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Gospel of truth pdf download

Joy to those who know the Father The Gospel of truth is joy for those who have received from the father of truth grace to know him by the power of the word, who has come from the fulness, and who is in the thoughts and minds of the father. This is the one called the Savior, as it is the name of the work he must do for the salvation of those who have not known the Father. For the name of the gospel is the revelation of hope, as it is the discovery of those who seek him, because the kingdom for all sought him from whom it came. You see, everything was inside him, that tired, unthinkable one that's better than any thought. IGNORANCE of the father brings errors This ignorance of the father caused terror and fear. And terror became dense as a fog so no one could see. Because of this, the error became strong. But she worked in vain on her material fabric because she didn't know the truth. She assumed an old-fashioned figure as she prepared, in power and in beauty, replacing the truth. This was therefore not a humiliation for the untrans preceded, unthinkable. For they were like nothing, this terror and this forgetfulness and this figure of lie, while established truth is immutable, undisturbed, and absolutely beautiful. For this reason, don't get it wrong too seriously. Since the fault had no mess, she was in a fog about the father. She prepared works and forgetfulness and fear to seduce them in the middle and make them a prisoner. The forgetfulness of mistakes was not revealed. It was not easy next to the father. Forgetfulness did not exist with the father, even though it existed because of him. What is in him is knowledge that was revealed so that forgetfulness could be worshipped and that the father could become known. Since forgetfulness existed, because the father was not known, if the father comes to be known, from the moment of forgetfulness will cease to exist. Jesus is the fruit of knowledge It is the gospel of Him that they seek, which He has revealed to the perfect through the mercy of the father as the hidden mystery, Jesus anointed. Through him he enlightened those who were in the dark because of forgetfulness. He enlightened them and gave them a path. And that path is the truth he taught them. For this reason the mistake was angry with him, so she pursued him. She was saddened by him and she was rendered powerless. He was nailed to a tree. He became a fruit of his father's knowledge. He didn't destroy them, though, because they ate from it. Rather, he made those who ate from it be happy because of this discovery. And as for him, he found them in himself, and they found him in themselves, that unlike, unimaginable one, that perfect father who did all, in whom the kingdom of all is, and whom the kingdom all are missing, as he kept in himself their perfection, which he had not given to everyone. The father wasn't jealous. What jealousy, yes, is there between him and his members? For even if the eternal being had received their perfection, they would not have been able to approach the perfection of the father, because he kept their perfection in himself and gave it to them as a way to return to Him and as a knowledge unique in perfection. He is the one who put everyone in order and in whom all existed and who all lacked. As one of them some have no knowledge he wants them to know him and love him. What were they missing if the father's knowledge was not? JESUS AS A QUIET GUIDE Jesus became a guide, quiet and at leisure. In the middle of a school, he came and said the word as a teacher. Those who were wise in their own judgment came to put him to the test. But he discredited them as empty-headed people. They hated him because they weren't smart. After all these also came the young children, those who possess the knowledge of the father. When they became strong, they were taught aspects of the father's face. They came to know and they were known. They were glorified, and they gave honor. THE LIVING BOOK In the heart of the little children in their hearts, the living book of the living was manifest, the book that was written in the tank and in the minds of the father, and from before the foundation of all, is in this incomprehensible part of him. This is the book that no one found possible to take as it was reserved for him who will take it and be killed. No one could show up among those who believed in salvation as long as that book had not appeared. For this reason, the compassionate, faithful Jesus was patient in his suffering until he took the book when he knew that his death meant life to many. Just as in the case of a will that has not yet been opened, the fortune of the late master of the house is hidden, so also in the case of all that had been hidden, as long as the father of all was invisible and unique in himself, in whom each room has its source. For this reason, Jesus showed up. He put that book on. He was nailed to a cross. He placed the father's edict on the cross. Oh, such great teaching! He abass himself to death, even though he is dressed in eternal life. Having disposed of himself from these perishable rags, he dressed in incomprehensibility that no one could possibly take from him. After entering into the empty area of fear, he walked before those who were deprived of forgetfulness, is both knowledge and perfection, proclaiming the things that are at the heart of the father, so he became wisdom of those who received instruction. But those to be taught, the living, who are enrolled in the book of the living, learn for themselves, receive instructions from turn to him again. Since the perfection of all is in the father, it is necessary for all to ascend to Him. Therefore, if one has knowledge, he gets what belongs to him and draws it to himself. For someone who is ignorant is flawed and it is a major shortcoming as he lacks what will make him perfect. Since the perfection of all is in the father, it is necessary for everyone to ascend to Him and for each one to get the things that are his. He wrote these things only after preparing them to be given to those who came from him. The father calls those who have knowledge you, whose names he knew were only called last, so that the one who has knowledge is one whose name the father has pronounced. For someone whose name has not been spoken is ignorant. How to hear if a name has not been said? For who remains ignorant until the end is a creature of forgetfulness and will perish with it. If this is not the case, why do these cliffs have no name, why do they have no voice? Therefore, who has knowledge is from above. If that person is called, hears, responds and turns to the caller. That person rises up to him and knows how he's called. Under knowledge, this person makes the will of the man who called. This person wants to please him, finds rest, and receives a certain name. Those who thus want knowledge know where they came and where they go. They know it as someone who, after being intoxicated, has turned away from his intoxication, and, having come to himself, has restored what is his own. He has turned many from mistakes. He went before them to their own places from where they left when they made a mistake because of the depth of him that surrounds each place, while there is nothing that surrounds him. It was a great wonder that they were in the father without knowing him, and that they were able to leave on their own when they were unable to contain him and know him in who they were, for in fact his will had not come forth from him. For he revealed it as a knowledge with which all its radiances agree, namely the knowledge of the living book, which he revealed to the eternal beings at the end as his letters, and showed them that these are not just vowels or consonants, so that one can read them and think of something void of meaning. On the contrary, it is letters that convey the truth. They are only pronounced when they are known. Each letter is a perfect truth as a perfect book, for they are letters written at the hand of the unit, when the father wrote them for the eternal beings, so that they may know the father with the help of His letters. The father's son is Jesus of greatest sweetness His wisdom considering the word, his teaching expresses it, his knowledge has revealed it, his honor is a crown on it, his joy agrees with it, his glory has exalted it, his image has revealed it, his has received it, his love has embodied it, his confidence has embraced it. Thus the word of the father goes out in all, is the fruit of his heart and expression of his will. It supports everyone. It chooses them and also takes the character of all and cleanses them, causing them to return to the father, to the mother, Jesus of the greatest sweetness. The father opens his chest, and his chest is the holy spirit. He reveals his hidden self, who is his son, so that the eternal beings can know him through the father's compassion, end their tiring search for the father, and rest in him knowing that this is rest. After filling what was incomplete, he made up for his form. The shape of what was incomplete is the world it served. For where there is envy and strife, there is an incompleteness; but where there is unity, there is completeness. When this incompleteness arose because they did not know the father, from the moment they know the father, incompleteness will cease to exist. As one's ignorance disappears when one acquires knowledge, and as darkness disappears when the light appears, so that incompleteness is also eliminated by completeness. From that moment on, although the form is no longer apparent, it will be dissolved in unit-by-unit merger. Now their works are scattered. Over time, the unit will make the spaces complete. Using the device each one will understand itself. By means of knowledge one will cleanse oneself from diversity to unity, devouring matter itself as fire and darkness by light, death of life. BREAKING defective dishes when you move Determined, if these things have happened to each of us, it is appropriate for us, surely, to think of all, so that the house can be sacred and silent for unity. Like people who have moved from a house, if they have some dishes around that are not good, they are broken. Nevertheless, homeowners do not suffer a loss, but rejoice, because instead of these defective dishes there are those who are absolutely perfect. For this is the verdict that has come from above and which has judged each person, a drawn double-edged sword cut on this page and that. When the word appeared, which is at the heart of those who pronounce it—it was not only a sound, but has become a body—a great disturbance arose among the dishes, for some were emptied, others filled; some were fixed, others were removed; some were cleaned, yet others were broken. All rooms were shaken and disturbed because they had no calm or stability. The mistake was disturbed, not knowing what to do. She was worried, she was complaining, she was beside herself because she didn't know anything. When knowledge, which is the elimination of errors, approached her with all her radiance, errors were empty as there was nothing in her. The truth appeared; all its radiances recognised; They truly greeted the father with a power that is complete and which joins them with the father. The truth is the father's mouth Each loves the truth, because the truth is the mouth of the father. His tongue is the holy spirit. He who touches the truth touches the father's mouth by his tongue at the time when one will receive the Holy Ghost. This is the father's manifestation and his revelation to His eternal beings. He revealed what is hidden in him and explained it. Because who is it that exists if it is not the father himself? Every room is his radiance. They knew that they came from him as children of a perfect man. They knew that they had not yet received form, nor had they been given a name that the father produces. If at that point they take the form of his knowledge, even if they are really in him, they do not know him. But the father is perfect. He knows every room that's in him. If he wants, he reveals everyone he wants by giving him a form and by giving him a name; and he gives a name and reason to become. Those who do not yet exist are unaware of the man who created them. I am therefore not saying that those who do not yet exist are nothing. But they are in him who will wish that they exist, whenever he will, as an event that will happen. On the one hand, before anything is revealed, he knows what he wants to produce. On the other hand, the fruit that has not yet been revealed does not know anything, nor is it something. Thus, each room that for his part is in the father comes from the existing one, which, on his part, has established it from non-existent. For who has no root has no fruit, but even thinking, I have come to be able that one will perish. For this reason, the one that does not exist will never exist. WAKING UP AND coming to the knowledge What is it that he wants someone like this to think? I'm like the shadows and phantoms of the night. When the morning comes, this one knows that the fear that had been experienced was nothing. Thus they were unaware of the father; He's the one they didn't see. When there had been fear and confusion and lack of trust and double-mindedness and divisiveness, there were many illusions that were conceived by them, as well as empty ignorance—as if they were quickly asleep and found themselves a prey to troubled dreams. Either they flee somewhere, or they lack the strength to escape when they are persecuted. They are involved in inflicting blows, or they themselves get bruises. They fall from high places or they fly through the air with no wings at all. Other times it is as if certain people tried to kill them, even if no one persecutes them; or they themselves kill them next to them, and they are tainted by their blood. Until the moment when those passing through these things — I mean those who have experienced all this confusion — arouse, they see nothing because the dreams were nothing. It is thus that those who cast ignorance from them as sleep do not consider it to be anything, or regard its attributes to be something real, but they renounce them as a dream of the night, and they consider the knowledge of the father to be dawn. It is thus that each one has acted as if asleep, in the time of ignorance, and thus a person comes to understand as if awakening. And happy is the one who comes to himself and wakes up. Yes, blessings on one who has opened the eyes of the blind. The Spirit came to this person in haste when the person was awakened. After giving his hand to the one who lay exposed on the ground, it placed him firmly on his feet, for he had not yet stood up. It allowed them to know the father's knowledge and the revelation of his son. Because when they saw it and listened to it, he allowed them to put on a taste and smell and grab the beloved son. The Son reveals the father's words the Son appeared and informed them of the father, the unrivaled. He inspired them with what is in the mind while he did his will. Many received the light and turned on him. But material people were strangers to him and did not distinguish his appearance or recognize him. For he came along in the likeness of meat and nothing blocked his way, because what is incorruptible is irresistible. Moreover, while he said new things, talking about what is at the heart of the father, he proclaimed the flawless word. The light spoke by mouth, and his voice brought out life. He gave them thoughts and understanding and mercy and salvation, and the spirit of strength derived from the father's infinity and sweetness. He caused the end of punishments and scourgings, for they were the ones who made many who needed mercy deviate from him by mistake and in chains—and he destroyed them mightily and mocked them with knowledge. He became a path for those who went astray and knowledge for those who were ignorant, a discovery for those who sought, and a support for those who tremble, a purity for those who were tainted. The son is the shepherd of the one lost sheep He is the shepherd who left behind the forty-nine sheep that had not strayed and went in search of the one that was lost. He rejoiced when he found it. For 99, a number is expressed with the left hand. The moment he finds the one, but the whole number is transferred to the right hand. It is thus with him that one is missing, that is, the whole right hand, that attracts it where it is deficient, grabs it from the left side and transfers it to the right. In this way, the number becomes so hundred. This is the symbol of the sound of the numbers. It's the father. He worked himself on the Sabbath sheep that he found fallen into the pit. He saved the sheep's life and brought it up from the hole so that you can fully understand what the Sabbath is, you who are children of heart understanding. It is a day when it is not appropriate for salvation to be idle, so that you can talk about the heavenly day that has no night, and about the sun that does not go down because it is perfect. Say so in your heart that you are this perfect day and that in you live the light that does not fail. PUT KNOWLEDGE IN PRACTICE Speak of truth to those who seek it and to the knowledge of those who have committed sins in their mistakes. Make sure-footed ones stumble, and stretch your hands to the sick. Nourish the hungry, and put at ease those who are troubled. Raise up and wake up those who are asleep. You are this understanding that grips you. If the strong follow this course, they are even stronger. Turn your attention to yourself. Don't worry about other things: what you have thrown out from yourself, what you have rejected. Don't go back to them to eat them. Don't moth-eaten. Don't be worm-eaten, for you've already shaken it off. Don't be a place for the devil, for you have already destroyed him. Do not strengthen your last obstacles because it is reprehensible. Because the lawless are nothing. He's hurting himself more than the law. For that one does his works because he is a lawless person. But this one, because he is a just person, does his works among others. Do the father's will, for you are from him. Father's sweetness For the father is sweet and his will is good. He knows the things that are yours so you can rest in them. For by the fruits one knows the things that are yours, that they are the children of the father, and one knows his aroma that you derive from the grace of his face. For this reason, the father loves his aroma; and it manifests itself in all places; and when it is mixed with substance, he gives his aroma to the light; and into his rest he causes it to rise up in every form and in every sound. For it is not ears that smell aroma, but it is the spirit that possesses the sense of smell and pulls it for itself and sinks into the scent of the father. Thus the spirit cares about it and takes it to the place from which it has come, the first aroma which has grown cold. It is in a psychic form that looks like cold water that is sunk into soil that is not difficult, as those who see it think. It's the earth. Afterwards, it evaporates if a puff of wind pulls it and it gets hot. The cold aromas are then from division. For this reason came faith and ruined division and brought the warmth of love to fill up so that the cold cannot return, but the unity of the perfect thought can prevail. THE FATHER RECOVERS With fullness These are the words of the gospel to find the fullness of those waiting for the salvation that comes from above. When their hopes, whom they are waiting for, await—those whose likeness is the light where there is no shadow—fill is coming. The lack of the case, however, is not because of the infinity of the father, who came to give time for shortages. In fact, it is not right to say that the incorruptible will come in this way. The depth of the father is deep, and the idea of error is not with him. It is a matter of falling down and a matter of easy being put upright by the discovery of the one that has come to what he would bring back. This bring back is called repentance. For this reason, incorruptance has breathed. It followed someone who has sinned for him to find rest. Forgiveness is what remains for the light in the lack, the word fullness. Because the doctor rushes to the place where there is illness, because it is the doctor's wish. The sick person is in a deficient condition, but do not hide because the doctor possesses what the patient lacks. In this way, the defect is filled with fill, which has no shortage, and which was given to fill one deficiency so that the person can receive grace. For while flawed, this person had no mercy. Because of this a falling occurred where there is no mercy. When the diminished part was restored, the person in need revealed himself as fullness. This is what it means to find the light of truth that has shone against the person: it is immutable. Anointing the chosen with the Father's mercy For this reason those who have been troubled speak of Christ in their midst, so that they may receive restoration, and He may anoint them with ointment. The ointment is the pity of the father, who will have mercy on them. But the ones he has anointed are the ones that are perfect. For filled vessels are usually coated with sealing wax. However, once the coating is damaged, the vessel may leak, and the cause of its defect is the lack of coating. For then a whiff of wind and the power it has can make it evaporate. But from the jar that is without faulty no seal is removed, nor leak. But what it lacks is filled again by the perfect father. The father is good. He knows his plantings because he is the one who planted them in his paradise. And his paradise is his resting place. The father begins and ends Paradise is the perfection of the father's thought, and the plants are the words of His reflection. Each of his words is the work of His will alone, in the revelation of his words. When they were in the depths of his mind, the word that was the first to come forward made them appear, along with an intellect that speaks the unique word by of a silent grace. It was called thought when they were in it before they become apparent. It happened when that word was the first to come forward at the moment gratifying to the will of the he who wanted it; and it is in the will that the father is at rest, and whom he is fond of. Nothing happens without him, nor will nothing happen without the father's will. But his will is incomprehensible. His will is his footstep, but no one can know, nor is it possible for them to concentrate on it in order to possess it. But what he wants takes place the moment he wants it—even if the prospect does not please people before God: it is the father's will. For the father knows the beginning of them all as well as their end. Because when their end arrives, he will greet them. The end, you see, is the recognition of him who is hidden, that is, the father, from whom the beginning came forth, and to whom will return all who have come from him. For they were revealed of the glory and joy of His name. THE SON IS THE NAME OF THE FATHER AND REVELATION The name of the Father's name is the son. He was the one who initially gave him a name that came from him while he remained the same, and he perceived him as a son. He gave him his name, which belonged to him—he, the father, who possesses everything that exists around him. He has the name; He has the son. It's possible for the son to be seen. The name is invisible, however, because the mystery of the invisible by coming to the ears is completely filled with it through the father's agency. Moreover, as for the father, his name is not pronounced, but is revealed through a son. Thus, the name is amazing. Who has then been able to pronounce a name to him, this great name, except him alone, to whom the name belongs, and children of the name, in whom the father's name is at rest, and who himself is at rest in his name, since the father has no beginning? It is he alone who saw it for himself as a name, at the beginning, before he had created the eternal beings, that the father's name should be supreme upon them—that is, the true name, which is guaranteed by His authority and by His perfect power. For the name is not retrieved from encyclopedias, nor is his name derived from common name-giving. It's invisible. The father alone gave the son a name because he alone saw him and because he alone was able to give him a name. Because the one that doesn't exist has no name. For what name would one give him that didn't exist? Nevertheless, the one that exists also exists with his name, and he only knows it, and for him alone gave the father a name. He is the father, his name is the son. He therefore did not keep it secretly hidden, but it arose and the son himself revealed the name. The name is then the father's name, just as the father's name is beloved son. Because otherwise, where would he find a name except from the father? But someone would probably say to a friend, who would give a name to someone who existed before themselves, as if, well, children have not received their name from one of those who gave them birth? Above all, therefore, it is appropriate that we think about this point: what is the name? This is the true name, the name that came from the father, for it is he who owns the name. He didn't get, you see, the name of the loan, as in the case of others who receive names that make up. That's the real name. There's no one else he's given it. It remained unnamed, unuttered, until the moment when he, who is perfectly pronounced it himself; and it was he alone who was able to pronounce his name and see it. When it pleased the father, saw that his son should be his declared name, and when he who has come from the depth revealed this name, he revealed what was hidden because he knew that the father was absolute goodness. For this reason, the father brought forth this special, so that he could speak of the kingdom and resting place from which he had come forth, and so that he could glorify the fulness, the greatness of his name, and the sweetness of his father. The place where they blessed each one will speak of the place from which they have come forth, and to the region from which they received their essential being, they will rush to return again and receive from this place, the place where they stood before, and they will taste in this place, be nourished, and grow. And their own resting place is their fullness. All radiances from the father are therefore full, and all his radiances have their roots in the one that made them all grow from themselves. He assigned their fates. They were thus manifestly individually that they could be perfected in their own thought, for the place in which they extend their thought is their root, which lifts them upwards through all heights to the father. They reach his head, which is rest for them, and they remain there close to it, as if to say that they have touched his face using embraces. But they don't make it clear. For they have neither exalted themselves nor have they diminished the glory of the father, nor have they regarded him as small, bitter, or angry, but as absolutely good, undisturbed, sweet, knowing all the spaces before they arose, and who did not need teaching. Such are those who possess from above some of this immense greatness that they strain against that unique and perfect One that exists there for them. And they don't go down to Hades. They have neither envy nor moaning, nor is death in them. But they rest in him, resting, without wearying themselves or being confused about the truth. But they are actually and the father is in them, and they are in the father, as they are perfect, inseparable from him, which is truly good. They lack nothing in any way, but they get rest and are refreshed by the spirit. And they listen to their mess; they are busy with worries where one will find one's mess, and one will not suffer any loss for one's soul. Such is the place where they blessed; This is their place. As for the others, they must know, in their place, that it does not suit me, having been instead of resting, to say something more. That is where I shall dwell to devote myself at all times to the father of all and the true friends, those whom the father's love is lavish, and in whose midst none of him is missing. They are the ones who manifest themselves truly as they are in true and eternal life and speak of the perfect light filled with the father's descendants, who are in his heart and in fullness, while His spirit rejoices in it and glorify him in who it was because the father is good. And his children are perfect and worthy of his name because he is the father. Children of this kind are the ones he loves. Love.

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