

The light under a bushel. Why does Jesus use parables? - The priority herd. - The healthy do not need doctor. Mediumship gift. - Courage of faith. - Carry your cross. One who wishes saving their life will lose it.

The light under a bushel. Why does Jesus use parables?

1. *Nobody lights a lamp and hides it under a bushel. They put it on a stand so that the lamp gives light to everyone in house.* (Matthew 5:15.)

2. *After having lighted a candle, nobody covers it with a vessel or hides it under a bed. Instead they set it on a candlestick, so that those who come in house may see the light. All secrets will be made public. Everything hidden will be known and come to the light.* (Luke 8:16 and 17.)

3. *His disciples asked him: Why do you speak to the people through parables? He answered: Because you are given to know mysteries of the kingdom of Heaven, but they are not. More will be given to those who have and they will have abundance. From they who lack, even what they have will be taken away. Therefore I speak to them through parables because seeing, they do not perceive, and*

hearing, they neither listen nor understand. In them is fulfilled the Isaiah's prophecy which says: You hear but never understand, you see but never perceive; for this people's heart has become calloused. They hardly hear with their ears, and they have closed their eyes. Otherwise they might see with their eyes, hear with their ears, understand with their hearts, turn, and I would heal them. (Matthew 13: 10-15.)

4. Jesus had to teach some concepts through parables because most of his audience were unable to directly understand them. So it would be useless, and even inadvisable, clearly telling everything to everybody. Nevertheless, he explained several advanced thoughts to his disciples because they were more prepared to deal with them.

All teachings must be proportional to the spiritual evolution of each learner. Excessive information could harm more than help. Providence only presents truth gradually, as maturity advances. Every revelation must be preceded by due consideration. Generations also have infancy, youth and maturity. Disclosure must come at the right moment. The knowledge which prudence momentarily holds back becomes accessible when people reach the proper degree of spiritual development. Humans naturally flee from ignorance. They seek enlightenment by themselves, and their search

for light also addresses faith, because meaningless beliefs need to be replaced.¹

5. There are people who hide or distort the truth out of selfish interest. These are the ones who hide the light under a bushel. Likewise, some beliefs maintain dogmas whose scrutiny is forbidden. But science and intelligence are continuously advancing. They bring down any cover veil and outdate inconsistent theories. After having penetrated knowledge, people abandon the philosophies that oppose evidence.

Christ teaches that all secrets will be known. Thus there is no eternal mystery. Although on the Earth we still live inside a thick fog, whatever we ignore or misunderstand will be successively clarified, both on this world and in more advanced environments, as we get purer.

6. Jesus used to employ parables only when he was explaining more abstract subjects. On the other hand, everything he teaches about charity is crystal clear. He directly clarifies that this virtue is the conduct rule that everyone should comply with. He stresses that charity, in its multiple manifestations, is the Gospel cornerstone, the very requirement for salvation, the clearance to entering into Heaven.

He decided to disclose some advanced thoughts to his disciples because their spirits were enough mature. In other words more knowledge is provided to they who are able to grasp it. This is what he means when he says that more is given to those who have.² Nevertheless, even with his disciples he was inaccurate on many points, whose complete understanding he reserved for later. Some advanced topics of his doctrine uses to raise different interpretations and, sometimes, controversy. However, science and Spiritism, by together revealing the laws of Nature, will cease dissension and answer unsolved questions.

7. Spiritism is lighting up many obscure points. But the spirits teach with great prudence because each piece of knowledge must come at the opportune moment. They provide time for each idea to become mature and spread itself before presenting another concept. In addition, the events themselves have to prepare the way for acceptance of a new disclosure.

The priority herd

8. *Jesus sent the twelve apostles out with the following instructions: Do not go among the Gentiles. Do not enter any Samaritan town. Rather, go to the lost sheep of Israel. As you go,*

1 - See chapter 19, item 7. - The author.

2 - See chapter 18, item 15. - The author.

preach that the kingdom of Heaven is near.
(Matthew 10:5-7.)

9. The love of Jesus is universal. His care goes beyond the Jewish people and embraces all beings. Why then did he exclude the pagans? Because at that time the Jews were more prepared to accept his words, due to the laws of Moses and the Prophets. The Jewish believed in the only God and were waiting for a Messiah. Christ never disdained the pagans. But at that time the Gentiles lacked the least background required for understanding his teachings. Furthermore, the apostles themselves were still unprepared to preach to the pagans. This is why Jesus guided his disciples to first plant his word among the children of Israel. Christ knew the conversion of the Gentiles would happen at the proper time. Indeed, later on, the apostles went planting the cross even in the very heart of paganism.

10. This guidance applies today to the spreaders of Spiritism. The systematic unbelievers, the obstinate mockers and the profit-seeking adversaries somewhat mean today to the Spiritists what the Gentiles represented to the apostles. So, follow you the Christ's guidance. First preach among people of goodwill, among those who desire enlightenment, who are many and have fertile

hearts. Avoid wasting time with the haughty, who refuse to see and hear. The greater the importance it seems being put upon their adhesion, the more they resist due to their pride. Respectfully and disinterestedly opening the eyes of a thousand blind ones, who wish to see, is much worthier than trying to wake up one only proud person who enjoys coma. By proceeding so we can lead more followers to the Christian charity doctrine. Leaving the Spiritism adversaries on their own means wisdom and respect, never indifference. The time will come when they will change their minds. There are ideas which, like seeds, require prepared environment to grow up. So, it is better prioritizing those that are readier. Notwithstanding, we should keep praying for our mistaken siblings. Faith divergence should only be treated through the power of love, ideas and good example. Never through force.

The healthy do not need doctor. Mediumship gift

11. *Jesus was sat at table in Matthew's house. Many tax collectors and sinning-reputed people came and ate beside him and his disciples. When the Pharisees saw this, they asked his disciples: Why does your teacher eat beside sinners? As Jesus heard that, he said:*

The healthy do not need doctor, but the sick.

(Matthew 9:10-12.)³

12. Christ prioritizes coming closer to the humble-hearted and good-faithed ones, who have inner wish for the good guidance, even if they live in error. These are the sick who need - and welcome - a doctor. At the opposite side we find the proud, who arrogantly believe to be all-superior and all-knowledgeable. They reject the medicine of gospel and prefer self-deluding with the darkness of their theories.

Some believers get surprised that divine help could be given to a sinning one, who might be capable of misusing the aid. They ask themselves why could God grant powerful resources to those who look being the least deserving of it. However, if God conceded speech, for instance, only to those unable to speak ill, then there would be a huge number of dumb ones. The Creating Source provides their children various faculties and resources, together with the liberty of their use, but each one is responsible for abuse.

The Almighty, who wants everyone's salvation, never denies to the needy the helping hand capable to pull them out of mire. Therefore good spirits are allowed to guide the morally sick too, through several ways, including via mediumship.

This gift stems from an organic feature. Anyone may be gifted this capability, in a way similar to vision, hearing and speech. But by means of free-will, each person chooses their own way to use this sense.

If communication with spirits were to be allowed only to the worthiest, the following question would raise: where is the boundary between worthiness and unworthiness? Thus, mediumship is granted without distinction, so that the good spirits could bring enlightenment to all types of people, to all social classes, to the rich and the poor alike, both to the honest, so that they may be strengthened in their good resolution, and to the corrupt, so that they could correct their attitude. God puts the light source straight into the mediums' hands. If they decide despising the good spirits' guidance, then they will be even guiltier, since their own condemnation has been written, seen, heard and spoken by themselves. Will they be allowed to self-excuse later by alleging unfamiliarity with the divine law?

The abuse of mediumship is often punished by loss or perversion of this faculty. In this case the evil spirits use to obsess and deceive the bad mediums. Such subjugation worsens the pain that God employs to heal the servants whose hearts have been mastered by pride and selfishness.

³ - See Introduction, items Publicans and Tax Collectors. - The author.

Mediumship is a resource which may be useful or harmful, because it is an instrument which allows contact with both superior and inferior spirits. A good medium is someone who works only with good entities, and not the one who communicates easily.

Courage of faith

13. *One who acknowledges me in front of others, I will acknowledge this person before God. One who denies me before others, I will deny this person before the Almighty.* (Matthew 10:32-33.)

14. *If one is ashamed of me and my words, of this person the Son of Humanity will also be ashamed when he comes.* (Luke 9:26.)

15. Moral bravery is always held in esteem. There is much merit in facing danger, persecution, contradiction and sarcasm in sake of virtue. The deserving is proportional to the circumstances as well as to the results. Drawing back from the testimony of good might mean a cowardice as serious as fleeing from battlefield.

Jesus condemns moral cowardice by saying that if one is ashamed of practicing and advocating his teachings, that is, forgiveness, selflessness, understanding, humility and all the other Christian virtues, then he will also be

ashamed of advocating this person. In other words, if someone is shy of publicly practicing and defending the doctrine of love to neighbors, then this person is still unprepared to live in the kingdom of love to neighbors. So, deserters will lose advantage of their faith if they hide it due to their fear of damage. Christ also explains that he acknowledges before the Almighty the one who publicly practices and advocates his teachings, because those who place charity above material interest work for the good of all, as God expects from us.

16. Spiritism develops and applies the Gospel. Therefore those Christ's words also apply to the Spiritists, who will harvest the fruits of their courage or weakness.

Carry your cross. One who wishes saving their life will lose it

17. *Blessed you will be when, for the Son of Humanity's sake, people hate you, exclude you, insult you and curse your name as evil. In that day rejoice and leap for joy because great will be your reward in Heaven, for their ancestors did the same to the prophets.* (Luke 6:22 and 23.)

18. *Beside his disciples, Jesus called the crowd and said: If anyone wants coming after*

my footprints, let this person deny themselves, take up their cross and follow me. For whoever desires saving their own life will lose it. But will save their life one who sacrifices it for my sake and for the Gospel sake. Indeed, what will a person profit if such one gains the whole world and loses their own soul? (Mark 8:34-36. Also in Luke 9:23-25, Matthew 10:38-39 and John 12:25 and 26.)

19. Jesus teaches that we should rejoice when people persecute us for the sake of his teachings, that is, for charity sake. Thus we should consider ourselves blessed whenever ill-willed people provide us an opportunity for we to repay evil with good. This is the Gospel in practice. Moreover, a harsh trial allows us to evaluate our own level of spiritual progress.

Every good we do bears beneficial fruit. Our Christian conduct exerts over other people, including our adversaries, a sane influence, although the consequences of a good deed are often imperceptible in the short term. By repaying badness with good we sow a love seed on our ruthless creditors' heart. Their impiety can harm us, of course, but we should never curse them. Instead, we must sincerely pray for them. At the proper moment the love seeds which lie inside them will sprout.

The Lord guides us to taking our cross, that is, to courageously withstand the trials and

tribulations which life, within our faith, may bring about. The one who decides renouncing Christ to save their material comfort will lose the heavenly wages, while one who, for the sake of love, loses everything in this world, even their own life, will receive in their future life the prize for their courage, perseverance and self-denial. To those who sacrifice spiritual benefits for earthly pleasure, God will clarify that they already received their reward.