

The Gospel According to Saint Me: The Principle of the Second Trinity

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Introduction

To understand what is the meaning of life, to understand the scriptures of the New Testament, which contain stories about the life of Jesus of Nazareth and his apostles, and also the writings of his apostles, to understand the holy writings of religion of the Hebrews that make up the Old Testament, it is necessary to make a clear distinction between the man Jesus who has departed the world there is nearly two thousand years, and Jesus the only begotten son of God who is the Christ and the firstborn of the creation of God, who came into the world in the form of a man, and who stayed in the world while sitting at the right of his father. If we can say that the only begotten son of God is our God, it is only because he is the only way to the true God. Truth cannot exist without lies, but the constructions of lies eventually collapse while truth constructs remain coherent. Do not be offended by the title of my letter, because if my master has a sense of humor, am I not supposed to imitate my

model? If the word gospel means good news, then can whoever announces good news be sad? Did not the prophet write?

And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. (Isaiah 6:9-10)

Overview

Indeed, and it is necessary not to be wrong, it is not a man that we must believe to have eternal life, but it is in the one who came down from the sky and who went back to sit down to the right of his father. There are deaths have been resurrected according to the texts of the Gospels, but no resurrected one has ascended into heaven. This is why it says, as it is written:

He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. (John 7:18)

This document should help to understand why it was said, as it is written:

And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. (John 3:13-21)

The principle of the trinity (God the Father, God the Son, God the Holy Spirit), which I propose to call the first trinity, can be described as follows:

The creator, who is 'God the Father', is described in the Bible by rather special events that he has organized. Among others, he has announced by various authors the coming of his only begotten son in the world, the coming of 'God the Son', as it is written:

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. (Genesis 49:10)

I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. (Psalm 2:7-12)

The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the

moth shall eat them up. Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow. (Isaiah 50:4-11)

And since 'Jesus the Man' has risen from the dead to sit at the right of his father in heavenly places, men can receive God in their hearts in the form of the Holy Spirit, who is called 'God the Holy Spirit', as it is written:

He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified. (John 7:38-39)

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: (John 15:26)

In whom ye also are builded together for an habitation of God through the Spirit. (Ephesians 2:22)

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? (1 Corinthians 3:16)

We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error. (1 John 4:6)

I state the principle of the second trinity (Jesus the God, Jesus the only begotten son of God, Jesus the man) as follows: The expression 'Jesus the God' stems from the fact that it must be admitted that even if he spoke with great mischief, 'Jesus the man' has never lied since his birth from a virgin woman until his installation on the right of his father, as it is written:

Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. (John 8:44)

Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. (John 8:54-55)

If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness. (Ephesians 4:21-24)

And 'Jesus the only begotten son of God' is the Christ, more precisely it is the concept of love of the general interest (the explicit form of the unique command given by 'Jesus the man'). He came into the world in the form of 'Jesus the Man', and He did not leave the world after the departure of 'Jesus the Man', as it is written:

Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. (1 John 3:6)

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. (John 14:6)

Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, Which is his body, the fulness of him that filleth all in all. (Ephesians 1:20-23)

The one who denies that everyone's objective must be to participate in the general interest, this one is certainly a liar, as it is written:

Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: he that acknowledgeth the Son hath the Father also. (1 John 2:22-23)

The set of all men of all nations who have the circumcised heart is the church. It is this set that is the body of the only begotten son of God, as it is written:

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. (Ephesians 4:14-16)

Now ye are the body of Christ, and members in particular. (1 Corinthians 12:27)

And it is still written:

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light; Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy. (1 Peter 2:9-10)

For as we have many members in one body, and all members have not the same office: So we, being many, are one body in Christ, and every one members one of another. (Romans 12:4-5)

With the second trinity, faith and the possible associated persecutions do not necessarily consist in taking an interest in 'Jesus the Man' but unquestionably in Christ. On the other hand, messianic prophecies become a little less obscure because we can see that some are written about 'Jesus the man', for example what the prophet says, as it is written:

Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. (Isaiah 53)

And some others are written about 'Jesus the only begotten son of God' whose body is the church, for example what the prophet says, as it is written:

Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be

heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them. (Isaiah 42:1-9)

And some others are written about both, for example what the prophet says, as it is written:

Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider. (Isaiah 52:13-15)

Faith uniquely is to love God with all your heart and to love your neighbor as yourself, as it is written:

And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. (Luke 10:25-28)

More concretely, since God is simply the notion of truth in Christianity, as I will expose it in the section "The Identity of God", faith consists in loving everyone in general and not trusting anyone in particular, as it is written:

Some men's sins are open beforehand, going before to judgment; and some men they follow after. (1 Timothy 5:24)

I am writing this document because I would have liked someone to do it for me when I started to be interested in the content of the Bible in early March of 2014. Previously, it had already happened to me open a Bible, two or three times, to search methodically the interest of its contents. But I had always started with the first pages of the book, and I had always been discouraged after the first two chapters of Genesis, because I did not understand what was God's pilosity, and his exact hairstyle, at the moment when he breathed a breath of life into the nostrils of the man he had created in his image. I had then convinced myself that this book could only be a collection of poems expressly conceived to comfort, under different circumstances, those who need to be comforted. Thus, before the end of 2013, I did not know what the terms 'Old Testament' and 'New Testament' mean, nor the words 'Gospel' and 'Apostle', which had a comic connotation in my mind.

I did not study the entire contents of the Old Testament to conceive of this work, as it is written:

Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. (John 6:43-46)

On the subject of my willingness to share what I understood from my investigations, I must say that I never received an order or a promise like the apostle Paul, I am simply the work of God, as each of between us.

The identity of God

Science aims to establish knowledge about the work of God, and experiment is then used to purify speculations, while the holy scriptures reveal the will of the creator. It is written that God knows in advance those who will have eternal life consequently his word must come where it is needed to convince those who must be through this procedure.

The sky, which is the throne of God, is the place of residence of abstract concepts. God is the notion of truth, and Christ who is his only begotten Son is the notion of love of the general interest, and all souls have been created in the image of God and are also abstract concepts. The hand of God is the laws of nature that scientists seek. This is how it is written:

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. (John 14:9-10)

No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him. (John 1:18)

God is a Spirit: and they that worship him must worship him in spirit and in truth. (John 4:24)

And it is still written:

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. (Romans 1:20-23)

Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. (1 timothy 6:16)

Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together. (Isaiah 48:12-13)

And it is still written:

Can any hide himself in secret places that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord. (Jeremiah 23:24)

Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. (Psalm 139:6-8)

And it is still written:

When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. (John 6:61-63)

But some man will say, How are the dead raised up? and with what body do they come? Thou fool, that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body. (1 Corinthians 15:35-38)

So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not

first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthly; the second man is the Lord from heaven. As is the earthly, such are they also that are earthly: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthly, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. (1 Corinthians 15:42-50)

And Jesus answering said unto them, The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him. (Luke 20:34-38)

And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour. (John 12:23-26)

God creates the spirit of man in his image, and no element of creation (being alive or being inert) is the creator. The story of creation is necessarily a metaphor chosen by the Holy Spirit to describe a complex process that it is up to us to specify, because God loves that man seeks him, he wants all men to reason like scientists and that there be no idolater, as it is written:

For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord; and there is none else. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right. Assemble yourselves and come; draw near together, ye that are escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. (Isaiah 45:18-20)

And it is still written (Acts 17: 24-31):

God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. (Acts 24:31)

And it is still written (Psalms 146: 3-6 & Isaiah 2:22):

Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God: Which made heaven, and earth, the sea, and all that therein is: which keepeth truth for ever: (Psalm 146:3-6)

Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of? (Isaiah 2:22)

The body of man is not in the image of God, and the chronology which is exposed in the story of creation (three days, morning and evening successions, are elapsed before the creation of the Sun) was not conceived from a human perspective, as it is written:

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. (2 Peter 3:8)

Even the discovery of a form of extraterrestrial life cannot question the nature of God and the word of God.

The purpose of life

We are genetically children of our parents, but we are necessarily creations of God. And for this reason the prophet says:

Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Woe unto him that saith unto his father, What begetteth thou? or to the woman, What hast thou brought forth? Thus saith the LORD, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I commanded. (Isaiah 45:9-12)

Life is a pilgrimage. The only purpose of life is the circumcision of the heart of God's elect, as it is written:

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. (Daniel 12:2-3)

If a human has a circumcised heart from birth, then this human is the incarnation or reincarnation of a spirit who is already a son of God, like the man Jesus or John the Baptist. No other human can be born with the circumcised heart, as it is written:

God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. (Romans 3:4)

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us. (1 John 1:8-10)

Behold, I was shapen in iniquity; and in sin did my mother conceive me. Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. (Psalm 51:5-8)

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. (John 3:3-8)

This circumcision is done by the hand of God when one confesses the only begotten son of God, in other words when one realizes that it is always necessary to think and act out of love for the general interest without ever meditating any injustice against anyone, and without ever engage in any form of idolatry, as it is written:

Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye lived in

them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him: Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. (Colossians 3:5-11)

And it is still written:

Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: For the fruit of the Spirit is in all goodness and righteousness and truth; Proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. (Ephesians 5:6-11)

And it is still written:

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. (1 Peter 1:22-23)

All the sins of the one who accepts the only begotten son of God in all aspects of his life are automatically forgiven, as it is written:

But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: (2 Peter 1:9-10)

The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light. (Luke 11:34-36)

Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. (John 13:10)

And it is still written:

And, behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay him before him. And when they could not find by what way they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with his couch into the midst before Jesus. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk? But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day. (Luke 5:18-26)

By definition, and it must be understood that it is a definition, every person who has the circumcised heart automatically has the Holy Spirit and is a member of the body of Christ, even if the man Jesus is not known to this person, as it is written (John 4:23 & Ephesians 1:13):

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. (John 4:23)

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, (Ephesians 1:13)

And it is still written:

For ye are all the children of God by faith in Christ Jesus. (Galatians 3:26)

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. (2 Corinthians 3:18)

We understand then that, if all sins are forgiven by the confession of the only begotten son of God, then no particular ritual is necessary to have eternal life, not even the ritual of baptism, as it is written:

The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him. (1 Peter 3:21-22)

Any form of idolatry is incompatible with the justice of the heart that characterizes anyone who has confessed the only begotten son of God, because idolatry inevitably inculcates hatred, as it is written:

No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. (Luke 16:13)

Objective of the Holy Scriptures and the Sacrifice of the Man Jesus

The apostle Paul said, as it is written:

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works. (2 Timothy 3:16-17)

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. (Romans 15:4)

Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come. (1 Corinthians 10:11)

It should be noted that the scriptures can be categorized as follows: The period of creation extends from the creation of heaven to that of the Garden of Eden. The period of the patriarchs extends from Adam and Eve to Moses. The period of the law and the prophets extends from Moses to Zechariah. The last hour, or the end of the centuries, or the coming century, is the period that extends from the coming of the Just (with his messenger and his apostles, John baptizes - Jesus - Paul - Peter - John) until the second advent.

From a qualitative point of view, we can distinguish the generation of prophets stretching from Adam to Jesus, and the generation of the last hour, which begins with the introduction of the Holy Spirit into the world, and which will end at the second advent.

If all the scriptures come from a particular people, and are expressed in a particular language, it is legitimate to ask why other peoples should be interested in it with confidence. It must be noted that God has been able to manifest himself in different ways to other peoples of the earth, because by definition the law is addressed to those who have not naturally received the gift of discerning for themselves the way of Justice. Indeed, God, in whom there is no injustice, did not choose the people of the Hebrews to testify that he makes a difference between the souls he created in his image, but he chose them to reach those to whom he has not give the ability to find him by other means, as it is written:

But we know that the law is good, if a man use it lawfully; Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, For whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there

be any other thing that is contrary to sound doctrine; According to the glorious gospel of the blessed God, which was committed to my trust.

God hid his identity and that of his only begotten son to the writers of the Old Testament, he was called in different ways (YHWH; God of Abraham, Isaac and Jacob; Lord), and he scrambled the tracks addressing the prophets by angels represented in their visions in a human perspective.

Thus, the descendants of Abraham according to the flesh could have imagined that their God belonged to them and was locatable in space and time, and they maintained the tradition of genealogies according to the will of God. But in reality, the promises of the scriptures concern all the righteous of all nations, as it is written:

If ye know that he is righteous, ye know that every one that doeth righteousness is born of him. (1 John 2:29)

How that by revelation he made known unto me the mystery; (as I wrote afore in few words, Whereby, when ye read, ye may understand my knowledge in the mystery of Christ) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: (Ephesians 3:3-6)

As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do. (1 Timothy 1:3-4)

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. (Titus 3:9)

In declaring himself apostle of the Gentiles several times, Paul encouraged the translations of his writings which are sufficient to understand what is to be understood, without being disturbed by falsifications which the enemies of the gospel may introduce elsewhere, as it is written:

But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. (2 Timothy 3:14-15)

The purpose of the scriptures, therefore, is to convince those who are to be convinced by this means, because it is enough to say few things to certain people so that they understand what is essential, as it is written:

So then faith cometh by hearing, and hearing by the word of God. (Romans 10:17)

Thus, God raised men among the Hebrews to fulfill his purpose, as it is written:

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? (Romans 10:14)

God has therefore chosen Abraham to bring forth through his flesh a people through which He will state the laws that lead to the righteousness of the heart, which is the righteousness of God. But laws clearly stated in this way constitute a curse because they are necessarily incomplete. For example, based on the Ten Commandments, if a Hebrew is attacked on a sabbath by someone who wants to make war on him, then must he defend himself and disobey the law, or must he obey the law and let oneself be slaughtered so as not to have sin? Thus Hebrews who are righteous in their hearts can be guilty according to the law, and deeply dishonest Hebrews can use the letter of the law to do criminal acts without God being able to convict them as guilty, for example by letting a patient die rather than performing an operation on the sabbath.

Thus, all who were under the law were sinners, either with respect to the law for those who wanted to be righteous, or with respect to justice for those who wanted to obey the law. This is why the apostles said, as it is written:

Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. (1 John 4:10)

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. (1 Timothy 1:15)

But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. (Galatians 3:22)

For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen. (Romans 11:32-36)

Since the law itself is a curse simply because of its existence, the necessary end of the law is marked by the fact that it is used to justify the murder of the man Jesus who has always been absolutely irreproachable according to justice of the heart, and therefore pleasing to God, from his birth by a virgin girl to his crucifixion. And the apostles confirm this reality, as it is written:

Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. (John 5:18)

Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. (1 Peter 2:22-25)

It is the law given by God which is the exact justification of the death of a person whose guilt cannot be recognized in any of the actions he has practiced throughout his life! And this injustice provoked by the law is an act of jurisprudence that makes the law condemnable before God. So God stops using the law to judge the Hebrews who were under this law, and He gives justice to the man Jesus by raising him from the dead. This is why it is written:

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. (1 John 4:9)

Since it was God who had enunciated this cursed law, the punishment fell on his own son, who is not the son of a man, as it is written:

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. (Galatians 3:13-14)

This whole story is about the people who received the law, as it is written:

Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. (Romans 3:19-20)

As soon as the law becomes condemnable before God, the new tool for the judgment of the world is the tool that was in the beginning, the tool that was used before the coming of the law by Moses, namely the justice of the heart, according to that it is written:

For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. (Galatians 5:13-14)

Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. (Romans 13:8)

The scripture, however, said that the gospel has been also announced to the dead (perhaps this is a way of informing us that some of the dead, since Abel, are being sent back to the world so that they can reach the circumcision of their hearts, so that all those who have been predestined will find themselves on the right side on the day of judgment. I think that in the day of judgment all souls will leave their body envelopes but some will inherit eternal shame, and others will inherit eternal life by constituting what was good in Adam the first man, because truth cannot exist without lies but truth can be separated from lying, and because the gospel teaches us that the only begotten son of truth is the love of the general interest who is Christ), as it is written:

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; (1 Peter 3:18-19)

For for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. (1 Peter 4:6)

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. (1 Corinthians 15:51-53)

What has changed from the beginning, what in which the law has been useful, is that the people are now educated about the nature of God and the purpose of life, they are instructed by all who announce and distribute the word of God in all nations, to the ends of the earth, as it is written:

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. (Romans 15:8-12)

And it is still written:

And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. (Isaiah 49:5-7)

And it is still written:

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. (Luke 16:27-31)

The righteousness of the heart is simply fulfilled by the Ten Commandments among which the four that specify concrete actions (and not thoughts) must be mixed with the notion of love. All souls have the same price before God, as it is written:

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God; Being justified freely by his grace through the redemption that is in Christ Jesus: (Romans 3:21-24)

And it is still written:

But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons. (Galatians 4:4-5)

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. (Galatians 5:1)

And it is still written:

But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. (Ephesians 2:13-18)

So if everyone is justified only by the justice of his heart then in a certain sense everyone is Jewish, as it is written:

For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. (Romans 2:28-29)

What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God. For what if some did not believe? shall their unbelief make the faith of God without effect? (Romans 3:1-3)

Personally, I think that those who received the circumcision of the flesh already have their advantage, and that the law and Moses were for the Hebrews what Paul and his epistles were for the Gentiles: the goal of these two men was to inculcate the beginnings of wisdom in their audiences. It is for this reason that Paul said, in addressing those of his race, as it is written:

But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. (2 Corinthians 3:14-17)

And it is still written:

But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. (Galatians 3:23-25)

Which are a shadow of things to come; but the body is of Christ. (Colossians 2:17)

And it is still written:

Howbeit 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: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. (1 Corinthians 2:6-8)

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? but we have the mind of Christ. (1 Corinthians 2:14-46)

And the prophet said, as it is written:

Give ye ear, and hear my voice; hearken, and hear my speech. Doth the plowman plow all day to sow? doth he open and break the clods of his ground? When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place? For his God doth instruct him to discretion, and doth teach him. For the fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod. Bread corn is bruised; because he will not ever be threshing it, nor break it with the wheel of his cart, nor bruise it with his horsemen. This also cometh forth from the LORD of hosts, which is wonderful in counsel, and excellent in working. (Isaiah 28:23-29)

It is permissible and recommended not to abide by the Ten Commandments in certain situations, and this fact can already be seen in the laws given by Moses, as I mentioned in the section "The humor of the holy writings". That is why Jesus said to the Hebrews, as it is written:

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. (John 5:39-40)

How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words? (John 5:44-47)

And we know that the prophet said, as it is written:

Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith. (Habakkuk 2:4)

And because there is no faith in the righteousness of the heart where there is the law, the apostle adds:

For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. (Galatians 3:10-11)

And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. (Galatians 3:29)

The notion of posterity according to God does not come from the bonds of the flesh but links of the spirit. We are the posterity of all who lived before us and whom we regard as models, as it is written:

Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? (Genesis 18:18)

Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. (Galatians 3:6-9)

That's why the prophet said about Christ, as it is written:

Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. (Psalm 45:6-7)

Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever. (Psalm 45:16-17)

The cornerstone that the builders have rejected is the man Jesus. But the stumbling block and the rock of scandal on which many stumble and break, are entwined and caught, it is Christ (Jesus the only begotten son of God), as it is written:

Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. (1 Peter 2:6-8)

Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. (Romans 9:6-8)

What is therefore asked of each one is to love and seek the truth without any idolatry in the heart, and to seek the general interest (either by giving one's life or by keeping it) without hating whoever it is, otherwise one runs into the stumbling block. This is why Moses said, as it is written:

And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD. Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning. Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the LORD. Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honor the person of the mighty: but in righteousness shalt thou judge thy neighbour. (Levitcus 19:12-15)

And the prophet said, as it is written:

He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Micah 6:8)

God allows and recommends that the Ten Commandments be ignored to one who can expose his actions in a human court, without any falsification of any aspect of the facts, with the conviction of being recognized as being just. This is why Jesus speaks of himself as the only begotten son of God when he says, as it is written (John 5: 26-27 & John 5:30):

For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man. (John 5:26-27)

I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. (John 5:30)

And it is further said, as it is written:

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. (John 20:22-23)

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. (1 John 1:5-7)

Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? (1 Corinthians 6:2-3)

It may be noted that Paul himself asks believers to apply righteousness among them, as it is written:

It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. (1 Corinthians 5:1-5)

Therefore, in remembering the exact identity of God, it is said, as it is written:

And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. (Genesis 9:5)

Thus, all things are permitted to him who acts in the name of the only begotten son of God. It is in the name of the only begotten son of God that Lot has proposed to the men of his city to have fun with his virgin daughters rather than to kill visitors, as it is written:

And they called unto Lot, and said unto him, Where are the men which came in to thee this night? bring them out unto us, that we may know them. And Lot went out at the door unto them, and shut the door after him, And said, I pray you, brethren, do not so wickedly. Behold now, I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes: only unto these men do nothing; for therefore came they under the shadow of my roof. (Genesis 19:5-8)

It is in the name of the only begotten son of God that the daughters of Lot chose to give birth with their father rather than disappear with him in an isolated region, as it is written:

And the firstborn said unto the younger, Our father is old, and there is not a man in the earth to come in unto us after the manner of all the earth: Come, let us make our father drink wine, and we will lie with him, that we may preserve seed of our father. (Genesis 19:31-32)

Because he could not have the intention of liberating the Hebrew people by doing so, it is in the name of the only begotten son of God that Moses has attacked a cruel Egyptian, as it is written:

And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. (Exodus 2:11-12)

It is in the name of the only begotten son of God that David chose to consume what the law of God only reserved for the priests, as it is written:

Now therefore what is under thine hand? give me five loaves of bread in mine hand, or what there is present. And the priest answered David, and said, There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women. And David answered the priest, and said unto him, Of a truth women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the bread is in a manner common, yea, though it were sanctified this day in the vessel. (1 Samuel 21:3-5)

That is why it is said to the Hebrews, as it is written:

Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. (Acts 7:51)

For the law was given by Moses, but grace and truth came by Jesus Christ. (John 1:17)

And the prophet said, as it is written:

For all tables are full of vomit and filthiness, so that there is no place clean. Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: For with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the LORD was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken. Wherefore hear the word of the LORD, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. (Isaiah 28:8-16)

About the Christ of God who lives forever

Paul says about Christ, as it is written:

Who is the image of the invisible God, the firstborn of every creature: (Colossians 1:15)

Christ is the first creation of God, but it is only at the birth of the man Jesus that he came into the world, and he remained in the world after the departure of the man Jesus, he remained in the world by sitting at the right of his father, and he is by definition the Holy Command given by the man Jesus.

The house of God announced by the prophet cannot be built by the hand of man, as it is written:

Go and tell my servant David, Thus saith the LORD, Shalt thou build me an house for me to dwell in? (2 Samuel 7:5)

Thus saith the LORD, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. (Isaiah 66:1-2)

The house of God is built by Christ, and the house of God is the body of Christ. The body of Christ was born when the Holy Spirit was brought into the world after the departure of the man Jesus, and to this day the body of Christ is that of a child, as I exposed to the section "Falsifications in the Bible". This is why the prophet said, as it is written:

And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever. (2 Samuel 7:12-16)

And it is still written:

And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. (Daniel 7:14)

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. (Daniel 7:27)

The Humor of the Holy Scriptures

To renounce all that I possess (to be poor) means to possess only to render service to everyone in general and to no one in particular, as it is written:

*And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.
(Luke 6:20)*

Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. (Luke 12:33)

So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. (Luke 14:33)

The believer who acts without love can crush the only begotten son of God without touching him:

And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, Came behind him, and touched the border of his garment: and immediately her issue of blood stanched. And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me. And when the woman saw that she was hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace. (Luke 8:43-48)

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. (1 Corinthians 13:3)

On the other hand, the man Jesus expresses himself, as it is written:

And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good, save one, that is, God. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. And he said, All these have I kept from my youth up. Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God! (Luke 8:18-24)

It is obvious that he expresses himself with mischief because he himself does not respect the Ten Commandments. And not only does he not respect them, but in addition he is given the mission to encourage others not to respect them. Indeed, he works on the sabbath (this is forbidden by the fourth commandment) by asking a clear question to his interlocutors, as it is written:

And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other. And they were filled with madness; and communed one with another what they might do to Jesus. (Luke 6:6-11)

Moreover, he asks his interlocutors to remember that David stole (this is forbidden by the eighth commandment), as it is written:

And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days? And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungry, and they which were with him; How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone? And he said unto them, That the Son of man is Lord also of the sabbath. (Luke 6:1-5)

And we can remember for ourselves that David also killed (this is forbidden the sixth commandment), as it is written:

And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. (1 Samuel 17:49)

And we can also remember that Moses himself asked to kill, as it is written:

But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and fleeth into one of these cities: Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. Thine eye shall not pity him, but thou shalt put away the guilt of innocent blood from Israel, that it may go well with thee. (Deuteronomy 19:11-13)

The Apostle Paul confirms Jesus' sense of humor by stating that the Ten Commandments, which the man Jesus did not respect, are fulfilled by the one commandment given by the man Jesus, as it is written:

For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. (Romans 13:9-10)

This complicity between Christ and his apostle also appears when the man Jesus speaks, as it is written:

And the Pharisees also, who were covetous, heard all these things: and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. And it is easier for heaven and earth to pass, than one tittle of the law to fail. Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery. (Luke 16:14-18)

It is with mischief that he wants to signify to the greedy Pharisees that they need Christ not to be guilty before God, in other words it is through Christ that it is possible not to respect the seventh commandment while being without sin before God, the usual wording being that the Lord's cross (or his precious blood) cleanses us from all sin. To convince oneself of this reality, it suffices to remark that Paul states that the Lord commands two believers who are married not to separate, as it is written:

And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried or be reconciled to her husband: and let not the husband put away his wife. (1 Corinthians 7:10-11)

However, he also adds that if one of the spouses behaves like a non-believer and imposes separation then the other spouse is no longer bound (and therefore can remarry without offending the Lord), as it is written:

But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now

are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. (1 Corinthians 7: 12-15)

And after all these indirect remarks about the possibility of transgressing one of the four commandments of actions (among the ten commandments, the five that concern only the thoughts and intentions must be rigorously respected in all circumstances, so that they determine the limits of the unique ambiguous commandment which is formulated with a promise, because God is also the true father of each), the man Jesus asks his interlocutors whether it is possible that David is not aware of the fifth commandment, according to that it is written:

And he said unto them, How say they that Christ is David's son? And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand, Till I make thine enemies thy footstool. David therefore calleth him Lord, how is he then his son? (Luke 20: 41-44)

This particular humor of the man Jesus can also be seen in the Gospel of John. In fact, he first remarks that he came to sacrifice himself, as it is written:

In the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. (John 4:31-34)

And then he himself suggests to his interlocutors to use the law of Moses to condemn him to death, as it is written:

Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people answered and said, Thou hast a devil: who goeth about to kill thee? Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment. (John 7: 19-24)

It is true that this excerpt can also be interpreted by saying that Jesus informs his interlocutors that they should not condemn him when he does not respect the fourth commandment, because they may find themselves in a situation where they must also disobey to this commandment, for example, when a circumcision is to be performed on the eighth day, as it is written:

And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. (Genesis 17:12)

And the apostle Paul also does not lack humor, as it is written:

For as many of you as have been baptized into Christ have put on Christ. (Galatians 3:27)

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. (Romans 6:3-4)

Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? (1 Corinthians 15:29)

Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. (1 Corinthians 3:18)

And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved. But be it so, I did not burden you: nevertheless, being crafty, I caught you with guile. (2 Corinthians 12:15-16)

To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you. (1 Corinthians 9:22-23)

Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. (1 Timothy 2:7-8)

And he says again (though it is true that those who were not created in Christ by God do not have eternal life), as it is written:

But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: (Galatians 1:15-16)

For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. (Ephesians 2:10)

And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak. (Ephesians 6:19-20)

Continue in prayer, and watch in the same with thanksgiving; Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: That I may make it manifest, as I ought to speak. (Colossians 4:2-4)

Like Paul, the Apostle John shares the same complicity with his master when he testifies to us that we will be heard if we pray to God to grant eternal life to a person who has never committed the one unforgivable sin, as I exposed it in the section "Figures of rhetoric (prayer)".

It appears that Peter is the only apostle who has remained serious, and he has rightly said, as it is written:

And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction. (2 Peter 3:15-16)

We know, in fact, that the two epistles of Peter and epistle of John are addressed to believers who already have the wisdom of the law, as it is written:

But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles: And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor; the same which I also was forward to do. (Galatians 2:7-10)

The apostles were not saddened by the trials that life imposed on them, as it is written:

And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. (Acts 5:41)

The apostles indeed have the right to be happy and to make known it, because they saw the first risen one who ascend to heaven, as it is written:

Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. (John 16:19-23)

Thus, the man Jesus speaks mischievously because he knows that his goal is to never to commit sin and to be judged guilty by conservative Hebrews, and to be killed as a person who is cursed according to the law of Moses. And as soon as it happens, the law will become condemnable in the eyes of God (who himself stated it by Moses) and will cease to be valid, so that God can again judge men by their faith in God, their faith in truth, their faith in the justice of heart, as was the case before the arrival of Moses. Thus, all the righteous of all nations can receive the same Spirit (the Holy Spirit) and are all equal before God, as I have stated in the section "Objective of the Holy Scriptures and the Sacrifice of the Man Jesus". This is why he said, as it is written:

I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. (John 10:14-18)

And it is still written:

Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. (John 16:7-11)

If anyone does not confess the only begotten son of God, then he is charged with sins because he refuses the righteousness of the heart taught by God and he prefers either his own righteousness or the justice of certain men. And the righteousness of God is the resurrection of all those who died with Christ, because of the act of jurisprudence established by the man Jesus. I think it is appropriate to end this section with the following scriptures:

God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? (Numbers 23:19)

For I am the Lord, I change not; therefore ye sons of Jacob are not consumed. (Malachi 3:6)

The Bible is not the only way (Islam)

The circumcision of the heart does not necessarily come from the knowledge of the man Jesus. The man Jesus is not the way of all the chosen of God, but the Christ (the only begotten son of God) is the way of all the elect of God, and that is why it is written:

And he is before all things, and by him all things consist. (1 Colossians 1:17)

And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Little children, keep yourselves from idols. Amen. (1 John 5:20-21)

Faith is not to know the holy scriptures, but only to observe the holy commandment, as it is written:

For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour; Not in the lust of concupiscence, even as the Gentiles which know not God: That no man go beyond and defraud his brother in any matter: because that the Lord is the avenger of all such, as we also have forewarned you and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit. (1 Thessalonians 4:3-8)

From which some having swerved have turned aside unto vain jangling; Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm. (1 Timothy 1:6-7)

For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. (Galatians 6:15)

For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love. (Galatians 5:6)

And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked. (1 John 2:3-6)

In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. (1 John 3:10)

The man Jesus himself emphasized that he is not the way of all the elect, as it is written:

I came not to call the righteous, but sinners to repentance. (Luke 5:32)

For the Son of man is come to seek and to save that which was lost. (Luke 19:10)

Thus, concerning Islam and the Prophet Muhammad, I who am not a descendant of Abraham according to the flesh, I do not absolutely think that the following scriptures have a negative connotation, as it is written:

And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be numbered for multitude. And the angel of the Lord said unto her, Behold, thou art with child and shalt bear a son, and shalt call his name Ishmael; because the Lord hath heard thy affliction. And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren. (Genesis 16:10-12)

And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight because of his son. And God said unto Abraham, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called. And also of the son of the bondwoman will I make a nation, because he is thy seed. And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away: and she departed, and wandered in the wilderness of Beersheba. And the water was spent in the bottle, and she cast the child under one of the shrubs. And she went, and sat her down over against him a good way off, as it were a bow shot: for she said, Let me not see the death of the child. And she sat over against him, and lift up her voice, and wept. And God heard the voice of the lad; and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he is. Arise, lift up the lad, and hold him in thine hand; for I will make him a great nation. And God opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink. And God was with the lad; and he grew, and dwelt in the wilderness, and became an archer. (Genesis 21:9-20)

For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. (Galatians 4:22-25)

I say then: certainly the prophet Muhammad was sent by God who is the creator of all things, and who desires that Ishmael (his posterity according to the spirit, made up of all who choose him as a model) serve him by a particular way.

Persecution of believers

We know that the purpose of life is the circumcision of the heart, therefore, necessarily but not with the same intensity, God uses persecution to test his elect, as it is written:

And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; (Genesis 15:13)

The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all. (Psalm 34:17-20)

Yea, and all that will live godly in Christ Jesus shall suffer persecution. (2 Timothy 3:12)

Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: (1 Peter 1:6-7)

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: Casting all your care upon him; for he careth for you. (1 Peter 5:6-7)

And we know that we are of God, and the whole world lieth in wickedness. (1 John 5:19)

And it is still written:

And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness. (2 Thessalonians 2:11-12)

Falsifications in the Bible

If we presented a story of the future events to a scientist, he would be well inspired to check the correspondence between the events described and the reality of the facts before deciding on the plausibility of the extrasensory capacities of the author. But one would have to wonder if the story could have been altered, one way or another, before its transmission.

The New Testament

We know in ourselves that a text which claims to be a word of God, the creator of all things, can contain no lie, and this is confirmed by the apostle, as it is written:

Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. But ye have an unction from the Holy One, and ye know all things. I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth. (1 John 2: 18-21)

About the epistle to the Hebrews:

In this book it is written:

And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. (Hebrews 5:4-6)

For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him. If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. For he of whom these things are spoken pertaineth to another tribe, of which no man gave attendance at the altar. For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood. And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest, Who is made, not after the law of a carnal commandment, but after the power of an endless life. For he testifieth, Thou art a priest for ever after the order of Melchisedec. (Hebrews 7:1-17)

The writer of Hebrews teaches that Melchizedek is a living priest who lives forever. He compares Melchizedek to God by stating that he has neither father nor mother, neither beginning of days nor end of life, and stating that he is a priest continually (even today), and that he is a great man because Abraham gave him the tithe of booty and because it is unquestionably the inferior who is blessed by the superior. He adds also that those who perceive the tithe instituted by the law in the Old Testament are mortal men and he writes about Melchizedek: but there, it is the one of whom it is attested that he is alive.

I believe that the author of the Epistle to the Hebrews did not understand the message of the gospels, as it is written:

Then there arose a reasoning among them, which of them should be greatest. And Jesus, perceiving the thought of their heart, took a child, and set him by him, And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great. (Luke 9:46-48)

And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. (Luke 22:24-27)

He did not understand that Jesus is the only priest alive, as it is written:

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. (John 14:6)

He did not understand that Jesus is comparable to God only because he never said a lie. And by reading, as it is written:

The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. (Psalms 110: 1-4)

He did not understand that it just means we have to get closer to Jesus only by faith in him (faith in the notion of love of neighbor) in the same way that Melchizedek was a priest only by faith at a time when the law was not enunciated, as it is written:

And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all. (Genesis 14:18-20):

I think this author is an antichrist who wants to encourage idolatry.

About the epistle of James:

The author of the Epistle of James suggests that it is poverty in material things that conditions access to eternal life, as it is written:

Let the brother of low degree rejoice in that he is exalted: But the rich, in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. (James 1:9-11)

Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? Do not they blaspheme that worthy name by the which ye are called? (James 2:5-7)

And this is completely false, as it is written:

Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. (1 Thimothy 6:17-19)

And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zacchaeus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost. (Luke 19:1-10)

He also suggests that faith should be practiced in mourning and tears, as it is written:

Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up. (James 4:9-10)

yet the characteristics of faith imply that we must rejoice in hope and be patient in affliction, as it is written:

Rejoice in the Lord always: and again I say, Rejoice. (Philippians 4:4)

But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. (1 Peter 3:15-16)

But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. (1 Peter 5:10)

He also teaches that a sick person will obtain healing and forgiveness for his sins by calling on the elders of the church to pray and perform rituals, as it is written:

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. (James 5:14-16)

provided that trust of the sick person is total in this action of the elders of the church, as it is written:

But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord. (James 1:6-7)

This author is a true antichrist because it is written:

Thou shalt have no other gods before me. (Exodus 20:3)

The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. (Luke 16:16)

The first commandment simply indicates that one must beware of any kind of idolatry since in reality there is only one God who God is by his nature. And in any case, prayer only serves to strengthen the one who prays, as I will expose it in the section "Figures of rhetoric (prayer)".

About Jude's Epistle:

The author asks us to hate those who are against our opinions, to hate even the tunic soiled by their flesh, as it is written:

And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. (Jude 23)

He is an antichrist because he moves away from the definition of the Christian faith, as it is written:

And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: (2 Peter 1:5-10)

And the implications of this definition, as it is written:

Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. (Titus 3:1-3)

And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother. (2 Thessalonians 3:14-15)

But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloak forbid not to take thy coat also. (Luke 6:27-29)

About the first and second epistles John:

The author asks not to greet a person who is winding toward us with a different speech, and he adds that he does not want to expose the very useful things he has to convey, and he prefers speak mouth to mouth so that his joy is perfect, as it is written:

If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds. Having many things to write unto you, I would not write with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full. (2 John 10-12)

His goal, therefore, is not to explain the message of the gospel to everyone by testifying of what he has lived with the man Jesus. He also suggests that faith consists in not sharing anything with the Gentiles, as it is written:

Because that for his name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellowhelpers to the truth. (3 John 7-8)

And yet it is not for us to know who will be called by God and when.

About the book of the Revelation of John:

The one who said that he is coming back into the world, he is the first born of creation, who came into the world in the form of the man Jesus, and who dwells in the world sitting at the right hand of the his father. He is neither the all-powerful nor the last, as is suggested by the excerpts:

Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. (Revelation 1:7-8)

And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. (Revelation 22:12-13)

This author is an antichrist who wants the reader not to understand the scriptures of the gospels and apostles who make a clear distinction between God and his only begotten son, and also the scriptures of the prophet who says about the only begotten son of God, as it is written:

Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. (Isaiah 28:16)

And he says about God, as it is written:

Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am he. (Isaiah 41:4)

Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God. (Isaiah 44:6)

Hearken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last. (Isaiah 48:12)

Old Testament

The prophet said, as it is written:

And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. (Isaiah 7:13-15)

As I pointed out in the "Identity of God" section, the chronology that is exposed in the revelations of the Holy Spirit is not conceived from a human perspective, and it may be thought that until today the body of Christ is that of a child who does not know how to reject the evil and choose the good, because the holy writings still contain serious falsifications which I have highlighted above. Indeed, the interpretation of the events described in the prophecies is not necessarily trivial, as it is written:

Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. (2 Peter 1: 20-21)

Like the gospel, the Old Testament scriptures are not necessarily spared by the enemies of God.

Indeed, in some ancient translations of the Bible, the scripture Isaiah 7:14 contains the phrase "a virgin shall conceive", as is the case in the translation King James Version (KJV), and in other translations more recent, this expression has become "the young woman will become pregnant", as is the case with the translation Complete Jewish Bible (CJB).

Whatever the reality, any falsifications in the Old Testament cannot call into question the message of the gospel, as I pointed out in the section "Objective of the Holy Scriptures and the Sacrifice of the Man Jesus ". However, I want to emphasize that the authors of such a practice, if it were done on purpose, would be really foolish because by acting in this way, they would deny the race that was distinguished by the holy writings of which they are the guardians, because the God by whom they received this distinction told them that he is righteous and just, and that he chose them to be like him.

Did I not write in the "Overview" section that faith is about trusting no one?

Comments on the Epistles of the Apostles and the Gospels

Falsifications

The current contents of the Gospels have not always been as we see it. Over time, men's organizations have approved additions of different verses to the original version of the texts written in the language of the people that the man Jesus came to release.

For example, we know that Matthew 17:21 (which is similar to Mark 9:29), was not present in the first translations:

Howbeit this kind goeth not out but by prayer and fasting. (Matthew 17:21)

This is also the case of Mark 16:16-20 where it is written:

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen. (Mark 16:16-20)

And although the action described is confirmed by Paul in '1 Corinthians 11:23-26', we know that this is also the case of Luke 22:19-20 where it is written:

And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. (Luke 22:19-20)

This is also the case of Luke 22:43-44 where it is written:

And there appeared an angel unto him from heaven, strengthening him. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. (Luke 22:43-44)

This is also the case of John 5:4 where it is written:

For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. (John 5:4)

This is also the case of John 7:53 and John 8:1-11, where it is written:

And every man went unto his own house. (John 7:53)

Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more. (John 8:1-11)

And on my own initiative, I state that this is probably the case of Matthew 28:19 where it is written:

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: (Matthew 28:19)

And on my own initiative, I state that this is probably the case of Matthew 15:28 where it says:

Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour. (Matthew 15:28)

Now, we know that any self-respecting falsifier must seek to confuse the tracks, and I state that in my opinion, the Gospels of Luke and John are necessary and sufficient (after removing the verses I mentioned above) for one who wants to be interested in the words of the man Jesus.

The New Testament canon from which I built my understanding of the Christian faith consists of the following 19 books:

Gospel of Luke; Gospel of John; Acts; Paul (13); Peter (2); First John.

Figures of rhetoric (prayer)

In each book of the New Testament, different verses do not have the meaning that suits them when considered in isolation, and it is essential to be interested in the harmony of all the writings of the same author (or at least the same book) before extracting a true message. Subdividing the scriptures into different verses is therefore a practical idea for making quotations, but can become a trap if it is not used conscientiously.

Because of this, the introduction of some falsified verses into one of these books may be enough to distract the reader from the path to follow, and even suggest to people who have the common sense notion inscribed in their hearts that the scriptures cannot be holy.

The prayer of the believer is good and necessary, but its only usefulness, and in no way a negligible cause, is to strengthen the faith of the one who prays, it is to strengthen the one who prays. For the scriptures tell us that everything is written in advance, as it is written:

Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him. (Isaiah 43:5-7)

And if anyone understands through his faith in the scriptures that everything is written in advance, then all he has left to do is to have faith (possibly accompanied by hymns and praises for the creator), as it is written:

Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned: (1 Timothy 1:5)

And Peter defines faith only by its characteristics:

And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness; And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. (2 Peter 1:5-8)

It seems unlikely to me that a non-believer can understand that everything is written in advance, as it is written:

Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein. (Luke 18:17)

The good sense of the scriptures is dazzling, and their wisdom is impressive.

About the prayer in Luke's Gospel:

Luke informs us that the only purpose of prayer is to give the believer the strength not to transgress the only commandment that constitutes faith, as it is written:

And when he was at the place, he said unto them, Pray that ye enter not into temptation. (Luke 22:40)

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. (Luke 21:34-36)

And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in

heaven, so in earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil. (Luke 11:1-4)

In addition, we know that some believers will suffer because of their faith, and some will lose the life of their carnal envelopes because of that same faith, as it is written:

And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls. (Luke 21:16-19)

Now it is evident that he who has had faith by the knowledge of the scriptures cannot hope that the promises do not happen, because he expects the next life which is also a promise. Therefore, with regard to what we can honestly ask in our prayers, it is written:

If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him? (Luke 11:13)

Moreover, since the Holy Spirit is in the world, the time of the prophets who approached God by prayer is past, as it is written:

The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it. (Luke 16:16)

About the prayer in John's gospel:

We know that we should not trust a man, as it is written:

Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. (Jeremiah 17:5)

As a result, the man Jesus speaks of himself only as the only begotten son of God when he says, as it is written:

If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments. (John 14:14-15)

And it is still written:

And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. (John 16:23-24)

Because we cannot wish him to become a liar, the utility of prayer becomes clear to us when we understand that we cannot ask, in the name of the only begotten son of God, that they do not occur in our lives the events that he himself has foretold, as it is written:

These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. (John 16:1-4):

About the prayer in the first epistle Jean:

John confirms to us that not all have eternal life, as it has already been established by God, and he recommends us to pray for God to give life to every person, as it is written:

They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. (1 John 2:19)

If any man see his brother sin a sin which is not unto death, he shall ask, and He shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. (1 John 5:16)

We then understand that the goal is to help the believer not to hate those who have not yet understood, in other words not to compromise oneself in the faith, because it is not the actions of others that must determine our state before God (let us not forget the purpose of life).

One might ask, however, why the only prayer that is forbidden is to ask God to have compassion for a person who has abandoned the faith (if, however, this person has already truly known the faith)? As it is written:

And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven. (Luke 12:10)

For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. (2 Peter 2:20-21)

The answer is that it could destroy our own faith if we imagined that it is possible for us to extinguish for a short time the Spirit of God who is in us, with the intention of rekindling it later. Adultery to God is indeed unforgivable, as it is written:

But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. (Acts 5:3-5)

If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them. (1 Samuel 2:25)

About the prayer in Peter's letters:

Peter states that faith has priority over prayer, as it is written:

But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. (1 Peter 4:7-8)

About prayer in Paul's letters:

As I explained in the "The Humor of the Scriptures" section, Paul generally speaks indirectly, having himself repeatedly stated that he is speaking primarily to the Gentiles, although God make no distinction between men since his only begotten son is seated at his right, according to the gospel which was entrusted to him, as it is written:

And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: (1 Peter 1:17)

Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons. (Colossians 3:24-25)

Knowing that he cannot contradict the other apostles and gospels, it can be seen that this is indeed the case, as it is written:

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; (Ephesians 6:18)

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that

searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. (Romans 8:26-27)

Features of books

About Peter's letters:

It seems to me that Peter speaks mainly of the man Jesus whom he also calls Christ, and this is in no way a fault because of the principle of the second trinity, and he sometimes refers to Christ in two forms (to the man and the only begotten son) in the same sentence. But there are cases where he refers only to the only son of God, sometimes by designating him otherwise (Lord, sovereign pastor).

About Paul's letters:

As I explained in the "The Humor of the Scriptures" section, Paul expresses himself in a particular way to a particular audience. Paul was for the Gentiles what Moses was for the Hebrews, a guardian to teach the beginning of wisdom, that one might understand what is meant by the righteousness of the heart which is pleasing to God. But since the elect of God are one people since his only begotten son sits at his right hand, it is fitting to say that Paul gave the milk to the body of Christ, who must then grow on his own and learn to choose good and to reject evil, as I point out in the section "Falsifications in the Bible". All is permitted to him who acts in the name of the only begotten son of God, but it is not necessary to say it brutally to a child, as it is written:

And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. (1 Corinthians 3:1-2)

About the letter of John:

In his first letter John, I think the word 'Jesus' refers to the man Jesus in a single verse, as it is written:

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. (1 John 1:7)

Everywhere else in his text, 'Jesus' or 'Jesus Christ' refers to Christ, who is the only begotten son of God, and who remained in the world after the departure of the man Jesus.

Regarding the confession of sins, it is to those to whom we have wronged that we must confess our sin when it is necessary for the good of all.

About the Gospel of John:

Different verses are stated in a subtle way but are necessarily non-contradictory in a correct interpretation. So when it says, as it is written:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3:16)

Verily, verily, I say unto you, He that believeth on me hath everlasting life. (John 6:47)

It should not be interpreted naively. It must be remembered that it is also said, as it is written:

Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. (John 6:53-56)

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another. (John 13:34-35)

If ye love me, keep my commandments. (John 14:15)

About the Gospel of Luke:

It is necessary to love everyone and trust only in God, as it is written:

I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law. And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right? When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence, till thou hast paid the very last mite. (Luke 12:49-59)

The gift of tongues by the Holy Spirit

If I speak in a language that does not exist, how is it a miracle? To speak in tongue is to express oneself in a language that does not exist among men or to express oneself in a language that has not been learned but that is already used by certain groups of people?

The scripture says, as it is written:

If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? (1 Corinthians 14:23)

And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galilaeans? And how hear we every man in our own tongue, wherein we were born? (Acts 2:4-8)

One can wonders if each spectator heard in his native tongue the words of every apostle? Or if each apostle spoke in one language, which was the mother tongue of a part of the audience? Or if each apostle was speaking in different languages, and each time it was the mother tongue of a part of the audience? Or if it was only the spectators with the gift of listening who understand the meaning of the words of each apostle?

On the other hand, the scripture says, as it is written:

Have all the gifts of healing? do all speak with tongues? do all interpret? (1 Corinthians 12:30)

How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. (1 Corinthians 14:26)

One may wonder if the Apostle Paul is referring to the gift of interpretation of languages that do not exist (they are not usually used by any group of men)? Or if the apostle Paul is referring to the gift of interpretation of dreams? Or if the apostle Paul is referring to the gift of interpretation of languages that have not been learned but are already used by certain people?

On the other hand, writing says, as it is written:

To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: (1 Corinthians 12:10)

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. (1 Corinthians 13:1)

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. (1 Corinthians 13:8-10)

For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries. (1 Corinthians 14:2)

Paul himself cannot claim that the tongues of angels will cease since his teaching is precisely that we will become like angels when we leave this world. Let's not forget that figures of rhetoric are a specialty of the Gospels and Apostles.

Finally, when one reads, as it is written:

Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. (1 John 4:7-8)

We understand that the notion of "relative truth", which is the hallmark of God, is only recognizable by the love of the general interest (which is his only begotten son), as it is written:

I and my Father are one. (John 10:30)

And this characteristic of God is found in a small proportion in every "child of God" and in an incomparable quantity in his only begotten son, Christ. Thus, the following excerpts are hyperboles, as it is written:

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. (1 Corinthians 13:1-2)

The mysteries raised and unexplained

Reincarnation

One may ask oneself questions, as it is written:

Then the Lord answered Job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. (Job 38:1-4)

And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked,

that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. (2 Kings 2:9-11)

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. (Malachi 4:4-6)

And it is still written:

For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. (Luke 1:15-17)

And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And, behold, there talked with him two men, which were Moses and Elias: Who appeared in glory, and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. (Luke 9:28-34)

And it is still written:

And they arrived at the country of the Gadarenes, which is over against Galilee. And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house, but in the tombs. When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not. For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness. And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. And they besought him that he would not command them to go out into the deep. And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them. Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked. When they that fed them saw what was done, they fled, and went and told it in the city and in the country. Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid. (Luke 8:26-35)

And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. (Genesis 9:5)

The children of angels

One may ask oneself questions, as it is written:

And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. And the Lord said, My spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown. (Genesis 6:1-4)

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. (Luke 1:35)

The Second Coming

One may ask oneself questions, as it is written:

For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. (1 Thessaloniciens 4:14-17)

And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. (Daniel 12:2)

And it is still written:

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. (John 5:28-29)

And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. (John 6:40)

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. (John 11:25-27)

And it is still written:

And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise. (Luke 23:43)

I think that from the moment when the only begotten son of God sits at the right hand of his father, all those who die with the circumcised heart access directly to heaven by becoming sons of God, before the second coming which will concern the world as a whole, the rest of souls. Because it says, as it is written:

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. (1 Corinthians 15:51-53)

A little humanity in an extraordinary story

They also which saw it told them by what means he that was possessed of the devils was healed. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again. (Luc 8:36-37)

Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. And the apostles said unto the Lord, Increase our faith. (Luc 17:3-5)

And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves. (Luc 23:11-12)

And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, And saying, If thou be the king of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. (Luc 23:35-39)

Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? (John 3:3-4)

Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone. (John 6:14:15)

When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. (John 6:24-34)

The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? (John 6:41-42)

I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? (Jean 6:51-52)

Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? (Jean 7:34-35)

Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. (Jean 8:21-25)

And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my

Father that honoureth me; of whom ye say, that he is your God: Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by. (Jean 8:45-59)

Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. (Jean 10:24)

I and my Father are one. Then the Jews took up stones again to stone him. (Jean 10:30-31)

Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? (Jean 14:5)

And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen. (Jean 21:25)

And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man. And as he talked with him, he went in, and found many that were come together. (Actes 10:25-27)

Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. Then were the days of unleavened bread. (Actes 12:1-3)

Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the LORD Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. (Actes 19:13-16)

And when they were escaped, then they knew that the island was called Melita. And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god. (Actes 28:1-6)