping from cloud to cloud with the sylphs. Or maybe we're over at an Ascended Master temple. But wherever we are, there God is! So learn to enjoy this universe. You're going to be in it for a long, long time!

You know, the suicide entity works overtime in all the cities. The suicide entity has worked a lot in San Francisco and people have jumped off of the Golden Gate Bridge because they felt that they were tired of the phoniness of life.

Well, in reality there is no phoniness! People have created it. They've wrapped it around themselves. It's the mask that they wear and they're tired of that mask. There's only one way to remove it, and that's to tear it off and throw it away!

Look at yourself as you really are in the eyes of God. Don't see yourself through your own eyes. See yourself through God's eyes, and God will hold a vision for you that you can live up to. And he will believe with you that you can live up to it. And actually, this is the way to happiness—not only happiness today but perpetual happiness.

Externalize Your Divine Self by Determination

But remember one thing, and this is a solemn warning: No one who begins to externalize the Divine Self, through love of that Self, will ever find that his faith will not be tested. It will be—and I don't mean maybe.

Do not expect, simply because you do these things *one* day, that they will remain with you forever. Your Divine Self is a permanent gift, but you have to externalize that gift daily by renewing your determination to do it.

The mask is thrown away and discarded. Yet, it can be picked up again and you can keep on tricking yourself, if you want to. A lot of people do it.

But when you determine that you're going to renew your covenant with your Divine Self *every day*, that you're going to see behind the mask and let that Light shine through, and you do it day after day—then life will begin to smile upon you with a greater and greater measure of kindness because you are harmonizing yourself with the Life principle of Almighty God.

This is what beloved Jesus has taught us. He has taught us to relax, to be calm, to trust in God, to adore cosmic law and cosmic principles, and to feel joy that we are free from the world's matrix.

Wouldn't it be a frightful thing if you had to live in your homes with some of the world's matrices all around you, if you had to live with their dissonance and have it dinging into your ears all the time, if you had to look at the pictures that they want you to look at? Well, it wouldn't take very long before you'd find yourself falling into decay.

It's the mental furniture that you have that is very important to you because that is what you furnish your home with—not the sofas you buy, not the beds you lie on, not the chairs you sit on; it's the

spiritual furnishings of your house of light that determine just how happy or how sad you'll be.

We hope that as you continue to unmask your Self (not necessarily to discover that you're a phony but to discover that you're real) ever-new joy will wing its way into your world here, now, always and forever!

I hope these little thoughts have been of some benefit to you. That's my desire.

Notes

For an alphabetical listing of many of the philosophical and hierarchical terms used in *Lost Teachings of Jesus: Missing Texts • Karma and Reincarnation*, see the comprehensive glossary, “The Alchemy of the Word: Stones for the Wise Masterbuilders,” in *Saint Germain On Alchemy*.*

Epigraph facing page 1

1. I Cor. 2:10–13, Jerusalem Bible. **The Jerusalem Bible** is a Roman Catholic translation of the Bible originally done in French at the Dominican Biblical School in Jerusalem (1956). The English equivalent (1966) was translated directly from ancient Hebrew and Greek texts and compared with the French translation, using recent research in archaeology, history, and literary criticism. The Jerusalem Bible uses more colloquial language than older translations of the Bible and is considered an accurate and scholarly work.

THE PAST IS PROLOGUE

1. John 21:25.†
2. Mark 6:35.
3. Luke 9:11.
4. Luke 24:27, Jerusalem Bible.
5. Matt. 9:10, 13; Mark 2:15, 17; Luke 5:29, 32.
6. Luke 10:39.

*Books and CDs listed in these notes are published by Summit University Press unless otherwise noted.

†Bible references are to the King James Version unless otherwise noted.

7. **Passages in the Gospels which show Jesus teaching but do not record his words:** Matt. 9:35 (Mark 6:6); Matt. 13:54 (Mark 6:2); Matt. 16:21 (Mark 8:31); Mark 1:21 (Luke 4:31); Mark 1:39 (Luke 4:44); Mark 2:2 (Luke 5:17); Mark 2:13; Luke 2:46, 47; 4:15; 5:3; 6:6; John 4:40–42.
8. **Passages in the Gospels which recount some of Jesus' words but imply that not all of what he said is recorded:** Matt. 4:17 (Mark 1:14, 15); Matt. 4:23ff.; 10:27; 21:23ff. (Luke 20:1ff.); Mark 4:33, 34; 10:1ff.; Luke 13:10–21; 13:22–35; John 7:14ff.; 8:2ff.
9. John 7:14. **The historical reliability of the Gospel of John:** It has been argued that the Gospel of John is a theological work with little historical value. In his *Introduction to the New Testament*, Werner Kümmel points out that “D. F. Strauss in his *Life of Jesus* (1835/36) sought to show that in John was presented a more developed form of ‘myth’ compared to the Synoptics, so that the question of John as a historical source was not to be considered. . . . Though it was widely perceived as negative, Strauss’s criticism was made methodologically certain by F. C. Baur’s *Kritische Untersuchungen über die kanonischen Evv.* (1847), in which he maintained that John . . . contained no historically valuable tradition.”

Those influenced by Rudolf Bultmann, one of the leading practitioners of the “form-critical” school of New Testament criticism, and a wide range of other scholars are among those who still maintain this position. Form criticism proceeds from the premise that the individual units or “forms” of the Gospels must be studied in terms of their development in relation to the *Sitz im Leben*, or situation in life—that is, the dynamic social forces present in the early Christian communities. Bultmann and Martin Dibelius, another form critic, agreed, says Schuyler Brown, “that a ‘form’ is neither something accidental nor the result of the literary genius of an individual. Rather, it is the spontaneous creation of a community and grows out of a typical, recurring situation in the life of the community, such as preaching, teaching, or controversy with outsiders.” (For a further discussion of form criticism

and its weaknesses, see pp. 252 n. 44, 257 n. 47.)

Not all scholars agree that John has no historical value—a position which was once treated almost as a “critical dogma.” According to Schuyler Brown, “because of its developed christology, the Fourth Gospel has been generally neglected in life of Jesus studies, a curious example of scholarly illogicality.” “Today there is a growing tendency to take very seriously the historical, social, and geographical details peculiar to narratives found only in the Fourth Gospel,” points out Raymond Brown in his introduction to the Gospel of John in *The Anchor Bible*. “Modern investigations of antiquity, especially through archaeology, have verified many of these details.” These include: “John’s references to the Samaritans, their theology, their practice of worshiping on Gerizim, and the location of Jacob’s well” (ch. 4); “the very precise information about the pool of Bethesda is perfectly accurate as to name, location, and construction” (ch. 5); “the theological themes brought up in relation to Passover and the Feast of Tabernacles reflect an accurate knowledge of the festal ceremonies and of the synagogue readings associated with the feasts” (chs. 6–8); and “details about Jerusalem seem to be accurate, for example, the references to the pool of Siloam, to Solomon’s Portico as a shelter in winter time, and to the stone pavement of Pilate’s Praetorium” (chs. 9:7; 10:22, 23; 19:13).

Furthermore, Brown, in a well-reasoned answer to form-critical thinking, asserts that “the tradition of Jesus’ works and words that underlies John . . . resembles the traditions behind the Synoptic Gospels. . . . In comparing John and the Synoptics, we find that sometimes the material underlying John’s account seems to be more primitive than the material underlying the Synoptic account(s).” (Morton Smith argues that both Mark and John were based on an early Aramaic gospel that was translated twice into Greek; one translation was used by Mark, the other by John.) Given the currently available texts and critical techniques, it is not possible to precisely reconstruct the process of Gospel formation. Yet in answer to

the argument that John is purely a theological rather than a historical document, Brown says that “John is deeply historical—historical in the sense in which history is concerned not only with what happened but also with the deepest meaning of what happened.”

In an effort to determine the author of the Fourth Gospel, Brown argues persuasively that “when all is said and done, the combination of external and internal evidence associating the Fourth Gospel with John son of Zebedee [one of Jesus’ twelve disciples] makes this the strongest hypothesis, if one is prepared to give credence to the Gospel’s claim of an eyewitness source.”

In assessing the Johannine writings, it is important to keep in mind that the ancient concept of “author” differs considerably from our own. “In the terminology of modern literary criticism ‘author’ and ‘writer’ are often synonymous terms,” says Brown. “Antiquity did not share this fine sense of proper credits. . . . Therefore, in considering biblical books, many times we have to distinguish between the *author* whose ideas the book expresses and the *writer*. The writers run the gamut from recording secretaries who slavishly copied down the author’s dictation to highly independent collaborators who, working from a sketch of the author’s ideas, gave their own literary style to the final work. That some distinction between author and writer may be helpful in considering the Fourth Gospel is suggested by the existence of several NT Johannine works which betray differences in style. . . . The necessity of positing different writers for John and Revelation is indeed obvious.”

Thus, Brown theorizes that John, son of Zebedee, an eyewitness, was the source of the underlying historical tradition which was fashioned into a coherent Gospel by one of his principal disciples. It was later edited by a secondary disciple, who inserted additional material “stemming from the preaching days of the evangelist himself.” Finally, in discussing ancient methods of composition in relation to **John’s authorship of the Book of Revelation**, Brown says that “Revelation is the work that

is most directly John's. . . . Indeed, even the Greek of Revelation could have come from John, for it is far more primitive and Semitic than the more polished style of the Epistles and Gospel."

Whoever wrote down the Gospel, epistles, and Revelation of John—and we believe that John the beloved disciple of Christ or his scribes did so—we are convinced that these documents are a human transparency for the Divine Love, human concern, and living spirit of Jesus Christ. Only one so close to his heart could have received these teachings and prophecies on the initiatic path of the soul which portend the mystical intimations that are to be bestowed by grace upon the bride (initiate) of Christ.

See Werner Georg Kümmel, *Introduction to the New Testament*, rev. ed., trans. Howard Clark Kee (Nashville: Abingdon Press, 1975), p. 197; Schuyler Brown, *The Origins of Christianity: A Historical Introduction to the New Testament* (Oxford and New York: Oxford University Press, 1984), pp. 35, 37; George Eldon Ladd, *The New Testament and Criticism* (London: Hodder & Stoughton, 1967), p. 161; Raymond E. Brown, trans., *The Gospel According to John (I–XII)*, vol. 29 of *The Anchor Bible* (Garden City, N.Y.: Doubleday & Company, 1966), pp. xxxvi–xxxvii, xlii, xlvi, xlix, lxxxvii, xcvi, c, cii; Morton Smith, "Clement of Alexandria and Secret Mark: The Score at the End of the First Decade," *Harvard Theological Review*, 75 (October 1982): 452.

10. Matt. 10:27, Revised Standard Version. **The Revised Standard Version** (RSV) of the Bible (New Testament 1946, Old Testament 1952) is a revision of the American Standard Version (1901), which was a revision of the King James Version (1611). The RSV was the work of 32 scholars from 20 theological seminaries and universities who took into account modern scholarship and additional knowledge of biblical texts. Much of the language was updated for comprehension, but traditional passages from the King James Version that had a special literary or devotional value were retained. Since its publication the RSV has been adopted by many Protestant churches and has

- become the most popular translation in the United States.
11. Matt. 10:7.
 12. Luke 2; 3:21–23; Matt. 2.
 13. **Forty days:** Acts 1:3 is the one place in the New Testament where the length of Jesus' post-resurrection ministry is mentioned: "He had shown himself alive to them after his Passion by many demonstrations: for forty days he had continued to appear to them and tell them about the kingdom of God" (Jerusalem Bible). It is generally agreed, however, that forty is a sacred and symbolic number rather than an exact figure. Traditions regarding the length of time between the resurrection and the ascension vary considerably. Matthew and John do not mention the ascension and suggest only a short post-resurrection ministry (Matt. 28; John 20). Chapter 16 of the Gospel of Mark, the closing verses of which (16:9–20) are taken by most scholars to be a later addition by another author, mentions both the resurrection and ascension. Again, the author implies but a brief period of activity after the resurrection. In Luke "there is nothing to indicate," as G. H. C. Macgregor points out, "that the Ascension did not take place on the same day as the Resurrection—a view perhaps shared by Paul who seems to regard the two as synonymous. The acceptance of the longer period by church tradition was probably due to the desire to make room for the imparting of secret instruction to the inner circle of his disciples by the risen Jesus, in particular concerning the kingdom of God."

There were traditions in the late first to third centuries of a much longer interval between the resurrection and the ascension. Church Father Irenaeus wrote (c. A.D. 180) that Jesus lived at least ten to twenty years after the crucifixion and "still fulfilled the office of a Teacher, even as the Gospel and all the elders testify; those who were conversant in Asia with John, the disciple of the Lord, [affirming] that John conveyed to them that information." A number of Gnostic texts also bear witness to a long interval between the resurrection and the ascension. *Pistis Sophia*, for instance, says that after Jesus had risen

from the dead, “he passed eleven years discoursing with his disciples and instructing them.”

See G. H. C. Macgregor in *The Interpreter's Bible*, 12 vols. (Nashville: Abingdon Press, 1982), 9:26–27; Elizabeth Clare Prophet, *The Lost Years of Jesus*, pp. 4–5, 429–30; Irenaeus, *Against Heresies* 2.22.5, in Alexander Roberts and James Donaldson, eds., *The Ante-Nicene Fathers*, American reprint of the Edinburgh ed., 9 vols. (Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1981), 1:391–92; G. R. S. Mead, trans., *Pistis Sophia*, rev. ed. (London: John M. Watkins, 1921), p. 1.

14. Acts 1:3.
15. Acts 1:9.
16. Rev. 1:1. **John's authorship of the Book of Revelation:** see p. 243 n. 9.
17. I Cor. 9:1; 15:8. Many scholars believe that in both verses Paul is referring to the moment of his conversion and that these references do not imply further meetings.
18. II Cor. 12:1, Jerusalem Bible. Paul's statement in II Cor. 12:2, 4 that he knows “a man in Christ who, fourteen years ago,” was “caught up into paradise and heard things which must not and cannot be put into human language” is generally regarded as a reference to himself, as II Cor. 12:7 makes clear: “In view of the extraordinary nature of these revelations, to stop me from getting too proud I was given a thorn in the flesh. . . .”
19. II Cor. 12:7–9, Jerusalem Bible.
20. Acts 18:9, 10.
21. Acts 22:17–21.
22. Acts 16:7, Jerusalem Bible.
23. I Cor. 7:10; 11:23; Jerusalem Bible.
24. Gal. 1:11, 12, Jerusalem Bible; Gal. 1:20, King James Version.
25. Gal. 1:17, Jerusalem Bible.
26. II Cor. 12:4.
27. **Paul's lost letters:** It is generally agreed that a number of Paul's letters have been lost, although fragments of some of the letters may be embedded in his epistles. I Corinthians

- 5:9 contains a clear reference to a now lost letter: “I wrote unto you in an epistle not to company with fornicators.”
28. **Sources for the Gospel of John:** Rudolf Bultmann has theorized that the Gospel of John, which differs in many respects from Matthew, Mark, and Luke, may have used three distinct sources for its material: a “Sign Source” for its seven miracles (some of which are not paralleled in the other three Gospels); a “Revelatory Discourse Source” for Jesus’ discourses, which Bultmann says are stylistically similar to Gnostic writings; and possibly a passion narrative that was separate from the material used in the other three Gospels. See Rudolf Bultmann, *The Gospel of John: A Commentary*, trans. G. R. Beasley-Murray, R. W. N. Hoare, and J. K. Riches (Philadelphia: Westminster Press, 1971).
 29. Robert M. Grant with David Noel Freedman, *The Secret Sayings of Jesus* (Garden City, N. Y.: Doubleday & Company, 1960), p. 25.
 30. **Synoptic Gospels:** Three of the four Gospels—Matthew, Mark, and Luke—are so strikingly similar in language, sequence of events, and point of view that they have been called “synoptic,” which means “seen together,” since they are “viewing together” episodes in the life of Jesus Christ. Extensive parallels in content and structure in these three Gospels make it possible to arrange their verses side by side in parallel columns so they can be read together. The Gospel of John, the “spiritual Gospel,” differs markedly from the other three.
 31. Matt. 5:3–7:27; Luke 6:20–49; Matt. 6:9–13; Luke 11:2–4.
 32. **Canon:** an authoritative list of books accepted as Holy Scripture.
 33. Grant and Freedman, *The Secret Sayings of Jesus*, p. 29.
 34. **Aristion:** the reputed author of verses 9–20 of the last chapter of Mark, according to a tenth-century Armenian manuscript.
 35. Eusebius, *The History of the Church from Christ to Constantine* 3.39 (trans. G. A. Williamson, p. 150).
 36. *Ibid.*, p. 152.

37. Morton Smith, *The Secret Gospel: The Discovery and Interpretation of the Secret Gospel According to Mark* (Clearlake, Calif.: The Dawn Horse Press, 1982), p. 131.
38. **Authors of the New Testament:** It was particularly important in the early life of the church to associate sacred writings with the apostles. “All twenty-seven books of the New Testament were connected by the early church with ‘the apostles,’” notes Schuyler Brown (*The Origins of Christianity*, p. 10). He goes on to say, however, that “modern critical scholarship has cast doubt on the traditional authorship of all the New Testament writings, with the exception of seven Pauline letters (Rom., 1–2 Cor., Gal., Phil., 1 Thess., Philem.). All the other books may be either anonymous or pseudonymous.” That is not to say that almost every conceivable position hasn’t found support. In his *Introduction to the New Testament*, Werner Georg Kümmel provides a valuable summary of the history of the various theories regarding the author, time and place of composition, and literary character and theological aim of each of the New Testament writings.
39. Smith, *The Secret Gospel*, p. 131.
40. S. G. F. Brandon, *The Fall of Jerusalem and the Christian Church: A Study of the Effects of the Jewish Overthrow of A.D. 70 on Christianity* (London: S.P.C.K., 1957), p. 9.
41. **“Based on their understanding of Jewish eschatology, some scholars believe that Jesus would have thought it unnecessary to write down his teaching”:** According to *The Universal Jewish Encyclopedia* (s.v. “Eschatology”), the Jewish conception of the end times during the post-Exilic period (c. 538 B.C.–A.D. 1) was as follows: “The state of the world will become progressively worse as time goes on, culminating in great wars . . . and in pestilence, famine and earthquakes. Then God will intervene, either in person, or through the Messiah (sometimes there are two Messiahs, the first of whom will die), and there will be a great battle in which the wicked nations will be destroyed. All mankind will perish; but then will come the resurrection of the dead, and all will be summoned

before the throne of God for judgment.”

Some scholars say that if Jesus thought his Messiahship was the fulfillment of these hopes, then he must have thought the world would soon end. Clarence Tucker Craig (*The Interpreter's Bible*, 7:149) says Jesus' hope of the kingdom was “a profound conviction that the righteous God of history was about to assert his full sovereignty.” This belief is predicated upon a literal interpretation of Jesus' statements concerning the kingdom of God, such as “The kingdom of God is at hand: repent ye” (Mark 1:15); “There be some standing here, which shall not taste of death till they see the kingdom of God” (Luke 9:27); “Thou art not far from the kingdom of God” (Mark 12:34). If the kingdom of God is seen as a one-time outer occurrence to be experienced simultaneously by all, these statements interpreted literally would suggest that Jesus expected it imminently.

In his discussion of the eschatology of Luke, E. Earle Ellis says that “the limited amount of hard, factual evidence and the literary character of the evidence we do possess gives to [any] evaluation a considerable measure of subjectivity.” It is made even more subjective by the fact that the phrase “the kingdom of God” is not defined in the Gospels. “The eschatology of the historical Jesus,” says Marvin Meyer, “is something that is extremely difficult, maybe impossible, to capture.” See E. Earle Ellis, *Eschatology in Luke* (Philadelphia: Fortress Press, 1972), p. 4; Personal interview with Marvin Meyer, 27 May 1986.

Jesus' teaching to us reveals the *kingdom* of God as the *consciousness* of God experienced individually as its mysteries unfold through Christic initiation and the baptism by sacred fire. As one puts on and dwells in this state of God's consciousness, i.e., God's kingdom, the elements (karma) of the ‘anti-kingdom’ come to naught. These are recorded in the subconscious (as well as in the collective unconscious of the race as world karma) and are described by John in Revelation as the challenge to be

- met on the battlefield of the psyche by every living soul.
42. **The story of the woman taken in adultery**, John 8:1–11, does not appear in any Greek manuscripts of the Bible earlier than the sixth century, including Codex Sinaiticus and Codex Vaticanus, and does not appear in any of the writings of the Church Fathers before a Latin translation of Irenaeus dated as late as the fourth century. Thus, scholars have concluded that it was not in John’s original Gospel. This fact, however, does not establish an absence of authenticity. Some have suggested the story was at one time part of Luke, as it uses words only he would use and contains many expressions John never used. In fact, one group of manuscripts places it not in John but after Luke 21:38. Others have speculated that it may have been removed from Luke for its seeming leniency towards sinners. A reference in Eusebius indicates that this story is ancient, perhaps part of oral tradition. He writes in his *History of the Church* (3.39, trans. Williamson, p. 153) that Papias “reproduces a story about a woman falsely accused before the Lord of many sins.” Despite the incident’s doubtful placement in John, the editors of the Revised Standard Version Catholic Edition say that it “is regarded as inspired and canonical by the church.”

See Merrill C. Tenney, commentary on the Gospel of John, in *The Expositor’s Bible Commentary*, 12 vols. (Grand Rapids, Mich.: Zondervan Publishing House, 1981), 9:91; J. C. Fenton, commentary in *The Gospel According to John in the Revised Standard Version* (London: Oxford University Press, 1970), p. 213.

43. Luke 4:21. RSV renders “the acceptable year of the Lord” (Luke 4:19) as “the year of the Lord’s favor.”
44. **Scholars have long debated whether or not Jesus believed himself the Messiah**, as his reading from Isaiah in Luke 4:21 implies. Debate has primarily focused upon the question of why Jesus acted so unmessianic if he thought he was the Messiah. Why did he allow himself to be executed? Why did he not proclaim himself more openly? A number of explanations have been offered, which are dependent upon various definitions of the Messiah.

The explanation offered in the *Catholic Biblical Encyclopedia* is that Jesus was, and believed he was, the Messiah prophesied in Psalms, Daniel, Isaiah, Jeremiah, and other books who would inaugurate “an eternal Messianic Kingdom” where he would “rule in peace with justice and judgment” and would be a priest, prophet, shepherd and king. But he also saw himself as the fulfillment of Isaiah 50–53, which describe a suffering servant.

For many Christians, the “Suffering Servant” concept explains why the all-powerful Messiah voluntarily accepted a criminal’s death. Isaiah says that the servant “was wounded for our transgressions, he was bruised for our iniquities. . . . He was cut off out of the land of the living: for the transgression of my people was he stricken. . . . Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong” (Isa. 53:5, 8, 12). In determining that Jesus was the Suffering Servant, Christians reconcile his seemingly dual nature. But with the advent of critical studies of the Bible, this explanation was increasingly questioned.

One theory is that he *never* thought of himself as the Messiah but his disciples gave him the title posthumously. German scholar Hermann Samuel Reimarus (1694–1768) was one of the first to take this position, reflecting the rationalistic influence of German scholars who became renowned for their radical biblical criticism. Raymond F. Collins in his *Introduction to the New Testament* summarizes Reimarus’ scenario: “Jesus preached a political kingdom of God. The apostles overcame their frustration at the death of Jesus by falling back upon a second Jewish eschatological schema. Then, gathering followers who shared their expectation of a second coming of Jesus the Messiah, they created a different Jesus from the fabric of various historical assumptions. In effect, the apostles perpetrated a deception for their own materialistic reasons.”

The form critics expanded upon this notion. Form criticism is the analysis of material which began as oral tradition by dividing it into units and classifying them in

various categories or forms which can then be studied. “Form critics analyzed the Gospels,” writes scholar George Eldon Ladd, “in order to recover the process by which the original, purely historical tradition was transformed into [what they believed was] the supernaturally colored tradition as it is embodied in the written Gospels which we have today.”

In arguing that Jesus did not proclaim himself the Messiah, critics assume that every pre-Easter mention of Jesus as Christ, Messiah, or Son of God was an invention of the community of the first Christians. Thus, they would classify as an invention Jesus’ confirmation to the woman of Samaria that he is Messias, “which is called Christ” (John 4:25, 26). They say that “the post-Easter Church was incapable of thinking back to the historical Jesus,” who had become so obscured by theology after his death that it would have been impossible for the author of John to have written about him.

In Mark 8:29–30, Jesus elicits from Peter the confession that he is the Christ and then bids his disciples to “tell no man of him.” The Church uses this episode to explain why Jesus did not proclaim his Messiahship more openly—he wanted to keep it a secret. Early twentieth-century form critic W. Wrede maintained that Jesus did not reveal his Messiahship until the resurrection, thus Mark’s “Messianic Secret” account was not historical.

Though popular at its inception, this type of analysis was increasingly challenged. Biblical scholar Morton Smith recently articulated some of the criticisms. Questions such as whether or not portions of the Bible are additions, he said, “often come down to matters of feeling. Consequently much that passes as form criticism and the like is actually autobiography—‘How I feel about this text.’ Hence the welter of contradictions these schools have produced.” Summing up his analysis of the form critics’ contentions, scholar Schuyler Brown says, “When neither the content nor the context indicates a situation after Easter, the inauthenticity of sayings attributed to Jesus in the gospels must be proved, not assumed. To operate on

any other basis would restrict the historian's use of material in a way which no sound methodology can justify."

German scholar Johannes Weiss and his student Albert Schweitzer believed eschatology (see p. 250 n. 41) was the important factor in Jesus' Messianic consciousness. Jesus believed he was the Messiah of Jewish expectation who would inaugurate the kingdom of God, Schweitzer said, and knew it from the moment of baptism. This was not a spiritualized view of the kingdom, he wrote, as "the ancient world, Jewish, Greek and Roman, would have had no point of contact with such an announcement," but necessarily a physical one.

Jesus must have believed the kingdom he would inaugurate would be the same as that which the Jews expected. "If Jesus thinks like his contemporaries about the world and what happens in it," says Schweitzer, "then his view of the coming of the Kingdom of God must resemble that of later Judaism." However, he says Jesus turned out to be wrong, both about the kingdom and about his imminent return. But this does not destroy Schweitzer's faith. "The fact that he [Jesus] shared the outlook of an age long past, which is to us mistaken and unacceptable," should not deter our belief in Jesus as "the supreme revealer of religious and spiritual truth," he wrote. Schweitzer says that the Church's spiritualizing of the kingdom and conferring of divinity upon Jesus was its way of accounting for the nonfulfillment of his word.

Biblical scholar Hugh J. Schonfield, in his book *The Passover Plot*, adopts a similar view, but suggests Jesus had a different conception of the Messiah. Christians contend that the Jews were expecting a Warrior Messiah and rejected Jesus because he preached love and peace. Although the peasantry may have expected a warrior, this was hardly the state of theology in Jesus' day, Schonfield says. Based especially on his study of the Dead Sea Scrolls, he says that the more pious Jews expected a holy and just Messiah of righteousness, who would live in close communion with God, be obedient to his will and defeat his adversaries by the word of truth. Furthermore, Jesus lived

in northern Palestine in a spiritual atmosphere marked by less Judean domination and the presence of small, sectarian communities, such as the Essenes. "In the north," writes Schonfield, "the messianic doctrine of the Righteous King could join hands with the idea of a Suffering Just One and the conception of the Messiah as the ideal Israelite, the Son of Man." This belief would explain the seeming dual nature of Jesus' Messiahship.

In fact, Schonfield points out, the Essenes preached a doctrine of their leaders atoning for sin "by the practice of justice and by suffering the sorrows of affliction. . . . And they shall be an agreeable offering, atoning for the land and determining the judgment of wickedness." It was only a short step, he says, to apply this belief to the Messiah. "It was wholly in keeping with the testimony of the Scriptures that persecution and even death was the likely lot of those who followed the way of the Lord faithfully." Jesus believed he was the Messiah, Schonfield concludes, consciously set out to fulfill the prophecies about himself, and planned the events of the Passion Week right down to his execution.

So we see that the theories as to what Jesus thought range wide. Even though it is undeniable that editing and theologization of the Gospels took place, it seems unlikely that all references to the Messiah were post-Resurrection inventions, as some form critics say (see p. 257 n. 47). But even those who accept that Jesus believed he was the Messiah have not been able to satisfactorily explain just what he thought that meant and why, if he was, two thousand years later the world is still waiting to be "saved." Perhaps the problem lies in a fundamental misunderstanding of his message, something which we are attempting to set straight in this volume.

See John E. Steinmueller and Kathryn Sullivan, *Catholic Biblical Encyclopedia: Old Testament* (New York: Joseph F. Wagner, 1956), pp. 706–9; Raymond F. Collins, *Introduction to the New Testament* (Garden City, N.Y.: Doubleday & Company, 1983), p. 47; Ladd, *The New Testament and Criticism*, p. 144; George A. Riggan, *Messianic Theology and Christian Faith* (Philadelphia:

Westminster Press, 1967), pp. 149–55; Donald Guthrie, *New Testament Introduction*, rev. ed. (London: Tyndale Press, 1970), pp. 189, 327; Morton Smith, “Clement of Alexandria and Secret Mark: The Score at the End of the First Decade,” *Harvard Theological Review*, 75 (October 1982): 456; Brown, *The Origins of Christianity*, pp. 15, 48; E. N. Mozley, *The Theology of Albert Schweitzer: For Christian Inquirers* (New York: Macmillan Company, 1951), pp. 15–16, 112–15; Hugh J. Schonfield, *The Passover Plot: New Light on the History of Jesus* (New York: Bantam Books, 1965), pp. 28, 32, 207.

45. Luke 4:22.

46. Mark 16:14; Luke 24:45.

47. Some scholars have seriously questioned the **authenticity of Jesus’ words and the historicity of the events of his life as recorded in the Gospels** and consider that at least some of what is attributed to the Master may never have been said by Jesus himself. This view has been espoused by some of the scholars who use form criticism to study the New Testament (see pp. 243 n. 9, 252 n. 44).

“According to the more skeptical of the form critics,” writes C. E. B. Cranfield, “much of the narrative material which Mark received was legend and ideal construction, and many of the sayings ascribed to Jesus were similarly the creation of the primitive [Christian] community. The tradition, according to them, is evidence of the faith and the interests of the early church . . . and tells us what Jesus had become for Christian faith, not what he actually had been in his historical life. Some have even gone so far as to assert that of the historical Jesus we can now know next to nothing. But there are many considerations to be set over against this radical skepticism, considerations which have led other scholars to believe that there was preserved through the oral-tradition period a substantially reliable picture of the historical Jesus.”

Among the factors Cranfield cites are: the survival of eyewitnesses who would have limited any attempts to invent or embellish; the early community’s sense of obligation to accurately transmit the Lord’s words, reflected

in the prominence in the New Testament of the words “witness” and “bear witness” and in Paul’s care in distinguishing in I Cor. 7 between what is and is not a commandment of the Lord; the respect that later Evangelists had for the earliest Gospel, Mark; and “the fact that the church grew up within the Jewish community, a community with a long-established and highly revered oral tradition of its own.”

Alfred M. Perry observes that in Matthew the “striking series of Old Testament citations introduced with the formula, ‘This was done that it might be fulfilled which was spoken by the prophet, saying, . . .’ (Matt. 2:15, 17; etc.)” could have been drawn from one of the “proof texts,” or testimonies, in circulation among early Christians. “The Christians and the Qumran community both appear to have made ‘testimonia’ — a term borrowed from the third-century writer Cyprian for collections of texts which were particularly useful in ‘proving’ the claims of the community in controversy with other groups,” says Schuyler Brown. But this is not to say that these testimonies were not based on what actually happened and what Jesus actually said. “Because of the conviction that there was a continuity between the Old and New [Testaments],” explains Donald Guthrie, “the early Christians sought out the incidents which emphasized fulfilment” of Old Testament prophecy. “The Old Testament Scriptures took on a new meaning because of the close connection between event and fulfilment.”

One of the chief proponents of the view that a strong and dependable oral tradition existed is Birger Gerhardsson, who, says Guthrie, “considers that the Evangelists ‘worked on a basis of a fixed, distinct tradition from, and about, Jesus—a tradition which was partly memorized and partly written down in notebooks and private scrolls, but invariably isolated from the teachings of other doctrinal authorities.’” Gerhardsson writes in *The Origins of the Gospel Traditions* that his chief objection to the form-critical scholars is that “their work is not sufficiently *historical*. They do not show sufficient energy

in anchoring the question of the origin of the Gospel tradition within the framework of the question [of] how holy, authoritative tradition was transmitted in the Jewish milieu of Palestine and elsewhere at the time of the New Testament.”

Guthrie further argues that “the words of Jesus would be regarded as sacred and committed to memory because of their intrinsic worth and because of the regard in which the Christians held their Lord. This surpassed any rabbinical teacher-pupil relationship. They recognized His divine nature which invested His words with such authority that every effort would be made to retain as far as possible the very words in which He taught. This accounts for the significant fact that fewer deviations occur in parallel accounts of His sayings than in the narratives of His doings. When it is remembered that Jesus was acknowledged as Lord, it is difficult to conceive that the primitive communities would have ‘created’ in His honour Gospel material which could be placed on a level with His own authentic teaching. This would appear to make the Christians as great or greater than Christ Himself, a presupposition which is impossible. Oral tradition for this reason could never run riot. Moreover, as men of the Spirit the Gospel writers were sensitive to the quality of the tradition, a fact to which the more extreme form critics have paid no attention.”

See C. E. B. Cranfield in *The Interpreter's Dictionary of the Bible*, s.v. “Mark, Gospel of,” p. 271; Alfred M. Perry, “The Growth of the Gospels,” in *The Interpreter's Bible*, 7:66; Brown, *The Origins of Christianity*, p. 31; Guthrie, *New Testament Introduction*, pp. 224–25; Birger Gerhardsson, *The Origins of the Gospel Traditions* (Philadelphia: Fortress Press, 1979), pp. 8–9.

48. James I. Packer, Merrill C. Tenney, and William White, Jr., eds., *The Bible Almanac* (Carmel, N.Y.: Thomas Nelson Publishers, Guideposts edition, 1980), p. 358.
49. Deut. 6:13, 14, 16; 8:3; 10:20; Matt. 4:4, 7, 10.
50. See Mark 7:5, 10, King James Version; Mark 7:13, Jerusalem Bible; Exod. 20:12; 21:17.

51. Matt. 22:23–32; Exod. 3:6.
52. John 10:33, 34; Ps. 82:6.
53. Matt. 19:16–19; Exod. 20:12–16; Lev. 19:18.
54. **Language from the Old Testament in Matt. 24:** *Eerdmans' Handbook to the Bible* notes that “the words of only three verses [Matt. 24:29–31] draw on no less than seven Old Testament passages”; see Isa. 13:10; 34:4; Dan. 7:13; Zech. 12:12; Isa. 27:13; Deut. 30:4; Zech. 2:6. David Alexander and Pat Alexander, eds., *Eerdmans' Handbook to the Bible* (Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1973), p. 39.
55. Matt. 27:46. In Luke 23:46, Jesus' last words on the cross are “Father, into thy hands I commend my spirit,” from Ps. 31:5.
56. Luke 11:49.
57. S. MacLean Gilmour writes in his exegesis on Luke in *The Interpreter's Bible* (8:218) that “**The Wisdom of God**” is “possibly some lost Jewish apocryphal book from which the quotation [in Luke 11:49] is taken. Cf. Jer. 7:25–26. Others prefer to translate, ‘God, in his wisdom, said, . . .’ Jesus himself is the speaker in Matthew, and the statement becomes a prediction.”
58. See Frederick C. Grant, Exegesis on Mark, in *The Interpreter's Bible*, 7:779. Other exegetes say “as it is written of him” refers to Jezebel's persecution of Elijah (Elias), I Kings 19:2, 10.
59. Matt. 5:17, 18.
60. Luke 22:37.
61. Mal. 3:1.
62. Mark 9:12.
63. John 15:24, 25; Pss. 35:19; 69:4.
64. Luke 24:27.
65. Luke 24:44.
66. Matt. 24:35.
67. John 14:10, 24, Jerusalem Bible.
68. Eusebius, *The History of the Church* 6.25, in *The Interpreter's Bible*, 11:581.
69. *The Interpreter's Bible*, 11:590.
70. Eusebius, *The History of the Church* 6.25 (trans.

- Williamson, p. 266).
71. Hugh Montefiore, *A Commentary on the Epistle to the Hebrews* (New York: Harper & Row, 1964), p. 3.
 72. Heb. 7:3; 6:20.
 73. Smith, *The Secret Gospel*, p. 131.
 74. Mark 4:10–12.
 75. Matt. 13:10–23; Luke 8:9–15.
 76. Matt. 13:17.
 77. Mark 4:34.
 78. Mark 4:9.
 79. Matt. 16:6, 7; see King James Version and Jerusalem Bible.
 80. Phil. 2:12.
 81. Heb. 5:12–14.
 82. Jerome, *Praef. in Hom. Orig. in Ezech.* (Lommatzch XIV 4), in G. W. Butterworth trans., *Origen on First Principles* (Gloucester, Mass.: Peter Smith, 1973), p. xxiii; Butterworth, *Origen on First Principles*, p. 2.
 83. Morton Smith, *Clement of Alexandria and a Secret Gospel of Mark* (Cambridge, Mass.: Harvard University Press, 1973), p. 24.
 84. Matt. 13:38.
 85. Mark 4:33.
 86. “... **Those who are initiated**”: In his exegesis of I Cor. 2:6–9 in *The Interpreter’s Bible* (10:36–37), New Testament scholar Clarence Tucker Craig states: “Those who believe that this section is dominated by ideas from the mysteries think that the word [*perfect* (KJV) or *mature* (RSV)] should be rendered ‘initiates.’ The adjective is built on the noun ... ‘end’; the general meaning therefore is ‘brought to completion’ ... These people are the opposite of ‘the babes’ (3:1; 14:20); they are the ones in whom the Spirit has really produced a new life. They are to be identified with the ‘spiritual’ (vs. 15), and stand in contrast to two other groups: the ‘natural’ (KJV) or ‘unspiritual man’ (RSV) and also to the ‘carnal’ (KJV) or ‘men of the flesh’ (RSV).”
 87. I Cor. 2:6, 7.
 88. I Cor. 4:1.

89. Eph. 3:9.

90. Col. 1:26.

91. *The Interpreter's Bible*, 11:180. **Paul's esoteric teaching:** Paul's use of the language of the mystery religions of his time (Eleusinian, Gnostic, etc.), particularly in his correspondence with the Corinthians, has occasioned much discussion over whether Paul really had a secret teaching. Some scholars argue that in Corinthians, Paul is using the language of those with Gnostic proclivities in order to speak to them in their own terms or as a rhetorical device, but not because he has a secret tradition. In I Cor. 1–4 "Paul cleverly takes his opponents' terminology," writes Birger A. Pearson, "and turns it back against them." Not all scholars agree, however.

In the introduction to *The Gnostic Paul*, Elaine Pagels notes that many New Testament scholars take Paul to be an opponent of Gnostic heresy who "writes his letters, especially the Corinthian and Philippian correspondence, to attack gnosticism and to refute the claims of gnostic Christians to 'secret wisdom.'" She also points out that the Gnostics themselves saw Paul in an entirely different light. Rather than regarding Paul as an opponent, "they dare to claim his letters as a primary source of *gnostic* theology. Instead of repudiating Paul as their most obstinate opponent, the Naassenes and Valentinians revere him as the one of the apostles who—above all others—was himself a gnostic initiate."

Furthermore, in light of the discovery of Gnostic texts at Nag Hammadi Pagels argues that some scholars who hold that Paul is an opponent of the Gnostics, "besides taking *information* from the heresiologists [such as Irenaeus], also have adopted from them certain value judgments and interpretations of the gnostic material." While Pagels does not state explicitly her position on Paul vis á vis the Gnostics, from her introduction to *The Gnostic Paul*, a review of the second-century Gnostic exegesis of the Pauline letters, it is hard to conclude that she finds him an opponent of Gnosticism. See Birger A. Pearson, "Philo, Gnosis and the New Testament," in *The*

New Testament and Gnosis, eds. A. H. B. Logan and A. J. M. Wedderburn (Edinburgh: T. & T. Clark, 1983), p. 75; Elaine Hiesey Pagels, *The Gnostic Paul: Gnostic Exegesis of the Pauline Letters* (Philadelphia: Fortress Press, 1975), pp. 1, 3.

Therefore, the case of Paul the anti-Gnostic is by no means closed. Our understanding is that Paul was a direct initiate of the resurrected Christ Jesus and that he was given that gnosis by the Lord wherein he attained to the hidden wisdom of the inner Christ—“Christ in you, the hope of glory” (Col. 1:27)—and that he was capable and ordained to preach both the outer teachings and rituals as well as the inner mysteries and initiations. In fact, in his letter to the Galatians, Paul insists his Gospel “is not a human message that I was given by men, it is something I learned only through a revelation of Jesus Christ” (Gal. 1:11, 12, Jerusalem Bible). Thus, as we have pointed out in the text, when in communication with those who understand his terminology, Paul speaks of “the mysteries,” of “initiation” (see p. 261 n. 86) and of imparting “a secret and hidden wisdom of God.”

Paul was also well aware that some Gnostics, having not the true inner experience, willfully misinterpreted the mysteries to satisfy their lusts for power and the flesh. Paul was Jesus’ two-edged sword who came rightly dividing the word of Truth for both children and the mature sons of God. The spherical body of his work on the applicability of Christ’s personal message, both to the initiatic path of the soul and the day-to-day operation of the Church according to a rule of order and love, makes Paul the beloved messenger of Jesus in the wake of whose mantle both fundamentalist and liberal, ecclesiastic and mystic may find the path of the heart that leads to the true Saviour.

92. Smith, *The Secret Gospel*, pp. 81–84.

93. *Ibid.*, pp. 85–86.

94. *Ibid.*, pp. 73–74.

95. Eusebius, *The History of the Church* 2.1 (trans. Williamson, p. 72).

96. **Hierophantic** [from Greek *hieros*, powerful, supernatural, holy, sacred + *phantes*, from *phainein*, to bring to light, reveal, show, make known]: of, relating to, or resembling a hierophant, who in antiquity was an official expounder of sacred mysteries or religious ceremonies, esp. in ancient Greece.
97. Smith, *The Secret Gospel*, p. 15. Note: Words in brackets were added in by Smith for clarity.
98. *Ibid.*, p. 40.
99. *Ibid.*, p. 61.
100. John 11:1–44.
101. Smith, *The Secret Gospel*, pp. 16–17.
102. **“This story, coupled with the very existence of a secret Gospel, strengthens the evidence for secret teachings and initiatic rites”**: Some scholars would take exception to this position. But their dissent should be seen in light of the development of the debate that has surrounded the Clement fragment and the secret Gospel of Mark. Initial discussion focused on their authenticity. In 1982, a decade after Morton Smith published a technical analysis of the fragments, *Clement of Alexandria and a Secret Gospel of Mark*, he noted in the *Harvard Theological Review* that the first reports about his work were either neutral or sympathetic, followed by “a swarm of attacks in religious journals, mainly intended to discredit the new gospel material, my theories about it, or both.” But by 1982, he reported, “most scholars would attribute the letter to Clement, though a substantial minority are still in doubt.”

As for the actual meaning of the fragment, Smith said that “I had shown that the gospel fragments represented Jesus as practicing some sort of initiation.” While Smith acknowledged that no one accepted his proposed explanation of the purpose of the initiation, he “was amazed that so many went so far as to concede that Jesus might have had some secret doctrines and initiatory ceremonies.” Nevertheless, Smith observed that “serious discussion [of secret Mark] has barely begun.”

The lack of such discussion is the starting point for

a more recent paper “The Young Man in Canonical and Secret Mark” by Marvin Meyer, soon to be published in *The Second Century*. “Although the Secret Gospel has been on the lips and in the pens of numerous scholars,” Meyer points out, “it seems fair to observe that the text has not achieved any sort of prominence in New Testament discussions.” Much of Meyer’s paper is a review of the first stirrings of “serious discussion” of secret Mark and includes his own original contribution to the debate. While Meyer assumes “the authenticity of the letter of Clement as an ancient text,” he disagrees with Smith about its meaning. Where Smith holds that the “young man” is an actual person participating in an initiatic rite, Meyer and a number of other scholars believe that this is a literary device; the young man in both the canonical (Mark 14:51, 52) and secret Gospels of Mark functions as a “prototype and a symbol of all those who are to be initiated into the higher discipleship of Jesus.” Further, he argues, “this story of the young man . . . means to communicate Secret Mark’s vision of the life and challenge of discipleship, as that is exemplified in the career of the young man.”

See Morton Smith, *Clement of Alexandria and a Secret Gospel of Mark* (Cambridge, Mass.: Harvard University Press, 1973); Morton Smith, *The Secret Gospel: The Discovery and Interpretation of the Secret Gospel According to Mark* (Clearlake, Calif.: The Dawn Horse Press, 1982); Morton Smith, “Clement of Alexandria and Secret Mark: The Score at the End of the First Decade,” *Harvard Theological Review*, 75 (October 1982): 449–61.

103. James H. Charlesworth, Foreword to *Secrets of Mount Sinai: The Story of the World’s Oldest Bible—Codex Sinaiticus* by James Bentley (Garden City, N. Y.: Doubleday & Company, 1986), p. 5.
104. Personal interview with Marvin Meyer, 30 May 1986.
105. *The Interpreter’s Dictionary of the Bible*, s.v. “Text, N.T.,” p. 595.
106. **Codex:** The earliest book form. Derived from Latin *codex* or *caudex*, “tree trunk,” the term came to be used for

- wooden leaves or tablets, and eventually for books consisting of leaves laid on one another. Finally, sheets of papyrus or vellum were folded and bound together (*Interpreter's Dictionary of the Bible*, s.v. "Codex"). **Sinaiticus** (most commonly pronounced sign'-eh-it'-uh-kuss or sign'-eye-it'-uh-kuss): from Hebrew *Sinai* + Latin *-iticus*. Of or relating to Mount Sinai or the Sinai peninsula.
107. Bentley, *Secrets of Mount Sinai*, pp. 132–33. Text authorities such as Bruce Metzger also maintain that the omission of this phrase from Matthew was for doctrinal reasons rather than as a result of a scribal error. See Metzger, *The Text of the New Testament: Its Transmission, Corruption, and Restoration* (London: Oxford at the Clarendon Press, 1964), p. 202.
 108. Oddly enough, the King James Version of the Bible contains the phrase "neither the son" in Mark 13:32 even though it omits it from Matthew 24:36.
 109. Bentley, *Secrets of Mount Sinai*, p. 131.
 110. Metzger, *The Text of the New Testament*, p. 47.
 111. Bentley, p. 126.
 112. *Ibid.*, p. 120.
 113. Frank Moore Cross, Jr., *The Ancient Library of Qumran & Modern Biblical Studies*, rev. ed. (Grand Rapids, Mich.: Baker Book House, 1961), p. 201.
 114. P. R. Ackroyd and C. F. Evans, eds., *The Cambridge History of the Bible*, vol. 1, "From the Beginnings to Jerome" (Cambridge: Cambridge at the University Press, 1970), p. 284.
 115. James M. Robinson, gen. ed., *The Nag Hammadi Library in English* (New York: Harper & Row, 1977), p. 3.
 116. *Ibid.*, p. 118.
 117. *Ibid.*, p. 117.
 118. *Ibid.*
 119. Elaine Pagels, *The Gnostic Gospels* (New York: Random House, 1979), pp. xviii–xix, 142.
 120. Ackroyd and Evans, *The Cambridge History of the Bible*, p. 285.
 121. *Ibid.*
 122. Gal. 1:12; 2:9; Jerusalem Bible.

123. John 14:26.
 124. Rev. 22:18, 19.

Chapter One REMOVING THE MASK

1. Jack Lait, comp., *Will Rogers: Wit and Wisdom* (New York: Frederick A. Stokes Co., 1936), p. 76; Jerry Belcher, "Will Rogers—A Mirror of America," *Los Angeles Times*, 15 August 1985.
2. El Morya, "Let the Twinkle of Mirth Abound on Earth," 1958 *Pearls of Wisdom*, vol. 1, no. 13, November 7, 1958. Since 1958, the Ascended Masters have released their teachings through the Messengers Mark L. Prophet and Elizabeth Clare Prophet as *Pearls of Wisdom*, letters sent to their students throughout the world. These letters are the heart-to-heart contact between the Ascended Masters and their disciples. They contain both fundamental and advanced teaching to guide us on our spiritual path and help us meet the challenges of our time. In the *Pearls*, the Masters share their wisdom, guidance and practical techniques for rekindling our spirituality. The *Pearls* are an unparalleled source of insight, inspiration and renewal. Mailed monthly. Also available on CD-ROM as *Pearls of Wisdom from 1958 to 1998*. For information or to place an order, please call 1-800-245-5445 or 406-848-9500.
3. Thomas More, *A Dialogue of Comfort*, in *The Complete Works of St. Thomas More*, ed. Louis L. Martz and Frank Manley (New Haven, Conn.: Yale University Press, 1976) 12:155.
4. William Roper, *The Life of Sir Thomas More*, in E. E. Reynolds, *Saint Thomas More* (London: Burns Oates, 1953), p. 358.
5. Reynolds, *Saint Thomas More*, pp. 357–58, 359; John Farrow, *The Story of Thomas More* (London: Collins, 1956), p. 241.
6. From a British army ballad (c. 1915), quoted by Gen. Douglas MacArthur in a speech delivered to a joint session of Congress April 19, 1951, on the occasion of his recall from the Korean battlefield by Pres. Harry S.

Truman: “I still remember the refrain of one of the most popular barracks ballads of that day which proclaimed most proudly that old soldiers never die; they just fade away. And like the old soldier of that ballad, I now close my military career and just fade away, an old soldier who tried to do his duty as God gave him the light to see that duty.”

7. 1 Cor. 15:31.

Chapter Two THE POINT OF ORIGIN

1. Gen. 5:2.
2. John 1:14.
3. John 1:1–3.
4. Josh. 10:12–14.
5. Dan. 12:10.
6. Luke 13:32.
7. John 6:29.
8. John 3:17.
9. Matt. 9:13.
10. “**Lost sheep**”: “Lost,” from Greek *apollumi*, also meaning “marred.”
11. Matt. 15:24.
12. Acts 26:12–14.
13. Joseph Wilson Trigg, *Origen — The Bible and Philosophy in the Third-century Church* (Atlanta: John Knox Press, 1983), pp. 104–5.
14. Origen, “Homily XXVII on Numbers,” in *Origen: An Exhortation to Martyrdom, Prayer and Selected Works*, trans. Rowan A. Greer (New York: Paulist Press, 1979), p. 252.
15. Matt. 25:40; 1 Cor. 15:9; Eph. 3:8.
16. For further teaching from the Ascended Masters and Messengers on the **Science of the Spoken Word**, see Jesus and Kuthumi, *Prayer and Meditation*, softbound; Mark L. Prophet and Elizabeth Clare Prophet, *The Science of the Spoken Word*, softbound; *The Science of the Spoken Word: Why and How to Decree Effectively*, available on CD; Elizabeth Clare Prophet, *The Creative Power of Sound and Violet Flame to Heal Body, Mind and Soul*, pocket guides;

The Chart of Your Divine Self

There are three figures represented in the Chart of Your Divine Self. We refer to them as the upper figure, the middle figure and the lower figure. These three correspond to the Christian Trinity: The upper corresponds to the Father, who is one with the Mother, the middle to the Son, and the lower to the temple of the Holy Spirit.

We address our Father-Mother God as the I AM Presence. This is the I AM THAT I AM, whom God revealed to Moses and individualized for every son and daughter of God. Your I AM Presence is surrounded by seven concentric spheres of rainbow light. These make up your causal body, the biding place of your I AM Presence. In Buddhism the Causal Body is called the Dharmakaya—the body of the Lawgiver (the I AM Presence) and of the Law (the Causal Body).

The spheres of your Causal Body are successive planes of God's consciousness that make up your heaven-world. They are the "many mansions" of your Father's house, where you lay up your "treasures in heaven." Your treasures are your words and works worthy of your Creator, constructive thoughts and feelings, your victories for the right, and the virtues you have embodied to the glory of God. When you judiciously exercise your free will to daily use the energies of God in love and in harmony, these energies automatically ascend to your Causal Body. They accrue to your soul as "talents," which you may then multiply as you put them to good use lifetime after lifetime.

The middle figure in the Chart represents the only begotten Son of the Father, the Light-emanation



THE CHART OF YOUR DIVINE SELF

of God, the Universal Christ. He is your personal Mediator and your soul's Advocate before God. He is your Higher Self, whom you appropriately address as your beloved Holy Christ Self. John spoke of this individualized presence of the Son of God as "the true Light, which lighteth every man that cometh into the world." He is your Inner Teacher, your Divine Spouse, your dearest Friend and is most often recognized as the Guardian Angel. He overshadows you every hour of the day and night. Draw nigh to him and he will draw nigh to you.

The lower figure in the Chart represents you as a disciple on the path of reunion with God. It is your soul evolving through the planes of Matter using the vehicles of the four lower bodies to balance karma and fulfill her divine plan. The four lower bodies are the etheric, or memory, body; the mental body; the desire, or emotional body; and the physical body.

The lower figure is surrounded by a tube of light, which is projected from the heart of the I AM Presence in answer to your call. It is a cylinder of white light that sustains a forcefield of protection 24 hours a day, so long as you maintain your harmony in thought, feeling, word and deed.

Sealed in the secret chamber of your heart is the threefold flame of Life. It is your divine spark, the gift of life, consciousness and free will from your beloved I AM Presence. Through the Love, Wisdom and Power of the Godhead anchored in your threefold flame, your soul can fulfill her reason for being on earth. Also called the Christ flame and the liberty flame, or fleur-de-lis, the threefold flame is the spark

of the soul's Divinity, her potential for Christhood.

The crystal (or silver) cord is the stream of life, or "lifestream," that descends from the heart of the I AM Presence to the Holy Christ Self to nourish and sustain (through the seven chakras and the secret chamber of the heart) the soul and her four lower bodies. It is over this 'umbilical' cord that the light of the Presence flows, entering the being of man at the crown chakra and giving impetus for the pulsation of the threefold flame in the secret chamber of the heart.

The lower figure represents the son of man or child of the Light evolving beneath his own Tree of Life. The soul and the four lower bodies are intended to be the temple of the Holy Spirit. The violet flame of the Holy Spirit envelops the soul as it purifies. The Chart of Your Divine Self shows how you should visualize yourself standing in the violet flame. You can invoke the violet flame daily in the name of your I AM Presence and Holy Christ Self to purify your four lower bodies in preparation for the ritual of the alchemical marriage—your soul's union with the Beloved, your Holy Christ Self.

Shown just above the head of the Christ is the dove of the Holy Spirit descending in the benediction of the Father-Mother God. When your soul has achieved the alchemical marriage, she is ready for the baptism of the Holy Spirit. And she may hear the Father-Mother God pronounce the approbation: "This is my beloved Son, in whom I AM well pleased."

When your soul concludes a lifetime on earth, the I AM Presence withdraws the silver cord, whereupon your threefold flame returns to the heart of your

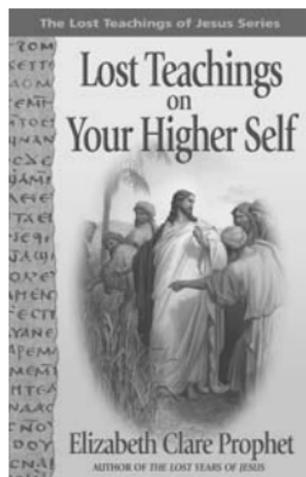
Holy Christ Self. Your soul, clothed in her etheric garment, gravitates to the highest level of consciousness to which she has attained in all of her past incarnations. Between embodiments she is schooled in the etheric retreats until her final incarnation, when the great law decrees she shall return to the Great God Source to go out no more.

Your soul is the nonpermanent aspect of your being, which you make permanent through the ascension process. By this process your soul balances her karma, bonds to your Holy Christ Self, fulfills her divine plan and returns at last to the living Presence of the I AM THAT I AM. Thus the cycles of her going out into the Matter Cosmos are completed. In attaining union with God she has become the Incorruptible One, a permanent atom in the Body of God. The Chart of Your Divine Self is therefore a diagram of yourself—past, present and future.

Further information on the Chart of Your Divine Self is given in Lost Teachings on Your Higher Self (in The Lost Teachings of Jesus series), The Path of the Higher Self (in Climb the Highest Mountain® series) and The Astrology of the Four Horsemen, by Mark L. Prophet and Elizabeth Clare Prophet.

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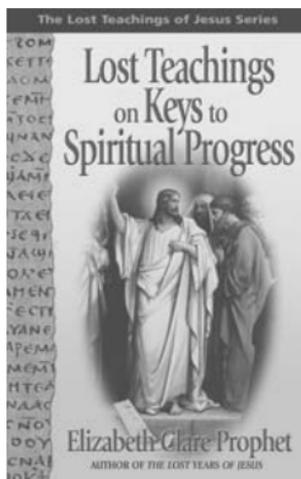
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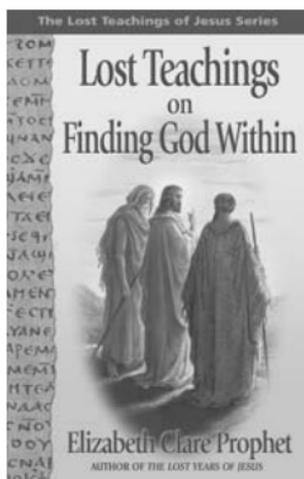
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MARK L. PROPHET AND ELIZABETH CLARE
PROPHET are pioneers of modern spirituality and internationally renowned authors. Among their best-selling titles are *The Lost Years of Jesus*, *The Lost Teachings of Jesus* series, *The Human Aura*, *Saint Germain On Alchemy*, *Fallen Angels and the Origins of Evil*, and the Pocket Guides to Practical Spirituality series, which includes *The Story of Your Soul*, *I Am Your Guard*, *Your Seven Energy Centers*, *Soul Mates and Twin Flames*, *Is Mother Nature Mad?* and *Alchemy of the Heart*.

A wide selection of their books is available worldwide in approximately 30 languages.

Mark Prophet passed on in 1973 and Elizabeth carried on their work until her retirement in 1999. She is now living in Montana's Rocky Mountains. The unpublished works of Mark L. Prophet and Elizabeth Clare Prophet continue to be published by Summit University Press.

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