

Jesus and Joses

Our gospels are far from clear, but we can speculate that Jesus and Joses grew up good-naturedly debating the philosophical issues of the day. But their philosophies grew apart, as they may have. Then, at about age 30, something marvelous happened. Each began a separate mission to bring his own gospel to the world.

One sees the “Kingdom of Heaven” or utopian future world as an impending gift from God, while the other sees it as a product of human accomplishment, possible but not guaranteed. One makes his identity, man or god, the central theme of his gospel; the other says it is irrelevant. One performs miracles as proofs of his authority, while the other says that miracles do not provide a basis for mature moral belief. One finds demons everywhere, while the other pays them no mind. One performs the standard miracles of his day, while the other says that the greatest of miracles are changes in the human heart. One is concerned with the details of religious ritual, while the other shows no interest. One thinks you are born in the image of God; the other thinks this is outrageous egoism. One sees humankind as central to the purpose of the universe, while the other thinks humans are happenstance. One seems to be clueless about the great philosophic and scientific works of ancient Greece and Rome, while the other makes a point of studying them and blending their legacy into his understanding of the world. One says repent, pray and hope, while the other champions education, perseverance and achievement.

One sees the past as a mistake and a waste of time, while the other sees it as necessary prologue. For Jesus, history began a short time ago in a Golden Age, soon followed by the Fall of man through sin, then years of deserved suffering and death, the coming of a savior, and his crucifixion. Then, a few years later, a final judgment of the “quick and the dead” in which a faithful few are to be rewarded with an eternity of bliss, but most are condemned eternally to Hell. Jesus thinks that the goal is a return to Eden, while Joses thinks that without challenge life does not have meaning. One excludes the rich and philosophers from his Heaven, while the other celebrates the former for their industriousness and the latter for their passion for Truth. For Joses, history is very different. The universe, he thinks, began billions of years ago. The earth was formed, and after more billions of years, humans evolved from less complex life forms and gradually cultivated the earth. The future for humanity is uncertain and will largely depend on whether humankind increasingly learns to rely on reason, rather than faith, as a basis for Truth.

One speaks of commandments while the other speaks of virtues. One preaches while the other teaches. One says follow him, and the other says come with him. One believes it is sufficient to command you what to do, while the other explains

how and why. One says the greatest commandment is to love God; the other says there may be no God, but if there is, He would not ask or need you to love Him. Instead, He would want you to make the most of your life by reaching the limits of what you can achieve. One preaches seeming humility, while the other sees this kind of humility as a mask that ill-conceals underlying self-centeredness. One stresses status in the eyes of God, while the other says that all are born equal. One says nothing about the devaluation of women or the practice of slavery, while the other sees these as great human evils.

One implies that you should “love your neighbor” because he says so, while the other relies on a moral code derived from reason. One sees human beings as inescapably depraved, desperately in need of his help, while the other sees them as capable of selflessly noble deeds. One sees Adam’s disobedience as the “original sin,” while the other thinks the key human failing is innate egoism. One thinks that forgiveness can be won by mere appeal to God, while the other thinks that forgiveness requires, not words, but reparation to the injured party. One thinks forgiveness requires a negotiated bargain with God, the other thinks it should be offered without any hope of gain.

One says “love your enemies,” while the other sees this as ill-advised; one says “resist not evil,” while the other thinks this makes you its accomplice. One says to honor your father and your mother; the other says even more imperative is to honor your children. One considers poverty a virtue, while the other something to struggle against. One thinks you are 100% morally responsible for your thoughts and actions, while the other thinks they are largely caused by genetic predisposition, upbringing, ignorance, chance or other circumstances beyond your control. As a result, one believes in incarceration and retributive “justice,” while the other advocates reparation and restorative justice.

One seems completely disinterested in the organization of society, while the other knows that understanding economics and government is crucial to a successful future. Social justice is prerequisite for achievement. One says nothing about assuring opportunity, while the other makes that a keystone in the foundation for justice, particularly with regard to children.

One relies on faith and revelation to find Truth; the other instead relies on observation, experiment and reason and realizes that the deepest Truth is found in harmony. One encourages certainty and faith, while the other champions continual questioning and doubt, most importantly with regard to your most treasured beliefs. One thinks the Truth can be found, while the other thinks Truth can only be approached but never reached. One thinks we know more than we can know, while

the other makes a point, not of knowing, but of learning, and of understanding that the universe is far more wondrous than we can imagine. One says the highest virtues are Faith (in Jesus), Hope (of Heaven) and Charity (loving others through loving God) — best stated by the Apostle Paul (*1 Corinthians (13:13)*) — while the other says they are Truth, Justice, Achievement and Harmony — best stated in the *New Gospel (9:1-3)*.

Let us hope with Joses that the time will come when men and women from all corners of the earth will realize that it is up to them, not to God, to raise themselves out of the dust of ignorance and despair, feel the warmth of the rising sun or cooling raindrops on their uplifted faces, perfect the earth, and ascend to the heavens. They have great powers, only some of which they have already discovered. If they can but learn to live together in peace and tolerance, the day will come when, to us who live now, they will seem like gods.

Textual Biblical Cross-Reference: *New Gospel* with the Christian Bible

<i>New Gospel</i>	<i>Sample Verses from Mark, Matthew, Luke and John and the Hebrew Bible</i>
<p>BAPTISM <i>Is not baptism powerless to heal wounds of the flesh? How then can water wash away misdeeds? Baptism can no more cleanse the soul, which is by nature inside the man, than water, which is outside the man, can be poured into a closed bottle. (1:7-8, John the Baptist)</i></p>	<p>And there went out unto him [John the Baptist] all the land of Judaea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins. (<i>Matthew (1:5-6)</i>)</p> <p><i>He that believeth and is baptized shall be saved; but he that believeth not shall be damned. (Mark (16:15-16))</i></p> <p><i>Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. (John (3:3-5))</i></p>
<p>THE BANQUET/WEDDING <i>The Kingdom of Heaven is like a rich man who announces a great feast and requires payment in advance to attend, but does not say when or where the feast will be given; nor can he say it will be given at all. (1:10, The Kingdom of Heaven)</i></p>	<p><i>The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding. (Matthew (22:2-3))</i></p>
<p>WHEN THE “KINGDOM OF HEAVEN” COMES <i>John has told you that one is soon to come who will bring the Kingdom; but this is not the way it will happen. The Kingdom of Heaven may never come, but if it does, it will not be the work of God or John,</i></p>	<p><i>For the Son of man [Jesus] shall come in the glory of his Father with his angels; and then shall reward every man according to his works. Verily I say unto you, There be some standing here, which</i></p>

<p><i>but of men and women without number laboring for many years. (1:11, The Kingdom of Heaven)</i></p> <p><i>You may find a way to end death and disease, not by a gift of God, but after thousands of years of effort, requiring millions of you to work in competition but, even so, in harmony. And one bright day, you may discover that there are other intelligent beings in the universe. (10:26, Joses Looks into the Future)</i></p>	<p><i>shall not taste of death, till they see the Son of man coming in his kingdom. (Matthew (16:27-28))</i></p> <p><i>But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come ... Verily, I say unto you, This generation shall not pass, till all these things be fulfilled. (Matthew (24:13-14,34))¹</i></p>
<p>WHAT SHALL BE LEARNED/MADE MANIFEST?</p> <p><i>When the Kingdom is built, all will know that out of the industry and wisdom of their forefathers, poverty, sickness and war will be things of the past. In those days, even aging and death may be no more, and the secrets of life will be revealed. (1:12, The Kingdom of Heaven)</i></p> <p><i>Although each of you endures only a short time, unable so far to leave your small spinning planet, the secrets of the universe are yours to discover. The evidence both surrounds and is within you. You will see backwards in time and across great distances in space by studying light sent long ago from the ends of the universe even near the moment of its creation. By carefully examining rocks hiding in plain sight, you will peer into the long-ago past of the earth and learn how it transformed itself from a hellish sphere of fire and rock into a dead water world, then into a red world as land reappeared and oxygen flooded the atmosphere, then into a white ball of ice that covered the earth from pole to pole, and finally into the lush green world with deep blue seas overflowing with life that you inhabit today. You will learn how continents were formed and reformed several times by great clashing and separating plates of land, and how colossal animals once ruled the earth. You will decode strands of instructions, up to now unnoticed but imprinted in each of you, describing how you are to be made and chronicling how all forms of life on earth emerged from earlier ones. (10:11-15, Joses Looks into the Future)</i></p>	<p><i>Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad. (Mark (4:21-22))²</i></p>
<p>THE “KINGDOM OF HEAVEN” IS LIKE ...</p> <p><i>The Kingdom of Heaven is like a merchant, seeking beautiful pearls, who, when he found the best pearl, sold everything he had, and bought it. Again the</i></p>	<p><i>The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: Which indeed is the least of all seeds: but when it</i></p>

¹ “For the Lord himself will 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 shall be caught up together with them in the clouds, to meet the Lord in the air ...” (1 Thessalonians (4:16-17))

² “Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of hearts” (1 Corinthians (4:5)).

<p><i>Kingdom of Heaven is like a great library to which all come to read books, new and old, gathered together even from faraway lands. It is like a great conversation of the wise, both of the living and of those long ago fallen asleep, who in their written words still speak. It is like a baptism in the supreme light of the mind which reveals the relations among all things. (1:13-16, The Kingdom of Heaven)</i></p> <p><i>The Kingdom of Heaven is like a great ship that crosses the empty space between the stars, pausing at planets to spread the seed of its civilization, doing its will in the heavens as it is done on earth. (8:3, The Kingdom of Heaven)</i></p>	<p><i>is grown, it is the greatest among herbs, and becometh a tree ... The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened ... Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. (Matthew (13:31-48))</i></p>
<p>JOIN, FOLLOW OR LEAD? PREACH OR TEACH? <i>Come with me, and you shall become fishers of men. (1:18, The Disciples)</i></p> <p><i>And he called his Disciples, now twelve in number, charging them to go forth and teach the gospel. (4:31, The Pharisees Test Joses Seven Times)</i></p> <p><i>Why do you follow me? Because I lead myself. So if you would follow me, you must find your own way even as I have. (4:32, Why do You Follow Me?)</i></p>	<p><i>Follow me, and I will make you fishers of men. (Matthew (4:19))</i></p> <p><i>And he ordained the twelve that they should be with him, that he might send them forth to preach. (Mark (3:14))</i></p> <p><i>He that taketh not his cross, and followeth after me, is not worthy of me. (Matthew (10:38))</i></p>
<p>THE PARABLE OF THE HIGHEST VIRTUE (1:19-27)</p>	<p>ONLY IN THE NEW GOSPEL</p>
<p>THE HIGHEST VIRTUE/GREATEST COMMANDMENT <i>So is it in your life: Even with a body fit as a tiger, a mind sharp as a knife, and a heart pure as a dove, you will come to nothing without Truth. The pursuit of Truth makes all other virtues possible. Without it, love itself is not possible, for you must first know yourself as you truly are and see what you love as it truly is. So I say to you: Seek Truth that you may find it; and having approached nearer to it, be guided by what you see ... I do not say that you must be pleased with the truth, just as you love your son even if he behaves badly, but hope he will mend his ways. A great test of courage is to believe the truth even when you wish it were not the truth.” (1:24-25, The Parable of the Highest Virtue)</i></p>	<p><i>Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind [Deuteronomy (6:5)]. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself [Leviticus (19:18)]. On these two commandments hang all the law and the prophets. (Matthew (22:37-40))</i></p>
<p>EGOISM <i>Of all truths, the most difficult to accept is this: When trouble comes or good fortune smiles upon you, do not look for its cause in the heavens. Do not think, as you did in your childhood, that the universe is centered on you, or even notices you. Rather, make your own way in the world, and remember that time and chance happen to all. (1:26, The Parable of the Highest Virtue)</i></p> <p><i>If God did not make the world for man, then man's</i></p>	<p>NOT COMPARABLE (Jesus encourages egoism in multiple ways, and it virtually defines his way of looking at the universe)</p> <p>Time and chance happeneth to them all. (Ecclesiastes (9:11))</p>

<p><i>suffering is not evil to God. (4:10, The Pharisees Test Joses Seven Times)</i></p>	
<p>THE MONK AND THE CITIZEN (2:1-4)</p>	<p>ONLY IN THE NEW GOSPEL</p>
<p>TRUE MIRACLES Many often asked Joses if he could perform miracles, and he would say, <i>"I do, for the true miracle is not raising the dead, casting out demons, or walking on water, but softening the human heart. (2:9, Miracles)</i></p> <p><i>But you have already done the miracle by yourselves: for you have discovered that to whom much is given, from him shall much be required. (6:31, A Greater Miracle)</i></p> <p><i>The day will come when the 'miracles' you read in Scripture of restored speech, hearing, sight, and movement will seem like strange old tales told in your childhood. You will learn to speak over great distances, turn the darkness of night into the light of day, experience events as they happen miles away, even on the far side of the globe. And, like a race of supermen, lift yourselves above the surface of the earth and fly faster and higher than any bird. (10:25, Joses Looks into the Future)</i></p>	<p>And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. <i>(Matthew (15:30-31))</i></p>
<p>REPENTANCE AND FORGIVENESS <i>Mere words cannot absolve misdeeds. If you beg forgiveness from those you have injured, what does that profit them? For the spoken word is like hot breath into the wind, too quickly cooled and blown away. Do not be deceived. You cannot set matters right by these means. In your heart of hearts you know there is but one sure remedy: your bad deeds must be offset by your good deeds. (2:13-14, The Remorseful Man)</i></p>	<p><i>Repent: for the kingdom of heaven is at hand. (Matthew (4:17))</i></p> <p><i>I am not come to call the righteous, but sinners to repentance. (Matthew (9:13))</i></p>
<p>OPPORTUNITY AND EFFORT <i>Fortunate be those who now lack opportunity, for they shall reap all they deserve.. (2:17, Beatitudes)</i></p> <p><i>Fortunate be those who with courage persist under trial, for they shall prevail in the end. (2:24, Beatitudes)</i></p>	<p><i>Blessed are they which do hunger and thirst after righteousness: for they shall be filled. (Matthew (5:6))</i></p>
<p>WHO SHALL INHERIT THE EARTH? <i>Fortunate be those who labor, for theirs shall be the fruit of the earth. (2:20, Beatitudes)</i></p>	<p><i>Blessed are the meek: for they shall inherit the earth. (Matthew (5:5))</i></p>
<p>ART AND TRUTH <i>Fortunate be the artists, for they shall see the beauty of the universe. (2:21, Beatitudes)</i></p>	<p>NOT COMPARABLE (Jesus shows no interest in art)</p>
<p>TOLERANCE <i>Fortunate be those who are tolerant, for they shall</i></p>	<p><i>He that is not with me is against me. (Matthew</i></p>

<p><i>be made welcome. (2:22, Beatitudes)</i></p>	<p>(12:30)) <i>Those mine enemies, which would not that I should reign over them, bring hither, and slay them before me. (Luke (19:27))</i></p>
<p>BELIEF IN THE UNSEEN <i>Fortunate be those who have not seen, and yet have understood. For those who see, have seen miracles that only appear to be. And those who understand, need no miracle to know what must be. (2:25, Beatitudes)</i></p> <p><i>You have heard it said, 'Blessed are those who have not seen and yet have believed,' but I say instead to you: Those who have not seen are wise not to believe, lest they grope in the darkness and fall into a ditch. The truth is like the Northern Star, by which sailors chart their course, unique and constant in a sky painted with imposters. (3:25-26, Antitheses)</i></p>	<p><i>Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. (John (20:29))³</i></p>
<p>TWO MASTERS <i>A man cannot mount two horses; he cannot draw two bows. So too, no man can serve two masters, for either he will hate the one and love the other; or he will hold to the one and despise the other. You cannot serve both God and truth. For if you serve God, you serve the unseen and unproven, which lie beyond what you know. (3:1, Antitheses)</i></p>	<p><i>No man 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. (Matthew (6:24))</i></p>
<p>IN THE IMAGE OF GOD OR MAN? <i>You have heard it said in the old time, 'God created man in His own image,' but I say instead to you: It was man who created his god to look and be like him. For what God truly is, no ear has heard, no eye has seen, nor can it yet be conceived by the mind of man. (3:2, Antitheses)</i></p>	<p>God created man in his own image, in the image of God created he him. (Genesis (1:27))</p>
<p>BLASPHEMY <i>You have heard it said in the old time, 'You shall not misuse the name of God,' and I say to you: Let no one be forced to say, hear or see His name, for that also is blasphemy. (3:3, Antitheses)</i></p>	<p>Thou shalt not take the name of the LORD thy God in vain. (Exodus (20:7))</p>
<p>THY BROTHER'S KEEPER <i>You have heard it said in the old time, 'Am I my brother's keeper?' and I say to you: If you do not look after your brother, you shall in the end endanger even yourself. (3:4, Antitheses)</i></p>	<p>And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not: Am I my brother's keeper? (Genesis (3:9))</p>
<p>LOVE THY NEIGHBOR AS THYSELF</p>	

³ "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made" (Romans (1:20)); "For we walk by faith, not by sight" (2 Corinthians (5:7)).

<p><i>You have heard it said in the old time, 'Love your neighbor as yourself,' and I say to you: Whoever belongs to humankind, that same is your neighbor. But bear in mind, if you do not love yourself, you cannot love another; and if you hate yourself, you must also hate even those who love you. (3:5, Antitheses)</i></p>	<p><i>Thou shalt love thy neighbor as thyself. (Leviticus (19:18), and repeated in Matthew (22:39))⁴</i></p>
<p>LOVE YOUR ENEMIES? <i>You have heard it said, 'Love your enemies,' but I say instead to you: Understand your enemies, treat them with justice, and do not greet their misfortunes with joy in your heart. Be generous to those who might injure you; draw strength from the well of self-confidence and from trusting that charity of mind can triumph over meanness of intent. (3:6, Antitheses)</i></p>	<p><i>Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. (Matthew (5:43-44))⁵</i></p>
<p>RESIST NOT EVIL? <i>You have heard it said, 'Resist not evil,' but I say instead to you: Whoever, unlike a deeply rooted tree in a punishing wind, does not stand resolutely against evil, is himself its accomplice. But when you resist evil, do not at once use violence or repay evil for evil, but, steel yourself against its arrows, meet force with courage, and expose injustice. Thus shall you shame your oppressor into remorse. (3:7-9, Antitheses)</i></p>	<p><i>Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth [Leviticus (24:20)]: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. (Matthew (5:38-41))</i></p>
<p>THE FIRST AND THE LAST <i>You have heard it said, 'The first shall be last and the last shall be first,' but I say instead to you: All are born equal. (3:10, Antitheses)</i></p>	<p><i>Many that are first shall be last; and the last shall be first. (Matthew (19:30))</i></p>
<p>THE HIGH AND THE LOW <i>You have heard it said, 'Whoever praises himself shall be put down; and he who finds fault with himself shall be lifted up,' but I say instead to you: Whoever fabricates modesty does not fool those who know him; and whoever credits to God all his good fortune, and to his own defects all his suffering, is false to God and himself. Arrogance lies ill-concealed beneath a mask of seeming humility. Seek instead the golden mean between humility and arrogance. (3:11, Antitheses)</i></p>	<p><i>Whosoever shall exalteth himself shall be abased; and he that shall humbleth himself shall be exalted. (Luke (14:11))</i></p>
<p>FORGIVENESS AND REVENGE <i>You have heard it said, 'Forgive, and you shall be forgiven,' but I instead ask you: By what authority do you forgive? Who made you the judge over another? And if you are commanded to forgive, how can you forgive another from your heart? Neither</i></p>	<p><i>If you do not forgive, neither will your Father which is in heaven forgive your trespasses. (Mark (11:25-26))</i> <i>Forgive, and ye shall be forgiven. (Luke (6:37))</i></p>

⁴ "For the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself" (Galatians (5:14)).

⁵ "Bless them that persecute you: bless, and curse not. Recompense to no man evil for evil" (Romans (12:14,17)).

<p><i>take revenge, for revenge is the weak pleasure of the narrow mind. (3:12, Antitheses)</i></p> <p>Do you tell people you can forgive sins, something which only God can do? And Joses answered, <i>Since it is not for me to judge if someone has sinned, I have no basis to forgive. (11:7, His Last Days)</i></p>	
<p>JUDGING OTHERS</p> <p><i>You have heard it said, 'Judge not, so that you will not be judged,' and I say to you: Do not be angry with your neighbor for doing as he likes, and do not jealously interfere with things that do not concern you. (3:13, Antitheses)</i></p> <p><i>But do not without good reason impose your judgment upon others. (10:23, Joses Looks into the Future)</i></p>	<p><i>Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. (Matthew (7:1-2))</i></p>
<p>THE POOR</p> <p><i>You have heard it said, 'Blessed are the poor,' but I say instead to you: No virtue attaches to want but only to deliverance from it. So the dishonor of poverty comes not from itself but from declining to struggle against it. (3:14, Antitheses)</i></p>	<p><i>Blessed be ye poor: for yours is the kingdom of God. (Luke (6:20))</i></p> <p><i>Whosoever he be that forsaketh not all that he hath, he cannot be my disciple. (Luke (14:33))</i></p>
<p>THE RICH</p> <p><i>You have heard it said, 'It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of Heaven,' but I say instead to you: Wealth is like a rope, neither good nor evil in itself, though men use it to save life and to end life. (3:15, Antitheses)</i></p> <p><i>You [Pilate] offer what is not yours to give, since power and wealth should be fairly earned, even by me who does not desire them, and by you who have stolen them. (11:12, His Last Days)</i></p>	<p><i>It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. (Matthew (19:24))</i></p> <p><i>Woe unto you that are rich! for ye have received your consolation. (Luke (6:24))</i></p>
<p>THOU SHALT NOT STEAL OR COVET</p> <p><i>You have heard it said in the old time, 'You shall not steal, or even think of stealing,' and I say to you: The rich man who ignores the helpless poor outside his gates, steals from them as surely as if he robbed them at a knife's point. (3:16, Antitheses)</i></p>	<p>Thou shalt not steal ... Thou shalt not covet. (Exodus (20:15,17), and repeated in Matthew (19:18))</p>
<p>INHERITING SINS</p> <p><i>You have heard it said in the old time, 'The sins of the fathers shall be visited upon the sons,' but I instead ask you: Should a father flog his child for his own misdeeds? Of course not. Never punish someone for the wrongdoing of another. Let no one call that justice. (3:17, Antitheses)</i></p>	<p>I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me. (Exodus (20:5))</p>
<p>HONOR THY MOTHER AND THY FATHER</p>	

<p><i>You have heard it said in the old time, 'Honor your father and your mother,' and I say to you: Above this you must honor your children. (3:18, Antitheses)</i></p>	<p>Honor thy father and thy mother. (Exodus (20:12))</p>
<p>LUST AND ADULTERY <i>You have heard it said, 'Any man who looks on a woman with lust has committed adultery with her already in his heart,' but I say instead to you: Never be ashamed of your underlying nature. You were born with the seed of lust within your body, since without it our kind would vanish from the earth. (3:19, Antitheses)</i></p>	<p><i>Ye have heard that it was said by them of old time, Thou shalt not commit adultery [Exodus (20:14)]: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. (Matthew (5:27))⁶</i></p>
<p>DIVORCE + REMARRIAGE = ADULTERY? <i>You have heard it said, 'Whoever shall divorce his wife, and marry another, commits adultery against her,' but I say instead to you: That husband and wife, who come to resent each other but remain married, injure not only themselves but their children also. (3:20, Antitheses)</i></p>	<p><i>Whosoever shall put away his wife, and marry another, committeth adultery against her. (Mark (10:11))</i></p>
<p>THE SIMPLE AND THE WISE <i>You have heard it said, 'I will destroy the wisdom of the wise,' but I say instead to you: Cultivate refinement and knowledge. (3:21, Antitheses)</i></p> <p><i>Fortunate be the philosophers who seek and teach wisdom, for they shall learn the truth. (2:18, Beatitudes)</i></p> <p><i>Fortunate be those who question and doubt, for they shall find answers. (2:23, Beatitudes)</i></p>	<p>The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. (Isaiah (29:14))⁷</p> <p><i>I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. (Matthew (11:25))</i></p>
<p>THOU SHALT NOT BEAR FALSE WITNESS <i>You have heard it said in the old time, 'You shall not bear false witness against your neighbor,' and I say to you: Do not assert in public what in private you believe to be untrue. (3:22, Antitheses)</i></p>	<p>Thou shalt not bear false witness against thy neighbor. (Exodus (20:16))</p>
<p>PRESERVATION OF THE EARTH <i>The earth is not made for man, man is made for the earth. So should you tend to the earth even before tending to each other. (3:23, Antitheses)</i></p>	<p>Replenish the earth, and subdue it: and have dominion over [it]. Behold, I have given you [it]. (Genesis (1:28-29))</p>
<p>BEING PERFECT <i>You have heard it said, 'Be perfect, even as your Father in heaven is perfect,' but I say instead to you: Do not despair of that which limits you: be imperfect, but as perfectly imperfect as nature allows. (3:24,</i></p>	<p><i>Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matthew (5:48))</i></p>

⁶ It is good for a man not to touch [have sexual intercourse with] a woman ... But if they cannot contain, let them marry: for it is better to marry than to burn. (1 Corinthians (7:1,9))

⁷ I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. (1 Corinthians (1:19))

<p>Antitheses)</p>	
<p>WHAT MATTERS? <i>Leave it to the bottles to decide! Why do you trouble yourselves with such trifles when you have the future of humankind to think about? Are you blind guides, who strain to avoid a small gnat, while you swallow a camel? (4:5, The Pharisees Test Joses Seven Times)</i></p>	<p>Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? (<i>Matthew (9:14)</i>)</p> <p>And they asked him, saying, Is it lawful to heal on the sabbath days? (<i>Matthew (12:10)</i>)</p>
<p>WHAT CAN MAN KNOW? <i>None born of woman can know such high things: he is but a dim candle striving vainly to be as bright as the sun. The only truth the man of wisdom knows for sure is that he does not know for sure. (4:8, The Pharisees Test Joses Seven Times)</i></p> <p><i>For in the end, what matters is not that we arrive at the truth, but rather that we tell the truth about what we know, and what we do not know. (5:6, The Tale of the False Choice)</i></p>	<p>NOT COMPARABLE (implicitly, Scripture contains the absolute truth and is needed to make up for the limited faculties of humankind to discern the will of God)</p>
<p>PROBLEM OF EVIL <i>Does the world have evil in it? If God did not make the world for man, then man's suffering is not evil to God. If God did make the world for man, then the world must be as good as God can make it. Why do you say evil is in the world, if the world is as good as it can possibly be? (4:10, The Pharisees Test Joses Seven Times)</i></p>	<p>NOT COMPARABLE (though key to underlying them, the <i>Gospels</i> do not explicitly consider the problem of evil; they leave it simmering in the background; however many books in the Hebrew Bible explicitly do consider the problem, particularly <i>Genesis</i> and <i>Job</i>)⁸</p>
<p>WOMEN <i>Is not a woman as deserving as a man?" And Joses picked up a penny from the ground and spun it around in his hand. "They are like two sides of the same coin, which appear different, but are of the same metal with the same luster and the same worth. If a woman seems foolish and willful compared to a man, just give her the same schooling in things of the mind, and she will prove his equal. (4:12, The Pharisees Test Joses Seven Times)</i></p>	<p>NOT COMPARABLE (although usually Jesus treats women with great respect and the first person to discover the empty tomb is a woman, none of his Twelve Disciples are women, nor apart from divorce, does he advocate equal rights or status)</p>
<p>EDEN: PARADISE OR PRISON? <i>Like the hero of old [Odysseus], marooned in paradise, he [Adam] chose to trade his dull, uneventful garden for a brave new world more deeply beautiful than he could know, filled as it is with changes, struggles and uncertainties. Truly, I say to you, life can have no meaning if it is without challenge. (4:15, The Pharisees Test Joses Seven Times)</i></p>	<p><i>Consider the lilies of the field, how they grow; they toil not, neither do they spin ... Wherefore, if God so clothe the grass of the field ... shall he not much more clothe you? ... Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? ... for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things</i></p>

⁸ Wherefore, as by one man, sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. (*Romans (5:12)*)

	<i>shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. (Matthew (6:28-34))</i>
MASTER AND SLAVE <i>Why do you call me 'master'? For if I am your master, doesn't that make you my slave, if not in body, then in mind? No man should be slave to another. So too, you are not a slave to God. You ask about commandments, but if you are free, there are no commandments and there is no obedience. (4:20-21, The Pharisees Test Joses Seven Times)</i>	<i>And that servant [slave], which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. (Luke (12:47-48))</i> <i>The disciple is not above his master, nor the servant [slave] above his lord. (Matthew (10:24))⁹</i>
BASIS FOR MORAL TRUTHS <i>Moral truths stand apart from God like mighty oaks unbent in strong winds. They roar trumpet-tongued above the din of poets. They are set down in the laws that make humankind civilized. Thanks to these truths, over time we have come out from the darkness and separation of the cave, where we sheltered ourselves, to live in the light of great cities. Because of them, we have worked together so that for most of us life is no longer nasty, brutish or short. (4:23-24, The Pharisees Test Joses Seven Times)</i>	NOT COMPARABLE (moral truths are determined by God and conveyed through Scripture)
LAW NOT BUILT IN A DAY <i>The law is not fixed in stone, nor forever written on a scroll. Instead, it is a great tree that sends out branches and grows higher as the centuries go by, outliving mortal men. So too, I have come not to destroy the law, but to improve it. (4:25, The Pharisees Test Joses Seven Times)</i>	<i>Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. (Matthew (5:17-18))¹⁰</i>
AUTHORITY <i>Why do you follow me? Because I lead myself. So if you would follow me, you must find your own way even as I have. (4:32, Why do People Follow Me?)</i> <i>Never believe because another believes. Do not let your mind fall under the control of another, especially one who claims to be the messenger of God, for then you will have surrendered your greatest treasure. (4:32, The Pharisees Test Joses Seven Times)</i>	<i>Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. (Matthew (18:3-4))</i> <i>For without me ye can do nothing. (John (15:5))</i> <i>And he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe. (John (19:35))</i> <i>This is the disciple which testifieth of these things, and wrote these things: and we know that his</i>

⁹ Servants [slaves] be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ ... (Ephesians (6:5), similar to Colossians (3:22), 1 Timothy (6:1), Titus (2:9), 1 Peter (2:18))

¹⁰ "But before faith came, we were kept under the law, shut up unto 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)).

	<i>testimony is true. (John (21:24))</i>
WHAT SCRIPTURES DOES JESUS/JESUS READ? He had trained himself in Latin and Attic Greek and could read the great works of philosophy and history that the ancient civilizations had created and were in danger of being forgotten. (4:34, A Sabbath Lesson)	NOT COMPARABLE (the source of Jesus' wisdom is the Hebrew Bible, or unspecified)
BEWARE OF FALSE PROPHETS <i>Beware of false prophets, which come to you in sheep's clothing. Although they shall seem to speak with the tongues of angels, they come to deceive you. By these signs you shall know them: They shall prophesy what is to be when they do not know what has been. They shall promise a glorious future that will come tomorrow, but that morrow never comes. They shall frighten with empty visions of punishment unspeakable. They shall condemn you as wretched sinners, warning that only they know the way to the Kingdom of Heaven. They will demand that you trust them with the innocence of a child, while they profess to great claims that cannot be verified. They 'correct' their account of the present to match the predictions of the past, and comb through the events of the past to prove they predict the present. They shall deceive you with false comparisons, confuse you with word-puzzles, and tell you stories that play on your emotion with such power that it clouds your reason. (4:35-40, A Sabbath Lesson)</i>	<i>Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits ... Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have we not cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me: ye that work iniquity. (Matthew (7:15, 22-23))</i>
WHO BELONGS TO MY FAMILY? <i>Who is my mother, or my brothers? And he looked around on those who sat about him, and said, You are my mother and my brothers! For whoever belongs to humankind, that same is my brother, and my sister, and mother. (5:2, Who Belongs to My Family?)</i>	<i>Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother. (Mark (3:34-35))</i>
THE TALE OF THE FALSE CHOICE (5:3-10) KNOW OR SEARCH? <i>Each sees through a glass darkly and, knowing no other glass, imagines it clear. He makes out only a sliver of what is real, yet thinks he sees all. And Matthew persisted, "What can be done?" Does a merchant buy and sell gems without testing if they are genuine? So too, never grow weary of reexamining your most treasured beliefs. Be curious, and cast your thought into the far reaches of time by studying the past and imagining the future. Consider that the inhabitants of the earth are as many as the sands along the seashore and the stars of the night sky, and that you are but one of them. Why say to your brother, 'Here, let me show you the truth,' when your own eye sees so little?</i>	ONLY IN THE NEW GOSPEL NOT COMPARABLE (Scripture contains all the metaphysical and ethical truths you need to know)

<p><i>Weigh the beliefs of others as you would have them consider your own. (5:8-10, The Tale of the False Choice)</i></p> <p><i>For the real treasure is not found in the idle possession of truth, but in the unceasing labor to discover it. (6:10, The Parable of the Two Sons)</i></p>	
<p>THE PARABLE OF THE FIVE GOSPELS (5:11-15)</p>	<p>ONLY IN THE NEW GOSPEL</p>
<p>THE POWER OF FAITH</p> <p><i>You have heard that faith must come before understanding, but I say instead to you: Faith appears like a clown of a thousand and one faces, only one unpainted. In the same way, will faith be followed by a thousand errors and one truth. (5:16, The Parable of the Many Ships)</i></p> <p><i>Protection requires that you arm yourself, not with faith, but with reason. (5:26, The Parable of the Monster in the Forest)</i></p> <p><i>So we see: Faith can be too strong, and the stronger the more dangerous, both to oneself and to others. (9:24, The Parable of the Deadly Elixir)</i></p> <p><i>The curse of faith is your most serious danger. Some few will surrender their intellect and turn the great power you will have built up over nature against yourselves — from the misguided certainty that by doing this they will crush evil and earn for themselves a place in Heaven. (10:29, Joses Looks into the Future)</i></p>	<p><i>If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. (Matthew (17:20))</i></p> <p><i>All things, whatsoever ye shall ask in prayer, believing, ye shall receive. (Matthew (21:22))</i></p> <p><i>Lord, if it be thou, bid me [Peter] come unto thee on the water. And he [Jesus] said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? (Matthew (14:28-31))</i></p>
<p>THE PARABLE OF THE MANY SHIPS (5:16-19)</p>	<p>ONLY IN THE NEW GOSPEL</p>
<p>THE PARABLE OF THE MONSTER IN THE FOREST (5:20-26)</p>	<p>ONLY IN THE NEW GOSPEL</p>
<p>THE PARABLE OF THE BLACK SWAN (5:27-34)</p>	<p>ONLY IN THE NEW GOSPEL</p>
<p>THE TEST FOR LOVING TRUTH</p> <p><i>Clearly, Nicolemas loved truth most, since unlike most other things that people love, he revealed his deep love of truth by being open to changing his perception of it. (5:33, The Parable of the Black Swan)</i></p>	<p>NOT COMPARABLE (Jesus shows no interest in the historical progress of learning, with the exception of knowledge about himself)</p>
<p>THE PARABLE OF THE TWO SONS (6:1-10)</p>	<p>ONLY IN THE NEW GOSPEL</p>
<p>WHAT'S IN A NAME?</p> <p><i>Do not trouble yourselves with such foolishness: the name you give a man does not matter, what matters are what he says and does. (6:12)</i></p> <p><i>You must not use His name, for you will call Him by one name, and your brother call Him by another, and that will make you enemies. (4:28, The Pharisees Test Joses Seven Times)</i></p>	<p><i>Whom do men say that I the Son of man am? (Matthew (16:13))</i></p>
<p>THE TRANSFIGURATION</p> <p>When they awoke, for a moment only, the clouds</p>	<p>[Jesus] was transfigured before them: and his face</p>

<p>parted and the sun blazed through them like a bright beam of light shining from a distant lighthouse, across an ever-expanding sea. The whole globe seemed suddenly visible, and they briefly saw a sight more astonishingly beautiful than any they could have imagined. Now they understood: Any faith they could conceive of was like a single pebble of fool's gold that, as children, had enchanted them while they played along the seashore. All the while, the great ocean full of natural wonders lay unseen and unexplored before them. (6:17-18, <i>The Transfiguration</i>)</p>	<p>did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him ... Behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, <i>Arise, and be not afraid.</i> And when they had lifted up their eyes, they saw no man, save Jesus only. (<i>Matthew (17:2-8)</i>)</p>
<p>WHY CHOOSE GOOD OVER EVIL? <i>You are like a fish that dwells in the bottom of this well. The sounds you hear are but echoes of your own, the sights you see but reflections of yourself. You take no notice of the larger world beyond. Seek instead to comprehend the wide ocean of all living things and the whole of nature in its beauty. (6:20-21, Drawing Water from the Well)</i></p> <p><i>You are not a block, you are not a stone, but flesh and blood, free to do good or evil. Truly, I say to you, if you understand what gives life meaning, you will choose the good. Even in some small way, if you help others become more deeply aware, you will earn a dram, if not a gulp, of immortality. Such a task has been the common aspiration of humankind. (6:23-24, Drawing Water from the Well)</i></p>	<p>NOT COMPARABLE (while the Gospels and Hebrew Bible state the general principle, they do not really explain why)</p>
<p>THE DEBT SOME OWE TO OTHERS Because of an oversight, only <i>after</i> the results of the drawing became known did the Disciples agree to share their food. The Disciples still wondered about the miracle Joses had promised. And Joses said, <i>But you have already done the miracle by yourselves: for you have discovered that to whom much is given, of him shall much be required. (6:30-31, A Greater Miracle)</i></p>	<p><i>Unto whomever much is given, of him shall be much required. (Luke (12:48))</i></p>
<p>THE PARABLE OF THE THREE FATHERS (7:1-9)</p>	<p>ONLY IN THE NEW GOSPEL</p>
<p>THE PARABLE OF THE MANY GIFTS (7:10-19)</p>	<p>ONLY IN THE NEW GOSPEL</p>
<p>TREASURES IN HEAVEN <i>Do not store up treasures in Heaven where, like sandcastles in the sky, they shall vanish in the wind. Instead lay up treasures on earth where you and others may take delight in them. For where your treasure is, there will your heart be also. (7:18, The Parable of the Many Gifts)</i></p>	<p><i>Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. (Matthew (6:19-21))</i></p>
<p>GIFTS TO GOD <i>Gifts to God do not help. For example, do you see those great buildings on the hill? And Joses pointed</i></p>	<p>NOT COMPARABLE (Jesus encourages worship, prayer, fasting and sacrifice, though similar words</p>

<p>to the Temple. <i>One day soon, like the castles in the sky, not one stone will be left on top of another, and all shall be thrown down. (7:19, The Parable of the Many Gifts)</i></p>	<p>are given another meaning in: <i>See ye not all these things [Temple buildings]? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. (Matthew (24:2))</i></p>
<p>HELL <i>The Kingdom of Heaven is like a house with many doors and rooms. On one door is written that it opens to the dungeon below. But that door can never be opened, and that dungeon never entered, because the dungeon is not really there. (8:4, The Kingdom of Heaven)</i></p> <p><i>When we are, death is not come, and when death is come, we are not. (9:15, The Parable of the Greatest Fear)</i></p> <p><i>What is before the beginning is also after the end. (9:15, The Parable of the Greatest Fear)</i></p> <p><i>They shall promise a glorious future that will come tomorrow, but that morrow never comes. They shall frighten with empty visions of punishment unspeakable. (4:37, A Sabbath Lesson)</i></p>	<p><i>So shall it be at the end of the world: the angels come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire. (Matthew (13:42))</i></p> <p><i>Ye serpents, ye generations of vipers, how can ye escape the damnation of hell? (Matthew (23:33))</i></p>
<p>THE PARABLE OF THE GOOD SAMARITAN (8:7-11)</p>	<p>Similar to <i>Luke (10:25-37)</i></p>
<p>The PARABLE OF THE TWO BROTHERS (8:12-18)</p>	<p>ONLY IN THE NEW GOSPEL</p>
<p>HOW TO LOVE: PART 1 <i>Do you not see? Do not answer hate with hate, blow for blow. Rather, seek understanding between yourselves, since wrath is oft-times the child of simple error. In this way, hostility may give way to harmony, malice to goodwill, and even hate to love. (8:18, The Parable of the Two Brothers)</i></p>	<p><i>If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou has gained thy brother. (Matthew (18:15), not representative, singular verse from the Gospels)</i></p>
<p>THE PARABLE OF THE GOOD AND BAD GARDENS (8:19-26)</p>	<p>ONLY IN THE NEW GOSPEL</p>
<p>HOW TO LOVE: PART 2 <i>Just as we cannot blame the gardens for what became of them, so too we cannot blame the children. But the world forgets this, and unjustly admires the good twin while it locks away the other from view. In truth, neither should be given credit or blamed for what has become of them. (8:24-26, The Parable of the Good and Bad Gardens)</i></p>	<p><i>Father, forgive them; for they know not what they do. (Luke (23:34), not representative, singular verse from the Gospels)</i></p>
<p>CHILDREN <i>Whoever shall mistreat one of these little ones, it would be better to have a heavy weight about his neck, and that he be drowned in the depth of the sea. For a child is the most cherished of all things. As a bud opens to the sunlight, a child's mind seeks the truth, but, being so receptive, is easily misled.</i></p>	<p><i>Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. (Matthew (18:6))</i></p> <p><i>Suffer the little children to come unto me, and</i></p>

<p><i>Woe to him who twists a young mind to his purpose. Let each child decide freely the truths by which he will be guided. So welcome the little ones to come to me. Until you are curious as little children and open to truth, you shall not enter into the Kingdom of Heaven. (8:27-29, The Little Ones)</i></p>	<p><i>forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. (Mark (10:14-15))¹¹</i></p>
<p>THE PUNISHMENT THE ADULTERESS (8:30-34)</p>	<p>Almost identical to <i>John (8:1-11)</i></p>
<p>THE LAST SUPPER They sat down at dinner, and Joses took a full jug of water, and passed it around to them, saying, <i>Drink deep, for this is the water of Truth.</i> And Joses took the bread, and broke it apart and gave it to them, saying, <i>Eat all of this, for this bread will feed your hunger for Justice.</i> As they began eating, he poured himself a cup of red wine, and passed it to the table, saying, <i>Enjoy this, for by wine will each Achievement be celebrated.</i> Finally, as the meal ended, he asked the innkeeper for honey, saying, <i>Taste of this, for such is the sweetness of Harmony.</i> (9:2-3, <i>The Last Supper and the Four Virtues</i>)</p>	<p>And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, <i>Take, eat; this is my body.</i> And he took the cup, and gave thanks, and gave it to them, saying, <i>Drink ye all of it; For this is my blood of the new testament, which is shed for many for the remission of sins.</i> (Matthew (26:26-28))</p>
<p>JOSES/JESUS PREDICTS HIS DEATH <i>I have kept some things from you, but now I will tell you. You must know that I will be taken by the High Priest, and I shall be accused and he shall question me. Then I will be given over to the Romans, and they too shall judge me.</i> (9:4, <i>The Last Supper and the Four Virtues</i>)</p>	<p>From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. (Matthew (16:21))</p>
<p>PETER TEMPS JOSES/JESUS “<i>Oh,</i>” cried Peter, “that cannot be, for what have you done to deserve death?” And Peter swore that all twelve Disciples would protect him. <i>No, Peter, I shall neither resist nor run away. I have made many enemies through my teaching, and their designs have been clear for some time. As for you, there is no need to share my fate, so when I am taken, flee to the mountains and stay there until this matter is over.</i> (9:5-8, <i>The Last Supper and the Four Virtues</i>)</p>	<p>Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, <i>Get thee behind me, Satan: thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men.</i> (Matthew (16:22-23))</p>
<p>THE PARABLE OF THE GREATEST FEAR (9:9-16)</p>	<p>ONLY IN THE NEW GOSPEL</p>
<p>THE PARABLE OF THE DEADLY ELIXIR (9:17-24)</p>	<p>ONLY IN THE NEW GOSPEL</p>
<p>IN THE BEGINNING ... (10:1-10)</p>	<p>NOT COMPARABLE (Jesus shows no interest in the history of the universe that preceded humankind)</p>
<p>GREEK SCIENCE <i>Hundreds of years before you were born, a man predicted an eclipse of the sun. Another measured the size of the earth without leaving his home.</i></p>	<p>NOT COMPARABLE (Jesus shows no knowledge of Greek science or its implications for the future)</p>

¹¹ “When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face ...” (1 Corinthians (13:11-12)).

<p><i>Another the distance to the edge of the universe. Another made a clock that shows the position of the known planets in your solar system in the past or in the future. Men have dared to guess that behind the seeming variety and complexity of all things lies a hidden order and simplicity, with the basic constraint that no thing can be destroyed, only changed into something else. (10:16-17, Joses Looks into the Future)</i></p>	
<p>FUTURE SCIENCE <i>In time, you will learn that the rules that govern the motions of the planets and stars are the same as those that regulate what happens on earth, from the cascade of the highest waterfall to the flight of an eagle. You will learn that the building blocks of all life are similar, and that more complex beings have developed out of simpler ones. After time without end, the most complex learned how to think, and in its most glorious moment (apart from its birth), the universe at long last became aware of itself. (10:18-19, Joses Looks into the Future)</i></p>	<p>NOT COMPARABLE (Jesus makes no predictions about future science)</p>
<p>THE ROOTS AND INJUNCTIONS OF MORALITY <i>Life with the power of self-awareness is the most precious stuff in the universe, the recent result of countless years of change spread across unimaginable distances of space. Take delight in this power, but also to look after it. You have both a right and a responsibility, extending to all men and women who are, in this double give-and-take sense, born equal. The great human evils — cruel and inhuman punishment, slavery, rape, racial and religious prejudice, child abuse and mind control, and repression of the joys of sexuality — deny this birthright. To this, include loss of scientific knowledge and the destruction of great works of art and literature, the hard-won by-products of self-awareness ... Your most urgent tasks will be to learn to care for one another, to provide opportunity for the least fortunate among you, and to find the thin line between individual freedom and the laws that limit it. All the while, try to make the interest of each individual and of the whole of society one and the same. (10:20-24, Joses Looks into the Future)</i></p>	<p><i>If thou wilt enter into life, keep the commandments ... Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother: and, Thou shalt love thy neighbor as thyself ... If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. (Matthew 19:17-21))</i></p>
<p>WHO KNOWS AND HOW LONG? <i>No man knows if the Kingdom of Heaven will come to pass, let alone its day and hour. (10:27, In the End ...)</i> <i>The way to the Kingdom of Heaven is uncertain.</i></p>	<p><i>Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man,</i></p>

<p><i>Your kind began, not in a Golden Age, but living in the wild and competing with animals and other men for food. Your time on earth was bitter and short. Ever so slowly you raised yourselves out of the dirt and dust and cultivated the earth. But now that your numbers have multiplied and spread, your own success has sown the seeds of your most serious danger. (8:5-6, The Kingdom of Heaven)</i></p>	<p><i>no, not the angels of heaven, but my Father only. (Matthew (24:34-36))¹²</i></p>
<p>VISIONS OF THE FUTURE <i>As you discover the secrets of time and space and learn of what things are made, as you grow in numbers and power over the natural world, you will have only yourselves to fear. Your hardest test will be to control your own nature ... So I do not know: all our efforts will either end in fire or ice, or poisoned oceans and skies, or perhaps the Kingdom of Heaven we build will come in the fullness of time. (10:27-30, In the End ...)</i></p>	<p><i>Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. (Matthew (24:29-31))</i></p>
<p>HOW MANY WILL BE “CHOSEN?” <i>Send not to know for whom the bell tolls: it tolls for all. (10:30, In the End ...)</i></p>	<p><i>Many are called, but few are chosen. (Matthew (22:14))</i></p> <p><i>Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. (Matthew (7:13-14))</i></p>
<p>IN THE MEANTIME ... <i>In the meantime, false prophets shall come in my brother's name, and they shall spread their gospel to all nations. They shall seek power over you with a terrifying deception about Hell, and a book that makes virtue a sin and sin a virtue. They shall assure you that the Kingdom of Heaven will come without your help. They shall claim, and believe every word, that you can be forgiven for doing wrong simply by believing that the death of another has purchased pardon for your own misdeeds! They shall turn against our own people and call them servants of the Devil. The old wisdom will be destroyed and forgotten, and earth will have a thousand years of a dark time. Yes, because they have not listened to me, they shall make war under the sign of the cross. Their differences will be slight or imagined, yet faith will drive them to make war</i></p>	<p><i>For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet ... Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake. (Matthew (23:5-9))</i></p> <p><i>Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. (Matthew (20:28))</i></p> <p><i>Ye [“the Jews”] are of your father the devil, and the lusts of your father ye will do. (John (8:44))</i></p>

¹² “Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand” (Romans (13:11-12)).

<p><i>against each other. (10:31-37, In the End ...)</i></p>	
<p>THE “RESURRECTION” <i>But it shall come to pass in the new time, though I shall never return in the flesh, my true gospel shall at last be recovered and brought into the light. (10:38, In the End ...)</i></p> <p>“Some say after you die, you will rise from your grave on the third day. Is that true?” At this, Joses threw back his head and laughed and said, <i>Do you think I am mad?</i> And so they dismissed him. (11:8, His Last Days)</p>	<p><i>The son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again. (Matthew (17:22-23))</i></p> <p>I [Martha] know that he shall rise again in the resurrection at the last day. Jesus said unto her, <i>I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live. (John (11:24-25))</i>¹³</p>
<p>THE BETRAYAL OF JUDAS Then, like actors coming on cue, he [Joses] heard the clatter of men approaching. Led by Judas, there were many with swords and wooden poles, sent by the chief priests and elders. Judas had said that he would show them who Joses was by giving him a kiss. So as soon as he arrived at the camp, as Joses and he had arranged, Judas kissed Joses. And, with that sign, they laid hands on Joses and took him away. (11:3-5, His Last Days)</p>	<p>And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, master; and kissed him ...Then came they, and laid hands on Jesus, and took him. (Matthew (26:47-50))</p>
<p>ARE YOU THE CHRIST, THE SON OF GOD? Joses was taken to the chief priests and elders of the Temple, and they said to him, “People say you are the Son of God. Is that true?” <i>Yes</i>, Joses replied, <i>some say so.</i> “And are you?” <i>I am what all men are, a creature of the earth; so like all men, I too am earth’s son. (11:6, His Last Days)</i></p>	<p>And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, <i>Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. (Matthew (26:63-64))</i></p>
<p>HIS LAST WORDS (12:1-13)</p>	<p>ONLY IN THE NEW GOSPEL (not in earliest copies)</p>

¹³ “And if Christ be not risen, then is our preaching in vain, and your faith is also in vain. For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain; ye are yet in our sins. Then they which are fallen asleep in Christ are perished ...” (1 Corinthians (15:14-18)).