

1 • Prologue and Introduction

1:1 The beginning of the Good News of the Kingdom available to every Human Being! A Kingdom founded upon the marriage of Wisdom and Jesus of Nazareth, seventh son of Joseph and Mary. This is how the Jesus who lived was adopted by the Father of the Bride—the Father and Source of All: The Ancient of Days, who bestowed Them the new name—God Faithful King!

1:2 Mary—whom Jesus called "Magdala" (The Tower)—said to her disciples, "I will tell you what has been hidden from you.

1:3 These words are the hidden sayings of the Jesus who lived. Whoever interprets these words correctly shall taste death no more."

2 • The Agony

2:1 Jesus, along with his disciples—John, whom he called "Beloved"; John's brother James whom he called "Son of Thunder"; and Simon, whom he called "Pebble," came to their usual meeting place after supper in Jerusalem, the oil press in Gethsemane, and he said to them, "Sit here while I pray.

2:2 My Soul—my Soul is aching and yearns to return this body to the earth; wait for me; stay awake this time, Pebble."

2:3 He went forward a little, and fell on the ground, and prayed that, if possible, this hour might pass from him.

2:4 Jesus said, "Father, through you all things are possible; take this cup of staggering from my hand and place it into the hands of my tormentors."

3 • The Betrayal

3:1 Immediately – while he continued to pray – Judas of Kerioth, one of the twelve, arrived at the olive press with a crowd carrying swords and torches.

3:2 Judas betrayed Jesus after Jesus called him "scab" (ספּאַחאַת ספּאַחאַת) for scolding Magdala for anointing Jesus with costly oil.

3:3 Among the crowd were those infernal serpents all along, The Builders, watching in secret: Lord Gabriel, the pontiff (שׁוֹפֵט), Lord Michael, the bailiff (סוֹהַר), and Lord Belmaul the sheriff (שׁטן).

3:4 Judas had given them a signal, saying, "The one I kiss, that's him."

3:5 Judas immediately approached Jesus and said, "Rebbe, Rebbe," and kissed him on the cheek.

3:6 The crowd seized Jesus, and restrained him.

3:7 Pebble, standing by, drew his short sword, and cut off Judas's right ear.

3:8 Jesus rebuked the mob, saying, "Have you really come out with swords and torches to arrest me as you would a robber?"

3:9 I occupied the Holy Temple for days teaching a new Shema yet you did not arrest me then, did you? But go ahead! Let the vow be fulfilled!"

3:10 Judas had stepped aside while Jesus spoke to tend his wound. He tried to cauterize it with pyromancy —but the fire recoiled within him at the word fulfilled—consuming him from the inside out. Everyone fled.

3:11 John was following the crowd, hoping to save Jesus. He was wearing nothing but a linen garment when the crowd seized him.

3:12 But John slipped out of the linen, and he ran away naked.

3:13 The crowd led Jesus to Joseph son of Caiaphas, the High Priest of Israel, where all the chief priests, the council of elders, and the scribes who weren't in the crowd were assembled.

3:14 Pebble followed the crowd from a distance and managed to make it to the inside of the courtyard of the High Priest. He blended in with the servants, and warmed himself near the fire – standing by for an opportunity to rescue Jesus.

4 • The Trials

4:1 Caiaphas and all the Sanhedrin were seeking testimony against Jesus to put him to death. And Lord Gabriel, the pontiff (שופט) stood among them as an imposter.

4:2 The pontiff bore false witness against Jesus saying, "We heard him saying — I'm going to destroy The Temple, and in three days I will build another without hands and without God!"

4:3 The High Priest rose from his seat and questioned Jesus, saying, "Now you have nothing to say, heretic?"

4:4 Jesus remained silent, and did not answer anything. The pontiff took possession of Caiaphas, and questioned Jesus, saying "How many powers are in Heaven?" The chief priests were aghast at the question as the pontiff left him.

4:5 Jesus answered the pontiff and said, "One. And you will see me sitting at the right hand of that power when I ascend to the stars in Heaven!"

4:6 The High Priest tore his clothing and said, "I've heard enough evil. I move we bring him to the governor at dawn." And they all condemned him worthy of death.

4:7 Finally, in the morning, they bound Jesus, led him away, and handed him over to Caesar's appointed governor of Judea, Pontius Pilate. As soon as he sat before Pilate, Lord Gabriel took possession of the governor and interrogated him.

4:8 "Are you the Messiah?" The words left Pilate's lips before he fully grasped them. Jesus answered the pontiff, "You say so."

4:9 The chief priests were surprised at Pilate's familiarity with the term and accused Jesus of many more things, but the pontiff grew impatient, their control over Pilate wavering.

4:10 The pontiff again pressed Jesus, forcing their words through Pilate's mouth, "Have you no answer? See how many more things they testify against you!"

4:11 But Jesus made no further answer, and the pontiff, astonished, withdrew from Pilate, leaving him uneasy. He washed his hands thinking how he might rid himself of Jesus immediately.

4:12 Now, during the feast of Passover, Pilate customarily released one prisoner to them of the people's choosing.

4:13 There was an insurrectionist who called himself the “Son of the Father,” bound with his fellow insurrectionists—men who, in the insurrection, had committed murder against Roman authorities.

4:14 The mob cried out, urging Pilate to do as he had always done for them.

4:15 Pilate answered them, saying, “Do you want me to release to you the King of the Jews, or the Son of the Father?”

4:16 The chief priests stirred up the mob so that he would release the Son of the Father to them.

4:17 Wishing to quell the mob, Pilate released the Son of the Father to them. After flogging Jesus, he handed him over to be crucified.

4:18 The soldiers led Jesus away into the Praetorium; together, they assembled the whole cohort of Rome’s most wicked tormentors.

4:19 They clothed him with purple, and weaving a crown of thorns, placing it on him, then removing it repeatedly.

4:20 They spat on him, bent their knees pretending to pay homage, beat him, kicked him, and one soldier struck his head with a reed. The blow rang through his skull, and as Jesus fell among his tormentors, memory and parable rose to meet him: a man beaten, left half-dead on a road.

4:21 “The robbers left him half dead on the road from Jerusalem to Jericho.

4:22 By chance, a priest saw him and passed him by.

4:23 So likewise, a Levite passed him by.

4:24 But a Samaritan came upon him and was moved with compassion.

4:25 He went to him and bound up his wounds, pouring on oil and wine. Then he set him on his own animal, brought him to an inn, and took care of him.

4:26 The next day he took out a loan, gave it all to the innkeeper, and said, ‘Take care of him. Whatever you spend beyond that, I will repay you when I return.’

4:27 Now, Mary, which of these three do you think seemed to be a ‘neighbor’ to the man who was beaten by the robbers?”

4:28 Mary of Bethany sat at the Jesus who lived’s feet, clinging to every word.

4:29 “The one who showed mercy and compassion. Yes, now go and be like him.”

4:30 Mary’s sister, Martha, was distracted by her many tasks in the house, so she came to him and asked, “Rebbe, do you not care that my sister has left me to do all the work by myself? Tell Mary to ‘go and be like your sister.’

4:31 The Jesus who lived laughed and said, “Martha, Martha, you are worried and distracted by many things,

4:32 but few things are needed – indeed only one. By sitting at my feet, Mary has chosen the better part, which will not be taken away from her.”

4:33 When Jesus regained consciousness, the floggers stripped him of the purple cloak and dressed him in his own clothes. Then they led him out to crucify him.

5 • The Crucifixion

5:1 They compelled a passerby, who was returning from laboring in the fields, to carry The Tau. This day laborer, Simon of Cyrene, was a father to two young boys, Alexander and Rufus.

5:2 Then they brought Jesus to the place called Golgotha, which means “The Cranium of Humanity.”

5:3 Someone offered him wine mixed with myrrh to drink, but he did not drink. Instead, he peered into the cup and his mind began to slip into the past.

5:4 What Jesus saw in the reflection of the glistening mixture was the familiar face of his first evangelist, a Samaritan woman. Jesus began to speak to her as if she were there, and said, “Will you give me a drink?”

5:5 Back then, at Jacob's well, Photine said to the Jesus who lived, “You are a Jew and I am a Samaritan woman. How can you ask me for a drink?”

5:6 Jesus answered her, “If you knew the gift of God and who it is that asks you for a drink, you would have asked me for a drink instead, and I would have given you divine water.”

5:7 “Sir, you have nothing to draw water with, and the well is deep. Divine water?”

5:8 Are you greater than our father Jacob, who gave us this well and drank from it himself, as did his children and his livestock?”

5:9 “Everyone who drinks water will be thirsty again,

5:10 But those who drink divine water never thirst, for within you is the spring of divine water gushing with eternal life.”

5:11 “Sir, how do I draw this water? I don't want to keep coming here.”

5:12 “Go, call your husband, and come back.”

5:13 “I have no husband.”

5:14 “True, you've had five husbands, and the one you have now is not your husband. Do I have it right?”

5:15 “I see you're a lively oracle.

5:16 Well then, oracle, our ancestors worshiped here on Mount Gerizim, but your people say we must worship in Jerusalem.”

5:17 “The time is fast approaching you will worship the Father neither on this mountain nor in Jerusalem.

5:18 For now, you worship what you do not know. I worship what I know—that Salvation comes from The Father.”

5:19 “I know that The King is coming.”

5:20 Then, coming up out of Jacob's well, Wisdom appeared like a dove, rested upon the Jesus who lived, and said,

5:21 “Salvation! I, Wisdom, have called you to justice! I will take hold of your hand. I will keep you and will make you to be a sole covenant for your people and a beacon for the Gentiles,

5:22 to open eyes that are blind, to free captives from prison, and to release from the dungeon those who

sit in darkness.”

5:23 Leaving her water jar, the Samaritan woman ran back to the town and said to the people,

5:24 “Come and see a man who told me everything I ever did! I know he is The King! A spirit spoke and rested upon him! I heard every word! Come and see The King! Praise God! Praise God!”

5:25 At the third hour, the centurion gathered three nine-inch nails to affix Jesus upon The Tau—one through his left palm, another through his right palm, and a single piercing through both ankles.

5:26 The centurion smiled for he took delight in torture. He gripped the nails and raised the hammer.

5:27 But his hand stopped, and his eyes became pitch black.

5:28 Lord Michael, the bailiff, took possession of him. The centurion's mouth hung open without expression. The centurion's hands now moved with unnatural precision. The bailiff knew exactly where to place the nails to both amplify and prolong the suffering.

5:29 The bailiff drove the first nail through Jesus's left hand. The flesh tore open and the bone shattered. But Jesus remained steadfast.

5:30 The bailiff drove the second nail through Jesus's right hand. The surrounding area was already drenched in blood. But Jesus remained steadfast, and he stared directly into the blackened eyes of the centurion.

5:31 The bailiff attempted to smile but the centurion's face twisted as the bailiff drove the third and final nail through Jesus's ankles. One nail through the bones would have made any man look up to the heavens and scream. But Jesus remained steadfast and kept staring down the bailiff.

5:32 The bailiff's mouth closed shut. Their grip over the centurion began to waver as the man's fingers trembled.

5:33 The centurion fell to his knees, clutching his forehead. He tasted iron and ash as his sight cleared when the bailiff departed from him.

5:34 Then the centurion caught his breath and parted Jesus's garments among the others, casting lots on them, what each should take.

5:35 The superscription of his accusation was written over him: “The King of the Jews.”

5:36 And with Jesus they crucified two insurrectionists, one on his right and the other even farther to his right.

5:37 There were also women watching from afar, among whom were the Three Marys: Magdala; Mary, the mother of the Jesus of who lived; and Mary of Bethany, Martha's sister and another close disciple of Jesus.

5:38 These women followed Jesus from Galilee for all three years of ministry, and many more women had followed him to Jerusalem.

5:39 Joanna the wife of Chuza, the manager of Herod's household; Susanna; and many others. These women were helping to support Jesus out of their own means.

5:40 Those who passed by Jesus mocked him, wagging their heads and saying, “Ha! You who destroy the temple and build it in three days,

5:41 save yourself, and come down from The Tau!"

5:42 Let 'The Messiah', 'The King of Israel', come down from The Tau now, that we may see and believe him."

5:43 When the sixth hour came, darkness covered the whole land until the ninth hour.

6 • Death and Romance

6:1 At the ninth hour, Jesus felt the Divine Presence of Wisdom separating from him and cried with a loud voice, "Elāhi, Elāhi, lema šbaqtani? (My God, my God, why have you forsaken me?)".

6:2 Some of those who stood by, when they heard it, recognized the words of David and said, "Elijah? Is he calling for Elijah?"

6:3 One ran and, filling a sponge full of vinegar, put it on a reed and gave it to him to drink, saying "Let him be; let us see whether Elijah comes to take him down." But Jesus knew all the words and all the interpretations of all the Scriptures by heart—and they did not. His eye became still, and within it the ages turned to another generation.

6:4 "On the third day, The Queen adorned herself in the garments of Wisdom's Divine Presence, but when she stood in the inner court of the king's chamber of vanities, Wisdom left her. Immediately Esther recited the twenty-second psalm, 'Eli, Eli, lamah azavtani? (My God, my God, why have you forsaken me?)'; and Wisdom returned to her, raised up her neck, strung a cord of grace around her, and endowed her with diplomacy and finesse."

6:5 And as Wisdom returned to Him through entering His side, Jesus cried out with a loud voice as She lifted his spirit up while his body died. A rainbow burst forth from the body of Jesus. Suddenly a sound like the blowing of a violent wind pierced the darkened clouds. The crowd murmured, some fell silent, and all looked upward, astonished.

6:6 When the centurion who stood by opposite him saw the rainbow burst forth, he yielded his spear. His voice was hoarse and he said, "The heavens have spoken; truly this was a king!"

6:7 Pebble noticed the centurion, astonished, had yielded his spear. So he took courage, seized the spear, and kept vigil by the body of Jesus.

6:8 "Fellow Jews and all who dwell in Jerusalem, let this be known to you, and give ear to my words.

6:9 For this is what was spoken by the prophet Moses, 'I have set my rainbow in the clouds, and it shall be the sign of the covenant between me and the earth.'

6:10 This Jesus God raised up, and of that all of us are witnesses.

6:11 Therefore let all the house of Israel know with certainty that God has made him Messiah and King!"

6:12 As Pebble spoke to the crowd Magdala, his mother Mary, Mary of Bethany, and all the other women brought myrrh and aloes, ran to him, and anointed him for burial. Afterward the women mourned and wept; only Magdala looked to the sky.

6:13 And to the astonishment of all, Nicodemus son of Gurion, an honorable counselor, and a secret disciple of the Jesus who lived, petitioned for the body, brought fine linen, and laid him in a sepulcher hewn from rock on his own estate. And they rolled a stone against the door of the sepulcher.

6:14 Meanwhile, a far cry from Heaven, Wisdom carried The Spirit of Jesus at the speed of light to the

edge of creation, where light frays into the ineffable. There, at the threshold, stood Lord Belmaul, the sheriff (שטרף), and upon their sinister shoulder perched the screech owl (לילית).

6:15 The sheriff said to Jesus, "I saw God descend the ladder that accursed night 33 years ago; and now I see Jesus of Nazareth, seventh son of Joseph and Mary, leaping the rungs in His stead? No one passes by me. Your soul is mine!"

6:16 The Spirit answered, "I saw you; yet you did not see Me. To you I was a garment, and you did not recognize Me."

6:17 The screech owl shrieked; her cries struck the firmament and fell silent. The sheriff said, "How did you come this far? You are bound in adultery—shackled—and yet you judge God?"

6:18 The Spirit said, "I have been bound, yet I have not bound. I was unseen, yet I have seen that all things dissolve into the All, earthly and heavenly alike."

6:19 Then the sheriff felt himself unravel and cried, "That Voice—it cannot be... You bastard!"

6:20 And The Spirit of Jesus with Wisdom pierced the veil—swifter than light. The wound of creation shone like a mirror to the rainbow burst below; light bent inward and vanished where it had begun. The sheriff and the owl beheld two Wisdoms crossing paths—one entering, one returning—yet neither was truly there.

7 • Matrimony and Coronation

7:1 The Spirit of Jesus ascended to the dawn of creation with Wisdom. His Spirit appeared like a Human Being and They came before The Ancient of Days. Wisdom presented Jesus as Her Bridegroom, speaking these vows:

7:2 "Salvation... I, Wisdom, called to You out of distress, and You answered Me; out of the trenches I cried, and You heard My voice.

7:3 I was cast into the deep, into the heart of the dark waters, the flood surrounded Me; the waves and the billows passed over Me.

7:4 Then I said, 'Have I been banished from Your sight? Will I ever look upon Your face again?'

7:5 The waters closed in over Me; the deep surrounded Me; weeds were wrapped around My head at the roots of mountains.

7:6 I went to the land whose bars closed upon Me forever; yet you brought My life from the Pit.

7:7 As My life was ebbing away, I remembered You, and My prayer came to You, into Your heart and soul.

7:8 Those who worship the vanities of this world forsake their true loyalty.

7:9 But not I! I, with the voice of thanksgiving, will give Myself to You, and what I have vowed, I will pay: I, Wisdom, belong to Salvation, and You, Salvation, belong to I, Wisdom. "

7:10 A Voice came out of the indestructible eternal Light, The Holy Spirit said, "Well pleased Am I with this Sacred Marriage! Salvation, on this day My Child, I have begotten you. I now pronounce you, 'God Faithful King'. Let the two become one!"

7:11 The Spirit of Jesus became one with Wisdom and dominion was given to Them—glory, Kingship.

That all the peoples, nations, and languages should follow Them. An everlasting dominion which will not pass away. A Kingdom that will not be destroyed.

8 • Return

8:1 Three days had passed. After the Sabbath, as the first light of dawn broke on the first day of the week, Magdala and Mary, the mother of the Jesus who lived, came to the sepulcher carrying myrrh to see the tomb and anoint His body.

8:2 They were not yet halfway there when there was a great earthquake, and Mary fell on her face and they both dropped their jars. The myrrh spilled as the jars rolled away from them.

8:3 After Magdala helped Mary get back on her feet, they saw in the distant horizon a Human Being running toward them—faster than the Bolt of lightning.

8:4 Magdala and Mary cried out with great joy and Magdala ran to meet Him.

8:5 Behold—The Good King, His arms wide met them, saying, “Rejoice!” When The Women fell at His feet to worship Him, He insisted they both rise.

8:6 The Good King turned to His mother and said, “Mary, Magdala is your son now.” Then He said to Magdala, “Magdala, your mother.” And from that time on, Magdala took Mary into Her home.

8:7 Then The Good King said, “Magdala, go and tell our brothers in Galilee; I will see you there—after I walk with Mary for a while.”

8:8 The Good King and His mother walked and talked as the sun completed its rising. She said to Him, "Do you remember when you were still a child? Before Wisdom had fully entered you, Joseph was showing you how to work in the vineyard.

8:9 That day, some Spirit descended from the heights and came to me in our house — shaped exactly as you. I thought it was you. I called out your name, but the Spirit only said, 'Where is Jesus, my brother, that I might meet with him?'

8:10 I was afraid, thinking a seraph had come to test me. So I bound them to the foot of my bed until I could find you myself.

8:11 I went to the vineyard. Joseph was helping you prop up the vines. When I spoke to him you overheard and understood. Joy came over you, and you said, 'Where is he? I will wait for him here.'

8:12 When Joseph heard you, he trembled. Together we went down to the house and found the Spirit still bound to the bed. You looked upon one another — you and he — and you were alike in every way.

8:13 The one who was bound rose up, unbound, and took you in his arms. He kissed you, and you also kissed him.

8:14 And in that embrace, you became one."

8:15 When The Good King had heard these words His mother Mary spoke, He laughed. He said to His mother, "Well, of course I remember Him... He Is Me."

9 • The Apostle to The Apostles

9:1 Magdala rode to Galilee and told those eleven who had been with the Jesus who lived, as they

mourned and wept.

9:2 Beloved John asked the others, "How are we supposed to convince all the Gentiles Jesus had good news for them too?"

9:3 Philip, whom Jesus called "The Fifth Horseman," said, "They were quick to kill Him, it's only a matter of time for the rest of us."

9:4 She greeted them and said to her brothers,

9:5 "Do not weep or mourn, nor let your hearts be divided, for grace will be with you all and will protect you.

9:6 Rather, we should praise greatness, for He's prepared us—made us perfect humans, like the Perfect Man."

9:7 When she said these things, she turned their hearts toward the Kingdom of Heaven and they started to debate the hidden sayings of the Jesus who lived.

9:8 Pebble said to her, "Sister, we know Jesus loved you more than all other women.

9:9 I remember asking Jesus, 'Why do You love her more than all of us?' and He replied, 'Why do you not understand why I love Her? When one who is blind and one who sees are both in dark, they are no different from one another.

9:10 But when the Light comes, the one who sees will behold the Light,

9:11 and the one who is petrified will remain in the dark.'

9:12 Tell us the words of Jesus that you remember—the things He spoke to you, which we haven't yet heard."

9:13 Magdala began to speak to the eleven: "I," she said, "I saw the Spirit of Jesus in a dream and I said to Him, 'Rebbe, I can see You! I'm having a vision, aren't I?'

9:14 In response, He said to me, 'Blessed is the one who doesn't waver at the sight of Me,

9:15 for where the mind is, there is treasure.'

9:16 I said, 'I want to understand everything, precisely as it is.'

9:17 He said, 'Whoever looks for life, this will be their wealth, because the rest the world gives is false, and its gold and silver are deceitful.'

9:18 I asked him, 'Rebbe, while I am wearing a body, from where do my tears flow, from where does my laughter come?'

9:19 He answered, 'It is the body that weeps on account of its deeds, and on account of the deeds that still remain to be done.

9:20 It is the mind that laughs on account of the fruits of the spirit.

9:21 And know this about the mind: fear is the mind plague.

9:22 If you fear what is soon to overtake you, it will overpower you.

9:23 Look instead at what is inside you, because you, Magdala, have proven to Me mastery every earthly

thing.’

9:24 I said to him, ‘I understand, Rebbe. Now does the one who sees a dream see it in the soul or in the spirit?’

9:25 He replied, ‘They do not see in the soul or in the spirit, but in the mind. The mind exists in between the soul and the spirit. The mind is what sees the vision in the dream.’

9:26 ‘Rebbe, you have shown me our spirits are not destroyed—but will our bodies be destroyed, or not?’

9:27 He said to me, ‘Every creation within creation exists in and with each other.

9:28 But they will all dissolve again into their source of their formation, for the nature of created matter is to dissolve into its roots and its roots are rooted in Our Father, The Ancient of Days.

9:29 Whoever has ears to hear, let them hear!’

9:30 I said to Him, ‘Since You have explained almost everything to me, Rebbe, tell me one more thing—what is the sin of the world?’

9:31 He said, ‘Sin is not essential to the world. What you call “sin” arises when you act from your nature. The Builders made you ashamed of. They taught the laws knowing your flesh would transgress them—and so they named you “sinners.”’

9:32 You have heard it said that I came to condemn sinners and to fulfill the laws of your Builders. But I tell you, I have come to ignite the spark in each and every Human Being—

9:33 Our Mother, The Holy Spirit.

9:34 Our hearts are fixed on those things that exist eternally, even when we are sick, frail, and in pain.

9:35 There is, however, a mighty strength hidden inside us.

9:36 Our Soul is indeed sick because she dwells in an impoverished house, while the passions throws punches at her eyes, desiring to blind her.

9:37 The consequence is confusion in the human flesh. This is why I tell you—be content at heart.

9:38 If you remain discontented at heart, then seek contentment in the myriads of places and people this world has to offer—before your separation.

9:39 Whoever has ears to hear, let them hear!’

9:40 I said to Him, ‘Wait, Rebbe! What was the prayer You told me to say to the seraphim who will test me when I am separated—to break the wheel?’ And He told me exactly what to say:

9:41 ‘What binds me has been killed. What surrounds me has been overcome. My desires have vanished, and my ignorance has died.

9:42 My soul has been released from the earth, my spirit freed from my body, and my mind lifted from the fog of imaginary amnesia.

9:43 From this moment forward, I will receive the rest of this time, of this season of the age, in silence.’”

10 • The Great Commission

10:1 When Magdala had said these words, She fell silent—because the Spirit of Jesus had spoken with Her up to this point, before She woke from the dream.

10:2 In response, Andrew, whom he called "Drew", said to the eleven, "Say what you will about what Magdala has said, but I do not believe that Jesus said these things—because these teachings seem like strange ideas."

10:3 Beloved John said, "I believe Her," and Philip said, "And so do I," and Thomas (whom he called "Twin Twin") said, "Why shouldn't we believe Her?"

10:4 Pebble said, "But Jesus wouldn't speak with a woman without our knowledge—and not publicly with us... would he?"

10:5 What, are we just going to turn around and all listen to her?

10:6 Did he prefer her to us?"

10:7 Then Magdala said to Pebble, "My brother Pebble, what are you thinking? Do you really think that I made this up by myself in my own heart, or that I'm lying about God Faithful King?" There was a knock at the door.

10:8 All of them went and opened the door. The Good King stepped inside. There were no words. He rebuked the apostles who doubted Magdala for their unbelief and hardness of heart, because they had not believed Her.

10:9 The Good King said to the apostles, "Peace be with you! Let my peace settle within you."

10:10 Pebble started to say, "Rebbe—", but then hesitated. He corrected himself, saying, "My Lord, but it is time Magdala left! If Eve was not worthy of eternal life—" The Good King interrupted him, "Look, Pebble, am I to put Her back into the man's side? Must I truly do this so that She may become a living Spirit too? Magdala's Spirit is equal to you men, because every woman and every man who commingles male and female will enter our Father's Kingdom."

10:11 The Good King gave one last sermon, He said, "Now, be careful not to let anyone mislead you by saying 'Look over here!' or 'Look over there!' Because I exist within you! Follow me there!"

10:12 Those who seek Me within will find Me within.

10:13 Go now. Speak of the Kingdom—not as something far off, but as somewhere near, offered freely to the children of humanity.

10:14 Do not set down new rules beyond what I've given. Do not become lawgivers like The Builders, or else you'll be shackled by your own rules.

10:15 The Good King said: "If they say to you: 'From where did you come into being?' Say to them: 'We came from the light, the place where the light came into being by its own hand; it stood up on its feet and appeared in their image.' If they say to you: 'Are you the light?' say: 'We are sons of the light and we are the chosen ones of the living Father.' If they ask you: 'What is your Father's sign within you?' say to them: 'We run and return.'"

10:16 James, whom Jesus called "The Just", said to Him: "When will the day come for the repose of the dead? And on what day will the new world come?" The Good King said to him: "What you are looking out for, it has come, don't you know it by now?"

10:17 Simon (whom he called "the Zealot") said to Him: "Twenty-four prophets spoke in Israel, and they all spoke of you." The Good King said to him: "You have forsaken the Living One who is in your

presence, so why do you speak of the dead?"

10:18 Bartholomew (whom he called "Natanel", which means "God's Gift") said to Him: "Circumcision, is it of value to us or not?" The Good King said to him: "If it were of value their father would beget them from their mother circumcised. Rather, true circumcision in spirit has found the highest value."

10:19 He told them: "But I will be the first to tell you, 'That teaching is not for everyone—only for those who can receive such a circumcision.'

10:20 You could say, 'eunuchs are born that way' or 'made to be that way by other men'. But the one who chooses to abide by this teaching out of devotion to their Soul has taken their first step to the Kingdom."

10:21 When He said these things, The Good King began to ascend to the Kingdom.

10:22 Magdala ran to Him and yelled "MY KING! WAIT!" She tried to touch him as He ascended, but The Good King said, "You cannot touch me. I have already ascended to my Father and Mother."

10:23 Magdala cried as She asked Him one last question, "What day will You appear to us? What day will we see You again?" The Good King said, "When you make the two become one; when you make the inside like the outside, and the outside like the inside; when you make the male and female one, so that the male is no longer male, and the female no longer female."

10:24 When you strip yourselves without being ashamed, when you take off your clothes and lay them at your feet and trample them like little children— That is when you will see Me, when you forget you were ever afraid."

10:25 When The Good King had left them, Levi, whom Jesus called Matthew, which means "The Gift That Gives," turned to Pebble and said, "Simon, you have always been angry. And now I see you accusing Magdala—" Matthew stopped himself before comparing Pebble to the sheriff.

10:26 Then he continued saying, "If God made Her worthy, who are you to rebuke Her?"

10:27 Certainly The King knows her very well. That's why He loved Her more than us."

10:28 Then Matthew lifted up his voice and said, "Rather we should be unashamed—cultivating Wisdom's Divine Presence; revealing the eternal indestructible Light within ourselves, as He and Magdala have instructed us, by commingling water and fire; and most importantly, preaching the Good News of The Kingdom available to every Human Being—not laying down any other commandment other than The Great Commandment: 'Love your neighbor, with all your heart, all your mind, and all your strength.'"

10:29 When Matthew had said these things, they rose up and began to go out—to teach and to preach—speaking of the Kingdom revealed by the Jesus who lived, now living within them. The Good News according to Mary, The Tower.