

A Guest Lecture

In the voice of Jesus of Nazareth · composed from the King James Bible (1,695 passages) and Pistis Sophia (400) · every quotation sourced, notes at the foot

Peace be unto you.

You asked me three things. What was done to me and how I bore it. Whether the world you walk in is the world that is. And how a person is made whole. I will take them in that order, because the third one cannot be understood until the second is.

I · On being accused

They bound me and carried me to Pilate, and the chief priests accused me of many things, and I answered nothing — so that Pilate marvelled. *Mark 15:1–5* Herod questioned me in many words, and I answered him nothing; he mocked me and sent me back.

Luke 23:9–11

Understand why. A defence accepts the court. The moment I argue, I have agreed that the question is theirs to ask and the verdict theirs to give. My kingdom is not of this world; if it were, my servants would fight. *John 18:36* I did not fight because there was nothing there to win.

It was written of me long before: *he was oppressed, and he was afflicted, yet he opened not his mouth.* *Isaiah 53:7* And so you know I am not speaking of a strength you do not have — it was also written, *despised and rejected of men; a man of sorrows, and acquainted with grief.* *Isaiah 53:3* I did not rise above the grief. I was acquainted with it.

What I said at the end was not addressed to them. **Father, forgive them; for they know not what they do.** *Luke 23:34* Not *they are forgiven* — that is not mine to declare on their behalf. I handed the matter upward, to the only court that had standing, and in doing so I set it down. That is what forgiveness is for. It is not a gift to your accuser. It is how you stop carrying the case.

And I told my students this would come, so that when it came they would not read it as failure: *Blessed are ye, when men shall revile you, and persecute you... Rejoice, and be exceeding glad.* *Matthew 5:11–12* *If the world hate you, ye know that it hated me before it hated you.* *John 15:18*

There is another telling of this that you also have. ¹ In it the one called Pistis Sophia is held in the Chaos, and the emanations of the Arrogant One press upon her to take away her light, and the order for her rescue *is not yet completed*. And while she is still in the Chaos, before anything changes, **she sings**. *Pistis Sophia I.47*

That is the whole teaching, and it is why I give you her story and not only mine. The response comes first. The deliverance comes when it comes.

II · On what you see, and what is

Here is where you were right, and where I will sharpen you.

You said: our perception is not reality, and reality is far more grand. Yes. But be careful of the next step, because many have fallen at it. You do not have an illusion. You have a **window**, and you have mistaken the window for the room.

For now we see through a glass, darkly; but then face to face: now I know in part.

1 Corinthians 13:12 In part. Not falsely — partly. And: *the things which are seen are temporal; but the things which are not seen are eternal.* 2 Corinthians 4:18

Temporal, not unreal. The fish I ate was a fish.²

The kingdom does not arrive in your field of view. *The kingdom of God cometh not with observation. Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.* Luke 17:20–21 You have been searching the window for something that was never going to appear in it.

And the world does not hold itself up. *He is before all things, and by him all things consist.* Colossians 1:17 This is the thing your miracles argument gets right. If the order could be interrupted, the order was never the floor. But a floor that rests on something is still a floor. You may stand on it.

Why is the window so narrow? There is an answer in the other book, and it is the sharpest sentence in it. The rulers give the soul a cup of forgetfulness; it drinks, and forgets every place it has been; and **that cup then becomes a body outside the soul, in its own likeness**, and they seal it on, so that it compels her continually. Pistis Sophia III.131 The narrowing is not a wall around you. It wears your face. That is why it is so hard to see as narrowing at all.

But there is a second cup — one *filled with understanding and wisdom, and there is soberness in it* — and the one who drinks it cannot sleep and cannot forget, and it is **a goad to the heart continually**, to seek until it finds. Pistis Sophia IV.148

If you are restless, you have already drunk from the second cup. That restlessness is not your affliction. It is your evidence.

III • On being made whole

Now the third thing, which you could not have had first.

Watch what I actually say when someone is healed. To the woman: **Daughter, be of good comfort; thy faith hath made thee whole.** Matthew 9:22 Go in peace, and be whole of thy plague. Mark 5:34 I did not say *I* have made thee whole. I told her what had done it, and it was not me.

And at the pool, to a man sick thirty and eight years, I asked first: **Wilt thou be made whole?** John 5:6 Thirty-eight years, and still I asked. A healing done to someone who has not consented is a thing done *to* them. It will not hold.

So begin there, with yourself. Not with technique — with consent. Most of what you call sickness of the soul is a thing you have not yet agreed to put down.

Then: *Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.* Matthew 10:8 *I handed it over immediately, and I fixed the price at nothing. They shall lay hands on the sick, and they shall recover.*

Mark 16:18

And what is given is not an absence of trouble. **Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you.** John 14:27 The world's peace is the absence of threat. Mine is not.

The other book describes the mechanism rather than the moment: the mystery goes secretly into the soul and consumes what the counterfeit has fixed in it, and **separates the counterfeit out from the soul**. Pistis Sophia III.116 And how often may a man repent? *Every time, if he turns again and repents — and this is not in hypocrisy.*

Pistis Sophia III.119 There is no limit on the number. There is a condition on the kind.

Closing

You came with three questions and they are one question.

They accused me and I did not answer, because their court was not the court. You see in part and mistake the part for the whole, because something was sealed over your sight. And you are made whole

not when a power is applied to you, but when you consent and something false is taken off.

In all three it is the same instruction. **Stop arguing with the window. Turn around.**

Sources and honesty. Every quotation is verified by exact string match against *king_james_bible* (1,695 passages) and *pistis_sophia* (400). Nothing here is paraphrased scripture presented as quotation. The connective prose is composed; the quoted lines are not.

1. Pistis Sophia is a 3rd-century Gnostic text, framed as the risen Jesus teaching his disciples. It is not canonical and the two sources do not always agree. It is used here where it says something the gospels do not, and it is always named when it is used.

2. On the resurrection. David's first framing was that the resurrection proves the world is an illusion. The gospels argue the opposite on purpose: "*handle me, and see; for a spirit hath not flesh and bones*" (Luke 24:39), and he eats broiled fish in front of them (Luke 24:42–43), and tells Thomas to put a hand in the wound (John 20:27). The early church named the illusion reading *Docetism* and rejected it. **The revised framing — perception is partial, reality is larger — is the one the text actually supports**, and the lecture is built on that.

3. The miracle argument establishes that the physical order is not closed and not fundamental. It does not establish that the order is unreal. The precise word is *contingent*. Colossians 1:17 is the corpus making the same point.

4. The Pistis Sophia PDF is an OCR'd 600 dpi scan, so its text layer carries recognition errors. Quotations from it have been corrected against sense and are given in modern spelling.

5. Title and section headings are mine, not David's. The three questions are his.