

The Message of I Paul



General Background Information

James & Jesus Communications

The Beatitudes

The Theological Statement

A yellow starburst graphic with multiple points, containing the text 'LEGACY SERIES Collection'.

**LEGACY
SERIES
Collection**

The Family of LIFE & LIGHT



THE MESSAGE

OF I PAUL

**GENERAL BACKGROUND
INFORMATION**

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THE BEATITUDES

THE THEOLOGICAL STATEMENT

The Family of LIFE & LIGHT

Dedication

*To the members of The Family of LIFE & LIGHT
and to the scattered strangers of this world . . .*

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GBI-1: Seeking the Spirit

One should meditate and pray in honest humility with a sense of need.

Humility Jesus emphasized as essential. No other attitude is in place when man daily faces God. But most are apt to lose that spirit when comparing themselves with others. The “Pharisee” (Luke 18:9-14) is typical of the “religious” person whose faithfulness in “religious observance” tempts him to think that he is better than others and that God is fortunate to have so worthy a worshipper. Such a person lets his outward obedience lead him to despicable contempt of others and false pride in himself. To use acts of worship or reverence to parade one’s piety is always wicked (Matthew 6:1-8), to seek the best place at banquets or in services of worship or in any group reveals a false ideal of greatness, true greatness is willing and consistent helpfulness to others, with no thought of self-promotion (Mark 9:33-37).

GBI-2: We are His Positive, Electric, Dynamic Presence

Receive it, be aware of it, rejoice in it, share it. The Gift of the Spirit is not merely for quiet self-enjoyment – it is the gift of the Fathers presence and power–given for a unique and active mission!

Once having been given The Spirit and this sense of mission, one needs to know what the task is and how it should be undertaken and properly used. This is where The Message comes in for it answers all the questions. The recipient of the Gift must first put aside all ideas of personal honor, advantage and security and never attempt to use the gifts given to seek a leading role in nationalistic, military or family activities. The receiver must simply serve and win people to recognize God's urgent claim upon them and instill in them the patient determination to await the Gift to be bestowed upon them also.

GBI-3: The Christian Church

The first Church was not founded by Jesus, but something that emerged after the destruction of the Temple in 70 A.D. to separate itself from Judaism and to collect in one movement all of the diverse parties that had formed in Jesus' name and who called themselves Christian. Until this time, there was no unity and this movement to collect all the diversities into one eschatological collective movement has never resulted in absolute unity of those who call themselves Christians. The Churches task has always been one of serving self, first and the cause of Christ Jesus secondarily. The Church, then, has obstructed the cause of Christ Jesus and the church history, as well as the church, in history has clearly proven this. Obstacles placed in the way of the cause of Christ Jesus are authoritative domination which allows no room for freedom. Excommunication and inquisition are Antichrist. Servitude to church laws are Antichrist. False teachings of evil spirits, hell, purgatory and limbo are Antichrist. Only God is infallible, therefore, to claim such prerogatives is to be anti-God. Mariology is pure heresy and anti-God. The Church that is not a realm of freedom is antichrist and anti-God. A Church that is without absolute equality is a false church. A church without a pure fellowship of equal rights is a false church. A church that claims an apostolic succession is a church that lies and a

church that utilizes falsehood is a false church. All of these “invented” claims by an “invented church” prove conclusively their infidelity which no clever dogma, doxology, doctrine or theology can overcome. There may be in existence today a Petrine ministry, but the churches who claim such a succession have clearly illustrated, down through history, by their words, acts and deeds that there has been no succession in Spirit. Where there is no freedom, there is no Spirit. Where there is no love, there is no Spirit.

The genealogy of the Churches claim to the Petrine Ministry is as false and disjointed as the genealogies contained in Matthew and Luke, as well as the falsities directly linked to these false claims which are products of the Church and its grasping for power and totalitarianism, wealth and prestige - all matters that came to be as a contrived manner by which the lives of the ignorant and superstitious could be enslaved.

Where have the gifts gone? This is the one question that none of the Churches, nor “Church” has as yet been able to explain intelligently and without resort to falsehoods. Were the extraordinary gifts of the primitive community real, or were they magical illusions? If they were real, true then, why is it no church has them today? Of course, if they were “magic,” then there is no need for any Church today because then Jesus himself would have been just another

magician among thousands of magicians of his era and therefore exactly what the Jews claimed him to be - a false Messiah. The Church - and all the Churches - in their multiplicity of diversity need to answer these questions honestly and in truth - and the sooner the better, because already the signs of their demise looms larger and larger on the horizon.

GBI-4: In Order for a New Way

In order for a new way to be received within an old world, certain factors are necessary prerequisites that must either be created externally or be presented internally. They may seem to be decided contrasts or even opposites but as a matter of fact, they always appear in the old world, either singly or in combination when the moment is ripe for change and they give way to the New when it has been properly prepared.

These factors are:

- 1) External conditions conducive to the spread of the New Truth upon which the New Worlds are founded.
- 2) A high degree of cultural development and a searching after an ideal which makes the Old World ready to receive New Truth.
- 3) A weakening of the old truth, forcing people to seek New Truth.
- 4) War, pestilence, famine – moral decay, etc.

In these factors positive and negative are placed before us at the same instant – both are needed – for a new movement out of the negative alone will not grow, simply

because in a state of absolute moral decay ears are not attentive to lofty new conceptions. The world has been fooled and toyed with by too many of them. In a high state of cultural health there is no need for a new movement in the eyes of the majority who consider the old still strong and sufficient. Man is a creature of habit, so as long as the old has not completely run its course, he is not quick to accept anything new. He spends his time and exerts his efforts to the task of upgrading the old. All of the above listed factors deal with modern man's thinking which is centered in materialistic "now-ism" and wherein God is treated with courtesy simply because he is an elder. On some days a good scout will assist the elder across the street and on others the elder is left alone to taking his own chances against the maddening traffic of the world. So, all of the above factors listed are seemingly necessary for our philosophy of All in All in order that its concepts may come into massive acceptance and make possible the transcendence to the New Worlds. Once you know the Message of I Paul, you will recognize that such is not so, for you will, if once having prepared yourself, recognize at once the factor that will avail itself. The world is ruled by ideas and so are you whether you like it or not. The truth for us Christian Spiritualists is that we are all kings and priests and children of God, Sons and Daughters of God, as are all human beings

on the face of our earth ship who will follow God's Will and we are able to write down and follow the laws of our eternal life. We recognize that the spiritual forces of this world are not in step with the spiritual forces of the Universe. Man is not overly concerned with God's Will except that he gives lip service and attends to a service now and then or professes to be this or that while all his words, acts and deeds prove him to be a hypocrite. The truth of Christianity in our world lies imbedded in its scandal, the hate of one Christian for another, its schisms and its racism should tell us all something of what man has turned the teaching of our Christ into. All things are no-things without love. Faith makes all things possible, by adding hope, all things become easier, more probable but with true love - agapé - charity - all things are made easy. Man's world needs to be established first, prepared, before transcending to the New Worlds becomes possible. The New World is a prerequisite to the New Worlds. Life with God in the New Worlds is the ultimate of man's well-being - it is God's Will. To walk before God is to be spiritually perfect.

GBI-5: Those Who Live the Inner Life

Those who live the inner life should, on days dawning, enter the presence of The Spirit spending some time in giving and receiving instructions in truth.

The religious world has a false notion concerning birth and death (that they are real and not illusory in character) - why has this false notion remained so long without being refuted? Some think that what has happened through them they have themselves brought about. They are ignorant that the individual is brought to birth through parents, not by parents. Just as a thing is produced through the earth and not produced from it. The change, which comes to the individual, is nothing that is caused by his visible surroundings, but rather a change in the one which is in every man.

The person who chooses the path of Christ, at a time of life when others are choosing the primrose path of dalliance and procrastination, chooses Wisdom for its own sake and truth for the sake of truth. Such a one has an unflinching tenacity of purpose, and a single-minded devotion to the highest ideals, that being, to follow in The Way of Jesus and I Paul whose path leads to the All in All.

Lest not any one of you think it foolish as to venture

along a path which so many today are fleeing from, for in the first place I do not esteem any human agency so formidable that a wise person can ever be terrified by it, and in the second place I would not urge upon anyone the pursuit of courage unless it were attended by danger.

What is meant by the word philosophy as it is used in and about the Message of I Paul?

It is obviously not a question of adopting a creed or a view of life or a definite set of philosophical opinions, but implies, rather, in the fullest measure, the life led in accordance with these opinions and inspired by the courage with which the knowledge of the truth endows the individual who possesses them. The key lies in the extent to which this philosophy is active and how deeply an inspiring force it becomes in controlling the individual's whole conduct.

The Message of I Paul is simply an attempt to resuscitate and revive the essential spiritual truths which all religions have forsaken and discredited to their own ends.

On the building of Churches, shrines, etc.:

Religious or public edifices remain where they are and are nowhere seen except in that particular area or part of the earth where they exist, but good men and women are

conspicuous wherever they are and go and wherever they are talked about, and so they can magnify and attract the more to that which they belong in proportion to the numbers in which they are able to visit any part of the earth.

Of the many persons who have lived a deeply spiritual life and sacrificed everything for the sake of the pursuit of the spiritual life, it has been written that they were wild and profligate in youth. Certainly, such as the case of Saul of Tarsus and Francis of Assisi, both of whom lived a changed and changing life after their conversions. In fact, it has been said, doubtless in reference to such as these two that “the greater the sinner, the greater the saint.”

I see certain persons dwelling here on earth and yet not on it – defended on all sides, without any defense – and yet possessed of nothing but what all possess.

The interpretation of this is – they were on the earth but not of the earth for their minds were set on things above. They were protected by their innate spiritual power, of which we have so many instances in the literature of the world. And yet they possessed nothing but what all humans possess if they would but develop the Spiritual part of their being!

In all ages of the Worlds history, the natural healer has had the doctor as enemy and the prophet, the priest.

Orthodoxy has ever closed its ranks against those who poach on its preserves, but poach we shall in the name of truth, love, unity and freedom.

The lazy procrastinator is never wrestling with miseries.

GBI-6: Right Action, Right Thinking, Right Words

You are not to be concerned with those who cannot adhere to the one life force we are endeavoring to express – those who will remain “in the Message” will come to the one consciousness and the one energy for the overall well-being of the human good there. This is not easy. It becomes the hardest part of the crucifixion initiation. If some cannot guide themselves by the outline given in The Message, then they are certainly not ready for the understanding and the on-going with the select nucleus which shortly can and will do it. For all those who can therefore, the greatest concentration of energy will be given to those who apply to the new levels of The Message. We are watching to see others unfold as you have in the years past – the margin is a narrow line for some where a great effort will bring about a significant changeover and reassurance of right-action, right thinking and right words will do wonders.

On past occasions we have observed some of yours in expressing their own God-given rights become entangled with self – the expression of their own personality preferences over that which is given, and it overshadows their true consciousness, in their acts, words and deeds. Their I Am consciousness has superimposed itself over the I

Am Not and they have fallen. You have noted this also and have assumed correctly that their person goal is “self.” In this manner you have separated the preparers from the would-be preparers. It has ever been thus and will continue to be thus until they learn to respect The Message before them – We have no other secure-manner pathway in which to bring All into the All in All. There is a oneness of goal needed, a singleness of purpose, a higher self-sacrificing individual application necessary that submits to the whole and overall experience. There is no individual pleasure and sense of appreciation of one and another in the group consciousness, as yet. The I Am Not consciousness needs to be quickly individualized and then collectively coordinated for the demonstration of unity. You have come too far and you are to go too far into the future for you to alter now this course or to change this perspective of your work – set the patterns as solidly as you may and then come for your purposefulness and direct application to this mission requires you to fulfill another role. You had noted that most of the conscious application toward the role and the mission there has been covered and you have awakened to the overall selective and elected energies – use your second period to awake others into preparing. Only a few within this framework can continue and move along into that unified solid whole. If you must sacrifice a few potentials, do it, for

if that is sacrifice it is well worth your effort because only a few can understand and work with that level of consciousness. All who remain within the system will achieve that level and sense of consciousness while you are able to remain but only if they can learn to appreciate what has been given them and then comprehend its workability.

Your personal mission is to establish the historical record for all within your solar system - the structural system must be available for those who will observe it and make it known, now or in the future - so that the teaching, the pattern, the observation, the means to apply the energies will be recorded there in totality and the example of its truth is made manifest. You cannot possibly know, nor can we allow you to become too clearly aware of, the responsibilities, the consciousness of, and the abilities of the super-conscious mind and the body functionings until the moment has arrived, the activities of this area of The Message are a great deal more complex than any man has experienced in consciousness involvement and awareness heretofore there.

It is a higher awakening that must not come too suddenly - too much is at stake - the responsibilities are immense - it is a conscious involvement that is to have far reaching effects on your spaceship. Let me assure you that in the resurrected consciousness the influence will be super

powerful and the responsibilities beyond your grasp even now with all I have imparted unto you. Do not for a moment forget the purpose of what you are doing and must do and on this occasion I ask you to be further patient - I know you will - the unfolding must be gradual, the experience undetected by all but you - the actual moment of the breakthrough will be furnished only moments before hand - Let it grow - let it develop - let it seep down and weld the conscious and subconscious so that the marriage may be complete - so that no shadow can exist - no errors can manifest themselves - so that not the slightest waver can interrupt you - so that you be joined together so that no man can separate you or the field of expression I myself have and have known all these many light years - ever has this been so with all the teachers of The Message. The signs and wonders are as nothing when that "time" comes for this ultimate demonstration of Christ consciousness.

GBI-7: Resurrection

Without the Resurrection there is no “Christianity”! Nothing at all would be intelligible about it. Not a word of the New Testament would be worth a fig.

The body that was taken down from the Cross was not the “body” (in) which (he) returned. The body laid in the tomb was sown in dishonor and weakness – what “rose” was a “body” glorious and of power. What had been sown a natural body was raised as a spiritual body. What had been an earthly image was finished. What now appeared was the heavenly image which had attained its eternal freedom. The old had passed away, been put off – the new had been put on and all the limitations of the physical life had been transcended and “he” was possessed of extraordinary powers impossible “in the flesh” of our three dimensions yet he “himself” was not changed in regards the tasks and mission. For forty days he showed himself as he willed and spoke of those things concerning the New Worlds – the Kingdom of God. Nothing else could engage him. He appeared only to those responsive and who would prepare and most usually only to small groups, in ones and twos, only once is it recorded that he met with a large group. His first appearance was to women for they remained faithful to him to the bitter physical end. Secondly, he spent the

greater part of a day with two men whom the world to this day have regarded as a couple of nobodies. He was still the wise seed-sower, patient in awaiting the necessary growth. He showed his patience by waiting seven days for one man! "This Jesus" was of course a miracle and the truly miraculous thing about him was the Spirit; His resurrection and his coming again! Jesus was the Son of Man embraced by the Son of God and it is here that all our faith, hope and love abide! It is our wisdom, our knowledge, or way!

GBI-8: Personal Witness

Christianity became an officially recognized and approved religion in the fourth century A.D., at the time of the Emperor Constantine's conversion.

Gnosticism is really nothing more than a Christian-Jewish spiritual mysticism. Its entire philosophy is derived from esoteric-mystical experience.

If there is such a class of people who could be called heretics then such a designation would befall those who assert the resurrection of the flesh. As I Paul has said, "there is a physical body, there is a spiritual body" - Amen. (See also Mark 16:12 and Luke 24:13-32, also Luke 24:31, "he vanished out of their sight" like a spirit could but which "real flesh" could not do. Compare also John 20:11-17. Also, I Corinthians 15:50, "I tell you this, brethren, flesh and blood cannot inherit the Kingdom of God, nor does the perishable (that is, the flesh body) inherit the imperishable!" I Paul describes the resurrection in his epistles as a "mystery" - the transformation from "physical" to "spiritual existence."

Those who hold to the actual resurrection of "the flesh" and deny the spiritual resurrection, have the faith of fools.

Mary Magdalene was the first to witness the risen Christ – not Peter, as claimed by Catholicism – and this truth raises havoc with “the chair of Peter.” (The church’s anti-women stance lies hidden in this occurrence.)

Spiritual intuition discloses insight into the nature of reality.

Salvation is not obtained by force, but by liberty – and not through the favor of men, but by the faith of God.

If you come to understand who you are and that Christ is the knowledge of the truth, you will be called “a one who knows himself” and therefore, also, be called “a twin” of Him. But he who does not know himself, knows nothing, therefore, to know oneself is to know the spiritual “other self.” For everyone who knows himself has seen the Place of Life. Most people who enter the Christian Spiritualist movement at first believe because of the testimony of others, but then “they come to believe” from the truth itself, they become their own witness.

The Christian Churches are a poor example for the true brotherhood of Christ. The schisms involved are their disgrace.

Sexual acts are unimportant to the spiritual person for as it has been stated: if spirit came into being because of the

body, it is a wonder of wonders. Indeed, I am amazed at how this great wealth, the spirit, has made its home in this poverty, the body.

To “know” Him is to “Love” Him! Your Father, who is in and is all the cosmos, is One!

One of our immediate tasks is to teach the unwary to discriminate between the truth, The Way, which saves believers, and the Christian “traditions” and teachings, which destroys them in an abyss of madness and blasphemy.

As the Almighty Spirits’ children, we are joined together as equals, enjoying mutual love, spontaneously helping one another. All members of the Family, men and women alike, participate equally and anyone might, at any time, be called to witness in accordance with the spiritual gift bestowed upon them.

What the Message has given to us is equal access, equal participation, and equal claims to knowledge and truth, through faith, hope and love and unity.

We call God the Father at times to make a point or add stress to a statement but in truth God is not a person, not a him nor a her, not an “it” or a “thing” – it is impossible to relegate such “titles” to God since God is first pure spirit,

and therefore as pure spirit and Creator of the Universe he is The Spirit which is All in All, and not a “person.”

We must never commit an act which would upset the harmonious union of opposites intrinsic in the nature of created beings, therefore, we must all “act natural.”

We think of Adam as being “one” but sooner or later you shall also stumble upon the discovery that he was really two and once having discovered this the mystery becomes solved.

Each member of The Family must receive his “own name” - not, of course, one’s earthly ordinary name, but one’s true spiritual identity. Then will you come to understand that the key to the Kingdom lies within you, but if you will not know yourself then you will continue to dwell in despair and poverty.

The New Worlds in the first part is a state of transformed consciousness which impels an action which in turn brings about the second state or sphere of the “compounded New Worlds.”

The first “new world” is that which brings about peace and is the “time” when the captives go free, when the diseased recover, the oppressed are released, and love and unity prevail throughout the Universe and not just within

our New World.

Even though we have known of Christ in the flesh, we are to know such no longer. (Christians have ignored the one living in their presence and speak only of the dead.)

Spiritual and esoteric language are languages of internal transformations and whoever perceives them, becomes what he perceives! Further, whoever achieves this knowledge and comes to know himself totally is no longer merely a believer but becomes, in truth, a Christian Spiritualist and a partner with Christ and an heir to the All in All. Therefore, no true Christian Spiritualist can recognize the hierarchical institutionalized structures of the Christian Churches, or any other religion for that matter, nor their priests, bishops, creeds, canons, sacrifices, sacraments, or rituals.

Christian Spiritualists (true ones) have an interior self-knowledge that allows them to know who they are, where they came from, and above all, knowledge of where they are to go.

If I say to you “Look to God” do you know where or how to look?

What benefits do we acquire in meditation?

We reduce the chaos of the mind, albeit slowly, but

reduce we do and then the beauty comes.

The Spirit sets forth the action within us, but the understanding lies within us. Therefore, when the Spirit beckons don't hesitate, seek when you are sought, turn to the light and to the perfect, invisible God, and speak to Him in silence.

One's own knowledge and experience are essential to spiritual development.

A Christian Spiritualist keeps faithfully a diary - this is done for many important reasons, one of which is to guide others who may advance, stage by stage, and sphere by sphere, and phase by phase, into The Way, as he or she has done.

The Spiritual person becomes a "stranger" to, an alien to the world that surrounds his physical self.

You must "discover" the "good" within yourself before you can advance spiritually.

If you are seeking the ineffable and invisible God in your meditations, etc., cease! For any attempt to do so, to grasp the incomprehensible is futile. You must first come to know yourself and that which is within. One's own knowledge and experience, essential for spiritual development and advancement, comes only through hard

work and action. Only the individual who will exert the effort will be successful in raising the value of their knowledge into the mysteries of the Message, and it is quite apparent to me, and to you also, through self-knowledge, that such courage, love, unity, and discipline only appeals to a few.

There will come a moment when you will be instructed not to seek anything more but to “go” for then it will not be fitting to seek anything more for the hour will be at hand!

I tell you this: slow down and cease your blind rushing forward, rushing towards death, for you are not yet prepared!

All of man’s materialism is grounded in chaos, i.e., “pathlessness,” not knowing where to go. The cure? “Coming to the conviction (the truth) that the only way out is to realize the truth about humanity’s place and destiny in the Universe, and the only answer to all this is to be found “within.”

What the Family of I Paul must accomplish is simple, unanimous and accessible to all, for God has not created us to be an exclusive intellectual or spiritual elite.

All religions seduce the unwary away from “the truth of their freedom.”

If a person wishes and desires to turn to well doing and good works and cannot, he must first learn what is well and good, so he must come to understand, to perceive what is well and good and once having discerned these, he will perceive what is evil, that is, opposite to good.

Come, spirit, and enter into the place of Love, Unity, and Peace, which the Great Spirit has prepared for His prepared loved ones.

Follow me, that I may show you the place of the righteous and perceive the powers necessary to come.

Prepare thyself to walk accordingly the pathway I have traversed for you.

GBI-9: Something Greater than Ourselves

God is not a universally accepted truth and where some belief in a first cause is held it is not uniform - History (world) would vote with science against the existence of God as a person or deity.

Religion is a survival theory that has never been conclusively proven to the extent that it is accepted universally as a truth from one generation to another, once and for all.

Thought and feeling determine conduct and the identical conduct can be determined either by feeling or by thought.

The word “truth” means something additional to bare value for life - most humans believe that whatever has value for life is true, but this is not so in the Message.

Immortality is a secondary issue or point in our discussions simply because spiritualism means immortality. If God exists then immortality is a truth, if we are to believe otherwise then we had better eat, drink and be merry today for tomorrow we die. Modern man is still awaiting for “facts” - another sign that will prove “spirit return” and the Message has as one of its promises this proof - to prove “life after death.”

Popular opinion assumes that this power greater than all things which we call God is a He, a person, a one and only, an infinite, a “man,” etc. No one on this earth can prove any of this – the only things we can say truthfully is that we believe and can experience union with this something greater, larger, more powerful than ourselves and in the seeking of and in the actual union with this something we label as God, we can find our way and our greatest peace. In mysticism we identify this something as our ultimate goal, God, who is the all-inclusive soul of All in All and is spirit.

No one organism can “alone” yield to its owner the whole “body” of truth.

What are the vital signs of the “mind” versus the “body”?

Feelings are the vital signs of your mind as pulse, temperature, respiration, color, blood pressure are the vital signs of your body.

Spiritual emotions differ from physical emotions in the sense that they are “psychic” entities and not materialistic.

Spiritualism is personal acts – not ritual acts – it’s the individual personally transacting contact with his deity alone. The relationship begins on a heart-to-heart basis upwards to a mind-to-mind level and then to its fullest

connection on a spirit-to-spirit unification. There is no space in spiritualism for institutional religion, sacraments, rituals, priests, material sacrifices, material temples or churches, hierarchy, etc.

Spiritualism is founded on a system of thought and not rituals, which, when activated lead to a personal experience.

Spiritualism is not despair nor dull submission - neither is it base serenity - but enthusiastic gladness founded on love - expectation - unity.

Religion is the embalmer who makes his living from the dead! Spiritualism is the giver of life.

If you love and serve God and his Will for man you cannot escape the spiritual life. This is the Alpha and the Omega and all that lies between them in spiritualism.

We cannot be God-like until we are first man-like as the divine willed for us to be. To be "real man" is to be fully human - then and only then can we be fully spiritual. This means for most a "change of attitude." We cannot escape God nor his Will for us so the sooner we change over and comply the quicker we become fully spiritual.

The Message clearly tells us to be ready for anything - that is wisdom and something most ignore for they cannot "set the mind" to such a height.

A revolution is not defensive but aggressive non-violence – a welcome not a rejection!

Spiritualism then is a gradual growth upwards from one level to another – from the base level through the intermediate levels to the heights.

Religious feeling is something acquired through learning – spiritual feeling is an addition to man's range of life and lifts him up to a new sphere of vision and power – a transition from natural power to supernatural power – it's a gift of God's Grace not something we can manufacture. We can at best only prepare ourselves – give ourselves over to its possible happening – when it does come it is best described as an added dimension of sense and emotion and a new freedom where fear isn't laid upon a shelf temporarily but is eradicated.

To be-in-Christ is therefore to be a Christ-Spiritualist and to be elevated into a new freedom and an everlasting possession.

Religion is a belief and a feeling acquired through a learning process – more a matter of the heart that affects the mind.

Spiritualism is a knowledge and a feeling acquired by personal acts – an experience that is more a matter of the

mind that acts upon the heart.

Strong impulses - weak inhibitions - emotional excitement slays the inhibitions and the alcoholic gets drunk again and again.

The fundamental feature of living the Spiritual life is the “sense” of a higher, friendly, and motivating power which frees us from want and replaces it with a need to do its will. This loss of personal independence frees us from fear and fills us with an inner peace and security which to know is to experience.

GBI-10: To Evangelist - On Gnosticism

Many Gnostics (but not all) were vegetarians and anti-marriage - these were distinguished for their rigid encratism (i.e., asceticism and rigid discipline), they also believed of an unknown God and the creation of man by angels and not directly by God.

Many Gnostics also taught the doctrine of not only the pre-existence but also of the rebirth of human souls, and though a chief feature of their dogma was the forgiveness of sin, they nevertheless held rigidly to the infallible working out of the great law of cause and effect.

The reason so little is known about the Gnostics (outside of supposition, speculation, and outright false writings and the opinions of the heresy-hunters) is the fact that they were highly secret sects, and they guarded their secret doctrines carefully. They never shouted their secret "inner tenets" from the house tops!

Gnostic Terms:

Hylies The lowest - dead to spiritual things.

Psychics Believers in things spiritual but believers only (faith adherents) who required signs and miracles to maintain their faith.

Pneumatics	Spiritualists, these were of the order of the highest class, capable of knowledge of spiritual matters who could “receive” the Gnosis.
Hylic	Physical.
Hyle	Matter or root matter (flesh actually).
Pleroma	Fullness or perfection.
Hysterema	Deficiency or abortion.
Hystera	Weaker power (also could mean “after-birth” as compared to true-birth).
Kenoma	Phenomenal universe.

GBI-11: Gnosticism

Gnosticism is pre-Christian oriental mysticism. It is not truly a philosophy. It's in the main a compilation of Babylonian, Egyptian and Persian mysticism, tinted with Jewish mysticism.

Christian gnosticism, once accepted, was outlawed and branded heresy by the builders of the Roman Catholic Church because gnosticism refused to recognize and obey the church hierarchy.

Gnosticism was always a plan of salvation, a cosmic or supercosmic drama accompanied by a corresponding historical drama, outlining the story of man from his origin to the last man and narrating the story of the heaven - sent redeemer who recapitulated in his own life the drama of the cosmos - portraying the story of the individual man who likewise completed the cycle of suffering, dying and rising again.

Gnosticism formerly understood as dualistic has become both dualistic and monistic, with a High God and a demiurge, a cosmic fall and an historic fall, a pleroma and an hysterema, spirit opposed to matter, good and evil desire - man of Paradise and man of history - it also has a synthesis, the good God responsible for the demiurge and

his evil world, the restoration of the original situation whence the next stage of movement proceeded. Light associated with darkness but returned to light. Spirit and soul were finally separated from the evil body. Elements of the pleroma that sank to the hystereia finally returned to the realm of perfection, immateriality and the absolute. The ethic of gnosticism was cooperation with the world process and therefore both ascetic and libertine. Without esoteric, revealed knowledge and magical practices and sacraments the way of salvation could not be found or known. Earthly men were of three kinds - hylics, psychics, pneumatics, with the psychics redeemed by faith and the pneumatics by gnosis.

Christian gnosticism tended toward repudiation of the Old Testament and made Jesus an appearance and his death only apparent. The high eon entered the body of Jesus at baptism and deserted it before the death on the cross. It discriminated between creator-God and the Father of Jesus. The gnostic God was a philosophical abstraction with the mystical trimmings and redemption a divine comedy.

In gnosticism the same god could not be both creator and judge and redeemer.

Now, in summary, let us say that the first and most essential of the characteristic features of Gnosticism is the

conception of salvation by knowledge, not achieved merely by learning but in combination with mystical illumination, either through lonely contemplation of long duration (asceticism) or through participation in sacramental rites, although an element of instruction is involved also.

A characteristic statement of Gnosis is this: “God loves the knowledge of wisdom – and sound wisdom he has set before him – prudence and knowledge minister to him”! Further, their discipline says that members of the sect, must bring their wisdom, knowledge and wealth and strength into the community for the use of all.

The Gnostics were believers in Satan and his legions of corrupt angels and evil spirits, and they believed that the Soul was present in man as part of his heart and mind. They did, also, believe in a dualism of light and darkness, for they say, “not only are the sons of error” completely under the rule of “the angel of darkness” – even “the sons of righteousness” are led astray by him and suffer affliction “in the dominion of enmity,” but “the God of Israel and his angel of truth have helped all the sons of light.” All men, they say, are under the dominion of one or the other of the two spirits, which struggle for mastery even within the individual soul. But this is only for the duration of the present world order. God has ordained an “appointed time of visitation” when he will destroy evil and “make the

upright perceive the knowledge of the most High and the Wisdom of the Sons of heaven.”

Dualism is in Gnosticism, but it is more a dualism of good and evil, not of Spirit and matter.

Another basic feature of Gnosticism is the conception of the soul as a spark of the divine light that has become imprisoned in the dark world of matter (i.e., in the physical temple (body). To them, the soul is essentially pure but temporarily imprisoned in the world, but needing only the knowledge of its origin, nature, and true destiny to be freed from the bonds of the flesh and to ascend, after being released by physical death of the body it lived in, to heaven. Here Christians and Gnostics agree. Further, most, but not all Gnostics followed a strict ascetic life and outlawed sex.

Gnostics and Christians draw water from the same well
- not so Gnostics and Christian Spiritualists.

Amen.

GBI-12: Faith - Love - Teaching - History - Truth - Hope, etc.

For Evangelist's Use:

Through faith alone we are to redeem our exiled souls. For through faith, we partake of the unbiased gift of Grace that we receive the diversity of God's spiritual gifts. Through our faith in our Christ alone, lies our hope for God's sight given to us by Grace. This must not then be construed as setting aside good works. Good works are not to justify us in the eye of God but a confirmation that we, through Christ alone, are recipients of God's Grace and His diversity of gifts. For good works are works of love received through faith and Grace. "For we hold that man is justified only through faith, independently of the works of the law." (Romans 3:28).

Good works are then "the practice of" this faith, in our faith of God through Jesus the Christ do we our good works. As I Paul says, faith is faith. You cannot soften it nor harden it. You cannot add to it nor deduct from it. Faith cannot be distracted nor mythologized. Faith is Love of God and truth of All God has done for man's cause. Faith is hope, anticipation of what God's love holds out for us. Faith and Hope are therein united by Love. God's Love for man and

god's Will for man is Love. Love is man's well-being. Love is truth. Love is the most difficult energy for man to harness for it must never be dammed up. It must be free to flow freely. As it is freely received so must it freely be given, continuously, externally, flowing unrestricted, unfettered, unhampered. No barrier must be placed in the way of love. No stumbling block, no prerequisites, no priorities, no ifs, no buts, or maybes. You must inhale and exhale love with every breath you take. The Message of every mystic that every lived had at its core, its center, Love. It was the Message of Jesus and it is reiterated in the Message of I Paul. Love is the key to the New Worlds as it is to the Message of I Paul. Unless you can become Love you cannot come. All of you who have been receiving and now take it very lightly have failed to even discern that your own guides "every word" is centered around this one theme, one key, Love. The Message of I Paul tells you clearly that Love unites all things. It is the bottom line. I can reduce the entire message down to one page beginning with Love. Love is the basic ingredient of preparation, the prerequisite energy of wanting your exiled soul and living in God's New Worlds. To follow Jesus to His Father's House you need to love. To arrive there is the secret of Love which the Message of I Paul is revealing to you and which man since Christ, the first to last has overwhelmingly failed to obey. The keys don't all lie

in Jerusalem of Palestine. The keys do not lie in Eden. The keys do not lie in Persia, nor Greece, nor China, nor India, nor Turkey, nor Sumeria, nor Antarctica, nor Peru, nor Spain, nor Mexico, nor Ireland, nor Italy, etc. The keys lie within as well as without and only love will discover them for us. Yes, the gate is narrow, many are called but few are chosen. Not by God for God is love, he chooses all in all, but He doesn't force us! The choice is ours, light of darkness both here and hereafter. God excludes none from the New Worlds, not "saints" or sinners and that was the Message of Jesus before he went home. The very manner of His death, the cruelty, the shame, the failure, are all manifestations of God's truth, God's love that it doesn't really matter how you leave here, it's how you arrive there that counts! In our present search for truth in the Bible you should understand that what we are searching for is not just historical truth but God. God's word revealed to us for our salvation. So why must we be concerned with historical facts then? Simply because they stand in our way, they cloud over, make vague God's revelation to us. We need to understand them therefore in order to weed out that which is truth and that which isn't for they will lead us to the cause of their inclusions. We need to arrive at the relevant truth of God, not historical truth of man. We know the story of Adam and Eve are symbolisms. We know that Moses' leading out of the

people from Egypt is a historical fact. We know that Jesus, the Son of Man (man) lived but we know very little about him. Historically he lived and it can be proven but what can we prove of His Spiritual nature? Nothing more than we can prove conclusively today as to what UFOs are. You either believe or you do not believe. Therefore, it is a matter of faith. I had blind faith once but not any longer for it has been made absolutely clear to me that God is, I am. There is no way I can, as an individual by words, convince you that what I say is true. The only way I can convince you is by helping you to be convinced as I was. By becoming our own witness. Some of you have had certain doors opened to you, but you have failed to pursue them. Why? You have not faithfully and in truth followed the Message of I Paul as given, instead you read it into your own wishes from your own imaginations. You are still stuck in self (and that is a sin against the Holy Spirit, God, for you are playing at being God). Self and death are the enemies.

So why is historical truth important? Simple. Faith based solely on historical claims is faith based on illusions and that type of faith is a superstition. Faith based of truth is real faith and therefore unwavering faith, unstoppable faith, the faith endures all things, for it is the faith based on pure love. Faith and hope based on reality not an ambiguity shuts out faith that hinges on illusion, superstitious faith,

the faith of stories embellished that is the unreal and unrealistic faith preached by most religious Christians today. It's pretty and some of it is expressed beautifully and I am sure much of it is coming from the heart, but if it is illusion then what is being preached and taught is not God, not Christ, not love, not truth, but superstition, an illusion and that is paganism not monotheism, and it can only lead to despair and a "dead end."

GBI-13: Life is what you are, not what you do

For Evangelist's Use:

The soul, being of divine origin and therefore a celestial being, cannot be imprisoned in a material world – it awaits its spirit partner from the material world to compound with it in the Kingdom of God. I Paul is consistent in this wherein he speaks of the transformation of the Spirit of man into a state of radiant glory beginning in this life but awaiting its completion in the Kingdom when it will be joined by its soul and enter Ultimate Perfection and the light of God.

In receiving and in meditation “happenings,” it is clear that you have to deal with a mixture of “experience,” “expression,” and imagination. All that you can do is to strive to express the experience in a variety of ways and try diligently to eliminate or to allow for such parts of your expression as are clearly due to yourself and not to the experience.

“Right” is whatever makes for life, and for higher life.

“Wrong” is whatever destroys life or depreciates it.

The one Apostle of Christ was I Paul!

I Paul's position on conduct is not hard to grasp if one studies The Message carefully. His belief in regeneration

and the fact that to him the central point in human life is what you are, not what you do, so that conduct necessarily follows nature. Of course, in The Message I Paul outlines the ideal of perfect conduct which can be reached by the truly Spiritual.

GBI-14: Things to look for in interpreting the Gospels

Remarkable discrepancies!

The destruction of the Temple.

Read Mark 14:57-59 - compare with Matthew 26:59-61.

Read Mark 15:29 - compare with Matthew 27:39, 40.

Then see John 2:19-22.

(But he spake of the temple of his body).

A clear prophecy of the Resurrection.

See also Acts 6:13, 14 and 7:47-51.

Names of Apostles.

Mark 3:13-19.

Matthew 10:1-4.

Luke 6:13-16.

Compare with Acts 1:13.

John – which James?

Galatians 2:6–9.

Mark 5:37, 9:2, 13:3, 14:33.

Matthew 17:1, 26:37.

Luke 8:51, 9:28.

One James is the brother of Jesus (I Paul's).

One James is the son of Zebedee – brother of John.

The three names of the trio are the same, but the James' are not the same men.

Matthew 16:17–19 Peter as leader – Acts 1:14.

Acts 12:17.

Galatians 1:17–19, 2:9 (Mark 10:35–45).

(Matthew 20:20–28).

Compare for (Mark 9:33–37).

discrepancies (Matthew 18:1–3).

(Luke 9:46–48).

(Mark 10:42–45).

(Matthew 20:25–28).

(Luke 22:24-30).

Acts 1:18-20.

Matthew 27:3-10.

Judas Iscariot (differences).

GBI-15: How Little You Actually Remember

You will be amazed when you realize how little you actually remember from all the happenings in your life up to today. And it happens in this way because you remember only the moments when you were conscious – whether you realized you were conscious or not!

Let us assume that we have four states or levels of consciousness:

- 1) Sleep.
- 2) Waking state.
- 3) Self-consciousness.
- 4) Objective consciousness.

We usually live in only the first two – rarely in the third and hardly ever in the fourth. We pass a lot of our earthly life in sleep and in day-dreaming. The rest we pass in the so-called waking state which in reality is little different from the sleep state.

The third state we ascribe to ourselves, that is we believe that we possess it, although actually he can be conscious of himself only in very rare instances and in all probability even then does not recognize it because he does not know what it would imply if he actually possessed it. These genuine glimpses of consciousness come in

exceptional moments, in highly emotional states, in moments of danger or fear – but in his ordinary or so-called normal state man has no control over them whatsoever. Yet man does have and can have occasional moments of self-consciousness, leaving vivid memories of the circumstances that caused them, but he has no command over them. They come and go by themselves, being controlled by external circumstances and occasionally associations or memories of emotions.

With the right methods and the right efforts, yes. Man can acquire control of consciousness, and become conscious of his real self, with all that that implies. And ironically what it implies most of us do not even know!

One must first begin with an investigation of the barriers to consciousness in himself because consciousness can only begin to grow when at least some of these obstacles are removed. The greatest barrier to all human beings is their own ignorance of themselves and their wrong convictions that they know themselves and can be sure of themselves. Self-study is the first step – you must study yourself as you would any complicated machine in order to insure yourself that you will operate it correctly and up to its highest sufficiency. The human machine although complicated can be broken down into components:

Intellect or thinking - feeling or emotions - instincts - moving parts - sex - self-consciousness and the higher emotional levels - consciousness in the higher levels - cosmic consciousness.

All self-study should begin with four functions: thinking - feeling - instincts - and moving functions. What is included in the “thinking function”? All mental processes such as concepts, reasoning, negations, formation of words, imagination, impressions, speech and so forth.

What is included in the feeling function? Joy - sorrow, fear, astonishment and so forth.

What do we mean by instincts? - All the inner work of the organism, all physiology - digestion, assimilation of food, breathing, circulation of the blood, all the work of the inner organs and so forth. This also includes the so-called five senses - sight-hearing-smell-taste-touch and all other senses such as sense of weight, of temperature, of dryness or of moisture and so on, that is, all indifferent sensations - sensations which by themselves are neither pleasant or unpleasant - Also, all physical emotions, that is, all physical emotions which are either pleasant or unpleasant, pain, bad tasting things or obnoxious odors and all kinds of physical pleasure, such as pleasant taste, smell

and so forth - also - all reflexes, even the most highly complicated such as laughter and yawning, all kinds of physical memory such as memory of taste, memory of smell, memory of pain - which are in reality “inner reflexes.”

What do the moving functions include? - All external movements, such as walking, writing, eating, speaking and memories of them - catching a football or a baseball are included here - the difference between the instinctive and the moving functions is clear and easily understood if one remembers that all instinctive functions without exception are inherent and that there is no necessity to learn them in order to see them, whereas on the other hand, none of the moving functions are inherent and one has to learn them all just as a baby needs to learn to walk or as a child needs to learn to write.

Besides these “normal” moving functions we must add in here dreams, imagination, daydreaming, talking to oneself, all talking for talking’s sake and generally, all uncontrolled and uncontrollable manifestations.

So, these four functions - intellectual - emotional - instinctive, and moving - must first be understood in all their manifestations, and then they must be observed in oneself.

Such self-observation with an understanding of the levels of consciousness and of different functions constitutes the beginning of one's self-study and preparation - you can select for yourself a "being" or a "becoming" - for myself I have chosen the latter. I strive to remain above habitual reactions and to slay the material "self." My physical thoughts, feelings, sensations and intuitions are not my real self - they are what happens to me, because I am made in a particular way and have been exposed to various impulses and disturbances. It's my functional being and it is what I have to constantly change! How I change constitutes what kind of a person I really am. You can look at me and only see one of my selves, the external one, the one in which I try to act natural in - what you never see is my inner self, the real me but you can catch glimpses of it when we meet and talk about the Message for then it takes over but it allows the material self to float in and out of the process so as to maintain the natural position or picture for those uninitiated.

GBI-16: Life for Most Humans

For Evangelist's Use:

Life for most humans is an alternation of success and failure, and we are sustained by the belief that in spite of constant slips and tumbles, we are nevertheless climbing and not falling. The belief is sound and is based on the fundamental nature of the universe. We are able to climb because of two factors. First, the universe is not malignantly hostile, but passively beneficent. Secondly, we have the power in ourselves to rise above disaster. But the second point is not true of everyone. There is a large group of humans who are permanently dissatisfied with life. They are aware of failure but not of success, and this consciousness bears no relation at all to concrete results as others see them. They wish they could be “made different,” experience a change of nature, “be regenerated” – the phrases all mean the same thing. Moreover, they often succeed in attaining their wish. Something happens, and from that moment they are changed beings, and the failures of their life – which to the outward observers are just as obvious as ever – slide off them unfelt and unlamented. They express this change in the language of whatever theory they adopt to explain it, and they generally regard the result as a consequence of their holding that particular theory. The change is real, the cause alleged for it may be a figment of

the imagination or not but for them it is a necessary part of the process. For example, initiates into the cults of Isis, Mithras or of Christ were all equally certain that the change they experienced was due to their own Lord, and it is to be noted that their successors in modern cults are also invariably certain that they have gained peace of mind through their own peculiar system. Moreover, they certainly have; the only question is whether other cults, had they believed in them, would not have done just as well. For many people it is the fact of belief, not the content of it (not that the content is immaterial). It need not be true, but it must be credible at least to the person who has faith in it, which brings help.

For Christian Spiritualists a reality of experience suffices. We err, we suffer, we fall, but we get up again and we go on, because we “see” the unscaled heights, and we “know” that someday we will, if we persevere, reach them. To possess that experience is all the proof needed that we are attuned to the way. We realize our faults and we can open-mindedly say in all sincerity that all our expressions of our belief are not perfect and sometimes metaphorical, and we know that visions are visions and not diagrams. But we also know that one of the extensions of life is to “see” these visions and show them to others, for that is the true object of education (teaching) as distinct from information.

No one long remembers facts, but they do not forget visions, and though facts rule us, visions rule facts!

The Family of I Paul has a certain number of persons who belong to the future rather than the present. That does not mean that they are infallible, and when they are taken in the strong grip of the future and speak or act under some compulsion which does not come from their normal selves, they may be talking nonsense, or they may be uttering words of the utmost value. How can we tell? We have but one guide - reason (and don't forget this includes common sense). As we use it, it is also not infallible, (I do not believe that there is such a thing as an infallible human being nor has there ever been one), but it is the best guide we have, and the source of its fallibility is not in itself, but in the persons, who use it. The multiplication table is not to be thrown out because we make mistakes in arithmetic! Reason is our guide then, to life here on earth. Yet there is little or no driving power in reason, just as there is little or no steering power in inspirations. As usual life is a problem in unstable equilibrium, if it is all reason we shall never move, if it is all inspiration we shall run on the rocks. Listen then to the spirit but test what it says by reason and intelligence - only see that it is reason and not authority, intelligence and not tradition.

To the same cause as his inspiration that is to the spirit

of Christ Jesus I Paul ascribed his sense that he had achieved a higher unity - a union with God, with Christ, and with Christians. He was united with them all, whereas formerly he had been alienated and separated. The Spirit of Christ was in him and in others, and it united them all to itself and to one another. This is often called I Paul's mysticism.

The problem here is we have again to deal with experience on the one hand, and expression or explanation on the other. The experience of unity is one thing, its explanation is another. Let me begin with the experience. If I am correct, then the essential in all mysticism is the attainment of a consciousness of peace and unity. It is the very core of spiritualism yea many religious and non-religious persons have claimed to be mystics and who not only enjoyed the peace and unity but have found it to be the one language and metaphor in the attempt to expound the value of the mystic experience and to explain mysticism. The tragedy of it all is that "Church" leaders, who were not mystics, emphasized the language, regarded the metaphor as descriptions, and ended by changing mysticism into mythology.

Now, how is the mystic experience acquired? The answer is simple! It is not - it comes - sometimes, to some people. The surest way of missing it is to seek it! We go on our way through life, and that way seems to be irretrievably

bounded and shut in by the walls of individuality. On the other side of the wall, we can hear sounds which show that it is not empty space. But we cannot pass through the wall. And then one day the wall changes, it becomes a door – the barrier is lifted – and for a time we can pass into a wider and a better place.

To put the matter more directly, I think that those who say to themselves “we will be psychics or mediums or mystics” are doomed to disappointment and failure. To those who do not seek it but do the ordinary work as well as they can and as much as they can, the experience may come. One other point needs to be made. The mystical experience is sometimes, though not always, accompanied by emotion – and the practice of some religious communities suggests that they hold the theory that by creating emotional exaltation one can induce the mystical experience. This is a mistake and it would seem that most religions do not recognize this for they attempt to induce emotionalism by the sensuous appeal of music, incense and rhythmical repetition of impressive words and so forth: to try by emotion to induce mysticism is impossible.

Now this emotionalism created quite a problem for I Paul with his Corinthian family members as I Corinthians clearly spells out. It seems that the immediate effect on his converts was that they felt happy, and their “new life” was

attended with emotional excitement which ran riot. I Paul carefully explained that they were happy because they were free and removed from untruths and false teachings. He also made it very clear that the excitement which they manifested, especially in “speaking with tongues” was not due to their emotionalism and fervor for the teaching but was a direct gift of the Spirit. One of the most important practical problems which I Paul had to face within his families was the fact that its members were inclined to value the spirit for its emotional effect, and much of I Corinthians is devoted to arguing they are wrong. They thought that if experience produces emotion, they could reverse the process and through induced emotion to produce experience and mysticism.

I doubt that very many of the Corinthians were real mystics and I think that the experience of many of his converts was solely that of conversion and nothing more. Of course, they suddenly ceased to be unhappy and to feel mortal and they overcame their prior states of depression - they actually felt very happy, enthusiastic, immortal, and excited. This sudden change was due to the power of the Message of I Paul and the Spirit.

Knowledge is good - ignorance is bad - bad for the whole world, not necessarily only for individuals, it is not good either to deceive, to be deceived, or to stand by and let

others be deceived.

The “content” of the belief which worked so well, on so many generations of Christians in the “deity” of Jesus, and it is the truth of this which we must deny. Why?

Jesus himself did not believe in it, teach it or preach it and neither does I Paul. This is the clear testimony of the earliest writings, the earliest Epistles and Gospels! Therefore, I see no reason for believing about Jesus something he did not believe himself. It would be a better thing if it were more generally recognized that Jesus did not ask his followers to believe any special proposition about himself, except that they lead better lives. There is moreover a further complication. The process of cure from unhappiness is almost always highly exciting. In his Epistles, I Paul exhausts language in the attempt to induce his converts to calm down, to do some work, and to be more interested in helping others than in considering themselves. He laid down principles of life for sane people, and so built better than he realized at the time.

The difficulty with the person who finds a way out of unhappiness by religious suggestion is that he forms a habit of seeking happiness through excitement. Happiness ought to be no more than a good digestion, and those who find their way out of unhappiness by the repeated stimulation of

excitement have merely exchanged one illness for another. Nor is there any merit in the fact that it is religious excitement. Constantly to stimulate excitement by religious exercises is just as bad a habit as taking heroin. It is very hard to break, it renders its victim certainly useless and often harmful, and induces an unwarranted sense of spiritual superiority. In contrast spiritualist exercises do good and produce a calm, a right judgment, a power to understand others and the humility which comes from knowledge. The problem I Paul faced and faces with his family members was and is their confusion of emotion with experience, and the practical difficulty was and is to persuade them that emotion is not an end in itself. No one has ever handled this problem more wisely than did I Paul in I Corinthians. He was dealing in the main with glossolalia, that strange intoxication of the inhibitory and speech centers of the brain which is induced by all excitement if it be sufficiently strong and prolonged. But his remarks apply equally well to any attempts to create emotional exaltation in order to induce experience, instead of allowing the emotion to come as the result of the experience.

GBI-17: New Covenant Interpretations

For Evangelist and Teacher of Teachers:

The New Covenant (New Testament) has been designated by three categories.

Historical books – the Gospels and Acts.

Instructional books – the Letters (Episcopal).

Prophetic book – Revelation.

This designation is open to question though, because it carries with it the false assumption that the first group contains the past history which is the basis for or of faith, the second group a system of Christian doctrine for all time and the third a true picture of the future and of the end of the world. Closer study will show that this over simplified division of time into three periods is untenable. For all the New Covenant writings refer back to faith in the Christ event, just as they all, though in different ways, are concerned with the present and the future.

We should be careful of the dogmatic view, fed by the formation of the canon and by “church tradition,” that the new covenant is a summary of binding Christian doctrine or a doctrine of doctrinal norms. Anyone who shares this illusion is bound to ignore the very significant differences

that exist in the New Covenant or New Testament as it is normally called. The four Gospels and especially between the so-called synoptics and John there are vast differences just as there are vast differences between Mark - Matthew - Luke. So too are there vast differences between the Gospels and Paul, Acts and Paul, Paul and James, Paul and John. The so-called harmony of the New Testament doesn't really exist! While it is right to look for a common theme in the New Testament, it is quite wrong to minimize the differences and contradictions. Cuttings, additions, twistings have given us a New Testament of truths, half-truths and untruths and this must be set aright.

The Gospel of John is the latest of the four. It has enormous value for the history of the teaching of the early Catholic Church, and the whole edifice of Catholic doctrine is based on it. But it has little value for any reconstruction of Jesus as he really was, or of the teaching of Jesus as he really gave it.

Of the other three Mark is the main source of the narrative portions in Matthew and Luke which - especially in Matthew - may be regarded as later editions of Mark.

In addition, Matthew and Luke have also incorporated a source, or sources, giving some account of the sayings or teachings of Jesus, with relatively little narrative attaching

to it. It is usually called Q. No reconstruction of the probable contents, to say nothing of the probable text, of this document or documents has yet been made which at all commands general assent. Probably it cannot be but from Matthew and Luke we gain a general impression of the teaching of Jesus, though we cannot press the details.

Ephesians is an accurate exposition of Paulinism but not written by I Paul. The Pastorals are concerned to accommodate Paulinism to the practical needs of the Church after I Paul's passing over.

I and II Peter are forgeries as is James, Jude, I and II John.

Understanding.

There can only be one understanding, the rest is non-understanding, or incomplete understanding.

You can understand other people only as much as you understand yourself and only on the level of your own being. Therefore, you can judge other people's knowledge, but you cannot judge their being, you can see in them only as much as you have in yourself. In reality, if you wish to meet and understand people of higher development than yourself, then you must work with the aim of changing your own being.

Matthew 21:43

History in all of its many facets conclusively proves that Christianity derived from Judaism. There was nothing in the beginning to suggest that a new religion was being formed. The Christians of that time were known as Nazareans which was regarded by all as another Jewish sect brought into existence by the spiritual climate of the times. Its central figure was the Galilean Jesus, its central feature was the conviction that in Jesus of Galilee the Messiah (Christ) had been revealed in line with the teaching of the faith and the prophets. Jesus himself saw his calling to be one of calling Israel to repentance since it was through this nation that all the nations of the world would be brought into the light and by this manner the Kingdom of God would be established. His calling of twelve men to be missionaries, one for each tribe of the nation of Israel and the sending forth of these men to the lost sheep of the nation of Israel with the admonition that they were to stay away from Gentile centers and Samaritan strongholds. Jesus made it clear that he had only been sent to the lost sheep of the house of Israel, the Jewish nation wherever dispersed. So, the Apostles were to carry the Message after their preparation that the Messiah had come, that he was now waiting for the fateful moment when his enemies would be made his footstool to carry out God's promise to mankind. The history of Jesus proves

beyond doubt that he thought of himself as the Savior as did his followers, yet God has been silent of the question or so claim many modern scholars.

Luke 20:41-44 Mark 12:35-37 Matthew 22:41-46

“How say they that Christ (Messiah) is David’s son? And David himself saith in the book of psalms, The Lord said unto my lord, sit thou in my right hand. David therefore calleth him Lord; and whence is he then his son?”

This answer given by Jesus seems to deny that the messiah must descend from David and it certainly contains no contention by Jesus that he is the person in question!

How can one explain this in the face of Judaic conception of the Messiah that is based entirely on this single precondition and is seemingly supported by Matthew and Luke with their genealogies?

Even the psalm quoted is not a messianic prophecy—the speaker therein is not David himself.

“The Lord said unto my lord (David), sit thou at my right hand . . .”

Look at Acts 2:22 (Peter speaking) Canonical text—approved Jesus a prophetically inspired man?

The Apostles lived with Jesus every day. They knew his

parents, his brothers and sisters, they observed his exaltations as well as his despairs - they could not but consider him a human being. Their attitude as the Gospels point out was one of disciples, followers who were not always respectful nor persuaded, at times fanatical, at times lazy and argumentative and other times attempting to assume leadership.

Daniel 7:13-14 "I saw in the night visions, and behold, one like the son of man (i.e., a human being) came with the clouds (etc.).

Son of man, or - avoiding its orientalism - the man - It belongs really to Jewish mysticism and entails the archetypal and primordial man (see Jung for some of this - ar-ki-tipel - model of or original).

Among the Saints, long before Jesus came, the Son of Man was recognized to hold the hidden meaning "Messiah." It is pre-Jewish - Christian and esotericism in its application.

We must keep in mind when studying the Gospels that in the interests of theological doctrinal construction (as yet ongoing process of change) storytelling and circumstances of the times, that nothing was seen wrong in creating views that became necessary or the altering of what was considered traditional in order to give color and added life

to them to win converts – the gospels are really written in drama form with highlights added as policy was made and remade. What we have today as Gospels are not Gospel truth, none of them are originals.

I Corinthians 15:3 and 15:4 – Since the epistles of Paul were produced before the writing of the Gospels, these verses give us an insight that Paul had some kind of a teaching document which had some allegiance to the Scriptures!

The Gospels

Birth – Questionable.

Baptism – The inauguration as Messiah.

Jerusalem (entry on ass) – The public disclosure that he was the Messiah.

Death – courageous – savage – signifies the death of the old for the new covenant sealed by the blood of Christ.

Resurrection – Questionable as given! An unsolved mystery.

Transfiguration – Another mystery.

The oracular account of the death of the Messiah is given in the following: Exodus 19:18-19; Isaiah 6:5-6;

Haggai 2:6-7; Hebrew 7:26; Joel 2:1-2 and 31 (supposedly).

It has been claimed that at Christ's death, there was a darkness, the earth shook, a voice cried out and the old saints erupted from their graves! (Were reanimated in the Jewish concept! Resurrected in the Catholic concept.)

We might be misled by thinking that certain miraculous or strange stories in the Gospels were invented for some purpose or other, but Paul's list I Corinthians 12:28-29 shows that prophets and teachers are ranked next after apostles so that what happened between the original events and the written records had a long hard road to travel then and still do!

The evidence clearly points to the conclusion that the oldest roots of the Christian movement in Galilee is to be laid at the doorstep of a dedicated group of Nazarites, sectarians who continued the ancient Israelite institution of the lifelong Nazarite. So, you can believe that the family to which Jesus belonged was nurtured in this tradition and much of his teaching supports this. Yet as he understood the messianic mission, it led him to turn his back on it also which conclusively leads us to the reason why his actions were a cause of family friction. (Mark 3:21 and John 7:3-5). Jesus didn't come for the righteous but for the poor sinners, he associated openly, lovingly and freely with the worst of

the lot and turned his back on a segregated way of life in the tradition of the Nazarites.

The Son of Man came eating and drinking, and behold they say, a man gluttonous and a wine bibber, a friend of publicans and sinners. He relaxed the Sabbath laws and held that nothing which enters a man's mouth defiles him. He taught that all mysteries, secrets, were to be revealed, and that what was whispered should be proclaimed from the rooftops. To his own family and sect, he became an apostate. In some sects he is stigmatized as a false Messiah – yet even to these he had an answer – Wisdom is Justified of her Children!

Viable – growing – developing – working.

Visible – conspicuous – present – actively involved – leading.

Vibrant pulsating with life – vigor – active.

Jews – 12 tribes.

Jewish Sects – Essenes – Pharisees, Sadduceans – etc. (24 in all).

Jewish-Messianic Church – (society or sect).

Jewish-Christian Church – (Jews and Gentiles – non-Jews) = Society.

Christian Church - Society - (now Gentilized and ante-Jewish beliefs).

Christian Church - Society - persecuted by Romans and others (Jews also).

Christian Church - Society - now with Rome's support and totally anti-semitic.

The Christians went from being anti-Roman to anti-Jewish and the writings were changed to reflect this, but some were missed and later discovered - plus errors in the cover-up were made - a sloppy piece of work really.

Jesus' Name - Hebrew Yeshua, a form of Yehoshua from Yahweh = salvation.

Gospels and all written from what scholars knew as the Q = Quelle = source (unknown?).

Mark - 1st - universal theme (written in Aramaic originally) - Jew.

Matthew 2nd - Jewish-Messianism - Aramaic 1st also Hebrew - Jew.

Luke 3rd - also Acts - Jewish Aramaic - then Greek (Hellenist).

John - 4th - Jewish priest - Christology (much Gnosticism) written in Greek, for Hellenistic Gentiles in style they would accept, not could accept - not so-called St. John - but a Jew - Jesus' beloved laborer whose home Mary went to live in and in whose home the "last supper" was held - this John was closer to Jesus than most realize - but he did not do justice to Jesus in his works.

Jesus seems to berate the Pharisees, but this is not so in truth - for one example look at Luke 7:36; 11:37 and 14:1, he was their guest! They also warned him about Herod wanting to kill him, and this was a friendly act even though Catholic Fathers twisted this act into seemingly a selfish act of the Jews, but it won't hold water in the face of all the evidence.

Saul was a Jew, a Pharisee who persecuted the Jewish sect of Messianists we call Jewish-Christians - it was to him as to most Jews an abomination to even think that the real Messiah of the Jews, their King, He who is to come, could be killed. Their King, their long-awaited Messiah was invincible, made so by God Himself, who would bring to the earth The Kingdom of Heaven (heaven on earth).

This Saul, our I Paul, through a "revelation commission" became a believer in Jesus as the Messiah and at once stopped persecuting the sect and became its hardest

working exponent and its most faithful adherent to its way. He gave his whole life over to Jesus and worked day and night to bring the good tidings, the truth to everyone he possibly could. He followed the way all the way up to his death not knowing he had actually made some mistakes (big and little ones) in his receiving of the Message, the Way.

But Paul always remained a Jew. He couldn't be anything else but a Jew, just as Jesus himself couldn't. And Paul made it clear that the Jews were "permanently" a special nation under God but that outsiders could be brought into it by recognizing Jesus as the Messiah and His second coming. He relaxed the Law exactly as Jesus did before him and thereby allowed Gentiles to be brought into Israel, the Nation, without the necessity of being under the dietary rules or being circumcised - this is what the whole argument was about between Peter and James on the one side and Paul on the other and they did work out a compromise! Whether it was adhered to later is yet another story - but facts are facts.

Jesus himself was an Apostate - he did not belong to any "church" nor no longer was he beholden to any sect or society secular - he went universal but strictly as a Jew - "I did not come to change the law." "I did not come to destroy." As a Jew always he attempted to give the "chosen nation" its proper, blanket coverage, under the New

Covenant – God was for all of mankind and a Jew of the chosen nation was now God’s agent showing the way not only to Jews but to all of mankind – Paul was the only one of the Apostles to fully and correctly understand this – via revelation – Paul’s mistakes clearly were attributable to his Jewishness.

Paul knew that “faith” was both a beautiful awesome delight and yet at times a cruel savage beast that attempts to tear your insides out and slay your faith in God. It’s the reason he hammered home faith so faithfully and unrelentingly in his teaching and in his Epistles when he was here on earth – He still does.

Stop! Stop! In the name of the Law or I’ll crucify you!

The question is: Which law?

Answer: Roman Law not Jewish Law.

Key: Method of execution – crucifixion, the Roman rule of execution for sedition – The Jews did not crucify, it was an abomination to them.

If the Jews persecuted Jesus as the “Church Christianity” would have you believe because they denied he was the Messiah (Christ) the method of execution would have had to be by stoning – it’s the law of the Jewish temple and its rulers.

The Gospels were toyed with in order to make the Romans (now the supporters of Christianity) look less guilty and place the blame solely on the Jews - These very acts alone have resulted in millions of deaths, tortures and unwarranted persecutions of the Jewish people by Christianity or in its name!

Acts 11:26 - Antioch - called Christians (first usage?).

Regardless of what your faith is it must also be ascribed to the foreknowledge of Him, who winked at the times of ignorance, (Acts 17:30) but who made of one blood all nations of men for to dwell on all the face of the earth, and determine the times before appointed, and the bounds of their habitation. (Acts 17:26).

History has proven the weakness of man's highest powers, if unassisted from above.

God does not work ruin upon His creation. This is the opinion of rash men who do not understand the cause of the Creation, men who have lost the eye of their Spirit as well as of their body. Ever since Adam man has wandered away from the truth. Some by ignorance and others by selfish wants. The law of Moses is not entirely the law given by God but by rules and tenets added by Moses, by men then, because his followers could not, nor would not obey God's Word. Jesus condemns them (the elders) for this obeying of

man's law which one can read in Matthew 15:4-9.

Clearly, the law Jesus stated he came to uphold and not to destroy was most certainly not any law of laws given by men. In Matthew as cited above, Jesus shows this clearly for he says - God, said he, commanded: Honor thy father and mother that it may be well with thee. But ye, he said to the elders, have said: It is a gift to God, that by which ye might be profited by me, and ye annul the law of God by the tradition of you elders. And this very thing Isaiah himself declared: This people honor me with their lips, but their heart is far from me, vainly do they worship me, teaching the doctrines and commandment of men.

Clearly, this vain worship and teaching has been continuously carried forward even to our day.

If Jesus was truly man, and most certainly he was not God, then how do we explain his life, his death his teaching and the impact on the world that this man Jesus has had? It's not only a fair question but a most serious question that demands an answer.

How you live your daily life has a reflection on how you live the Message and respect it. I'm not interested in your daily life per se. I am interested only in what you give to the Message and those things and matters you place before it. Your morals and ethics in your daily life are secondary to the

supremacy of the Message and its life as it applies in all areas within and without the Family of I Paul, with the Family having primacy for it is the foundation of our Unity, its beginning. We can only unite from within.

Herein I am not undervaluing morality in life. Our freedom is freedom from all things of this world for we live the law of the Spirit of life. He who has the Spirit dwelling in him will mind the things of the Spirit and will therefore discipline the deeds of the body. The Christian Spiritualist's life is a life "filled" with the Spirit! Everything is a gift of the spirit. To be guided by the spirit one must "give in" to the spirit. Let go. Let it be! If you are to live the life of the Spirit then you can no longer live the life of the flesh. That doesn't mean you commit suicide. It means you subordinate the flesh to the spirit until such time as the spirit takes control over your life. I die to the flesh, yet I live, for the spirit is alive within me and guides me! The "end of all things" is the subjection of all, even Christ, to God the Father. (I Corinthians 15:20-28). What does the end of all things mean? Does it mean we all die and that's it? No, of course not.

Is the subjection of all things meant individually or collectively? Are we to submit or are we to be brought under submission? The imminent second coming most certainly indicated that we would be brought under control or forced

to submit but that issue has lost its application. If we have a free will, then it would seem reasonable that we as individuals must willingly submit ourselves to God or go to God since it's apparent, He is not coming to us.

Why do we speak of a resurrection if there is to be no bodily, flesh and blood resuscitation? If the heavenly Messiah came into the body of Jesus the man and died with him on the Cross (real death) then in this instance the spirit died as well as the flesh. It took an act of God to raise them from the dead. So, if we talk of resurrection then, we must do so from a position of a spiritual resurrection whether it be proper expression or not. It is a mystery and there is a poverty of language to express it – Yet real death occurred on the Cross and a resurrection did take place, but it was not a physical, flesh and blood resurrection. Like the old question that has plagued mankind, if God is good, where does evil come from? The question that plagues Christians is the one asking, what happened to the body of Jesus? One thing almost all Christians have failed to learn and to remember is that the true life of Jesus was not a glorious life – nor was his death. His glory came only at the resurrection. The glory of his life is spiritual, not physical. Jesus was the suffering servant, (Philippians 2:6-11). It was only “by the resurrection” that he came into glory and power – Romans 1:4. His power came from the heavenly spirit who for

mankind's sake came down from heaven, died and was raised again with Jesus' spirit.

Yet, when we read Mark's Gospel, we see that he ignores the pre-existence of the heavenly spirit taught by I Paul. Jesus, to this Gospel, is the adopted son of God from the moment of his baptism. As more Gospels are written, more new ideas are injected into Christianity and I Paul's teachings are falsified and ignored. The years 70 to 115 A.D. are a "mystery" and the spirit has been "lost" ever since!

Jesus the man for others (for all people at all times).

Is a liberal ethical humanitarianism where we ought to place Jesus the man? Should we place him in the center of a religionless world? Is the human world the place for an encounter with God?

A non-religious prayer is a good work - the giving of yourself and your service to other people. There is nothing religious about this at all. But to open yourself to another unconditionally in love is to be with that person in the presence of God and there is something very spiritual about that! Ask healers!

Christ died for us and for God's world! Sooner or later man is going to come to a realization that the Bible can be interpreted non-religiously and come to the understanding

that it has a secular and spiritual interpretation which is the correct path for man to follow to the New Worlds.

How would you define Jesus' freedom? It's positive character? He was free from all anxiety and wants and the need to establish his own identity, but he was, above all, free for his neighbor!

Human being is being free for one's neighbor then! Christ is the Spirit who lives for others not as a Holy Ghost - not as a religious symbol - but as a real spirit in residence!

What is a church? Of what use is it today? We are to become the Community - the Family of God world-wide and not a "church." There is no longer a place in this world for an empirical church - an exclusive church - any church that feeds off the poor or the ignorant - the superstitious or the retarded - every priest, minister, etc., should become self-employed and stop living off those who can hardly support themselves - we need to empty all the monasteries and nunneries and put all of these people to work in the service of man and put an end to their lecherous feeding off the poor. Are any of these essential? Are churches essential?

The truth is very simple - Christ did not come to build a church - Jesus did not found a church - God has not founded a church nor has he sent any such revelation that says we ought to found a church in a materialistic sense. We are to

simply unite as one family.

God is the future while Christ is the midst of our life now - our introduction to God and the New Worlds.

I Paul says to free the house - (I believe this could mean the house should be claimed as tax-exempt), yet we will pay taxes? It could also mean clear our own house, our-selves!

Salvation is not an intellectual achievement available only to the educated and to the leisure class, or well-to-do as most religions today expound. The gate of salvation is open to all who will honestly seek it whether they be poor or rich, mentally sound or estranged. Neither wealth nor poverty nor knowledge, nor intellectual prowess counts for anything - only steadfastness of faith and decency of conduct count. Work for man's well-being in all you do and you will live to reclaim your soul and sexual differences do not count herein.

Jesus Christ was not only a spiritual liberator but a socialist prophet as well - something the Catholic Church denies but practices in silence.

Christ taught us not to take advantage of our fellow man - the Church is guilty of this - they do take advantage of their fellow man and they exploit him - Jesus was a political as well as spiritual revolutionary and his mission

was to free us.

The family of Jesus Christ is the place at which Christ is believed and obeyed as the salvation of the whole world.

Jesus is what God wishes us to be in human form.

Ethical behavior is grounded in the Christology of I Paul.

To be an active and faithful member of the Family means to be prepared and to be willing to sacrifice and to serve God's will in all you do. The Family's path will be difficult, though full of promise, for it is the way Christ Jesus walked while on earth.

Regardless of what the Gospels say or imply, Jesus asserted only the authentic Will of God, man's well-being, which is unconditional love, even for the enemy and he did not merely teach and preach it, he lived it in his own life perfectly. He proved all things including himself as the chosen one by his unconditional obedience, self-discipline, order in purpose and not by any credulous feats of magic or self-serving demonstrations of power as the Gospels later embellished and erroneously bestowed upon him after the fact. Many words were placed in the mouth of Jesus that do not belong there.

We must persevere in faith and maintain a humble

estimate of ourselves. Further we must be honest in our stewardship of earthly wealth and resources and remain steadfast in agapé - charity - love. We must constantly practice the presence of God and think healing in all we do.

I Paul says that Christ shuns the “professional Christian.”

The spirit of man is immortal and has no earthly limitations.

We acquire strength when we read the Message (we should if we do so properly) in the spirit of participating in its inner meanings and appropriating them in a proper manner. The mystical contents are designed to put the reader into certain states from which he-she experiences as possibilities. They see its meanings in various and variously important images that appear to them and that all point beyond themselves to something no image can properly express.

We grasp reality either by explaining it or by comprehending it - whatever we perceive from the outside we call nature and we think of it as a process governed by laws and what we perceive from the inside we call the spirit and we comprehend it as other no matter what we are thinking of; man, God, nature, powers, energy, we are comprehending in an attempt to conceive reality -

comprehension is our way of awareness of who we are and what we are.

In your comprehension of the Message of I Paul you must aim at demonstrating as far as possible, cogently, what is actually meant by it and nothing more.

If one can attain to the capacity of secondary comprehension, then one has the ability or the possibility of becoming what he comprehends and allows participation in some measure commensurate with the comprehension.

How can we speak of God without religion, i.e., without the temporarily influenced presuppositions of metaphysics, inwardness, and so on?

In what sense are we religionless and in a secular sense spiritualists - not conceiving of ourselves religiously as specially favored and not belonging wholly to this world? Our Christ is no longer an object of religion, but something quite different indeed and in truth the Lord of the New Worlds. God's commandment is always concrete, seeking fulfillment in the real world of man. The commandment of God is the Total and concrete law of love to men by the holy Christ in Jesus. It is the speech of God to men through Christ. Nobody on the face of this earth can forgive you your sins, but Christ can! Nobody on the face of this earth can guarantee you everlasting life, but Christ can! I can forgive

you – I can love you – but Christ can do it better! I don't care when the reality of Christ comes upon you – whether you're young – middle-aged or older, when it springs to light within you, you had better be prepared for it and not at your wits end. You are being called to do God's Will – man's well-being! You are being called then to labor for God in good works and not in bad ones. It's a time for decision and for purpose. It calls for faith and obedience and it lifts you out of the realm of law and gospel and places you upon a level that heretofore was beyond your imagination. It's a call to transcendence! It's the revelation that makes you a spiritualist that this is not a world you can rely on but a world in which you should live in service to others.

Natural law results primarily in reasonable action according to the body, mind and spirit.

Discernment – interpretation carries with it the right and duty to experiment, because otherwise thinking is not possible.

Christian Spiritualists demand an interpretation of Scripture that truthfully explains the Bible just as all other human writings are explained and that declares reason to be the sole criterion by which the validity of all such interpretations is determined. The Four Gospels of the New Covenant are false – null and void – nothing in the new

covenant is factual - truthful other than the authentic Epistles of Paul - and some of the sayings of Jesus.

If we are to be honest, we must recognize that there is no such a thing as “Holy” scripture - all are the products of men’s minds and recollections handed down orally.

The Gospel of Mark was not written by Mark.

The Gospel of Matthew was not written by Matthew.

The Gospel of Luke was not written by Luke and neither were the Acts - James, Peter, Jude wrote no Epistles - the only authentic writings of the new Covenant are Paul’s - all the rest are forgeries.

You have some who teach others and do not teach themselves.

Man was created to bear the likeness of God. As I Paul says the Glory of God is the likeness which man is intended to bear. To come short of this image is to be ungodly, a state man calls sin.

The personal relation of God to man cannot be described in legal terms. The revelation of God’s righteousness is above and apart from all law religious and otherwise that is below Christ. Hence, Christ is the law as revealed in the son of man Jesus. God’s Will is the law then,

for in Christ God reconciled the world to Himself instead of counting men's trespasses against them. Conscience is the barrister that must stand and plead before the Judge for acquittal of the guilty. I Paul says and startling it is, that God acquits the guilty. If you can accept this then you are able to confront your moral task free of any crippling disability of a guilty conscience. It is the common experience of men that a wrong doer can best be helped to better themselves and their ways if someone can be found who will command their respect and who will help and treat them, not as a lost cause or one to be rejected as no-good considering their past, but as a forgiven person who is striving to become a decent human being. This is how Jesus treated people especially the sinners, the publicans and the wasted. If a sinner can believe that God treats him like this his battle back to being a righteous, decent human being is half won. Behind I Paul's doctrine of justification lies this very psychological value. Man's justification depends upon the fact that God has intervened to emancipate His people (man) from bondage to evil and those who by faith in Him for what has been done through Christ are justified.

The New Testament writers quote Jesus as saying I am the alpha and the omega, the beginning and the end. This has led Christianity to wipe out any existence of a "middle cycle" (a physical manifestation in Earth nature) the

beginning and end of cycle respectively sanctitude its spiritual and sacred origin in the creative act (or word) and its final consummation in terms of the Company of the Perfect, the “Church triumphant” of Catholicism. Yet the deepest meaning of this Christianity lies in its belief that God can incarnate and has incarnated. The tragedy of this belief of Christianity lies in the belief that this can only happen once in human history and to only one person.

Christian Spiritualists believe that it occurs at the very close of every great cycle or “age,” providing a spiritual foundation for a new cycle. The esotericism of Christian Spiritualism teaches us that our Christ’s message was to prepare us for the coming cycle or new age and that the incarnation of the supreme spirit can be realized in any person who has prepared and reached an adequate state of development that will allow us in our compounding with the Spirit to transcend to the New Worlds.

The real mystery and the miracle of Jesus was the bringing or coming together of the human and the divine spheres of existence. It signaled for man here the half-way level of our purpose of being. Jesus, son of man – Christ, Son of God compounded as Christ Jesus or Jesus man – Christ Spirit, the convergence of the human and the divine spheres of existence. The link between the old and the new worlds, the meeting of the opposites that signaled the age of

transformation which has been leading us into the Aquarian Age or Age of etheric transcendence. We need only to “become who we are” to complete the process of our own uniting of the opposites and go on to the new worlds. It is the instinctive desire of all of us only up to now we have never really known the “how” or the way to prepare ourselves for the journey.

Fear is the ultimate cause of all evil.

We don't create anything. We simply find what's hidden, unveil it and assist it to emerge. What emerges as “new” and what we label as our creation is really old, has always been, it has never up to your unveiling been unveiled.

Buddha - world annulment.

Confucius - world becoming.

Muhammad - world dominion.

Jesus - worlds united - His cause is God's cause in the New Worlds.

Jesus' message is wholly and entirely concerned with man because he is first of all wholly and entirely concerned with God.

Seneca and Stoicism.

The Epistle to the Hebrews.

The ideas of Philo of Alexandria are contained therein, and they do not have much similarity to I Paul ideas.

Timothy I & II.

Titus – not I Paul (Pastoral letters of later Church Fathers).

II Peter 3:15–16 (cue for its forgery).

Ephesians was a circular epistle and was called (Letter to Laodiceans).

Why was the memory of Jesus preserved and not that of the rest of the Messiahs of the time of the second temple, preserved in such measure as to bring into being a sect of Nazarenes believing in the messiahship of Jesus in spite of the fact that his life came to an end in complete frustration – in the shameful death of crucifixion?

Ten answers:

- 1) Baptized by John which served as preparation, John as Elijah the prophet.
- 2) Jesus associated with the common people and did not despise publicans & sinners.
- 3) Jesus regarded righteousness and good works

more important than ritual.

- 4) Jesus teaching of the Lord's Prayer, in which there is a petition for that the Kingdom Come and the request for man's daily bread and his deliverance from evil.
- 5) Jesus had 12 followers or disciples whom he sent out to teach to the Jews only.
- 6) Jesus believed he would come back on the day of judgment together with the 12, the 12 tribes of Israel.
- 7) That Jesus celebrated with the disciples the "sender" of Passover and commanded they institute a fellowship meal in his name.
- 8) That Jesus was crucified by the Romans because he persisted in his belief that he was the Messiah and would appear as the Messiah at the right hand of power (the Parousia).
- 9) That he rose from the dead and was seen, verified by many.
- 10) That Jesus did heal the sick in a marvelous way (should be #3).

GBI-18: Matthew - Book, Genealogy - Scheme Distorted

For Evangelist

Matthew 1:1 the book of . . . Jesus Christ . . . originally in Aramaic - then Greek - Q - quelle, source. The Hebrew word Messiah means - "the anointed one." The Greek word Khrisma means the oil for anointing so the messiah to whom the oil is applied would be in Greek. Khristos - Christus in Latin and Christ in English. Also, Jesus is the Greek form of Hebrew for the name Joshua.

Thus Matthew 1:1 is the book of . . . Joshua the Messiah . . .

Matthew starts his genealogy with Abraham because to him (a Jew) the covenant was given as stated in Genesis 15:18.

In Hebrews 8:6 Jesus is the Mediator of a better covenant established upon better promises.

This of course is the new covenant which may be found in Jeremiah 31:31.

Also in Matthew 26:28 - it should properly read "For this is the blood of the covenant," - New and testament are improper.

Gospel means good news - the greek word for it is “evangelos” which means bring good news hence Matthew, Mark, Luke and John are called evangelists.

They (the 4 evangelists) are called saints which is from the latin “sanctus” meaning holy - In Daniel 7:21 it is used to designate those who are faithful to the law, such as Essenes translates to us as saints.

If the disciple wrote his own gospel then the wording of Matthew 9:9 would have had to be different - as also in other places.

The Jewish-Christian sect was in the middle - both Roman and Jewish hostility was directed at them - the Romans who saw them as a political threat and the Jews in the aftermath of the rebellion, who had survived, were bitter because the sect failed to join in the rebellion.

Prior Messiahs to Jesus.

Zerubbabel recognized by Haggai (he was of Davidic descent) for one - John the Baptist for another, etc.

The genealogy of Matthew is a highly artificial scheme! It is clearly distorted!

Also, in Matthew 1:17 he goes to pains to establish a symmetry of three sets of fourteen generations but then in

the third group he comes up one (1) short - Maybe he couldn't count as well as he could manufacture such an absurdity - but the final count no matter the twisting and turning that has been done to cover it all up comes out thusly:

14 generations from Abraham to David.

18 from David to the Exile.

13 from the Exile to Jesus.

The Church Christian now says - oh well Matthew had to play his little game with numbers, and it isn't really important so don't pay it any mind, it's just a quirk of Matthew's state of mind.

But Matthew's quirk suddenly disappears when he avoids concluding the list of begats by identifying Joseph as merely the husband of Mary "of whom Jesus was born and this paved the way for Matthew 1:18 and the virgin birth conceived of the Holy Ghost!

Ghost is Anglo-Saxon here and means spirit, ghost, soul - See the book of Tobit and the tales of spirits possessing the bodies of humans.

Such spirits to the Jews would be Angels who were God's messengers. Spirit to the Jews was God - Satan in

Judaism came in very late and only after exposure to the Persian dualism of two Gods, one good and one evil.

For the Jewish thought look at Judges 3:10, 6:34, and 14:6.

The Spirit of God might well be called the Holy Spirit to avoid using the term God, something the Jews of the New Testament period did continue to avoid wherever possible, and especially Matthew – (whoever he really was).

Matthew hinges all of his virgin birth on one single passage in the Old Testament, Isaiah 7:14. The correct Hebrew word of Isaiah is not translated to virgin nor does it mean virgin – it is “young woman.” Furthermore, the passage of Isaiah, used, has no Messianic significance whatsoever.

Mark, the oldest Gospel, has nothing to say about Jesus’ birth or childhood – why? – Simply because it was not known – Jesus was an obscure man from Galilee until he began his teaching and became famous.

Clearly Matthew’s Gospel, the second written was a direct appeal to win over Jews of the Law to the belief that Jesus was the “Messiah” especially those Jews of the Greek areas and also to the Gentiles of the Greeks who believed in virgin births and demanded any great leader be fathered by

a God!

Outside of a few verses in Luke that can be used to support Matthew's virgin birth but not indisputably there are no other references to it. Paul says clearly Jesus was born of a woman in the normal way and his writings are the earliest ones of the New Testament (New Covenant).

The wise men of Matthew 2:1 were Persian Zoroastrian Priests - Greek "magoi" - Latin - "magi" - Persian "magu."

In the Book of Daniel "Chaldean" is used synonymous with "wise man" - the Jews learned this in the exile of the Babylonian priesthood, that is.

And the three wise men supposedly at Jesus' birth were certainly magi or as we say it in English magicians. For according to Medieval legend their bodies were taken by no less a personage than Helena, the Mother of Constantine I, the first Roman Emperor to become a Christian, to Constantinople - later removed to Milan, then to Cologne, Germany - In Cologne they are believed to be buried by the Christians in the Cathedral and are known as the "three kings of Cologne" - (legend?).

The story of Herod and the slaughter of the children of Bethlehem is not mentioned anywhere else in the New

covenant – obviously not a truth – neither is it found in any of the secular histories of that time. (It's a ploy to parallel the story of Moses).

The meaning of Son of Man to God – Ezekiel 2:1 and Daniel 8:17 and 7:13 in Daniel's vision (it is this single reference that is used to make Son of man mean a God in Christianity).

Matthew 6:24.

Early Jewish thought in the absence of a hereafter of a reward or punishment it was felt that the pious were rewarded on earth with wealth, health, and happiness while the wicked were punished with disease and misery and poverty – this thinking is what caused the discussion concerning the attitude of God toward good and evil in the Book of Job.

Matthew 19:24 – Once Christianity started spreading and became popular enough to attract the rich and powerful much effort was exerted to lessen this verse and its less extreme examples. The eye of the needle became the Needle's Eye – a gate through Jerusalem that was so narrow that a full laden camel could not pass until some of the load was removed therefore the church said that what the verse means is that the rich and powerful needed to give up a sizeable portion of their wealth to charity – or the Church –

or otherwise they could not get into heaven. The Christian Churches today support the wealthy, are wealthy and deny the true message of Jesus.

Apostle - Greek Apostolos meaning one who is sent away (missionary).

Judas Iscariot - sicariot or sicarii - "a terrorist."

Simon the Canaanite - should be Simon the Cananaean, coming from the Aramaic word "kannai" meaning "zealous one."

All the disciples chosen were Galileans!

Jesus' point was the law and ritual were out - ethical behavior was called for - Matthew 9:13 is from Hosea 6:6.

Sabbath - derived from Hebrew word meaning to "break off" or "desist" - hence day of doing nothing!

Genesis 3:3 and 2:3 also made law in Exodus 20:8 - 20:9 and 20:10.

Yet in II Kings 4:23 and Hosea 2:11 the sabbath is mentioned in connection with the full moon - Babylonians called the 15th day of each month "sappatu" which was the full moon festival - see also Amos 8:5. The sabbath possibly evolved from once a month to once a week late, such as in Ezekiel 20:12, after return from Exile for then Nehemiah

13:15, 13:16 and 13:17 is horrified over work on Sabbath – rules of Sabbath – Exodus 34:21.

Jesus though scorned legalistic positions as in Mark 2:27.

This whole argument over the law and rules of the Sabbath started the plot against Jesus by certain Pharisees as shown in Matthew 12:14 and by Sadducees and Scribes also.

The Pharisees try a new tact of accusing Jesus of black magic – Matthew 12:24.

Jesus counters this in 12:25 by showing that a civil war among devils who would begin casting out each other would destroy them.

The accusation though did cause some of Jesus' followers to desert him in fear.

Then his family came searching for him to see what was wrong – Matthew 12:46.

Matthew doesn't give the reason for their coming, but Mark does in 3:21 – his friends (should be relatives) went out to “lay hold” of him, for they said “He is beside himself” (out of his mind). Matthew couldn't tell this because of the buildup of virgin birth, etc., but Mark who knows none of

this could easily say – “hey, even his own family thought he was nuts.”

Also, if Jesus’ family had come only for a friendly visit why wouldn’t he have welcomed them? But he refuses to see them as Matthew says in 12:49 – and in Matthew that’s the end of his family except they are mentioned in the account of Jesus’ failure to impress the people of Nazareth, but they do not appear!

Parables, Greek for comparison.

Matthew 13:3 then 13:10 – why thou thusly.

Jesus’ explanation is clear enough – those who honestly want to enter the Kingdom will make the effort to understand the way while those who are insignificantly eager will not do so. It was also a good tool for security as well and would ward off charges of inciting revolt!

Matthew 22:41 through 22:45 – Jesus denies Messiah has come from David.

Psalms 110:1 is referred to here by Jesus.

Why is this in Matthew after Matthew in the beginning went to such crazy lengths to prove Davidic descent? Was Matthew really crazy, mentally ill or is this contradiction in his gospel a late addition to cover-up his early foolish

genealogy?

Matthew 24:29 & 30 - this is clearly an addition - to those of Jesus' time who believed Him, he was the Messiah and already there! From what Matthew says here apparently, there would have to be a second coming and this couldn't be known until after the fact.

Matthew 24:36 - Jesus supposedly refused to say when! Yet the parable of the "talents" in connection with a sudden and quite unexpected second coming who gives money to servants then suddenly returns and demands an accounting.

"Talent" comes from "balance" such as used in weighing bars of money before coins were popular, today of course the word talent has a different use, ability, how well did you use your talents, etc.

The high priest Caiaphas believed Jesus to be a false Messiah. In Matthew 24:24 - it is predicted false Christs would arise - false prophets to deceive.

There were many in those times and the high priest saw Jesus as another who would bring the wrath of the Roman legions down on the people, and Jesus certainly had Jerusalem hopping, especially the "little people," the masses - Passover was coming and the city would be jammed - perfect for a revolt and of course he knew

(Caiaphas) that the Romans would easily defeat it (they did so 40 years later, viciously!).

John makes this point well in 11:48 - 50.

And clearly the officials could not make a move against Jesus on the feast day - that would absolutely assure an uprising and Matthew says this in fact in 26:4 & 5 - this is where Judas apparently made it easy for them - Matthew 26:14-15.

Matthew says the price was thirty pieces of silver - cost likely the thinking of Zechariah 11:12.

John is much stronger in 12:6 - he says Judas was a thief had already stolen money and acted to cover up his deeds.

Only Matthew mentions the specific sum of money.

Remember, that until recently Christians believed the Gospel of Matthew to be the first written and therefore the Truth.

The story of Judas needs a lot of explaining.

Look at Matthew 26:49 & 50 - in 50 Jesus says - "And Jesus said unto him, Friend, wherefore art thou come?" Then came they, etc.

And in Matthew 26:51 an unnamed disciple (which John

later identifies as Peter) stretched out his hand and drew his sword, etc. - carrying swords? Think of this - was Jesus and his band really revolutionaries and well-armed and plotting to seize the holy city by force - if Jesus was all we believe and his disciples the pure men they have been handed down to us to be - would they go around armed - do priests and popes today carry guns?

The story of Jesus, the truth, has to be approached by both the historical route as well the traditional religious one.

The arrest is made, and all his followers fled - why? Are these martyrs?

GBI-19: God Will Not Do for Man . . .

Brothers and Sisters, it is being said that these are days of evil, which can only get worse, but I say to you that the Spirits are quite aware of our plight and have not forsaken us? Our world has lost its courage and worse, it has lost all sight of its destiny and its spirituality. It's becoming so bad that "truth" is fast becoming a dirty, vulgar word! All over the world and yes, right here at home also, we can find hunger, disease, poverty, and so forth. What has happened to basic human rights? To man's humanity to Man? To compassion? To love? All around the world, fear rules! Terrorists, holy wars, hate, revenge, thrill killings, are boundless. Slavery abounds! Where have all the basic Freedoms gone? Governments grow more and more repressive or totalitarian! There are more racists today than at any time in the world's history? The superpowers act as if they are deaf, dumb and blind and the arms race continues! Free, independent countries are invaded and raped. We, the inhabitants of this spaceship earth are willfully and grossly destructively stripping her of all her resources - ignorantly and blindly, all in the name of Mammon! (Progress?)

Strange as these words may sound - believe me that there is a limit and then all hell will break loose!

What's happened to the "search for truth" - We no

longer see it in governments nor in Religions – they’re both in a poker game supposedly holding pat hands!

What role has religion played in all the above? God isn’t dead or dying – the people are! And all of this calls for criticism, tough love and dissent. It calls for a spiritual regeneration and that can only be brought about by an all-encompassing Spiritual Revolution! The potentials for it are rapidly building up, day by day, and its prospects are endless! The Spirit is going to do something, sooner or later, and most will believe it to be an act of Men! But that blindness will pass! Freedom must manifest itself everywhere and obviously it cannot come from governments, religions, sciences, gurus, terrorists, wars, or self-appointed messiahs hiding under the covers of politics or religions!

There is a limit, and the world seems to be challenging that limit, believing it doesn’t exist, that something, some new discovery, some new technology, some new and dynamic leader will arise to make all things right. In the meantime, it’s “business as usual” with all its wheeling and dealing and gouging off the poor and defenseless.

In this day and age Profit-Power-Self has replaced the Spirit! Sooner or later this world is going to wake up – rudely so – to see just how obscene it really is! One of these days the religionists are going to wake up and stop blaming a

mythical Satan for the evils that are all around us, surrounding us and threatening to engulf us and destroy us and see clearly that the true Satan is man. WAKE UP WORLD! Wake Up! And see where you are and what you are doing - digging a mass grave - your own!

GBI-20: The Preparation!

For about two hundred years before Jesus' mission until around a hundred years afterward (say about 160 B.C. to 137 A.D.) the Jews were expecting an immediate fulfillment of the promises of God made in the Old Covenant. During many centuries they had lived under the rule of foreigners - the rule of Assyrians - the rule of the Babylonians - the rule of the Persians - the rule of the Greeks - the rule of the Romans - Now they hoped soon to live under the rule of God Himself alone.

The Coming Age in which his rule would be set-up would be established as the "Kingdom of God." But they recognized this age could never come by human means - for this the Jews were too weak and their many enemies too strong. Moreover, the present world seemed to them to be so utterly evil that it was past reformation. God, they thought, must destroy it altogether. Then at last the Kingdom would come, in which the righteous would dwell in everlasting joy and peace and unity!

Now dear laborer remember that it was in these terms that John, John the Baptist, delivered his message, for no other language could or was understood and/or accepted than that "adventist" type, depicting the end of the world. Teachers and Preachers everywhere were proclaiming that

the Kingdom was at hand and that all must repent for God's Judgment was quickly coming and all who did not turn from their evil ways would receive eternal condemnation. What was new in John's message was his open accusation of his countrymen. Yet too many of them thought they were safe because they believed they belonged to the Chosen Ones. People who believed that God would forgive of them what he condemned in others. This lackadaisical confidence John the Baptist shattered. For however pure their Hebrew ancestry, their day-to-day conduct was all that really mattered – for what use was their claim “to be the children of Abraham” while they were behaving like vultures? If God needed children of Abraham, could he have not created them out of stones?

Therefore, in the Baptist's days, when a non-Jew became one, he was baptized with water to remove the defilement of his past life – a ceremony derived from the washings of unclean persons directed by the Old Covenant (Leviticus 15:5) (on).

Now, as you have been told, the Baptist demanded a new thing – that all should humble themselves and acknowledge that they needed cleaning. He also said, if their repentance was sincere, God would forgive them – if not, their fate was hopeless – do you not know better?

Yes, a mightier one does approach but there is no whip in his hand, for what is the need? All have been baptized – is that not so?

Since there have been so many conceptions of Messiahship let me say this – I am the Messiah!

Now you go into long meditation in solitude. You go into the uninhabited country – so deeply immersed become you – you know not. Yet I give you All!

So, for the preparation of all I give also to them my all.

So deeply immersed are you in your task, you take no thought of your bodily needs – change! You have powers not possessed by others there – I see you restraint – your patience – many said the Messiah would be a great general – You simply be a good soldier – and remember war can never make people good or holy – on the contrary, it makes them and their master’s brutes – tyrannical – fools.

Serve your Supreme Spirit! Christian Spiritual character is not expressed in refraining from evil, dear laborer, but in doing good works. And I might add now that it is the task of “T” and “D” and “N.”

I shall return anew!

GBI-21: Syrian & Hebrew Calendar

SYRIAN

HEBREW

October - Tishri prior	-	Tishri, or Ethanim.
November - Tishri posterior	-	Bull or Marcheshvan.
December - Canun prior	-	Chisleu.
January - Canun posterior	-	Tebeth.
February - Shubat	-	Shebat.
March - Adar	-	Adar - (+Veadar).
April - Nisan	-	Nisan.
May - AJAR	-	Zil or Iyar.
June - Chaziran	-	Sivan.
July - Tamuz	-	Tammuz.
August - Ab	-	Ab.
September - Elul	-	Elul.

GBI-22: Evangelist

It is clear that Jesus never used messianic titles of himself, and that explicit faith in Jesus as the Messiah arose only after the Resurrection. All the messianic titles mean just this—that the heavenly messiah (spirit) was in Jesus—present and active and redeeming. There can be no doubt that this is how Jesus understood himself and the mission. His messiahship is to be sought, not in his explicit use of messianic titles (this was the work of the early post-resurrection movement which transformed its tradition of Jesus' sayings and memory of his doings in the light of its New Faith) but in the content of what he said and did.

Christians in general do not even know that there is no proof that any of the stories recorded in the gospels come directly from eyewitnesses. They passed through oral tradition for at least forty years before they were written down. Further, the traditional Apostolic Authorship claims of the church is now generally abandoned. None of the authors were followers of Jesus.

Mark is the oldest gospel followed by Matthew, Luke and then John, the gnostic gospel. The alterations of Matthew and Luke to Mark are clues to their own theology but are hardly of direct historical value and most of these differences came either from the oral tradition or their own

imaginings. How, then, can we trace a tradition or saying back to Jesus himself? We have two criteria to help us to decide whether a saying of Jesus is authentic or not: (1) If it reflects the faith of the Catholic Church after the resurrection, it must be regarded as a creation of the church rather than an authentic (truthful) saying of Jesus. (2) If there is a parallel saying attributed to a Rabbi, it must be held as a Jewish tradition which has erroneously been attributed to Jesus. But if it is neither – if it is clearly distinct both from the faith of the church and from Judaism – then it may be accepted as authentic. If in addition it has a Palestinian flavor and characteristics of Aramaic speech, this would be a safer confirmation of its authenticity (these last two criteria by themselves are insufficient—since the creations of the earliest Jerusalem Party would naturally have the same characteristics). So, in line with the first sentence of this message let me say this: Jesus did not interpret (The miracles of the New Covenant) as signs that he was the Messiah. The early Jewish–Messianists, after the Resurrection, interpreted them just in this way though—as the works of the Messiah—and later the Catholic Church greatly elaborated them by pure fictional means. The earliest proof that Jesus was anything more than a prophet and wonderworker came with his death and Resurrection. In connection with the death and resurrection we find these

statements: It (faith) is to be “counted” in the same way to us who have faith in God who raised Jesus Christ from the dead; for he was delivered to death for our misdeeds and raised to life to Justify us – this puts it all in a nutshell.

First, it is God who raised Christ from the dead, and secondly, the death and resurrection are integrally united for the purpose of our salvation. This is clear by the following: His purpose in dying for all was that men, while still in life, should cease to live for themselves, and should live for him who for their sake died and was raised to life. (Romans 4:24-25 and II Corinthians 5:15). To all Christians it is general knowledge that Christ Jesus suffered and sacrificed for them but I Paul makes it clear that his purpose in dying was for All. Further he took all our suffering and all our sacrifice on himself along with all our misdeeds. Was his passion imperfect? Did he fail? The Christian Religions would seem to think so, they teach that the Christian has as yet completed his suffering. They teach that it is “Christian” to suffer and that they should be glad to bear it. I Paul has told the world that once we all participated with Adam in disobedience and death, but now we participate with Christ in death and resurrection. Christ Jesus sacrificed and suffered for All – something the Christian Religions call a final, a once-for-all – but it treats this as though it was imperfect – for undeniably they supplement it by the

Eucharist and by calling on their adherents to bear suffering in this life as did Jesus Christ. (since they have lost the Spirit what else can they do?)

The will of God is not for mankind to suffer, nor to sacrifice, but for the well-being of His entire creation. It would seem the Religionists are unaware of this or they treat suffering as something blessed simply because they have lost “the Spirit” through their stifling of Freedom of the Will and the Spirit, and since they have lost the Spiritual gifts, they can do nothing to alleviate suffering except to offer sacrifice and lip service. I Paul clearly tells us that God does not want sacrifice-suffering, but our obedience to His Will, which is no sacrifice at all but Love-Peace and happiness in all we do in His name for the well-being of man everywhere.

Before going further, I believe it wise to once more elucidate on the authority by which I Paul teaches and the following should suffice - I Corinthians 2:16, “We, however, possess the Mind of Christ,” II Corinthians 13:3, “the Christ who speaks through me,” - Galatians 2:20, “the life I now live is not my life, but the life that Christ lives in me.” I believe these truths to be sufficient to attest to his right to teach the Message (the true Gospel of Christ) which I Paul received from no man but through Revelation via Spirit. It, nor he, has as yet stopped doing so. What all this means is

that I Paul's conversion, so vividly described as happening on the Damascus road, made I Paul a witness to the truth of the resurrection of Jesus Christ. This face to face witnessing that Jesus had been raised to life and was now manifesting himself dynamically into his own life made a completely new being out of I Paul. Jesus was indeed alive again, in a supernatural way, and clearly his death must be understood in the light of this tremendous truth. This is what led I Paul to see in the Death and Resurrection of Jesus a divine mystery of cosmic significance. Hence the death was not merely a particular shocking Judicial murder accomplished by the Roman authorities, abetted by the Jewish authorities in Jerusalem in some particular year but it was an event preordained before the foundation of the world and which in the wisdom of God had been affected the death had for mankind a supreme soteriological value, and as such it was to be exalted and placed in the forefront of the Message, the true gospel. Hence was derived I Paul's emphasis upon the Cross of Christ Jesus, and hence also he derived his fierce denunciation of his Judaizing opponents as enemies of the Cross of Christ.

GBI-23: Research: Pagan Gods & Myths - Saints

Pagan Gods and Myths - Saints among some other weird doings by men.

St. Gotthard - A person who cures by worship another of the gout.

St. Veronica - The Cloth (authentic image) which Jesus wiped his face.

Venus Aphrodisia - St. Phredisia.

Apollonian Games - St. Apollinaris.

Apollo the ephebus - St. Ephebus.

Bacchus (soter) - St. Soter.

Ceres Flava - St. Flavia.

Pagan Feast day Dionysus - St. Dionymus.

Roman Phrase - "Perpetua Felicitas" (good wishes - good luck, etc.), became two saints - St. Perpetua and St. Felicity.

St. George - Horus, the Egyptian God - made a Christian saint for Pagans.

St. Martial - The Protector of Limoges - little boy of

Capernaum whom Jesus reportedly held up as an example to his Apostles.

St. Restitutus - The blind man (from birth) who Jesus cured.

St. Barlaam and St. Josaphat - were originally nothing but a life of Buddha (transcript) that circulated among Christians especially in monasteries. St. Mary, Martha and Lazarus - from the bible (New Covenant) Jesus hosts in Bethany - purported to have gone to France and founded The Christian Community in Marseilles (by a miracle).

In 1958 The Vatican made St. Clara of Assisi the patron Saint of T.V. because she had a vision in 1253 - At the same time they announced that St. Gabriel since he was a messenger and had carried The Annunciation was therefore The Patron of the Mail and the Radio - St. Latinus was named to preside over all who got ill from "milk" (from "lac," "lactis in Latin," meaning milk, lactic acid - milk).

St. Lucy - guardian of eyesight because of the Latin derivative of her name - meaning - light.

St. Amator - Supposedly Mary's servant - so must be honored - was a slave!

St. Rufus - son of man (The Cyrenian) who helped Jesus carry The Cross (Patron of Avignon).

St. Ida - ides of the months (Roman Feast days).

Pagan Feast day of Demetrius - St. Demetrius.

St. Philomena - mythological Prosperine.

Apostles - chosen - elected - revealed - commissioned by God?

Luke says in Acts Barnabas is an Apostle - I Paul names others - Hebrews 3:1, Romans 16:7.

GBI-24: Regarding Gospel of Luke

Mark is the oldest.

Matthew is second oldest.

Luke is third oldest.

7:36-50.

10:25-37.

11:5-8.

12:16-21.

12:35-40.

12:42-48.

13:6-9.

14:16-24 Parables found only in Luke.

14:28-33.

15:8-10.

15:11-32.

16:1-13.

16:19-31.

17:7-10.

18:1-8.

18:9-14.

19:12-27.

4:28-30.

5:1-11.

7:11-17.

13:11-17.

14:1-6 Miracles found only in Luke.

17:11-19.

22:50-51.

Luke 3:21-22.

(6:12) Prayers peculiar to Luke.

Paul (I Thessalonians 5:17 - Colossians 4:2).

Luke 9:18.

9:28-29.

22:32.

24:50-51.

CHRONOLOGY

Jesus and Meaning of God's Will.

The New Covenant - the day of God's Will for man as newly revealed through Jesus.

We are to find it through the life of Jesus, his way, his message, his death, his new life and new status, The Way.

The meaning of "Christ" and of "Christ Jesus."

The offer made to all mankind.

The Power of the Spirit given.

The promise and the need to prepare and follow.

The future "day" to Come - God's Will.

GBI-25: You Must Have an Eschatological Vision

For Evangelist:

The Family of I Paul in its revolutionary structure faces a battle, roughly speaking, between institutionalized Authoritative Religions and Liberty - between Dogma and Absolute truth - between Supernaturalism and Science - between totalitarian technology and freedom.

We teach a new, a spiritual way of life and progress to all of mankind that is God, of God, and in God.

I find it compelling to criticize the very ideas of dogma, of ecclesiasticism, of heresy, of sacramentalism, of abused and distorted revelation, of absolute blind faith bound absolutely to a blind Religion based on a false theology which has canonized past errors and thus become stagnated and wallows in a process of petrification. We teach a Spiritual Revolution and Unity that is both a mental and moral way to a new life and the New Worlds. We teach all that is most ideal, most truly essential, in the Spirit, for the Spirit, of the Spirit that will accomplish these ends.

We claim that all religions have lost their vital and vitalizing power, all grip on the living and actual interests of

this world and are a decided barrier to the New Worlds. We teach a path that when followed leads to the New Worlds and God's All in All for humanity. God's Will is man's well-being and the Ultimate of that well-being lies in eternal life of the Spirit and is to be truly found only in Love. Love God and one's neighbor supremely is what all of mankind needs to manifest ultimately for it is the only way to what must be his Ultimate concern.

Because of the mistakes of the past the fullness of Revelation lies before us and not behind us and until we can know the truth of Revelation of the past, we can never put it to its intended use in the Future. The difference between Christianity and Catholicism is a Church and its professed infallibility and a Way which Christianity truly was and which has been strangled and shunted aside in favor of Wealth and Power which has enslaved the enslavers as well as those enslaved by them. The problem of Christianity as it stands today is that it cannot find ecclesiasticism of any sort in the person of Jesus or in the Spirit of Christ.

Here then are the two tasks: Jesus was the ideal man; therefore, the ideal humanity is the Kingdom of Heaven on this earth - that's the first - Yet Christ-Jesus was also the ideal Spiritual man; therefore the ideal Spiritual humanity is the real Kingdom of Heaven which is not of this world but a New World that derives from the combination, the unity,

of the New Worlds. We teach effort and the greatness of its effect, man's natural efforts with God's Supernatural response. The problem with man is that he does not know what he wants. The meaning of many of man's spiritual and rational instincts is revealed to him only gradually as he prepares himself in following a way and as he usually fails to follow a way step by step, they never become clear to him. Unless he starts with a clear concept of what he wants and places absolute Faith in it, he can never quite reach his ultimate goal regardless of how good or how ecstatic the attempt may or may not have been.

The idea of the soul belongs to the embodiment or the expression of the idea and an idea of the soul can be found at top of or at the bottom of various forms of religion. Man is not Spirit, Soul and Flesh. There is a physical body. There is a spiritual body. The soul is that which man must redeem and is therefore redeemable, if he will only Prepare - Follow - Come.

And what of time? As man understands it.

Is a limitation and an end of time still conceivable? Or has the expectation of an end of time drifted off and up onto a shelf of mythology?

Hasn't time itself become a "clock" that man manipulates and that no longer contains any surprises? The

poor infinity of an empty, evolutionary extended and corrupted eternity, in which everything can happen but this one thing: that a second becomes the door through which the Messiah enters, and which it is then time for the time – the symbols for the understanding of time have long been changed. Evolution dominates man, it is his time and his religion, his god.

Imminent expectation has become eternal evolution and all man anticipates any longer is his hope that science can overcome death before his time to die arrives. Christianity has resigned itself to the course of events and adapted to the ways of the temporal world without any longer having to expect anything but death.

The “day of the Lord” no longer has its original meaning nor does the “gifts of The Spirit,” for it is obvious that religion no longer has any hope in the former and no possession in the latter. The Christian Churches and their people have been quietly seduced by the pseudo-religion of evolution and by the imprisoning of The Spirit.

We must have an eschatological vision that will lead man to change absolutely the structure within which he now lives in order to insure him of the structure in which he hopes to “live in” the future. The only “sin” we need to overcome is The Sin of schism. The absence of agapé –

brotherhood - fellowship - are all the sins we need to overcome - In truth it is our only sin, this sin against love! Think about this!

GBI-26: Summer of . . .

Clearly, the Author of Luke and the Acts, wrote at a time when the immediate repercussions of the Jewish overthrow, with which Mark was deeply concerned, had ceased to be effective. But that event had consequences of a more enduring nature and which indeed went to form powerful factors in the situation of the movement at the end of the First and beginning of the Second Century. It was in reaction to a certain phase of this situation that the writings of Luke were compiled from. He clearly belonged to that Catholic part of the movement in which the rehabilitation of I Paul had effect. When he wrote, the process had doubtless developed well beyond the tentative stage which finds expression in the Markan Gospel and the atmosphere was favorable to the bold presentation of I Paul as the Apostle of Christianity par excellence.

The perils and passions of I Paul's original conflict with the Jerusalem Party had long passed away, and either the significance of the principles at issue therein was not understood or it was deemed to be a matter of which it was not helpful to revive the memory. On the contrary, it was felt to be more convenient to present the story of the beginnings of the movement in an idealized form, under which the First Christians appear a godly and zealous brotherhood, who

under the guidance of the Spirit edifying overcome every occasion of dispute, thus preserving a wonderful harmony of cooperation in furthering the interests of the nascent Catholic Church.

However, although the original antagonists of I Paul were no more, there was in Alexandria (Egypt) a community of Christians who still held their views, and who probably invoked the memory of the great reputation of the Jerusalem leaders, especially of James and of Peter who earlier had fled there to escape the wrath of Herod. Hence when the Lucan works were written and although the work was destined for members of the Nascent Catholics, he was keenly conscious that there existed in Egypt powerful opponents of his teaching, so we find him betraying embarrassment in his handling of James and Peter, despite the fact that he, (whoever the author really was) actually claims that these leaders warmly supported I Paul, and he only breaks his silence about Alexandrian Christianity once, and then it is to insinuate that its doctrines of Christ was seriously defective. If the Acts may thus be Fairly regarded as a most notable monument to that restoration of the prestige of I Paul which was an outcome of the destruction of Jerusalem in 70 A.D., we may rightly seek for other evidence of the process as indicative of the further effects of that crucial event.

The most obvious instance to demand attention is the letters of I Paul.

Luke wrote Acts without consulting them, and the presumption must be that he did not know them!

GBI-27: What one knows is not as important as . . .

General Teaching:

One of the most important points that needs to be clearly understood by both a teacher and a student is that what one knows is not really as important as what one does with what he has accumulated. For a Christian Spiritualist then a general rule would be best expressed thusly. It is not what he knows only but what that part of him does that determines where he will exist after bodily death. Physical man is real but not true - it is the vessel of the real being - eternal spirit man - and spirit man is not perfect until it redeems its soul. People who take the position that "it's my body, it's my mind, it's my life" really do not comprehend Spirit. Mind - true mind is universal. The brain is its receiver, so we call it our mind but in truth it is not our mind any more than our bodies are really our bodies - you don't live forever in them, do you? The physical body is not the spirit body nor vice versa - neither is the spirit the soul. The soul is the goal of the spirit as the spirit is the goal of the physical body. Therefore, these basic inherent inner abilities lying fully within the natural laws that remain constant demand extension - display - proof of their workability - their presence over their availability and this

must come first by individual display then be compounded into a collective or single unity lastly. The chosen nation of Israel was therefore not exclusive but inclusive - from the nation of Israel to all nations as one nation. The Jews believe it is their nation we are all to become, that it is God's will, and it's a valid point from a rational level of spiritualistic thinking. It was and is, an invitation that has been as yet unanswered both from within and without. You are invited to the party of unity or marriage feast but the means of travel to the destination is left up to each individual and therein lies the risk of accepting the invitation. YOU must get there but directions have been provided for your use if you so choose to follow the way given. Alternative routes are possible, but you use them at whatever risks are involved. The Message's directions are proven and are given to guide you along the way which passes through the spring of the water of life. No spirit intervention is probable without human participation toward that goal. Responsible response toward the Message is tantamount to your success and the family can certainly not claim any immunity from future events if they remain in a state of unpreparedness. The nearness of events probable is a challenge to us all. Just as Jesus knew and taught that the assignment of eternal destinies was in motion you should also be aware that they are actually in motion right now and the Message clearly

tells you this as it guides you into a proper receptive position. Your ultimate concern is what must separate you from the great crowd of mediocrity where most humans are, sadly so, to be counted today. (You must get beyond the relative and get into the absolute.) When you have once separated yourself from the mass, and realized your direct relationship to God, then you may come back into the mass again knowing the special advantages which belong to you. This higher life brings out and makes manifest the solid strength which gives your life the power of carrying out to completion the tasks before you. It is an obvious truth that most humans cannot separate their “emotional problems” from their “spiritual lives” and no matter how hard they try, they simply cannot seem to overcome their “emotional problems” by sheer will power. The solution out of this dilemma lies in the preparation phase of the Message. Failure to exert the effort leaves you standing in a dead man’s shoes and your whole life becomes one of trying to draw water from the spring of life with a sieve. “Survival” is based solely on the quality of Spiritual health as is physical well-being for they go hand in hand and increase or decrease in proportion to each other.

My Faith allows me to live freely in a “life of expectation” and I realize that my faith is not a possession but a gift. We of the Church of the All in All need to develop

a more vivid awareness of the peril in which the “Church” stands from within. Unpreparedness is its cause, and our souls are its cost. Its members need a profounder comprehension of what it teaches in hand with its teaching being elevated into the life through practicing what it teaches. The ultimate concern must become its ultimate character and as we progress in this direction, we shall progressively put away selective inattention which is the laying aside from one’s thought and actions of the things one should do, the things one knows are right and proper simply because one desire the easy way, the fast way, the way which requires the least amount of effort and pays off in quick, temporary rewards. You must all recognize that with our open-minded, open-door policy we will constantly be tested with some disturbed and vain people and to demagoguery. How well you stand up under such testing without condemning, judging or casting stones, will be proof enough of how well you practice the Message and how deep your spiritual “Pride” runs. All too many professing Christians accept suffering as the cross they must bear for they believe it to be imposed upon them by God to make them more “Jesus like.” This is wrong. God’s will is for our well-being and not for any suffering or other evil. Suffering imposes a problem to all its victims as it reduces drastically the ability to reason. Suffering constantly proves to be the

crucial test of trust, trust in God. Suffering very quickly proves the validity of one's professed Faith. When life is fine a person can hide his unbelief but where suffering manifests itself unbelief cannot long remain hidden, and your "professed faith" quickly reveals its true identity. Suffering of any kind is always temporary while faith is eternal as is love. Always present awaiting upon your presence. Love is not a feeling for but an existing for or "being for" others, doing "good works" with no ulterior thoughts or "Self." Love is an energy that when grasped and utilized properly, in Faith, has no limit to its powers, is capable of uniting all things and transcending all things and the way to love is through Faith. Love reduces fear and insecurity to the outer nothingness that they are and Faith keeps them out.

Job and Jesus both should teach us a lesson on the temporary status of "suffering" and how their faith manifested in their love won the victory.

GBI-28: To Be a Full Inner Circle Member

To be a “full” Inner-Circle Member you must “fit” this description - it’s to be a “real” man or woman - a real Christian!

Romans 12:14-21 - the “beginning” characteristics.

Romans 8:35 - the “Supreme” characteristic - Love.

II Corinthians 6:4-10 - what “true servants of God” do.

I Corinthians 13:4-7 - what love “is.”

II Thessalonians 3:5 - we must also remain “steadfast” in the face of all opposition.

Romans 5:19 - we must be “obedient” to the will of God.

You must understand the “to empty” passages in Philippians 2:5-11 both for its lesson of humility - even humiliation and for its higher level of teaching concerning what we call today as a Christology. There is no making of theology here, either, for the sake of speculation as was done later.

I Corinthians 1:28-31 - If you must “boast” then follow this only.

II Corinthians 5:15 - the supreme statement for unity.

Galatians 4:3 - only as children were we fooled by evil-spirits.

Christ brought deliverance to those enslaved by fear of evil-spirits and demons - his spirit being was the reflection that God as Spirit was good - to believe in evil spirits is to believe God as spirit could be blemished or that His Spirit Image could be blemished.

To be “in Christ” is mystical and can only be interpreted in terms of mysticism - it’s a language of “mutual indwelling” - it revolves around the formula laid out in Philippians 2:5 - have the mind of Christ and (being in “the Spirit”) of Romans 8:9 - and forward of “Christ in you” and ends in Galatians 2:20 (culminates). When we are “in Christ” we are a “new creation” - prepared!

That’s a transformation that from one standpoint it constitutes a part of salvation itself.

At the heart of this is “the experience” of a mystical union with Christ - wherein you do not lose your identity as the Spirit enters into union with your spirit - You simply remain now as one who looks in faith to Christ - there is always both a subject and an object in the transforming relationship but just as Christ becomes a “spiritual

presence” in one life, of one follower, he must also be an indwelling spirit in others for this is what creates the unity - the fellowship of true-real believers in Christ Jesus as stated in I Corinthians 1:19 - this constitutes the “community,” the family “in Christ” - “Wherever two or more are gathered ‘in’ my name, there I am among them” - it takes “ten” good people. The earliest name of the community was the fellowship of Jesus - or the Family of Jesus (who is my mother and my brethren - these around me who do the will of my Father). This family was called by I Paul as a fellowship of “participation in the Spirit” Philippians 2:1 - and he speaks of it as characterized by encouragement, love, affection, unity - it is a dynamic organism which Christ as indwelling Spirit creates - it is herein that the fruits of the spirit and the gifts of the spirit are manifested. The fruits being the personality of Christ - the gifts representative of Christ at work in the world through this fellowship-unity!

The fruits - love - joy - peace - patience - kindness - goodness - faithfulness - gentleness and self-control (Galatians 5:22-23).

The gifts - the utterance of Wisdom - the utterance of knowledge - faith - healing - the working of miracles - prophecy - the ability to distinguish between spirits - various kinds of tongues - the interpretation of tongues,

etc., I Corinthians 12:8-10 - All those who are “in Christ” are included in a “corporate relationship” - it is a collective expression - one body - through the mystical union in Christ.

Thus the “body of Christ” is not a metaphor - but reality itself! The solidarity is mystical-spiritual in character.

To the body of Christ, the fellowship must have Apostles - prophets - teachers - workers of miracles - healers - helpers - administrators and speakers in various tongues - I Corinthians 12:28 - these functions when compared with the gifts of the spirit in I Corinthians 12:8-10 are seen to correspond to them - As the functions are exercised, therefore, Spirit-filled (Christ-filled) activity results and the proof that Christ is at work is made manifest.

When you jump around and attempt to find all this spelled out or in the dictionary or in another way you will always fall short - fall - it's a mystical conception which is intuitively grasped from the Spirit and its Message - not man's or men's.

A simple way to put it is that we have “to grow up” to a being-in-Christ - we have to get out of “self” - “Self” is still your life so that Christ cannot be your life - you are not Free - the Spirit needs freedom.

You're self-centric and not Christocentric as I Paul's Message is.

GBI-29: Look to Your Spirit

How do we know when and what is the right direction for the Church of the All in All?

The answer to that question is that the Church of the All in All, the Christian Spiritualist movement, is headed in the proper direction when, whatever the age in which it exists, the True Gospel of Christ is its criterion, the True Gospel which Christ instilled into I Paul and of which we have become witness. The Church of the All in All did not come about of itself. The Supreme Spirit called it into being as the Family of God. The body or family of those few chosen and who did answer the Call. The gate is narrow and yes, the street is straight. How, then, shall we walk it? As called and answering or as one called and rejecting? Look you to your self – to your spirit – for therein lies the answer.

GBI-30: If Our Christ Came to Show Us

For Evangelist's Use:

If our Christ came to show us The Way, why does mankind keep looking for new things, why is he always improving on his physical well-being, building new cities, new churches, etc.? Why doesn't man simply take what he is and follow Christ? What does something "new" have to do with The Way? Christ came and said I give you all a new commandment, a new covenant, a new and better way. Why haven't we accepted it, why are we always looking for something new every moment of our life? If Christ is real, is truth, then the way is fixed, set, not waiting for some new addition! The Way isn't solely external, for it also lies within, internal, it needs nothing "new." The Way is, was and always will be. It never changes, it can't change! If you believe in eternity, then how can you believe in "time"? You wait for a new tomorrow, yet it never comes because you are already there only you can't think that way and you need to, for it is The Way. The Way doesn't ever need to change - we must change - progressively - How?

We need to abolish rational logic and vomit our intelligence as we now comprehend them. We need to become impregnated with the glorious mystical spiritualism of the Christ's and I Paul and set aside

untruths, preconceived ideas and half-truths for the Way!

To do the right deed for the wrong reason will avail one little in God's eye.

Spiritual truths must be spiritually discerned!

Somewhere in the future we are going to have to take a stand against the corruption, irrationality, and political injustice of our modern societies and we are going to have to speak out on their errors and unreasonableness in ignoring God's Will for all of mankind.

The Christian Church today is unspiritual, institutionalized and compromised by worldliness.

There are many ways to peruse and to pursue the Message of I Paul - I find the simplest way is to accept it as suggestions for necessary to live a spiritual life rather than hard-nosed prescribing of things you must do. The Message is loaded with exploratory hints for the serious willed to pursue as they progress along the guidelines as given. A true spiritualist knows that spiritual insight is given to the pure in heart and mind, to those humble enough to walk with God as a child with his father to those whose motive for ethical action passes beyond fear of punishment or hope of reward to a love of the good for its own sake. It is an ascent from faith through knowledge to the beatific vision beyond this

life, when the redeemed are one with God in a “deification” state in the light of the All in All.

As I understand it, sex is irrelevant to the spiritual life. Further, the Message does not endorse teetotalling nor vegetarianism. Clearly the Message makes it a matter of individual conscience, not of universal prohibition. The good things of the created material order are to be used with gratitude but also with detachment, on the conditions given by the Creator and of course, with common sense. Use then, but not abuse!

A guide for the wealthy: what actually matters is the use rather than the accident of possession! This calls for frugality and self-discipline.

To discern the presence of God in man is a grace. Christ means different things to different people in accordance with their spiritual program and progress. We learn deeper insight as we learn the Message progressively through study and practice. As we go on we come to know him more deeply. Christ is “all things to all men,” answering to individual need and aspiration which change as faith matures into knowledge and as moral and ethical insight becomes more sensitive. All revelation is conditioned by the capacity of the recipient. I Paul teaches a Message which, though absolute within the possibilities of this life, is relative in comparison

with the truth that shall be revealed hereafter. We “see through a glass, darkly”! The spirits’ ascent in comprehension will continue after the death of the physical frame.

What should we understand by the phrase “All in All”? No one can be fully human until we all are fully human and no one can be fully spiritual until we all are fully spiritual. The atonement and redemption of mankind then is incomplete until all are brought to redemption, and God is All in All.

Yet this hope is not a guaranteed belief in a naturalistic process that will come to pass whatever happens! Freedom is an inalienable possession of rational beings, and God’s love treats each individual with sovereign respect. The saying “that many are called (all) but few are chosen” would seem to imply that not “all” will see the light; yet when we read I Corinthians 15 we see I Paul implicitly rejecting the notion that resurrection is a purely inward psychological or mystical experience (the gnostic claim) and further he also criticizes the notion that the resurrection of the body means a literal resuscitation of the present physical claim (the later claim made in the Gospel of John and the claim adopted later by the Catholic Church). Verses 22 thru 25 (I Corinthians) would seem to apply to all of mankind so there is a question, in the Epistles anyway, whether all will see the light or not,

so that what is implied is that possibility of an unending cycle of fall and redemption repeated again and again. I do not believe that freedom is lost or that love can fail. (The Message of I Paul).

I believe the idea of freedom, especially spiritual freedom, to mean the possibility of change, of conversion, of spontaneity and creativity and of critical detachment toward accepted conventions, traditions, sacraments and all other preconceived beliefs, half-truths and untruths handed down to us by the various religions of the world - both the dead religions of the past and the ones current today.

Contrary to a widely held belief, Biblical monotheism is not the oldest religion of humanity - many other forms of religion and spiritualism far outdate it.

Christ Jesus gave us a Kingdom which is entered by the narrow gate of self-losing for the sake of him and his brothers and sisters, and man has made that narrow gate into a narrow passage, a narrow outlook, a narrow program, and narrow spiritualism. The Message of I Paul is our chance to rethink our whole position, to right our attitudes to turn with dedicated wills to him and to his kingdom and to start afresh. What a world renewal awaits all of us if only we do this! What a tragedy it has been since Christianity broke

with Christ! And what a world awakening would come if Christianity and Christ should come together again!

I am against unchristian Christianity. Organized, authoritative religion with its hands stretched out to take more than to give. To me, organized, authoritative religions are more into shearing than in sharing!

Some believers hold that the ultimate issue is God or Soul!

We shall never be able to lift the burden of suffering from the body of humanity until we cast out greed and selfishness from the center of human life.

Anyone who thinks he can cheat a moral God in a moral universe is a moral imbecile.

If love is the end toward which all things must move, then in the end, all things must lead us to Love.

According to the Message of I Paul, Christ is the principle of unity and the criterion by which we may judge the truth, scattered like divided seeds among many cults, sects, philosophies, religions and sciences!

We will be compelled to do more than announce a principle no matter how true it may be, we will be compelled to demonstrate it. To prove such statements or claims to be

facts in our experiences. The Way will work for us who succeed by flowing through us. We can use it (the Message) only as we understand and use it according to its intention.

Conditions are not entities - we are entities. That which is conscious can throw off that which has no consciousness - therefore, there should be no compromise with the consciousness.

To the person who uncovers it, a false tenet is not a person, place or thing, and once the falseness is exposed it has no place to hide within him. All illusions once understood, once seen, are made negative in the experience of the person who once suffered or labored under it. All experience must be in consciousness - you must change it in order to allow the false to disappear.

We are constantly being guided to do the right thing at the right moment, to say the right word at the right moment, to follow the right course always. We must reside in the spirit of truth and know that the spirit of truth lives in us.

We are a spiritual revolutionary movement, yet one without a conscious political ideology. We aim at the capture of society throughout all its strata but at the same time we must remain indifferent to the possession of power in this world.

The Spirit of God as manifested in Christ and this as manifested in Jesus is our hope. The fall of Adam represented the fall of man into matter and the resurrection represented the restoring of man to the sphere of the spirit – the effect of the gift of the Spirit was to restore man to his original status of eternal life in life God's Image.

Biologically and anthropologically, the truth is that there is no such thing as race. It has been said that “race” is an arbitrary, false concept that only loss of sight would finally eliminate.

We have been regenerated, (we who follow the Message faithfully), by divine love, we are with Christ as joint heirs for we have the same Father.

Luke has Jesus say, “this day is salvation come to this house . . . for the son of man is come to seek and to save that which is lost.”

It should read: “this day have I come to this house and therefore salvation has entered in for the son of man is come to seek and save that which was lost, the Spirit of Man.”

We must have a union of all who love, in the service of all who suffer. “Good news to the poor” (Jesus saying). The only good news to the poor that would be adequate would be

that there are to be no (more) poor!

The only hope for the world is a spirituality directed toward basic justice in all human living.

To tell a man that God is Father of All in All, and that he can, if he but will, enter into the family, and that all men and women are brothers and sisters is to lay the foundation of the greatest stirring up of the people that can be imagined. For this stirs to a deeper depth than religion, science, communism and capitalism are able to do, for man is no mere economic – he is a child of God, heir to the New Worlds through Christ.

Man, and his needs have precedence over laws and customs.

Mercy or brotherly feeling is socialized, moralized spiritualism – sacrifice is unsocial, ceremonial religion, go learn the difference between the two said Jesus (Matthew 9:13 – Matthew 12:7).

You must have an enthusiasm for humanity that matches your enthusiasm for things spiritual. The good news of the Kingdom as Jesus expressed it had three main themes:

- 1) Redemption for the mind (“teaching”).
- 2) Redemption for the spirit (“preaching”).

3) Redemption for the body (“healing”).

Here was a whole program for the whole person for the whole of society.

Protect the Peace,
for that is blood and life.

Bread and family,
Love and fellowship.

Self-control is not slavery, not even in love.

Those who follow their leaders blindly lose sight of where they are going.

We should glory in nothing since we have nothing to glory in.

Words normally should be taken to mean exactly what they say unless otherwise indicated.

Necessities should be provided for all, before luxuries are provided for any.

That is sacred which ministers to the need of men!

Man has become so naturalized in his insanities of hate and competition and unbrotherliness and injustice that we are afraid of the sanity of love and co-operation and

brotherliness and justice.

To each according to his need, and from each according to his ability. The Kingdom of God would provide in the new social and spiritual order an approximate equality of economic goods according to “need” and at the same time would provide for an inequality in contribution to the collective good. (Workmen in the vineyard and the other parable of the talents).

Man is ready to take from Christ but not ready to share with his brothers.

Advance in the spiritual life depends on free choices of the will confronted by possibilities of either right or wrong.

While God’s Grace is necessary for a good work, there must also be a free, independent act of will which is man’s unqualified responsibility.

Nothing “natural” can be evil.

I Paul’s clear teaching is that God Wills all men to be saved. And he means what he says.

The only true fasting that is required of a Christian Spiritualist is abstinence from evil acts and desires.

Christian Spiritualism is a worship of God in “Spirit and Truth.”

In I Paul's thinking, parts of the Old Testament were written with a view to New Covenant readers: Genesis was "for us" - Romans 4:23-24.

Deuteronomy was "for our sakes" I Corinthians 9:9-10.

Exodus and Numbers were "for our admonition" I Corinthians 10:10.

We are not under the law but under Grace - Romans 6:14-15.

The only enemies that Christian Spiritualists have to conquer are prejudice and misinformation.

I Paul calls on mankind to wake from the slumber and drunkenness of ignorance and turn to the daylight and sobriety of truth.

The wounds of knowledge can be healed in the only way possible, namely, by a deeper knowledge.

When man, therefore, exposes himself to the Mind of Christ, something happens to his mind. It is cleaned of the old and enlightened. If a person will only take the Way that Christ asks him to take, he will find God. We must go his Way to find the New Worlds and to know the truth which alone, can make us free.

In the presence of a multitude of religions such as are represented in the world today, I believe that the ultimate result will consist in a collection of the fragments of truth held by each and incorporated into a dominant spiritualism. The system of Spiritualism of the Message of I Paul will not merely select but incorporate, not merely incorporate but reconcile, not merely reconcile but fulfill, for it holds the spiritual future of humanity, here and hereafter.

The Church of the All in All is still in its infancy, and I shall not attempt to prophesy its maturity!

The “truth” denies that many so-called “messianic” prophecies and psalms were predictions of Christ. Further the Song of Songs is nothing more than a natural love poem which has absolutely no references to the supernatural union between Christ and Church.

Carefully studying the Message of I Paul, one could come to this conclusion: the redemption of humanity depends on the perfection and obedience of Christ. As a man, Jesus’ identity with God consisted in the loving accord between his will and the Spirits. The union of God’s image in man gave us a single person – Christ! This union of Spirit and man in Christ to form a single person in no-sense destroys or qualifies the permanent duality of the two uniting “natures” – the overenthusiasm of devotion may

say that “God suffered and died,” but the true Spiritualist know that God is impassible and immortal, therefore that this transfer of human frailty to God, like ascription of miraculous power to the human Jesus, does not mean strictly what it says.

For Christian Spiritualists the world stands on Christ - Faith in him, and love as the fulfilling of the law. He is our introduction to God in his All in All.

Religion began with creation - became fully organized and nationalized on Mt. Sinai and became fully authoritative and syncretized with Catholicism - it (religion) ended on the hill of three crosses - from that day onward Spiritualism became the only true way.

In one sense, we can look on the Message of I Paul as a practical guide of life, which enables humanity to feel comfortable in a strange and hostile world.

The Christian Churches have tried to fix by laws an ideal of conduct. First, it is very doubtful whether its ideal was the right one, but for certain it is not one it can enforce universally - and in Catholicism its attempts to maintain the “status quo” has weakened it immensely - one of the reasons that the Pope today is undertaking a unique world tour. Inasmuch as failure to observe the Church laws is regarded as sin, it becomes quite easy to brand almost all of

the flock as sinners and before long the Christian Church which started out calling every one of its members as “saints” has ended up by admitting, somewhat complacently, that it is a society of miserable sinners! It may have been better in the past for the Church to have a fixed code which no one could question, but it is a hindrance for it to have the same one at the present day and age.

Further, there is a radical difference in this connection between ourselves, and not merely I Paul’s generation, but even that of only a century ago. Their whole life was static! They desired, as I read it, a fixed code and believed that, both in personal conduct and in the affairs of the state, a code could be drawn up which should be perfect and never need change. But we have a different concept. To us life is movement – action! The Code by which we live formulates the relation of a growing organism to changing circumstances. Not without effort can we keep the code constantly evolving to suit this developing relationship. Statements made yesterday will be inadequate today, and perhaps actually a hindrance tomorrow.

Constant change – constant revision is needed – and observation and experiment, not the authority of tradition, are the only possible basis of that revision.

This holds true not only of legislation, but also of our

formulation of the laws of right living, as we glean them from the Message of I Paul. Already much is condemned which the Churches approve, and much approved which the Churches condemn, so that more and more the ecclesiastical codes are becoming a thing of the past rather than a light for the future. Christian Spiritualism will be the beacon of the future!

GBI-31: Jesus and Meaning of God's Will

The New Covenant - the day of God's Will for man as newly revealed through Jesus.

We are to find it through the life of Jesus, his way, his message, his death, his new life and new status, The Way.

The meaning of "Christ" and of "Christ Jesus."

The offer made to all of mankind.

The Power of the Spirit given.

The promise and the need to prepare and follow.

The future "day" to Come - God's Will.

GBI-32: From the Darkness

In our studies in regards to the problems of Christian Origins and the later development of the Catholic Church we find a dark period that began in the first century and remained, in part, until the early second century. Many aspects of the nascent faith which are revealed in its earliest documents – the Letters of I Paul – appear suddenly to have passed with the cessation of the production of the documents in which they find expression, and the next series of writings in a sort of chronological order bear witness to a contemporary situation in the Christian movement which seems totally unrelated to that which had gone before.

This “dark period” of obscurity into which the movement seems to have plunged and in which I Paul’s Epistles and teaching are relegated to obscurity also, later emerges metamorphosed, or to put it another way, the hiatus in the consequential development of the Christian movement, emerges as a “church.” This period of obscurity probably can be given as from 66 to 130 A.D. – although many scholars give it as from 55 to 90 A.D.

The significant year of this period is, of course, 70 A.D., the year of the overthrow of the Jewish national state and the destruction of its holy city. Obviously, this was a crucial

event for the Christian movement and in fact is of profound historical significance, for the understanding of the evolution of the movement from Jesus to Paul and then to the emergence of the Catholic Church. It would not in any way be an exaggeration to say that Christianity was totally re-formed as the result of I Paul's death and the destruction of the holy city, Jerusalem.

The removal of I Paul was the defeat of that movement to bring about the New Worlds by transcending the barriers of nationality, self, and so forth. Without I Paul the families foundered, and their subsequent absorption signified to the Jewish-Christians of Jerusalem that they had successfully surmounted a serious threat both to itself and to that interpretation of the faith which it held to represent the original and genuine traditions. That interpretation envisaged the faith which had derived from Jesus of Nazareth, the carpenter's son, as unquestionably an integral part of Judaism and having its relevance wholly within the bounds of Israel's national hopes. Thus, on the eve of the Jewish War against Rome in 66 A.D. the future of the movement appeared to lie irretrievably in the hands of Jewish Christians, those I Paul had labelled as the Judaisers.

It would therefore seem to any observer of the movement before the revolt in 66 A.D. to forecast that the future of the movement lay in that of a Jewish Messianic

sect, centralized in Jerusalem and too essentially nationalistic to permit of its effective extension among the Gentiles - they wrote off the families of I Paul with the exception of those who were Jews. Hence its metamorphosis into the Universalist Messiah-God cult to which the Gospel of Mark and the Lukan writings bear witness and which was so unexpected that it seems to constitute a veritable reformation of the movement. Of course, it could not have happened without the destruction of the Holy City and the seat of the movement therein, but many factors were at work in the reformulation. One of these factors was the Messianology of the Jewish-Christian movement, with its essential emphasis on what would now be termed the Jesus of History. However, I Paul's work and task had not gone totally in vain and the later rehabilitation of his reputation, consequent on the fall of the Jewish state, had the effect of reviving the influence of his teaching - though, sad to say, it was not truly understood, which resulted in that fusion of the idea of the Savior-God with the man Jesus, the Jesus of history which finds expression in the New Testament Gospels. What most historians, exegetes, scholars, etc., fail to do is to take into consideration the total obliteration of the community of Jerusalem. This disappearance of the original community made possible the sudden emergence of other movements to spring up here and there, especially

in Rome, to positions of decision and control in matters of faith, doctrine, tradition, rituals, sacraments and hierarchy. These various and scattered “controls” in matters of faith and practice was what led to the eventual emergence of the Catholic Church. In the overthrow of the Jewish State and the death of I Paul, the old wineskins were burst asunder and new wine began to flow freely abroad. It is obvious that after the Resurrection the next crucial events in the life of Christianity was the death of I Paul and the overthrow of the Jewish nation in 70 A.D. and the resultant death of the Jewish-Christian movement and the amalgamation of the I Paul Families with other groups - gnostics - Hellenists - and so forth, and finally Catholic Christians as subjects of the church. Now what do we do about all this?

First, we know positively that the authentic writings of I Paul antedate our earliest extant Gospel, that of Mark, by at least thirty years. Hence the I Paul documents give the earliest and most factual insights into the life and thought of primitive Christianity - even though it is assumed by many that the Gospels and Acts are based upon earlier sources of information (which has never been proven), in their extant forms they are compositions designed for Greek-speaking publics and are thus considerably removed both in space and time from the environment and the generation of which they claim to record such notable

events. Moreover, so far as we have knowledge, the Markan Gospel was a novel creation and represented a new departure in Christian thought and practice.

The primary nature of I Paul's writings, therefore, gives their testimony a unique value in any reconstruction of the evolution of the primary movement. Hence the contrast which they afford in matters of interest and emphasis to the Gospels is significant. Whatever the circumstances were for the necessity of the writing of these Letters of I Paul, the overwhelming impression which their careful study gives is that of the dynamic existence of a highly mystical and esoterical faith and teaching concerning the nature of Christ Jesus and his work. This faith is totally independent of any relationship to the historical Jesus of Nazareth, so vividly depicted in the Gospels, and the teaching at times appears to be consciously impatient of the authority of any such historical tradition. I Paul was a man in a hurry, but nobody has studied the reason why. I Paul's writings have constituted a real problem relative to what is believed to be the original emphasis of primitive Christianity on historical fact.

The writings of I Paul reveal an atmosphere of conflict and tension with regard to a matter of a very strange and unexpected nature (to the exegetes), and one which appears to concern the very foundation of the movement. In two of

his Epistles, addressed to different families, I Paul seeks to combat the influence of opponents whom he describes as preaching “another Jesus” and setting forth a different message.

Now this is a serious situation which I Paul challenges and has never been properly explored nor explained by scholars, theologians, historians, etc. . . .Why? It is difficult to assess other than that most of them have been Christians and therefore biased in their investigations. But the obvious deep-seated feelings of I Paul and his obvious agitation against these opponents, who are never actually named, but most certainly had much standing and authority in order to enter into I Paul’s field of authority and mission and create havoc amongst the communities and to challenge his message bears this out.

Therefore, a situation of most obvious import lies herein, and it shows that in the primitive movement there was a problem of fundamental magnitude – for obviously some few years following the Crucifixion there were current in the Christian movement two distinct, and apparently mutually hostile “gospels.” This problem naturally resolves itself into a number of more detailed related problems, concerning the nature and source of these rival messages, the identity of I Paul’s opponents in this dispute and the final issue. The letters of I Paul agree in representing the

control of the Christian movement as being centralized in the Jerusalem party. There, three men, James, the brother of Jesus, Peter and John are regarded as the “pillars” and exercise a decisive authority in matters affecting the faith and practices of the movement. (Galatians 2:9). Of these three, moreover, James is clearly the leader (Galatians 1:18-19, 2:12) - a position which incidentally is attested by several references made by the author of the much later Acts of the Apostles. (Acts 12:17, 15:13 through 19, 21:18). This situation with regards to the leadership of the Jerusalem Party certainly does not correspond with that which the Gospels seem to presuppose. In the Gospels, Jesus is represented as having a special band of twelve disciples “to be with him,” and among these Peter is made the leader. Thus, a very strange lacuna appears in the picture of the constitution of the movement (and the later Catholic Church) in the matter of government as we move from the earliest writing of I Paul to the much later Gospels. Strange! Not really - the gospels are not all truth - they are deliberate Falsehoods. All part of the deliberate scheme to make Rome the holy city and Peter its first Pope - Peter never set foot in Rome, and Jerusalem is the true center of all Christianity after the Resurrection. It's where the Spirit first asserted itself in the movement. (There was no movement nor party prior to this).

GBI-33: The Sadducees did not believe in Resurrection

The Sadducees did not believe in Resurrection, neither Angel nor Spirit (Acts 23:8, also Matthew 22:23 & 24). They adhered strictly to the moral tenets of the Law as opposed to its mere formal technicalities – Neither did they build up the Sacred Books with traditions nor encumber life with a mass of minute observations.

They were disciples of reason without enthusiasm, they made few converts, and their numbers were small – they were the elite, the rich members of their nations.

The Pharisees were the enthusiasts of Judaism – they would go anywhere to make a convert – their power and influence with people was great – the Law was their center of unity and they were bitter over their nations loss of independence – they gave all their energy to the interpretation and exposition of the Law not curtailing anything in it which had been clearly revealed – they were the accumulators of articles of faith and the multipliers of the requirements of devotion – they practiced a severe and ostentatious religion, being liberal in alms giving, fasting often, making long prayers and carrying casuistical distinctions into the smallest details of conduct – they

consecrated their greatest zeal and their best exertions on the spread of Judaism in order to increase the nation's power - since they could no longer with force protect Jerusalem from the Heathen they strove to protect the Law; the Law could be fortified like an impregnable fortress. The hopes of the Nation rested on those who defended the sacred and made inroads on the territories of the Gentiles and these were the work of the Pharisees. The Pharisees lived and worked in the world of the Spirits. The resurrection of the dead was an article of their faith. The Pharisees were the theological party to which the multitudes of the Jews looked to for the preservation of their national life and the extension of their national creed!

The Essenes - this sect is not mentioned in the scriptures and this is very curious! This was a sect which separated and retired from the theological and political distractions of Jerusalem and similar large cities and towns and went "into the wilderness" and established communities (Families, in Truth) where their life was spent in contemplation and in the practices of ascetic piety. The Families were divided into sections, an inner ruling one and a less strict outer one. John the Baptist was one who left them and so was Jesus, they knew each other prior to the baptism of Jesus as did some of Jesus' Apostles know both of them prior to the beginning of Jesus' ministry. The Essenes

craved for a religious attitude of the type Messianism (Christianity later) offered. Many of Jesus' earliest followers were Essenes (saints) of which some were Zealots (revolutionaries by violent means to reinstitute the nation of Israel as an independent nation of self-government).

There were also other sects such as the Egyptian Therapeutae, the Samaritans of Samaria (anti-Jew), the Herodians, the Hellenists, the Aramaeans, the Baptists, the Zealots.

GBI-34: 0 + 2

God is not a Universally accepted truth and where some belief in a First Cause is held it is not uniform - History (world) would vote with science against the existence of God as a person or deity.

Religion is a survival theory that has never been conclusively proven to the extent that it is accepted universally as a truth from one generation to another, once and for All.

Thought and feeling determine conduct and the identical conduct can be determined either by feeling or by thought.

The word "truth" means something additional to bare value for life - most humans believe that whatever has value for life is true, but this is not so in The Message.

Immortality is a secondary issue or point in our discussions simply because Spiritualism means immortality. If God exists then immortality is a truth, if we are to believe otherwise then we had better eat, drink and be merry today for tomorrow we die. Modern man is still awaiting for "facts" - another sign that will prove "spirit return" and The Message has as one of its promises this proof - to prove "life after death." Popular opinion assumes

that this power greater than all things which we call God is a He, a person, a one and only, an infinite, a “man,” etc. No one on this earth can prove any of this – the only thing we can say truthfully is that we believe and can experience union with this something greater, larger, more powerful than ourselves and in the seeking of and in the actual union with this something we label as God we can find our way and our greatest peace. In mysticism we identify this something as our ultimate goal, God, who is the All-inclusive Soul of All in All and is Spirit.

No one organism can “alone” yield to its owner the whole “body” of truth.

What are the vital signs of the “mind” versus the “body” Feelings are the vital signs of your mind as pulse, temperature, respiration, color, blood pressure are the vital signs of your body? Spiritual emotions differ from physical emotions in the sense that they are “psychic” entities and not materialistic.

Spiritualism is personal acts – not ritual acts – it’s the individual personally transacting contact with his deity alone. The relationship begins on a heart-to-heart basis upwards to a mind to mind level and then to its fullest connection on a Spirit to Spirit unification. There is not space in Spiritualism for institutional religion, sacraments,

rituals, priests, material sacrifices, material temples or churches, hierarchy, etc.

Spiritualism is founded on a system of thought and not rituals, which, when activated lead to a personal experience.

Spiritualism is not despair nor dull submission - neither is it base serenity - but enthusiastic gladness founded on love - expectation - unity.

Religion is the embalmer who makes his living from the dead!

Spiritualism is the giver of life.

If you love and serve God and His Will for man, you cannot escape the spiritual life - this is the Alpha and the Omega and all that lies between them in Spiritualism.

We cannot be God-like until we are first man-like as the divine willed for us to be. To be "Real Man" is to be Fully Human - then and only then can we be Fully Spiritual. This means for most a "change of attitude." We cannot escape God nor his will for us so the sooner we change-over and comply, the quicker we become Fully Spiritual.

The Message clearly tells us to be ready for anything - that is Wisdom and something most ignore for they cannot "set the mind" to such a height.

A Revolution is not defensive, but aggressive - non-violence a welcome not a rejection!

Spiritualism then is a gradual growth upwards from one level to another - from the base level through the intermediate levels to the heights.

Religious feeling is something acquired through learning. Spiritual feeling is an addition to man's range of life and lifts him up to a new sphere of vision and power, a transition from natural power to Supernatural Power. It's a gift of God's Grace not something we can manufacture. We can at best only prepare ourselves - give ourselves over to its possible happening - when it does come, it is best described as an added dimension of sense and emotion and a New Freedom where fear isn't laid up on a shelf temporarily but is eradicated.

To be in Christ is, therefore, to be a Christ-Spiritualist and to be elevated into a New Freedom and an everlasting possession.

Religion is a belief and a feeling acquired through "a learning process" more a matter of the heart that affects the mind.

Spiritualism is a knowledge and a feeling acquired by personal acts - an experience that is more a matter of the

mind that acts upon the heart.

Strong impulses - weak inhibitions - emotional excitement slays the inhibitions and the alcoholic gets drunk, again and again.

The fundamental feature of living the Spiritual life is the “sense” of a higher, friendly and motivating power which frees us from want and replaces it with a need to do its will. This loss of personal independence frees us from fear and fills us with an inner peace and security which to know is to experience.

GBI-35: The Message Works

The Message works. It can cure drunkards and addicts. It lifts the burden of sick compulsions, and it banishes the fears that keep most of us bound up all our lives.

We are going to teach and preach in a time that this world thinks preaching is wrong or old hat, a major social sin. We do not feel this way - we feel that good preaching and teaching is good and bad is bad. We want to avoid the bad even in the light of the truth that we will make mistakes. We have, however, a kind of license to preach and teach, we have experienced what we are talking about. We have been there! We have found relief and cures. We have found a new life, a New Way of life and the source for everlasting life. It is beauty. It is truth. It is the Great Almighty Spirit. No human being needs ever live with his conscience in turmoil and with feelings of self-loathing, self-depreciation, and self-accusation. You no longer feel you are a hypocrite, just take the time to read The Message of I Paul and I am sure that it will change your whole life for The Message is self-inspiring. Before you even ask the question, "What can the Family of I Paul do for me?" You should ask yourself the questions (after reading the entire Message) "What is this Family really about?" "What does it ask me to do and believe?" "What are my duties to it to be?" "What can I do

to make myself a better member in it?” All of this, of course, is somewhat in the nature of a challenge and it takes courage to accept the challenge. The deepest meaning of human life, the real goal, lies in an unexpected direction – in the ever present and utterly real worlds beyond sleep. It is a place of dazzling beauty, of total security, of freedom from want and fear. Beyond our dreams – beyond our night dreams and our daydreams – in the Reality which alone can satisfy the human heart. In order to draw near to it, you must live in a Special Way. In order to reach it, you must wake up in a Special Way. The answer lies in Spiritual Reality. This is what we preach and teach.

Our Evangelist is responsible for the Preaching our Teacher of Teachers is responsible for the teaching, their work will overlap, therefore, they must become as one.

GBI-36: Next Newsletter - For Issue #7

Let us look at the life of Jesus and then compare it to the life of I Paul, while looking at their message also.

We all know the awesomeness of The Message of I Paul, but what was the dynamic Spiritual Message of Jesus? Is it exactly the same as I Paul's Message to us? If not, how do they differ?

When we examine carefully all of the New Covenant and set aside the obvious falsehoods, contradictions and interpolations and glosses and then examine what we feel to be fairly sure as the words of the Master and those stories about his way of life, we find them amazingly simple. Certainly, he said much more and did much more than what is extant. It would appear that the essence of his teaching, at first glance, was all there, wrapped up nicely in the Sermon on the Mount, for we can find traces of that teaching scattered throughout the New Covenant. But if we become satisfied with this, we are making a very big mistake.

True, Jesus taught that everyone was a child of God, and that they should act as such and live a perfect life, "therefore be ye perfect as your Father, who is in heaven is perfect also."

The very fact that he did teach this and believed most

everyone capable of so acting was one of his secret powers over people, and he did practice exactly as he taught others to do - no hypocrite he! He spoke, taught, acted exactly in the manner he believed God would have if God were a man - in fact, he was so perfect at this that eventually Jesus the natural man was deified by the Catholic religion - the religion of Christianity in the early second century A.D. Other religionists, both before and after Jesus have also deified their human leaders and founders but the Christian religionists were more successful simply because they had a more spectacular leader to admire and worship and because the Gentiles were susceptible to such mystery religions as the Nascent Catholic Church was rapidly becoming through syncretism. Having lived such an exemplary life, it was in that day and age, only a matter of time that his followers would run dry of new praises to heap upon him and lead to the custom of the age of conferring godhood to him as the only possible explanation of his greatness and vicarious suffering on their behalf. Christian Religionists have, therefore, made him the unique and only Son of God, completely equal to His father.

Yet a careful perusal of the New Covenant itself, the Canon of the Catholic Religionists we find certain statements attributed to Jesus that are impossible to reconcile with the claims of the Religionists.

In fact, if believing that Jesus was the only Son of God is true Christianity, then there arises the very serious question as to whether or not Jesus was himself a Christian! The Absolute Truth is that he was not. He was a Jew and he worshiped in the synagogue and in the temple, the religion of his father and his ancestors and the nation!

Further, when they called him good, he retorted, “Why call ye me good; there is but one who is good, that is God!” and when they called him Lord (God to a Jew) he turned them away from himself and urged them to do the Will of the Father.

And did he not prophecy that his true followers would do greater Things than he? Some believe he was God – some don’t, but they are all religionists just the same. Some believe in the Religion of Jesus and others believe in the Religion about Jesus! We believe in the Spiritualism of Christ-Jesus! Follow me, he said, and I will make you fishers of men – not Religionists and not yet Fishers of Spirit – just men, to live a New Way and worship God in a New Manner.

It’s a miracle in itself that he got his disciples Prepared to Fish for anything, even fish – which they were not so great at either according to the New Covenant.

There is a great appeal in watching this Jesus attempting to prepare his flock for the misunderstood him

so, were vain and selfish and often Jesus had to rebuke them and, of course, their desertion of him for the saving of their own skins is typical of Religionists even in this day and age.

But these disciples after the resurrection came flocking back to get on the bandwagon of something good and later at Caesarea Philippi where Peter made a confession, they finally understood that Jesus had been predicting his own spiritual resurrection right along. As dense as they really were and as the Gospel of Mark clearly spells out for us, they were finally able to get enough of his great idea to pass it on to others.

Now would you believe that this original group did not survive to see their movement turned into a man-made religion complete with schisms of Jews, Gentiles and Gnostics and so forth? Well, it is true, and one only need to search out The Truth that is readily available. Jesus did not found a church and he never entertained any such idea nor did I Paul. If Jesus came to earth today and taught in the Catholic church as he did in the synagogues and in the Temple and on the road, the Religionists would toss him out on his ear! They wouldn't even Recognize who they call their Christ! Neither would they Recognize I Paul who they call a co-founder of their Church - in fact, if I Paul and Peter founded the Catholic Religion, what was it that Jesus was supposed to do? Found Protestantism? The Catholic church

and all the offsprings from it have kept their members in ignorance for a purpose. That's why what the honest Pope John, the twenty-third did what he did, opened a window and let a little light into the church after two thousand years (almost) of darkness. But all the subsequent Popes have been closing it again. Ecumenism is a farce!

“My Father, if it be possible, let this cup pass away from me: nevertheless, but not as I will, but as thou wilt” – is that God talking? To himself? And is it God who said, “Father into thy hands I commend my Spirit?” I don't believe so! Was this God who came as a glutton and a wine bibber? Was this God who was baptized by John for the Repentance of sin? Was this God who was born of a woman, in the natural manner, under the law, as the earliest reference of his birth clearly states in Galatians 4:4 which was written at least forty years before any of the gospels were even thought of? Can God die? Can God be born? Can God have a mother – a grandmother?

You know, the trouble with most religionists is the fact that if the truth bit them on the nose they wouldn't, couldn't, shouldn't, by church edict, Recognize it. They believe because the Church believes. But does it really? If you think Jim Jones had his flock brain-washed, you ought to investigate the Religionists and really see what brainwashing is. Any Church that could support the likes of

people such as Mussolini and Hitler, and condone actions such as the Inquisition, are definitely anti-Christ and worst of all impostors, who lost the Spiritual gifts through their institutionalization and zealous and greedy clergy who were jealous of those who had the Charismata and proceeded through Rules and Regulations - Church laws, to lock up the Spirit as exclusive Church property. That is how the Spiritual gifts were really lost. There is no Spirit, my dear friends, where there is no Freedom and there is no Freedom, True unadulterated Freedom, in any Religion and especially in the so-called Christian Religions.

We Christian Spiritualists pride ourselves on our Freedom and our open-mindedness and rejoice in this liberty in search of the Truth, along a path of Faith through Knowledge, Expectation through Promise, Love as the Rule of Life and Unity as our goal in the Spiritual Realm of God of the All in All.

E_z.

GBI-37: If I fear anything it is “self”

If I hate anything it is Untruth.

Theophany, which grew out of the Resurrection must not be allowed to interfere with historical Reality. (theophany - visible manifestation of a deity)

If you get tired, hungry, thirsty, read John 4:6-8 and 19:28.

The resurrection is most important (I Corinthians 15:14,17).

The New Testament is a message whose meaning is inexplicable without the resurrection. Therefore, when you read the Gospels, you must keep in mind that the authors knew the outcome of the story better than they knew Jesus and his mission. Without the resurrection no stories of Jesus would have ever been written. At death he was deserted, forsaken, humiliated.

The kerygma - the teaching and preaching message is based on the resurrection. See Acts 10:38-43 and I Corinthians 15:3-11 (keep in mind here Galatians 1:11-17 - also, the references to the women and the Emmaus pair are omitted here! The visions in Acts 7:26 are both visionary and non-visionary.

In Romans 1:3-4 the resurrection is the basis of Paul's introduction of himself to the community at the seat of the Empire.

Hebrews 13:20 refers to God as the God of Peace who brought again from the dead our Lord Jesus Christ.

Without the resurrection there would be no New Testament. (Covenant - a contract between a Superior power and an inferior power) When we think of the term New Testament, we think of a book - it's not a book but a contract. The book is only a version of it - an apology!

I don't pray to Christ, but to God - Christ is here, in me, present on this earth - NOW, just as he was then, in I Paul and in Jesus before him.

Paul shamed the Corinthians in their selfishness in I Corinthians 11:23-32.

Jesus was tempted as we are - Hebrews 2:18.

Write what you see in a book - Revelation 1:10-11. You know "see." Why apologize? The Christian Church's claim that the New Testament was written from two points - "New occasions teach new duties" and "New demands reveal new dimensions." The spread from Judaism to the Hellenistic world, the persecutions, the inner fighting for control and power, all this led to invention and untruth,

false claims and myths, legends, later called “traditions.” New cultures, etc., had to be assimilated into “the Church” which the Faith had now evolved into! This brought forth new thoughts and new ways and the old way the real way was slowly pushed aside and eventually forsaken.

The New Testament then is a collection of stories, written by and from individual temperaments within the currents of the time, social, political, religious, etc.

The writers had unity only at one level, our Lord Jesus Christ, all the various names, titles given to Jesus betray this individual secondary variation of thought, Rabbi, master, prophet, teacher, messiah, servant, son of man, savior, mediator, high priest, judge, lord, son of God, Logos, King, etc.

Certainly, they are all portraying the same man but there is no unity as to who or what he was in the flesh. Men, then and now, left to their own devices simply cannot agree, so a few seized the opportunity to do it for them and then proceeded to do it mistakenly. A false position in which once ensnared has proven to be inescapable unless they were willing to face truth and see all that had been built go down in destruction. Hence the term revolution then and Now!

Christ came to humanity via a human being in the first century to bring forth a New Covenant and that signaled

change both in time and in space, something that hasn't as yet been fully comprehended. You can write the story of Jesus from a human viewpoint and the story of Christ from a cosmic viewpoint, but to write them co-joined or compounded is where all but I Paul have failed. That's why he is still "in charge" of this calling! The divine encounter of the first century was between spirit and flesh. Not something men got together by themselves and presented as a fact, but that's what the religions actually did later on and presented to society as the truth, the whole truth, and nothing but the truth. Yes, but only as created and invented by men, not the real, the transcendent truth which men cannot corrupt, it is beyond mere man.

The Message of I Paul stands on one principle - the primary and indisputable Reality of the Spirit. Something to be apprehended by Faith, Hope, Love and genuinely known through a personal experience and no other way. This doesn't mean to set aside rational reason, but is a call for reason, for reason which begins in plain, old, common sense and follows the path upwards into true, untainted Reason! We must all remember that the Cross became a stumbling block to Jews and Jewish Messianists, Deuteronomy 21:22-23. A presentation had to be formulated and quickly to overcome this and we must recognize that it failed - to the Greeks, (etc.) the Cross was folly and further formulation

was called for an apology upon apology was heaped one upon another and they still haven't ceased with them. It was wrong then and it is wrong Now! The Gospels are apologies and all the untruths in them are as a result of this and the building of an authoritative Church which Jesus himself did not teach nor even want, not then and not Now!

There is absolutely no record during I Paul's earth time of an organizational meeting ever having taken place, in the sense of a coming together of charter members for the purpose of establishing a church. Read Romans 11:1-24 and 9:23-24. The "Christian" community had its origin in the Old Testament community of the Nation of Israel - the Gahal (Hebrew) and Greek (ekklesia) mean community and assembly of God's children. In I Corinthians 12:28 the Christian body as a whole means (the same word used) as the community as used in Romans 16:1, it doesn't mean "church" and wasn't intended to mean church.

The parable of the Christs - ours, others, is given in the parable of the vineyard and the wicked husbandman, Mark 12:1-12, Matthew 21:33-46, Luke 20:9-19.

The two men in Acts 1:21-36 are names which are never once mentioned in the Gospels, Why?

In the earliest kerygma the Resurrection was the event stressed. It was only later that the Church builders seized on

Pentecost as the birth day of the Church. The Resurrection is the primary beginning of everything that evolved. (They fled the cross, they needed an excuse, an apology why they now believed.)

(The disciples were assuming a “matter of fact” attitude – I Paul, an enemy, a disbeliever, was needed to carry the mission on).

The early records imply that the original Resurrection experience was selective, not in the sense that it was only open to a few, but the conditions of Faith and Love had to be met before Christ Jesus would make himself known – to appear. The only exception to this was I Paul and his Revelation by the appearance of Christ Jesus. The very fact that some experienced it, while others didn't, resulted in a specific group consciousness, they were witnesses! Others were outsiders, this experience was transcendent, it afforded a supernal elevation of mind and Spirit (about five hundred people in all) the First Family! The first witnesses to the radiant presence of Jesus Christ the Spirit, clothed in a glorious new body, like flesh, but not flesh. This Family constituted the First Fellowship, the First Believers – in the Resurrection Radiance – it was the glorious beginning that has been twisted and turned by men into something that today is unrecognizable. The “arterial highway” into the future has been inundated by barriers. The cause of the

Kingdom has been corrupted by men who call themselves Christians. The transcendent consciousness given has been defiled. The resurrection appearance was given to the First Family, the Pentecost experience was the signal of the Spirit being poured out to all of mankind (available). To join the original Family in Faith and Love was to make it present “in you.” When all of this went astray, off the immediate task and beset with problems, a special appearance was made to an outsider, a tough, courageous, genius, a true Jew as was Jesus, Saul of Tarsus and he was transformed and renamed even, to complete the task the simple men of Galilee, the fishermen could not – One Lord on Earth and One Faith. The Kingdom was available only through the Reality of Christs reign, it had been made Real.

It is evident that the followers of Jesus did not understand him nor his understanding of the Kingdom. Their minds were preoccupied with preconceived beliefs with the traditional concepts of a restored Davidic Kingdom so that Jesus’s transcendent teaching escaped them. Even at the last supper they argued among themselves concerning their pre-eminence in the Kingdom (Luke 22:24-27). Even the parables and precepts in Mark 4:26-29, Matthew 5:12, Mark 13, Matthew 24, Luke 13:20-21 and 17:20-21 and 22:24-27, to modify such thinking was to no avail. Even Luke 1:6 betrays their thoughts. This is the kind of later

thinking that built the Church and still prevails today in its hierarchical structure! The earliest community gathered in Jesus' name, were not Christians. Jesus himself was not a Christian, nor was the title used or in use at that time. It came into use in Antioch where the Greek translation of Messiah brought the name into use and its use was in the beginning a derogatory title. When Jesus died on the cross there were no Christians and only one Baptist. The community, the fellowship that re-gathered after fleeing for their own lives and leaving Jesus to face his death alone was a direct result of the Resurrection Appearances and not the empty tomb. The stories of the tomb are late additions and myth. The burial site of Jesus has never been located. The community formed by this eschatological event was a fellowship that participated in an experience. The event that the Spirit had become the possession of "All Flesh" and individuals were lifted above the ordinary human planes as they followed and lived in The Way in ecstatic expectation of coming events which would culminate in history, as it was known, being brought to a consummation. This community devoted themselves to preparation, to the Apostles teaching, to fellowship, to the common meal, and worship in the Temple. They established a community of togetherness, sold all they owned and distributed them to all as any had need. (Acts 2:42-47) They not only

worshipped in the Temple like good Jews, but every day, both in the temple and in the homes of the commune they did not cease teaching and preaching Jesus as the Christ, (Acts 5:42). The use of homes began with Jesus and continued on – See Luke 10:38–42, 22:7 on and Acts 12:12 on.

Acts 4:32 spells out the communism of the First Family. It is closely parallel to the Essene Manual of Discipline in the section entitled “Entering the Covenant.” The penalties for offenders in Qumran was a loss of food. In the First Jesus Family it was loss of life. See Acts 5: wherein Ananias and Sapphira dropped dead for holding back what was rightly theirs (Acts 5:4).

The one fact that stands out is that there was such unity of Spirit among the early believers in the fellowship that they held things in common. The first twelve chapters of Acts are about this Family and not about a “Church.” There was no such thing but the author of Acts who had a hand in building a church wrote his book for the New Testament with this purpose, among others, in mind, (i.e., the Peter and Paul unity which was non-existent. The invention of Peter as the first to include the Gentiles (a pure lie) and other matters.).

The “church,” then, usually referred to as the Primitive Church was, in truth, no Church at all. The Temple was the

“only” church to the Primitive group which was a “Family.” In Judaism there is no “church” and no “church” ever came into being until after the Temple was destroyed in 70 A.D. I Paul in his epistles tells about preaching and teaching in synagogues and in homes neither of which constituted a “church.” There was no primitive early church in Jerusalem or elsewhere. The “Church” was late in its conception and absolutely anti-Jesus mission. The community was to have no center, no temple, no “Church” it was a nomadic teaching which was to cover the world once - giving everyone an opportunity to Prepare - Follow - Come (Epistle to the Hebrews).

The early community could not neglect Jesus’ earthly doings and manner of life even though they could not discern his teaching. Whenever they sat down to eat or gathered to praise him and preach their understanding of his message and mission, whenever they ordered their conduct, the days of his flesh came into their minds and thus they wrote and talked about his earthly days “in the flesh” and very little about his “earthly sojourn” after the resurrection when he very clearly did not appear “in the flesh” but “in the Spirit.”

Looking at Acts (not arguing about the merits or the truth of the section in question at the moment) 10:34-43 we can clearly see, as written, the following: Peter in the home

of Cornelius, the gentile centurion makes some brief and terse references to the historical Jesus and his earthly mission. Carefully searching these references, we can see:

- 1) That Jesus proclaimed “the news” throughout all Judea (this cannot be supported).
- 2) He undertook this mission only after his baptism by John and which was previously preached by John ALONE.
- 3) The Holy Spirit with its power came upon him at this time (Peter knows nothing about a virgin birth – no immaculate conception, etc.
- 4) He performed a series of “good works.”
- 5) He gave the impression that God was with him.
- 6) His mission was in Jerusalem and “in the country of the Jews.”
- 7) The Jews killed him (untrue, the record says the Romans crucified him – the Jews don’t crucify, it’s against their religion, it’s taboo, unclean.
- 8) God raised him from the dead (he didn’t raise himself; he was not God.)
- 9) The resurrection came on the third day following

death.

- 10) God made Jesus' presence known to specially chosen witnesses.
- 11) These ate and drank with him after he arose from the dead (I Paul writing before Luke knows nothing of this - Spirits don't eat or drink, etc.).
- 12) At these appearances he commanded these people to preach the message to the people (Jews).
- 13) Their message was to be that Jesus was chosen by God to judge the living and the dead!

The confusion lies between the claim that Jesus was pre-existent, the Heavenly primal man or that the Heavenly Image of God came to earth and in and through Jesus gave to man the way by restoring to man the Image of God. In Colossians 1:15-17 we can see the Hebrew conception of Wisdom in the Old Testament.

In I Corinthians 11:7 the Lord is associated with the divine glory.

In John 1:1 it is the Divine word.

In the Old Testament pre-existence was ascribed to Moses, Jerusalem, the Law, the Sabbath, the temple, the tabernacle, sons of God, Wisdom (Sophia), the Spirit of God,

etc.

I Corinthians 10:4 we have a pre-existent claim as we do in Romans 8:3, Philippians 2:5-11.

Christ was never God, but from all eternity he was divine. What I Paul teaches is that Christ was self-determinative, he chose his course and pursued it through his own free will. It was not forced upon him. It was a sacrifice on the behalf of men in order to restore to them the lost image of God. It is here that the moral significance of the Incarnation from the standpoint of Christ himself appears in I Paul's teachings. Christ having acted on his own, descending and taking the flesh of Jesus in partnership as a moral person became obedient to God even unto death on the cross. Both man and Spirit were restored to their rightful inheritance as God's Image. Because of this obedience to God, God highly exalted Christ-Jesus and bestowed upon him the name which was to be above every name, that every knee should bow, in heaven and in earth and under the earth (the dead from 1st Adam on - now saved) and every tongue should confess that Jesus Christ is Lord to the glory of God the Father - Philippians 2:9-11, through obedience both Christ and Jesus (Spirit and man) have been exalted to a place higher than what was held before the resurrection.

This is also attested to in Colossians 1:15-20 wherein Christ is seen as the divine agent both of the original creation of the universe and of its ultimate unification under the Rule of God. He is the “image of God” as spoken of in Genesis 1:27, he is prior in time and therefore dignity to all created beings. By His energy not only the visible world, but the invisible universe, were brought into being, and as he existed before the universe, so he maintains it in being. Christ, then, is All in All and will remain so until he places all things under God’s feet and God’s All in All becomes visible in its All in All. That is why I Paul can make the statement found in Romans 2:16 “On that day when, according to my gospel, God judges the secrets of men by Christ Jesus.” In I Corinthians 11:3 we see that the hand of Christ is God, that Christ is God’s. I Corinthians 3:23, etc. Christ is subordinate to God then as I Corinthians 15:28 clearly spells out, not God but subordinate to God. I Paul never calls Christ God, but he does compound Jesus with Christ and tells us that God elevated Christ Jesus, exalted him to a position not previously held.

A full reading and understanding of I Corinthians 15:24-28 is therefore necessary.

“Then comes the end, when he delivers the Kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all

his enemies under his feet. The last enemy to be destroyed is death. For God has put all things in subjection under his feet. But when it says, "All things are put in subjection under him," it is plain that he is accepted who put all things under him. When all things are subjected to him, then the son himself will also be subjected to him who put all things under him, that God may be everything to every man." The all-inclusiveness of this is phenomenal. Redemption here is clearly a Cosmic Matter in which the Supremacy of God is ultimately Realized.

In writing to the Romans in 8:23, I Paul speaks of the redemption of the body! What does this mean? He does not contemplate a spirit divorced from the body as the oriental and the Greeks and later occultists and spiritualists believed, nor does he teach as do others a resurrection of the body or a reanimation or a reconstruction of the flesh. He preaches and teaches of a spiritual body not a spiritual image. Christ coming down from heaven and taking the body of Jesus in a partnership was now a spiritual body, Spirit-Flesh compounding. Flesh and blood which cannot inherit the Kingdom is clear, in I Corinthians 15:51 on, so what he does teach is the changing of our lowly body to be like his glorious body Romans 3:21. This is the transformation the uniting of the opposites, it is why.

The gospel of John 6:53-57 is a false teaching, it is

“gnosticism” and “magic.”

Adam was a living soul, became a fallen man, Christ was a life-giving Spirit. This compounding of Spirit and body was the new thing, the glorious body we have access to, within us by the compounding, the uniting of the opposites. It's our only way out - confirmed by God to All in the resurrection. Through Christ Jesus this transformation can be affected, and the new spiritual body will be like his glorious body, Romans 8:29.

That is why I Paul could say that the dead “in Christ” rise first in I Thessalonians 4:13-18. We have all died, are dead, if we are not in Christ. Those “in Christ” are already new - alive!

If you are just “plain man” like Adam after the fall, you're already dead. If you are “spiritual man,” you're “alive” “Real”!

We must allow Christ Jesus to possess our flesh and blood - we cannot possess his “flesh and blood” it is now Spirit! Only a change can bring about this unity. Sacrifice of self - Pride, Vanity, the “me,” the “I” into the what you are not “Right Now” the “I am not,” this is sacrifice, obedience, humility, order, unity all brought about through truth and love and not paying attention to the thoughts and claims and of mere men who prove nothing and want only glory for

self, power for self, wealth for self, no matter where they go, or try to go, they will only find “self” there, not the real being, the united opposites of the transformation, the spiritual body. There is a physical body, there is a spiritual body, they are opposites which must be overcome through change unto unity.

What were the apologies for?

GBI-38: Living Spiritualism

For Evangelist Use:

The living Spiritualism of our “Church” is not to be identified with the Book Religion of others. We are not a mechanical Religion where Freedom is stifled and controlled by the laws of men. We are Spirituals, not mechanical materialistic robots. The challenge before us can best be posed as a question. “Are we Spiritualists who are not doing all that the Spirit demands really doing what we should be doing?” If the answer to that is yes, then the truthful answer to the question “Are we prepared” is no!

Further, anyone of us could ask the pertinent question, “What is the justification for we Spiritualists to be asked to do these specific Spiritual things? Is our Spiritual way better than other spiritual ways? What is the merit of our Spiritual Message compared with others?” A person seeking the answers to these queries would first have to read the entire Message of I Paul before making up their mind. I was born to “Catholic” parents, but I was never a “Catholic” even though I was baptized into the “Church.” My “giving-up” of what I was for my Faith in Christian Spiritualism is no different than I Paul giving up his Judaism for his “life in the Spirit,” which to him was universalism as expressed in I Corinthians 3:16. To Paul the initial coming of the event of

Jesus was only preparatory and Jesus, after his Spirit Resurrection, has ascended to “heaven.” His return (which means our Christ’s new arrival or return) (parousia) would bring the expected climax to its realization (the apocalypse).

We talk about law, the law of men and the natural law (the law that remains constant). The Jewish law of Moses is the example of the law of man and Jesus was the law embodied and made vocal and the proof was his death and his resurrection, physical death, Spiritual resurrection with the “natural” law.

Before Jesus, before Moses, such men as Abraham, Isaac, and Jacob lived simply by the law of nature. The laws of Moses were the result of translating into a specific, written code that which the patriarchs were and did, yet the patriarchs lived by immaterial law and not by the written law of Moses which came later and could not fully reduce to writing the immaterial law. The Law of Moses was, therefore, a substitute for the unwritten immaterial law and Jesus thus came and rose above it and it was left to Paul after his revelation to fully abrogate the law of Moses.

Its (Moses’ law) symbolism was thus:

Circumcision symbolized the pruning of passion from the body!

Passover symbolized the passing of the soul out of its domination by the body!

Pork is abstained from, in spite of its pre-eminence as the sweetest of meats, as the symbol (and means) of constantly practicing self-control!

Once you symbolize God, it's an easy step to cease serving what becomes only symbols.

The Message of I Paul is not the fundamental principle but only the secondary, the means by which we prepare and follow so that we may Come to the ultimate concern, which is God, the All in All.

For I Paul on earth the essence of Faith and of religion could not be merely a memorial and a product of long ages past. It is not what our forefathers said to us God told them, but what he continues to tell us even in our day. God has found it necessary in His love for us to continually re-position us when we go wrong or astray from His Will.

Man, with his mixture of material and immaterial, plays host within himself to the struggle within him between the Spiritual mind and the aggressive senses and passions, the wants, the "self" of his materialism. The war is over whether the appetites of the body will conquer man's reason or will man through reason regiment his bodily

desires.

In Romans 2:14-15 I Paul tells us clearly how we obey “A Law” without having “A Law.”

We are seeking perfect effort, not a perfect performance.

As God’s will is man’s well-being it stands that this “Well-Being” must lead to Fellowship. God expects from his creation a perfect effort, but not a perfect performance. This applies to all humans and is easily recognized in the lives of all the great men and women whose stories are related to us in the Bible. It applies as well to Jesus and Paul. The story of Job has a great lesson for all of us.

No atonement made by man for his own use (on his own behalf) is true God. Christ superseded all such things. Atonement is made for man by Christ, by Spirit, not by flesh alone. It was a combination, a “compounding.”

Our first task is to “convert” Christians into Christian Spiritualism out of an act of birth, baptism, etc., into a personal experience of God through the Spirit.

I Paul does not deify Jesus, rather he humanizes the Divine Christ, the Heavenly Spirit, given form and structure (spirit form and structure) who descended from God and incarnated in the human (real human) form of Jesus.

Incarnation means to change into a body, and it has become a Christian term for describing the change from the divine spirit into the physical Jesus erroneously. (Pure God to Pure Man).

When I Paul speaks of the Christ as Son of God, he does not mean that Jesus was God's son. He means that the Christ was an off-shoot of God, a Spirit off shoot. I Paul was a mystic who had encountered God, in the form of Christ, i.e., Spirit not flesh nor "Flesh" vision. The mystic deals only with what he has personally encountered, the mystic only attests to experience.

Philippians 3:10-12.

I Paul says herein that he has, as yet, achieved full spirituality or full perfection although he has died to the body and is, therefore, spiritual he has, as yet, not attained full perfection in the Spirit, only in effort.

A man with the plain ordinary spirit within him is a simple, ordinary man (psychic man) as it is stated in I Corinthians 15:45 on. But when this plain ordinary man recognizes that he has "The" spirit infused within him, he becomes something quite different. In I Paul's view such was the experience of Jesus. For Jesus was a man born of a woman who became infused with "the" Spirit, Jesus became the Christ-Jesus, or as I Paul said also the Lord Jesus, or the

Lord or Son of God. As the Man Jesus could become the Christ Jesus, so I Paul or any man could become, a Son of God and this is exactly what we all are sons or daughters of God, only we do not recognize this great truth in its highest elevation, and we do not utilize it. Those who will follow I Paul and imitate him in his own example of imitating Christ will become as spiritual as I Paul is and as Christ Jesus also.

The Christ or Lord means Spirit – I Corinthians 3:18 and Romans 8:9 also.

Fellowship – I Corinthians 1:9 – I Corinthians 10:16 and II Corinthians 13:14.

Despair is not just a now and then problem, but one of the worst states we can fall into. It is a “putting off” of the Spirit which is therefore a glaring denial of God and God’s Will for us.

Corpus paulinum – Pauline collection (Ten Epistles).

Corpus evangelicum – Evangelical collection (?).

Before the canonization of a New Testament was brought (forced by factionalism – Gnostics, etc.) into being, many Christians wished to reject the Old Testament completely and bar its use in their communities and replace it with a New Scripture.

We are devoted to the quest for the truth, the true Faith, and our quest must not be hampered by any restrictions that reduce our freedom to search, authenticate and consolidate that which we know exists. We will be given the details of the search when we are prepared – I Paul.

The word “gospel” meant exclusively “good news” until quite late and its use as “Gospel – a book” did not have authority until the Syrian churches established it as such and where its meaning in the sense of a book comes down to us.

Irenaeus in 185 A.D. invoked nature’s typology in the “Four Gospels.” Support four cardinal points, four principal winds, etc. “The Word that is enthroned over the cherubim and contain all things, having manifested itself to men, gave us the fourfold Gospel that is yet animated by a single Spirit.”

The “true canon” of the communities at the end of the 2nd century was what we have today minus the Epistle to the Hebrews, the Epistles of James, the third Epistle of John and the first and second epistles of Peter and I and II Timothy, the Apocalypses of John and of Peter were yet in dispute.

The New Testament canon in the 3rd century then was the corpus paulinum and the corpus evangelicum in most “Churches” outside of Rome.

The freedom given from within the Message itself, allowing rewriting, etc., is a right to textual criticism and a necessary freedom to overcome any errors in the transition and transportation of the Message. We must prove all things and then rearrange the Message in its truths.

One thing needed to be clear from our very beginning, Faith, followed by brotherhood expanding into open Fellowship, the living of the Christian Spiritualist life which demands order and discipline, which eventually grows into tradition for the collective life necessarily gives birth to tradition. We have no oral tradition simply because our “Scripture” has grown along with us, in fact, it has outpaced us.

The writings of the New Testament date from 45 A.D. I Thessalonians to II Peter which came after 150 A.D.

Our beginning is not all sweetness and light. There most certainly has not been any continuous kindness, gentleness, and moderation. We have struggled, we have procrastinated, we have hesitated, and we have created tumult and doubt, but in the face of all these adversities we have been gradually forming into the unity needed. We have been burdened by preconceived ideas and by long dissertations based on them which cannot fail to disturb.

The “service of the word” is the hands of twelve. The

service of the community is the hands of all of its members.

In Reality, the Spirit is an imperious force manifest when, how, and where it pleases him. He determines and sanctions everything that takes place in the community.

The community is self-governing under the sovereign direction of the Spirit.

We do not govern, but administer, i.e., Evangelist, I-C, trustees, teachers, counsels, Prophets, etc.

The Spirit is manifest in more than one form. It affirms its presence in the receiving by some of the community in the prophetic announcements of others (usually for their edification and not in predictive form), in teachers of The Way an enthusiasm for teaching, in preachers an enthusiasm for Preaching, in the humblest of the Faithful the mysterious healing powers and ecstasy of the highest order whose lives are ruled by inspiration - again "preparation" first!

The magic of the name.

Acts 3:6, Mark 9:38, Mark 16:17, Matthew 7:22.

The laying on of hands transmits light, grace, power and knowledge.

The gesture of "breaking bread" at the common meal

was recalled from Jesus' breaking the bread to feed the multitudes. !! Recognition of his ability to feed All!

The breaking of bread is a reminder, a repetition of the practice of Jesus which evoked his presence at the common meal at the beginning of the meal and was symbolic of feeding all who were hungry for the Spirit and the Spiritual Way.

II Thessalonians 2:8 - "by the epiphany of his parousia." the word parousia in that age did not imply a return! It was used to designate an arrival! A Coming! Consequently, the parousia signified not the return of Jesus, but the manifestation of the Glorified Messiah. This ties in closely with the exclamation "maranatha" - may the Lord come!

Acts 2:22 and Acts 10:38.

Acts 2:36 (after resurrection).

Lord - Maran (aramaic) Kyrios (Greek).

Christ - Christos (Greek) Messiah (Aramaic-Hebrew).

The need to "explain" the death of Jesus was paramount or the cult would die in view of the fearsome text of Deuteronomy 21:23 "Accursed of God is he who is hanged on a tree." The death had to be explained as part of the

Divine Plan of the universe.

The names of the twelve have always been a problem with the exception of Peter, John and James (sons of Zebedee) in the Synoptic Gospels (and John).

After the rout of Gethsemane, it is obvious that either Mark, Matthew, Luke and John did not know the names or else as a result of the rout and dispersion of the earliest followers only a few came back (not the entire original twelve) and in this confusion and in later editing and interpolations the confusions became acute.

How did they exist materially? Acts 2:43 full, Acts 4:32 full.

The truth, they no longer called anything their own and have pooled their resources. They lived from hand to mouth in expectation of the parousia. As it became obvious that patience would be necessary, they started a relief fund (see 6:1) which replaced the rule of thumb pseudo communism. For a small group this was feasible, but as they grew this became impossible and to all sit down at a common table maintained by common resources got too big to deal with in this manner. Acts tells us they sold their homes and land, but he doesn't tell us where all (like the 3000 Peter converted) these people lived and how they survived without shelter or food. The author of Acts is in truth

attempting to keep in line with Jesus' words as seen in Mark 10:21 and the one who succeeds in this is given in the example of Barnabas (son of prophecy), the one who fails is Ananias (his failure is twofold) he meant to deceive the apostles in whom the Spirit dwelled and because he forgot that a sin against the Spirit is unpardonable! (One should study Joshua 7 for its similarity where Achan aroused God's anger against Israel because he had misappropriated dedicated things!!).

Also, where Luke says, "neither was there any among them that lacked" could very easily be supported from Deuteronomy 15:4 "There shall be no poor among you."

In the beginning, because of the illusion of the immediate Second Coming, they did live hand to mouth and probably none of them worked for a living so no social theory was applied to life. The communal life was imposed by the fact that fraternity made fraternal existence necessary as they shared in the common waiting for the parousia (they kept the watch). They constituted a visible family, that of the Messiah, Jesus, it continued the Family that had lived with him in Galilee during his earthly mission or task.

The first group (family members) was recruited with rare exceptions (money needs) only from among the poor in

Spirit and the poor in material means! (Need).

They thought it a blessing to be poor for the Kingdom was promised to them (Luke 6:20, 24 full). Poverty was also the essential sign of election. The sale of property and the use of the money then gained to feed the poor constituted the pre-eminently excellent act (Luke 12:21 and Luke 12:33) It also covered the ethics which recommends to the rich the succor of the needy, see Luke 16:9.

This whole system was built from an easing of the Essene Cenobitism¹.

From all this the later Fathers interpreted the text as an example to encourage philanthropy among the Faithful (ancient in Judaism) and to show an indifference to earthly possessions!!

The Pseudo-communism was short lived, and it ended with the beginning of propaganda which steadily increased the size of the Family. It gave way to the relief fund maintained by voluntary donation and this led to organization. As often is the case elsewhere, the beginning of organization is usually created around the till! (the till created a need for administration) and out of this beginning was the church created!

¹ Common life

The collection all through the Diaspora came into play and collections for the saints of Jerusalem became a practice and a duty (I Paul gave his life for it, money brought him to his death, the raising of it for the “starving brethren” in Jerusalem.)

Acts 2:46 and 2:47 clearly shows us that those first faithful were strict Jews (Messianists). Simply read Matthew 5:17 full and Matthew 23:2 full to see why.

(You can readily see opposition to the Jerusalem community “the Church of God,” to Judaism and “the brethren” in Galatians 1:13, I Corinthians 15:9, I Corinthians 15:6 and I Corinthians 16:1)

Daniel 7:18-22 – the “Saints of the most high.”

When they contemplated themselves in relation to one another they were the “brethren” and when they compared themselves to others, they were the “Saints,” separated and fenced off from all others in the world! This is how the earliest community viewed themselves. Their morals were in a strict keeping of the master’s sayings on the mount! They believed they were the salt of the earth, Matthew 5:13. They believed they were the light of the Earth, Matthew 5:14. They were above the scribes and pharisees, Matthew 5:20. They took great spiritual pride in being one of the restricted number of the elect, of being deemed a member of the small

chosen family, Matthew 22:14 and Luke 12:32. They believed (and they were) conscious of being responsible for the fulfillment of a special task! The master demanded more of his own than he did of the people as a whole. He improved on the commandment of Moses (See Matthew 5:21 through 43 full). They felt divorced from the world and illumined by a supernatural hope all of which escaped them!

The “crisis” came when the first doubts concerning the imminence of the parousia manifested itself and they were forced to come to “a change of attitude” or disband. They needed to re-orient their faith, reposition themselves and the only way open to them was to enlarge it. Now they believed and acted on the premise that this could be performed only “on the person of Jesus,” that is by a transformation of the concept and image of his person, and since if waiting and continuation of temporal existence were requisite, then organization became a necessity, and it is in this that they went wrong.

The first group of followers rightly sought (to them) neither to promote a new religion nor to set up an organization of or for conquest. They were a small group of pious Jews living within a Jewish framework imbued with a hope in Jesus that was specifically Jewish and had meaning for Jews only. Yet they invested their hope with so unique an interpretation that its strangeness carried the risk of

angering the Jewish authorities and community as well as the Roman Order. This led to propaganda, persecution and dispersion and straight into the clutches of the Hellenists.

The book of Acts intends to impose an impression opposite of what really happened, an impression that puts the events in a false perspective. He wants us to believe, to convince us that the Apostles founded the “Universal Church” and that they supervised every facet of its being which is entirely untrue.

With the “Seven,” of which Stephen was the leader a kind of pre-paulinism made its appearance. It was based on the idea that faith as trust in Jesus was more important than legalism (the Law of Moses). Its door opened wider and more welcoming than those of orthodox Judaism and it held the conviction that the basis of salvation was to be found in Faith and no longer in the Law, henceforth regarded as a mere transitional discipline. (you remained in the Law until your Faith in Jesus raised you above it).

Stephen ends up tried and stoned to death and the twelve take no part in the affair and everybody scattered except the Apostles in the ensuing persecution against the sect. If the uprising was true, why did not it center against those who it should have struck first, the twelve? They were not disturbed simply because they were Hebraizers and

were not truthfully engaged in propaganda.

Reduced to its Judaizing elements, the Jewish-Christian faith had no chance of survival because the mass of the Jews would simply have no part of it. By remaining on Jewish soil and awaiting the imminent second coming that was imminent anymore was simply condemning one's faith to death slowly. The seven - personification of the Hellenist's infused into it a speculative frame of mind which led to a propagandizing spirit which led to the Greek soil (the dispersion of the Hellenists insured the Christian Faith by carrying it to Greek soil).

Nothing contributed more directly to the birth of the New Religion, Christianity replaced Messianism, and it was off, racing blindly forward, soon to be out of control of the Spirit and in control of men who were not scrupulous.

In the canon there are fourteen letters attributed to I Paul, setting aside the question and the answers of their authenticity we can easily divide them into categories.

I & II Thessalonians - the missionary preaching of I Paul.

Galatians, I & II Corinthians and Romans, I Paul's teachings, especially against his adversaries with the emphasis on the Judaizers.

Ephesians, Colossians, Philippians, Philemon, I & II Timothy, Titus, and Hebrews best called (1st six “epistles of the captivity, for he was in chains) and the last two are best classified on the relationship they have to the first six.

Keep in mind that these (above listed) are not his only letters!

See I Corinthians 5:9 on, II Corinthians 2:3 on and 7:8 on, also Philippians 3:1, Colossians 4:16 and, of course, the Message of I Paul to us and all the others attempts of the past and present to get the Message, the Way, across!

I Paul did not write Hebrews, I & II Timothy or Titus. Almost every exegete admits that the “true letters” of I Paul are not totally clear to them and that many points remain obscure, and they believe they must always remain obscure unless “new finds” show up to explain them. Their problem is that their thinking is clouded by old beliefs, predetermined beliefs, etc. They would not believe the Message of I Paul simply because they really do not believe in “Spirits” outside of the conception of a higher power! They say clearly that the letters of Paul only prove that he could, at times, think subtly and reason without strict logic. They also agree he goes beyond the capacity of his readers and overestimated their intellectual abilities. The truth is that non-mystics without some personal guidance are

always going to have extreme difficulties in discerning writings by a mystic.

No human being and especially no exegete is ever going to understand I Paul or The Way until they come to the truth that Jesus was the preparatory event – that we are to know him in the flesh no longer, that I Paul is the Following event, the way to the Coming of God which is the reverse in truth of God Coming and our Going.

I Paul was the independent apostle of Christ, See Galatians 1:11–24. He is the Christ mystic, he is not a disciple of Jesus, his word, his authority is from revelation alone and his mission only from the heavenly Christ manifested in him. He is the mystic and knowledge who identifies Jesus with the Spirit of God (see II Corinthians 3:17.).

Not everything in his Gospel depended on tradition simply because the tradition had been altered by false apostles, by the anti-Christ!

Jesus remained within the strict framework of the religion of Israel and preached the “coming of the Kingdom” which we all know is a mistake. But I Paul, including all this as a base of operating began the preaching and then the teaching of Christ, the heavenly Messiah, a faith and a way founded on mysticism as his detractors say, but which actually is a faith based on truth and one proven

in the Spirit of Jesus and the Christ compounded and gone on to the New Worlds. I Paul went way beyond the preparation (the Sermon on the Mount) to bring forth the following phrase to all humanity. I Paul's mission was to the masses not an exclusive Jewish sect. He enlarged on what Jesus thought and taught on orders from God through his revelations to him by Christ. I Paul initiated the revolution further by the evolution out of the religion of Jesus and into the universal way of Christ.

Acts 9:28, Barnabas to Tarsus "For to seek Saul."

Acts 11:22 full, Barnabas sent to investigate Antioch.

Philippians 3:8, I Paul says that all that he has lost for Christ Jesus his Lord were "odures" (proper Greek to English translation).

Paul's trade - skenopoios - tabernacularius - tentmaker or tapestry worker or weaver (of tents?) or sewer of tents, etc.?

In Acts 22:3 he says he was born at Tarsus in Cilicia but that he was "raised in this city" (at Jerusalem, where he was at the time of this discourse) at "the feet of Gamaliel."

Acts 8:1, 8:3 too young to participate - then leader?

Acts 8:58, Galatians 1:22 contradictions?

Galatians 4:12 “Be then as I am, for I too have been as you are brethren.

I Paul was Jew, Greek, and Roman in thought, but first Christ.

His conversion from Jew to Christian.

He had no choice Galatians 1:12-17.

He was seized by Christ Philippians 3:12.

He belonged to Him I Corinthians 9:16, I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me if I teach not the gospel.

The event was a miraculous and sudden transformation and even he was not conscious of the mysterious preparation that made it possible, see Acts 9:1-9, 22:1-16, 26:4-20, “The inner workings which brought about his conversion are inexplicable and cannot be grasped from the New Testament.”

He attached very little value to the historical prerogatives of the immediate disciples of Jesus, Galatians 1:15-17 and in light of II Corinthians 5:16 this becomes understandable.

Compare Galatians 1:15-17 to Acts 9:3 full and 22:6 full and 26:12 full (“the revelation”).

The Jew (I Paul) came to a mystery (the revelation vision) and then to a state of salvation by the Christ which erupted spontaneously in him and from which he operated to elaborate, explain and organize “that which he received” as he states in I Corinthians 15:3.

From the vision of Damascus, I Paul went off into Arabia to ponder that which he had received, to assimilate it into a familiar process and to examine and re-examine it and to enlarge it. What he had received as it says in Galatians 1:12 was “For I neither received it of man, neither was I taught it, but by the revelation of Christ Jesus.” So, it ought to be clear that there was more than one revelation, therefore, he felt no need to go and speak with the Apostles of Jerusalem, what could they teach him? He had surpassed them from the start. Interested only in the Christ and Him crucified, he already knew much more about him than they did. It was not necessary for him to ask James, Peter, John or anybody of the “old” community for a confirmation of his apostolic mandate, he held it from Christ Himself! He was Christ’s servant, slave, soldier and above all else His Ambassador!

His new visions led him to the declaration of Colossians 1:24 full. Read I Corinthians 1:17 – “Christ sent me not to baptize, but to preach the Gospel . . .” (keep in mind here the importance of baptism that runs throughout the Epistles,

the rite used in entering into The Mystery and an act of saving union with the Lord – His declaration in I Corinthians 1:17 is very important!).

Acts 9:10 and 9:23 are contradictory, also Acts 9:26 contradicts Galatians 1:17.

He knew neither family nor friends except they took second place to his work. He had no home nor country, he lived for a single idea, All of mankind was his Family. The world was his home, and his task was to unite as many as possible to his gospel. He adapted himself accordingly as I Corinthians 9:19 full tells us, but he amassed all men in his mind who believed differently as a single mass of perdition who “became vain in their imaginations and their foolish heart was blackened” Romans 1:21.

I Corinthians 1:26–28 who we start with and who is not called in the beginning.

I Thessalonians 6:10–11, increase, study, work, walk honestly and lack of nothing.

I Corinthians 1:14, Romans 16:23, Acts 20:7, the “household churches” of the faithful, the sitting down there at the Lord’s table.

Christianity finally separated into two tendencies and not two schools.

1) Since it had been Jesus' wish to remain strictly within the realm of Judaism, there was no reason for his disciples, become Apostles, to leave this realm. They had, it is true, displaced the core of his teaching and said, "He will return" rather than "the Kingdom will come," but they remained within the perspective of the Jewish Messianic hope. They were very correct Jews. However, the brethren of Israel had not followed them, and it would have meant death by quick extinction for their faith if only authentic Jews were accepted into the community.

2) The transportation of their hope onto Greek soil precipitated the evolution of their faith in a direction that insured its duration and made of it a true new faith that progressively developed its own pattern. Soon it was no longer concerned with Judaism or its adherents, it no longer imposed upon them Jewish obligation (its exclusiveness) before admitting them into the new faith. It is here where I Paul came in.

I Corinthians 12:6 through 13.

There are different abilities to perform Service, but the same God gives ability to everyone for their service.

Romans 12:6 through 8.

Having then gifts differing according to the grace that

is given to us, whether prophecy, let us prophecy, according to the proportion of faith.

Sounds like the same message, and it has been interpreted as such, but the underlined words above signal the difference. Such signals throughout the entire bible have been disrupted dropped or knowingly changed to mean all people instead of their true intention, that being for a few in the beginning who would become adept and then teach.

On Baptism.

The Hellenistic mysteries used the ritual as did Jews and Christians and used it in the same way of the initiate being washed with water (some also used blood) in exactly the same way use was made of the magic power of a name or some other formula (secret words). The results of all types of the ritual were regarded as salvation, or new birth, and was explained as due to the union of the initiate with the god.

The Jews regarded baptism as a part of the eschatological preparation for the Kingdom which was to come. It was not regarded as a sacrament. Jesus was baptized by John who said Jesus would thereafter baptize with the "Holy Spirit" – John's baptism was a call to repent and for the remission of sins.

Baptism was not a sacrament or mystery to early Christians except all the Gentiles who converted and who had previously undergone Mystery Religion baptism and especially of the blood type had to undergo a “washing away” of the old initiation prior to acceptance into the new. This simply evolved into a magical or mystery sacrament which was to the gentiles liking and predetermined beliefs!

The incident in Acts 19:1-6 seems to be proof that in some circles there was no Christian baptism as distinct from that of John the Baptist (made a Saint) John the Baptist who never was a Christian and never heard the word!

GBI-39: The Titles Christ and Christian Spiritualists

(and our Families Christology)

Most historians, scholars and exegetes have forwarded the belief that the name “Christian was given to the followers of the movement as a nickname, using the Greek equivalent of the Hebrew-Aramaic Messiah, The “Anointed one,” which was “Kyrios” - “Christ.” The title was given to them, less as a nickname, and more as a spiteful vulgarity, by those who thought the movement and its followers were idiotic and superstitious.

The truth is that I Paul named them so - doing so in Antioch, “The disciples were called Christians first at Antioch.” I Paul was not as interested in the natural man Jesus as he was in The Spirit Image of God, with form and structure, from The Kingdom of God, and who had existed in the Spiritual Realm before all that was, accepting God, the Supreme Spirit. I Paul was not overly concerned with the earthly human Jesus that was for the religionists, he was concerned only with matters spiritual. Hence, I Paul’s famous saying about the true man, Jesus of Galilee: We are not to know him in the flesh anymore - only in The Spirit, and as “our Christ-Jesus!” Since he knew that the heavenly

Christ had incarnated into the earthly Jesus and that compounded in The Spirit, had died on The Cross and been raised up by the Supreme Spirit of the All in All, redeemed and forgiven, and glorified throughout the Universe, and now residing in the Spiritual Realm, sitting at the right hand of God, in the Inner-light and sending the Spirit forth to man, in love, unity and liberty, so that all men everywhere, may be saved and thereby redeem their souls as did Jesus, through the Spirit.

There it was for I Paul, Christ, and him crucified and raised, that he has ever since taught and expounded to the living flesh everywhere in the Universe. Not the carpenter's son of Galilee but the Christ-Jesus, the compounded (via Spirit) of the Supernatural Realm. Therefore "the Way," the new way of life was to be primarily Spiritual and secondarily physical. I Paul pointed out to his Families that they were followers of the Christs, that this new life was a Spiritual life "Walk in the Spirit, not in the Flesh," and that therefore they should be known as Christian Spiritualists, and that their goal was the New Worlds and transcendence to the Realm of the Spirit where their true citizenship laid. The Spirit which had come from the supernatural and returned with the earthly spirit of Jesus, would do exactly the same for all men who would prepare, follow, and come in line with the Spiritual Message revealed to him, not by men but by

Spirit through visions, dreams, trances, OBE's, thought transference and automatic writing (his epistles in some instances).

I Paul's labors, that reaped the scattered little groups of the diaspora and became families of I Paul became wide spread but not totally prepared and after I Paul's passing over they were eventually swallowed up by the Nascent Catholic Church which evolved out of the movements synagogues and Family members homes, and which turned the true and spiritual "way" into a gross and Apostate sect of the true spiritual movement known as Christianity and so named by its most widely known genius and mystic, the slave and servant of the Supreme Spirit and His Christs.

GBI-40: General Ideas and Ideals & General Information

Inter-personal Communication - A family of love not factions

People who are blindly into “self” have no time for being part of a Family - “self” has no love to spare for others
- the Family grows in all areas as we grow as individuals.

Teaching from the Message - not from pre-determined ideas.

Conscious Awareness - understanding of the Message
- order.

The shorter way - the direct way.

Creatures of habit - repetition leads to order or disorder.

Study communications on your own and then discuss your views versus what is being taught - come to a collective understanding.

Practice involves - study and active implementing into daily living of what you learn - Requires active, visible, vibrant involvement in the way! - Enthusiasm in and of the way, its demands, its directions, its order, its life!

Expanding involvement - participation.

In a class that I teach - (should say we) - In the Message we teach.

Adding understanding - acquired understanding - how acquired? Following the directions exactly as given - Requirements - self-discipline - the compounding of your will with God's will - God's will - man's well-being - the whole person not just Spirit but Spirit, body, mind (will) placed in Christ as Christ is in you!

Truth will always out - if one or two of the ten reach the level of discernment in truth its expansion and engulfment cannot be suppressed - the unfolding of the mind gradually like a flower to let all the light in.

So much missing out of it - hard to explain! No - what is missing out of the Message is you.

Inconsistent experience - not here for intellectual discernment but for the inner-growth of our real selves - a compounding of inner-outer selves that will result in bringing the spirit self to the fore - No easy way out nor in!

You know what you are doing - are we a loving family? You are the answer to that question - no one else can in truth answer that question - it's visible not spoken.

The telling of the All is a great step but where it falls upon unprepared people, its telling, in itself, is nothing more than lip exercise, it's not a magic wand except to those who are prepared - Ready in spirit, body, will!

Togetherness - sharing - asking for help.

Need to see - vision necessary - comes from involvement.

Study - practice - communication individual and interpersonal - Faith - hope - love - action visible - vibrant, vital involvement.

Internal order is dependent on external order - no external order then no internal order - no internal order no collective order - collective order can never come without individual order - the way out is the Way in and the Way in is the Way out!

A collection of negatives can lead to something positive if they are recognized in their collectiveness and acted upon from a point of their eventual elimination.

Family members should always be in a position of helping others - whatever that help calls for, based on love - AGAPÉ.

An idea once seizing you possesses you wholly -

whether the possession is temporary or permanent - it does seize you wholly when you believe it to be self-serving!

Board of directors should handle monetary business - church business - it is out of the realm of the I-C - enlarge the board of directors by ten members.

A commission to teach - includes commission to heal - needs a loving community based on its belief - the power is in you it needs to be activated.

Love is all the steps - it's necessary at the first feeble step and ultimate at the end.

Love is an energy - its power lies in the use of the energy, its activation - action - do your best at your present level and grow with the flow - of love.

Never be satisfied with self - demand more - growth has no limits.

Do something together - Dare School was an opportunity - it also shook family up - withdrawals, etc.

Connie - a cry in the wilderness - I feel very much alone!

Physical & mental togetherness.

Feelings of inadequacy - helped as we help each other.

Personal life order – doing for yourself is a prerequisite if you are not ordered then you cannot as an individual work towards collective order.

Disorder is contagious.

Being Present versus being available!

Leadership flow should be such that any temporary transfer from one counsel to another should be not visible from an overall leadership presence.

To get back on the track of The Way.

Reschedule sessions – tape lessons for family availability – weekly counsels meeting.

Separate I-C meetings from trustee meetings.

No transcendence to Plane of Divine Consciousness without proper preparation – preparedness necessary – All Areas – order – study – practice – love, etc. – you don't become prepared when you get there – you must be prepared to get there!!!!

Responsibility is a visible matter – you manifest it or you don't.

I-C members have a specific responsibility – you must decide to choose, whether you can rise up to them or not – if

not, your holding on holds back those letting go.

You don't keep in touch with each other just to see or find out what is going on - but to share your position and your life and state of it with each other - input - output.

Faith in each other and faith in your collective success.

Faith is a gift, but it is only required and strengthened by your acceptance of it and your application of it.

Christian Spiritual Faith is the accepting of the gifts and your conforming so as to be free to use their power (gifts) this requires a new life, new attitude - new insight.

Interpret - carry over.

Religion has transcended fear as the great incentive.

Spiritualism transcends freedom and unity in love and peace.

The Spirit must be known to be reacted to! The cognitive consciousness relates to that which is existential, factual, related in definite ways to other facts.

What is needed is some impulsion to action, some drive, some dynamic that alone completes the existence of the spirit and turns it into action. Such a drive lies in the preparation phase of the Message and its distinction

between the cognitive and affective consciousness.

We are creatures of habit and habits direct our energies. What lies behind these habits? Motive & desires! As our habits increase our instinct loses. As habit takes over experience flies out the window and the habit becomes a mechanical action and the human consciousness and organism becomes enslaved.

Bad habits enslave by a slow, methodical process of lowering resistance. Bad habits are the children of emotional disabilities. Habit fears the strangeness of the Untried.

The only Truth that can make us free is the truth that is put into action. Knowledge as knowledge is subjective, contemplative, inert. What is needed is some Way of transforming this into Action.

Action is an act of Will – Habits & desire are acts of will. Imagination and emotions control the habits and institute the Action – The Will!

Imagination and emotions can take you up or pull you down.

Silence – stillness – free from suggestion or expression
– muteness – free from noise – distraction – Quietness.

A trip in search of the “Sense” in silence.

The higher power of (the) conceptual thought lies in silence - Let go and let it be! - What does the Message say about silence!

As Christians we are concerned about the well-being of man. Especially to the well-being of the poor, the sick, the dispossessed, the real victims of man's inhumanity to man. We are concerned with matters of social Justice, individual freedom and the care of All Things Created. We honestly believe that governments have turned their backs to any real relief of the hungry, the oppressed, the homeless, the imprisoned. We therefore intend to speak out in all areas wherein public tax-monies are being channeled, especially in such areas as welfare, human services, health care and prisons.

We need to learn to think and speak spiritually and stop imposing a religious meaning to all that happens in the world. Until man's thinking is de-demonized and demythologized, he will never be Free and therefore in a receptive position to receive the Spirit.

Knowledge is indispensable for the attainment of the ideals of life, but it is not the single factor necessary - water is indispensable to life but so is oxygen and food. Man does not live on truth alone!

Knowledge exists primarily as a guide to action!

The eye, the ear, the nose, the mouth, the hand - All are useless to us without learning, memory, instinct, imagination and reasoning.

From a functional viewpoint they imply knowledge - as a guide to Action and Reaction.

An experiment in the phenomenon of Consciousness!
Eye of Dream.

A parable is a materialistic story with a spiritualistic meaning. They don't have to be fact, but they must be truth.

Christ calls us from the bottom up!

42 days to Mt. Olive + I Paul's "time in the desert" - These time spans point out the period within which Christ gave the foundation of His teaching for those "elect."

A true Christian - A man in Christ.

A true Christian Spiritualist - Christ in a man.

Faith is an act of knowing, willing and feeling - all at once - as a physical commitment to the Message and to the spirit - Spirit in us and all of us in Spirit.

GBI-41: Low level discernment of Communications 1 through 20

Moral - a mental state wherein we are capable of the right action over the wrong action - being led by the conscience to act for love and not against love.

When you move out of your personal “self” center of energy and into the higher “love” center of energy the transition relieves you from tenseness, worry, “self” - responsibility and fear and into receptivity, equanimity, and Peace. You are free and can lay all your emphasis upon a concentration of the consciousness of the moment. There can be no discernment when we waste thoughts on smoke in the air and so forth.

Honesty - truthfulness - truth - begins in Communication #16.

Write your own epitaph before you attempt to write another! Walk carefully or good can elude you. You wish to do good but good of your realm is still in your mind distorted! You will improve, the importance of your good thinking - as you attempt good works . . . very little good work comes about as the result of pity & scheming - thinking less than good - keeps your thought trapped in lower levels and unable to reach the system that always

prevails - good works, being, your doing whatever good you can for whoever needs your strength and power - Pre-knowledge of a wrong committed is anti-God. Keep your hands clean - if you don't use the sword you will not have to see blood on it.

Willingness and ability to conquer "self" must be demonstrated before awareness is reached - 5) Study the Message for enlightenment to uplift others - help them - don't use them - Things of Spirit come in their own time for each spirit - be prepared for change 5) As a medium you become more vulnerable - Study daily without individual "personal growth" there is no surety - Let us work together - we must not run the lives of others - Aid them to achieve directions of Message 6) especially those unworthy and living - Be happy - in love - for their well-being (God's will) 6) Love and Service is our purpose and our only want! Do not be discouraged 6) Maintain self-discipline and keep well - never have evil thought 7) the going will be tough - straining - you will struggle and falter but continue on 7) All Alcoholics are bad weather veterans - never lose sight of them - some will never exceed sobriety - protect them always 7) No need for being "prophets" your needs are order and planning 9) Lead, in loving faith and kindness 9) a direct commitment given is binding - only I Paul can undo it 9) destroy the devil in your own house (body) which is

“self” 10) Study the Message and progress. I Paul will inject aid whenever he feels it is necessary – it’s out of our hands – You try to make things happen and they won’t! Never turn away those in desperate need no matter where their spirit is now (its level) 15) You must not be a self-seeker or beholden to avarice (an excessive desire for gain) 15) You are on your own in this – you must control such things through self-discipline Obstacles of reality call for “self-change” knowledge of the Message without insight is like a statue in the library – study and understand the blueprint – all its fine points and little ones and then begin the building 15) All proof begins from an internal witness – practice the presence of God (to be present) – your acts, words, thoughts and deeds are the proof of the extent of the practice – waste nothing – there is a message in all things.

Ego and self-seeking always present a problem – How perfect will you be (read page 3 of #15) You can’t understand higher plane levels from an ego-centered concept – the Spiritual Path is for hero’s, but God cures glory! (courage not pride).

Communication #16 says we will heal – we cannot “heal” when we are trying to hurt or harm others or to disrespect the Message – to heal requires love, grace, mercy, stay close to those who struggle, always – never let them go! Those who are strong ought to bear the infirmities of the

weak 17) Never bid me on frivolous matters (I Paul's command - like smoke in the air, etc.) Work at all the tasks on a daily basis 17) the results will take care of themselves.

God calls whomever he wishes - No one has the right to undo this call - we don't play with divine truth - we exert our own effort and leave the results to divine truth 19) Faith then always goes before reason.

#19 says we will prophecy - but #9 explains it! (2nd para) God is patient - can you be otherwise? If another places you in a position of despair, you suffer - not the other - the ones who are in such a state are the very ones who the good works need to be directed 19) the best prayer is an act of service to your fellows not one of disservice!

Read notes attached to Communication #19!!

Communication #20 is a summary of all that has been neglected and the first going back - Repositioning - and a call for a fresh start and a living up to the commitments and a display of respect for the Message.

That's a quick synopsis of the 1st 20 Communications from the low level - the level of "barriers" still manifesting themselves - there are 12 major thoughts in 1 through 20 and 12 minor - you need to learn all 24 thoughts - here are four of them to be what you are not, experience what you are

not.

- 1) To possess all things, resolve to possess nothing.
- 2) To be all things, be willing to be nothing.
- 3) To know all things, learn to know nothing.
- 4) You keep seeking unity on a materialistic level! The level of diversity.

All of us should have learned by now that what we give away, we keep – for it is in the giving that we receive and you cannot give away something you do not have.

What we keep to ourselves we lose – for in the keeping we cannot share nor reproduce.

When we die, we take with us only that which we have given away!

Spiritualists do not practice sacrificing outside of “self.”

When you stop at one thing – you cease to open yourself to the All.

Sell all you have and come follow me – i.e., sell the old life and put on the new – abandon “self” and embrace God’s will – Man’s well-being! Charity and all that that word implies!

The latest always supersedes the old – i.e., we must

always be “ready for anything” - “ready to change” - “always subject to the better insight of tomorrow” - “right” only at the moment, only “up to date” - to the “now” and “on the whole” - when new truth comes along we must be open-minded in order to receive it - prepared for it - ready to follow it - awake - alert - receptive - unchained by our previous pretensions.

The quickest way to “lose truth” is by the pretension that you already possess it wholly! You can only gain more and more of it by going in the right direction! Upwards! Hardened minds cannot receive truth!

The Church of the All has no inquisition, no trials, no prisons, no banishments.

We help a brother or sister first - it is only later we find out if they are worthy or not! Treating them thusly in spite of the past with no regard to their worthiness or lack of it, we can stimulate them into being worthy by our own example! I Paul clearly says that since Christ died for us all we must despair of no one!

Understanding is called for - not punitive action! If things are ever to move upward someone must be prepared to take the first step and assume the risk of it. Try charity and walk more than the first or second mile with it - try non-resistance! Non-violence and “see” if it will work - the

Message says you can do this and break through – but not if you stop short!

“Live and let live” won’t suffice for an Army trained to kill – but it is a correct ‘cry’ for a non-violent spiritualist – “Live and let live” has no room for contempt.

If the “weak” in the family succeed in “undoing the strong” I ask you to tell me in truth who the strong really are – the so called “weak” or the so called “strong”?

One can only “know” to the extent he can comprehend.

Love is not a whorehouse nor is it simply heterophilic.

Love is not homosexuality or love of your own sex only.

Love is not “I” or “me” concentrated within a person’s personification of him or her “self.”

Love is a constructive attitude not a disjunctive attitude. The mature adult spiritualist has considerable respect for himself and others. He does not have to disparage others but shows interest and concern for them. He understands himself – his behavior and his limitations. He realizes that he must come to know himself and to help others do the same and to work together, each at their own present level, towards the New Worlds.

There are two robes (bodies). The true clothing (robe)

of the Spirit is the ideal form which it left behind in what we call heaven and which it must reclaim after the death of the lower robe (physical body). The “unclean robe” is left in the alien country – the “clean robe” awaits in the place of the spirit’s true citizenship. This then disproves the possibility of any material resurrection and should lead one to a true realization of the meaning of the doctrine of rebirth.

The “true robe” can only be reclaimed after and only after the “death unto sin” – the Light-Robe is not for all – the dark robe is, in the beginning – everybody has the choice in one way or another to shed the dark robe and put on the Light Robe.

I Thessalonians 4:13.

We desire, therefore, that you should not be in ignorance regarding those that sleep, in order that ye may not sorrow as those which are without hope.

If we believe that Jesus died and rose again, God will also bring through Jesus those which have fallen asleep together with Him. For thus we say unto you a saying of the Lord – we who live and are still living at the coming of the Lord shall have no advantage over those who sleep. He, The Lord, will descend from Heaven when the shout is heard and the voice of the angel and the trumpet of God, and first shall arise the dead which are in Christ and we which survive shall

be caught up with them in the clouds, to meet The Lord in the Air, and henceforth we shall always be with the Lord. Encourage one another with these words.

Compare with Revelation 20:4-6 (the differences!).

The eschatology of I Paul has never been understood properly, nor clearly, because it is a resurrection and/or transformation teaching - I Corinthians 15.

I Thessalonians 4:14 - If we believe that Jesus has died and has risen again, God will also bring with Him those who have fallen asleep through Jesus - (i.e., in Him).

How are we to interpret this - Whether those shall be brought again who have fallen asleep in Jesus or that those who have fallen asleep shall be brought again through Jesus is where his interpreters cannot decide - but in any case, the reference is only to those who have died "in Him." And not really dead!

I Paul's teaching lies embedded in a mystical eschatology which is different from the eschatology of Jesus - what lies behind the difference lies within the events of the death of Jesus and his resurrection - events Jesus could not know beforehand.

Only those who are truly "in Christ" can, at the coming pass via transportation out of the natural mode of life into

the eternal - only because the believers, the prepared, who have “fallen asleep” (we believe dead) “in Christ” are capable (because they are not dead-dead) of the initial Resurrection at the coming.

He teaches, in his mystical fashion, that believers who share the dying and rising again “in Christ” are swept away out of their ordinary manner of existence and therein form a special group of humanity. When the Day Comes, those of the Elect who are still “in life” and “in Christ” are not natural like the others but “Real,” who have passed through death and Resurrection along with Christ and therefore are capable of becoming partakers of the Resurrection manner of existence which is eternal.

Those who are not “in life” (as we know it) and “in Christ” are not dead as others are, but are what I Paul calls “Asleep in Christ” - in the spirit - but not in the higher planes - will join the above group of “alive” and in “Christ” people and together they will form the New World which is not here!

All of these people being “at that time” supernatural beings are no longer restricted to this earth by flesh and blood but absolutely free to travel their Fathers many mansions

Not until the New Worlds are established in this mode

can there be a general resurrection of all who have died (not fallen asleep) prior to our Christ or since – but who were not “in Christ” at the time of their physical deaths – These will be those who will be judged – Then will Christ place all things under God’s feet and then only will God be All in All – Fully.

What must be sought is the supernatural age – That’s the Day that is Future!

Reading I Corinthians 15:13 and I Corinthians 15:16 – it becomes clear that those living in the natural world must ask themselves the question whether they are living in the, or in a natural world – period or not!

For a “thinker” the fact of the resurrection of Jesus must raise the extraordinary but honest question – whether we are still living in the natural world period or not? Since the resurrection of Jesus took place here in the natural world then we must have entered into or upon the supernatural – His Resurrection was a Messianic event – it just hasn’t been recognized as such to its fullest – God has done His part – we haven’t fulfilled ours.

As I Paul says in I Corinthians 15:20 – the First Fruits of those who have fallen asleep – Jesus as resurrected is what he means – to those who can think consistently, if Jesus has risen then it is now already The Supernatural Age.

For those who “can see,” their Faith is not merely a faith of anticipation – Hope is that – Faith is now a matter of knowledge and insight that takes up present certainties into itself Now and not Then.

The duration of the natural world has always been thought of as existing up to the time of Jesus coming in glory as the Messiah walking on the clouds and The then beginning of the Messianic Kingdom here on earth – but the very fact of The Resurrection of Jesus, his appearances afterwards, all signified that the natural world period and the supernatural world are now, intertwined, mingled together, compounded as a beginning though not as yet fully manifested. Christianity teaches and believes today to various degrees that Jesus has been proven as the Messiah – Christ, but that his coming lies off in the future – an unknown moment or minute on the clock and they are all waiting for that stroke of the clock (unknowing and in some cases even, no longer really expected) which would announce this Coming. Paul has from the beginning of his teaching stated that that moment had already passed beyond, that man has failed to comprehend and to act on the fact that the world-clock had reached that minute – it struck immediately with The Resurrection of Jesus. It was then, the signal, that the Natural world was in progress in its transformation into The Supernatural Worlds.

When the “natural” man Jesus became the first man in the history of the world to pass through death into the real life and proved it, this world and all its life was changed. It is from that point forward in a constant state of change-changing, to be culminated in a totally changed state!

He who has the true knowledge of all this can be conscious of himself as at one and the same time in this transient world and kin the eternal world! His citizenship lies in two places. He need only to realize kin thought what has happened, what can happen to him and to all others - that powers of supernatural existence are available to transform him and all about him - within and without, in such a manner that although the outward appearance looks and feels the same - acts the same (natural), he is consciously “taken up” into the realization that his reality is already that of another world - he realizes this by the fact that he now “hears” and “sees” things that once were invisible to him - so visible in fact, that to the unprepared they had become invisible.

The powers that manifested in the dying and rising of Jesus, son of man, natural man, like you and I are already at work in those “called” by the event and who went in those “called” by the event and who went on to prepare and follow - who became the “elect” - the chosen - to partake in The Messianic Kingdom - what happened with Jesus signified

that the resurrection of the dead in general was now in progress but not fully known nor totally manifested. That which was made manifest in Jesus “then” was “now” - from that moment on wards at work upon All who would prepare - follow - come.

The “elect” to I Paul are those who have their being-in-Christ - who belong to the fellowship-in-Christ - it is what I Paul calls the community of saints!

I Paul teaches that even if God did call a nation to glory as His preordained - predestined participant in the glory - He changed All this when the heavenly Messiah came down and became compounded with Jesus and sent his spirit forth after the rising to all those who would accept and participate in the structure of the New Worlds.

Jesus spoke of the elect as those who have ears to hear - those who are willing to accept The Message, who may understand it, who are called to it - Jesus said “many are called (that is, hear the call) but few are chosen (accept).

Yet Jesus clearly implies that only the “Elect” - the predestined, will understand it.

In Matthew 25:34 we have a hint of this - The Kingdom has been prepared for the elect from the beginning of The World - who are these? To I Paul they are numbers! I Paul

clearly tells us that the elect are believers “who are called” “to be saints” – I Corinthians 1:2 & Romans 1:7.

I Paul also says that all things work together for good “to those that love God,” yet he applies that only to those who are called according to His purpose – Romans 8:28!

The “community” to I Paul is not a “church” – it is the “elect Community” – that “Community” wherever it may be and at whatever “time” it fulfills the Way!

There would be no need of the I Paul teaching or reaching such as us if God’s Will has already been fulfilled – No church fully represents or follows God’s Will – No one human can do this nor can any “group” that is not absolutely “inclusive” do this either – to I Paul then the community or the family means a particular community in a definite place and at a definite “temporal time” who will carry out exactly what is God’s Will and bring to fruit the New Worlds.

It is from this Mystical Concept of the Community from I Paul that the Catholic Church was wrongly founded and based upon. To both Jesus and I Paul a person, because he is elect, that elected person is Righteous, and because he is Righteous, he is elect – no one and no religion has ever fulfilled this truth Absolutely!

Now the puzzle both Jesus and I Paul present is, if you are not an elect, how do you get to be, and if you are, how do you use it?

If election is not confirmed by entering into fellowship with Christ and remaining faithful to Him, it becomes invalid. Yet, on the other hand, one who is not actually elect, but who through their conduct enters into fellowship with Jesus, can acquire the rights of an elect and to be with Christ Jesus in the New Worlds - Everything then, the ultimate result depends solely upon the realization of a fellowship with Him.

In Mark 4:10-12 Jesus speaks of the non-elect who may not understand and may not through repentance acquire a claim to; forgiveness of sins and of participation in the messianic blessedness - may not because fellowship may not be the result!

It is only through fellowship, a direct relationship with Jesus that a place with the Son of man can be secured yet it can be acquired indirectly through a fellowship with a circle of His true followers, for whoever they receive, receive Him and who ever rejects His prepared followers can look forward to a fate worse than Sodom and Gomorrah - (see Matthew 10:40 and Matthew 10:14-15 for the above thoughts).

It's like receiving a child in His name, for to reject ever a child of His is to prepare oneself for a terrible fate (Matthew 18:5-6) - to justly claim to be one of His and to do the opposite like most professing Christians is the worst fate of all! That is why I Paul says you need to prepare - the road is long, hard, nor for everyone - but it really saves you from a fate by rushing ahead blindly - lying - cheating - etc., while you claim to be one of His!

You, me, anyone can honestly claim to be His by service - "His" will be declared on the day that is future and there will be great surprises on that day to many who feel righteous and holier than thou - We will be declared by Him to be righteous and partakers in the New Worlds by these simple acts - we who have fed Him when He was hungry - given Him to drink when He was thirsty - given Him hospitality when He was a stranger - clothed him when he was naked - visited Him when He was sick - went to Him when He was in trouble or in Prison - when we show compassion to the least of His, one of His followers or potential followers, then we have proved our fellowship - this fellowship embodies those who are resolved to do the Will of God - that fellowship annuls all others - even mother, father brothers and sisters - Matthew 3:31-35.

The Mysticism of Jesus was appropriate for the time in which the "Christ" was unknowingly on earth, in Jesus'

earthly form - the mysticism of I Paul is a teaching only appropriate to the Way for the time immediately following the death of Jesus and the resurrection - had the disciples, the twelve, properly adhered to Jesus' instructions, the need to "call" I Paul would not have arisen - the Gospel of John in fact refutes the synoptic ones almost completely!

What we need to rely on, build on, is the letters of I Paul and then Mark and Matthew - the rest of the New Testament is clearly unreliable - untrue - falsified in many areas - that guilt alone belongs to Catholic Fathers and those who perpetrated the "proven" falsities! (and continue to refuse to "right them" - change).

Those who have died (fallen asleep) in Christ have already Risen with Him - (both before Jesus and after Him) On the "Future day" those alive will not "die" but they will be transformed - changed!

Those "dead" will rise in the spirit - a general resurrection then, to be judged by Christ and the Elect and assigned their proper spirit plane levels - then Christ can lay "All things" at God's feet.

What does being-in-Christ - being in the Spirit mean?

It rests with the believer to decide whether or not he will be earnest about it and consistently live in the Spirit. He

must (if he decides in favor) allow the Spirit in and then he must resolve to let the Spirit rule completely in all his thoughts, speech and action. He must not think that he can be in the Spirit and at the same time live in the flesh – for those who are truly in Christ and in the Spirit their being in the flesh is only an outward appearance and not a real state of their thinking experience.

This relation is maintained and preserved by freeing oneself from the thoughts and desires of the Ego and by submitting in All things to the direction of the Spirit (doing the right things when you don't want to).

If you revert back by conduct to being in the flesh, you at once give up the being-in-the-Spirit and the resurrection state of existence which was owned.

Those who remain in this state of being in the Spirit though are transformed gradually with all the gifts beginning to manifest themselves in them.

To believe in the Message of Jesus means for us to let the belief in the Kingdom of God which he preached become a living reality within the belief in him and in the redemption experienced in him. I Paul, in his Christ-mysticism was the first to accomplish this: is it reasonable then for us to neglect what he has secured? Isn't it better that we attempt to reach the same results as he has than

attempt to do so by our strength and by our own independent ways?

I Paul is so great that his authority has no need to be imposed upon anyone and all honest, accurate and living thought about Jesus must inevitably find its way in his message for he is the only man ever called directly by Christ Jesus in the Spirit to set straight the Way. (It proves the intermingling of the above and the below).

Mysticism can never be dogma. Mysticism is not something which can be imported from without into the Message that promises, and in mysterious sayings, the how and why of the attainment of the Kingdom and the Redemption that is bound up within it – I Paul's Mysticism has its roots in the Message of Jesus and its illumination direct from Christ. I Paul does nothing more than give the meaning to all the sayings of Jesus – in I Paul's teaching of dying and rising again with Christ we can come to understand Jesus when he teaches his followers to die and rise with him, to save their lives by losing them in Him, etc., I Paul's teaching transforms the ethic of Jesus into the ethic of the Kingdom of God which Jesus brought and in doing so it retains faithfully the Sermon on the Mount as truly given and most of all, I Paul's teaching of Love as given in I Corinthians 13 in all its splendor as the one thing greater than all others, even greater than Faith and Hope is simply

a matter of I Paul giving Justice to Jesus' great Commandment of Love - Love God and your Neighbor Supremely - These and all the other things that make up the power of I Paul's thoughts that he bestows on us belong to a reality of Truth which cannot but help to lay their spell upon all of us - to me there is never a question Jesus or Paul - it is always Jesus and Paul - I Paul leads me upon the true path - the Way to redeem my Soul and there he will hand me over, a slave to Christ Jesus.

How does I Paul differ from the later "Catholic" teaching? As early as Ignatius and Polycarp we can see a "use of" I Paul's teaching but one which is limited - limited because they did not understand him - their differences show a clear changing of his teaching and a complete distortion of his mysticism. They never speak from the conception that believers have already died and risen again with Christ. They take over from him only a general formula of his mysticism and never it's Real Contents. What the results of this misunderstanding of I Paul led to was of course the Hellenization of I Paul's teaching which prevail today, and which have undergone numerous changes to fit the "church."

I Paul's mysticism represents the Resurrection as a working of the Spirit and Ignatius doctrine "looks" the same, but it eliminates the dying and rising again with

Christ. It becomes clear that Ignatius did substitute a different mysticism than what I Paul taught whether or not he (Ignatius) was aware of this or not. In Reality, the Concept of the Spirit, and of the Connection between the possession of the Spirit and the Resurrection, is in the two cases entirely different.

For I Paul, the true believer possesses the Spirit in Consequence of his dying and rising again with Christ. For Ignatius, he comes into possession of the Spirit as a natural man. The idea that in the union with Christ the Resurrection has already begun is displaced by the simpler one that it is prepared for the Spirit.

The doctrine of the necessary connection of the Resurrection with the possession of the Spirit is, so to say, the veil behind which the unseen transformation of the eschatological mysticism into the Hellenistic took place.

One proof that Ignatius' doctrine is not merely a simplification but a definite alteration of I Paul's teaching is that Ignatius cannot take over the I Paul antithesis of flesh and Spirit. For I Paul, the way in which the Resurrection is prepared for us, that through the dying and rising again with Christ the Flesh is done away with, and the Spirit uniting with the Psychic Corporeality makes this capable of being, at the right moment of being transformed with the

body of glory. For I Paul a union of flesh and Spirit as we know the flesh is unthinkable - flesh and blood cannot inherit the New Worlds!

Ignatius though, contrary to I Paul, maintains it. He defends the bodily resurrection. This was developed on the lines of Hellenistic thought with the view that through the in-working Spirit of the Spirit the flesh is made capable of immortality. Ignatius and others then, going against I Paul, conceive of the flesh as something quite capable of being glorified and not as something doomed by its nature to perish, something which consequently cannot be thought of in connection with the resurrection. To Ignatius, this view is so natural that he substitutes it for I Paul's.

For I Paul, the Spirit unites with the Spiritual part of man - for Ignatius, with his fleshly corporeality. Ignatius taught his doctrine very clearly and in some of his writings he states: Even what you do in the flesh is spiritual - strengthen yourselves anew in the Faith, which is the flesh of the Lord, and in love, which is the blood of Christ.

This is the Hellenization of what today is "Catholic" Christianity and anti-primitive Christianity - It "took over" the I Paul being-in-Christ as proper but then gave it for content, not the eschatological conception of the dying and rising again with Christ, but the Hellenistic conception it

explains the uniting of the Divine with the human in the person of Jesus, the bringing about of Redemption by him and the mediation of Redemption through the sacraments! It teaches that in the person of Christ, Spirit enters into union with flesh for the first time - it here created for the first time the possibility that the flesh, which had never before been capable of doing, receives into itself immortality powers and thereby the flesh becomes capable of Resurrection. Neither Jesus nor I Paul know anything about this! This requires that Jesus comes into the world as a unity of Flesh and Spirit and provides the possibility of that unity to man.

For I Paul, the death and resurrection of Jesus effect Redemption, because he is the Future Messiah and dies as such. His dying is an atoning sacrifice for the Elect, and at the same time has for its necessary consequences His Resurrection and the beginning of the Resurrection period. For I Paul, Jesus creates the possibility of the Resurrection by bringing in the Resurrection Period.

The James Communications

James #1

12-6-80

To my brothers P and T,

Greetings:

I James, as a brother, bring to you the welcome of I Paul and the Kiss of Christ. I intend to give you the clues that will ultimately lead you across thousands of miles in space and back through thousands of years in “time.” I will once and for all settle the meanings of the true gospel so that you may exist by and in it.

We are full of confidence in You. Become same. Since you are the “new” first born of many carry our standard to All in All.

James #2

12-7-80

The true gospel supersedes the existence of days before your (our) earth came up out of the waters. Even in those days certain beings existed in the “world” known by you as the sky, etc. The stories which exist in your culture of supernatural beings, in general, are true.

Now, I James, have no reason to doubt that you are fully aware of the implications of your faith. Since you are a brother and a partner of yours, and a brother of my brother, I tell you this, We must all become harmonized. Shall I ask which Peter are you? No, for there is no such necessity. For you have had the opportunity to be All things to All. You have paid a price. We ask more.

Wherever you turn in your world you find people imitating Christian Spiritualism with their rites and rituals - overlook this - carry the Message. Each community, as far as you are concerned, must be regarded as a link in the chain and nothing else. All these communities simply imitate something - something that could never have happened unless we are true. None of these communities, has, as yet, provided us with the Family necessary to do the work of our brother. We call you to do so.

James #3

12-7-80 (4:30 pm)

As we said earlier - We want more! The Message of my brother, certainly, has said the same - we demand more! Are you up to the giving? The answer dear laborer, is of course understood. You are not an imitation of some primordial event or set of events that are to be enacted for some reason

or other – No! You and yours are very definitely set on the Path. How you walk it is not, anymore, my concern – how they walk it is of course the concern of All of us. They had better walk it well! Space will not allow the examination of the truth any longer. The truth must out, will out – with yours or without yours. Now the truth is in the Message you have received from I Paul – it is not his truth, but that of our brother. You are called to be the next sacrificer, yet you shall be the officiant until the call comes. When we remove you, very little will remain – but it will be enough. That, dear laborer, is the important distinction between you and your brother – something you have long been questioning.

You do not as yet know how this transformation will take place – fear not – for the present it must simply be accepted – I James will give you anon all the details – Await.

James #4

12-7-80 (6:30 pm)

Our sole aim is to endow you and yours with life. But yet we will also endow the vigor of your present life. The Supreme Spirit, you see, is life-giving. Be not fooled by any tongue there which says differently. My brother did not believe in an immortal soul simply as a matter of Faith. Jesus, you see, devised the means of attaining immortality.

He taught All of us a lesson. That lesson, of course, now lies before you all. You will come since you are prepared.

Your brother will come in time. We wait to embrace you both. DL will also come. Give no thought to these events – it is out of your hands.

Many, many people, throughout your world, have claimed immortality. Their story is false. Follow the true Gospel and Come!

James #5

12-7-80 (8:00 pm)

Now that you have been introduced to I James, said your heartfelt goodbyes to I Paul, let me say this – no easier is the road – except I will bring you along it quicker – and why not? Hasn't it been well presented to you? I would say so.

Now, allow me to say this – the degree to which the theory of “life” has penetrated your lives is automatically culled in the Message of our brothers. I James have finally penetrated Your life. You can say o' man that you are so old and weary that it does not matter – I tell you it does – hold to all that is good. You must persevere until our brother makes the Call, for that is a call I am unable to bring forth. When I was called, I felt elated, but I feared. Do not do this

yourself - I really do not feel you will, for you have the Message!

It is hardly necessary for me to mention the spirits you have been in contact with, but I shall simply as a reminder, to one and all, there,

Debra - and the Rose, and . . .

James #6

12-8-80 (7:45 am)

You see, dear brother, the Church of the All in All is more than just a collection of individuals united by a common belief and hope. The Church of the All in All is literally the body of Christ, and all true Christian Spiritualists are living members of that body. Therefore, to be a member of the Church of the All in All, is to share a common identity with our brother Christ. So, I James tell you this:

Just as a human body, though it is made up of many parts, is a single unit because all those parts, though many, make one body, so it is with Christ.

Now you together are Christ's body, but each of you is a different part of it. You shall all grow in all ways into the

Christ Mind and Spirit.

You understand that the Message you have received places the Church of the All in All “higher,” more “spiritual” and more “advanced” than all its predecessors – yet it has been difficult to accept by some. You must now strive for the collective psychic.

James #7

12-9-80 (10:30 am)

Now, dear laborer, you know that our brother Paul was able to express some of the deepest, and of course, most archaic emotional striving of mankind because he was able to give objectified expression to his own unconscious mental process.

You see, our brother Jesus lives and can be experienced by you as living energy only if you can grasp this energy. The Way is narrow. Yet he is in each individual of millions, He is hungry, he is sick, a prisoner, and homeless. And even if this mass of wretchedness continues for some time to come, yes, if through acts of brutal violence, it is increased today and tomorrow, yet in many minds earnest and deep-thinking people recognize in the stillness that he is hungry, sick, a prisoner, homeless, they will release him.

James #8

12-9-80 (11:10 am)

One must render to history the things that are history's, and to love the things that are love. Our brother, Jesus, is known as much as he is loved. This cannot, of course, be understood unless you recognize agapé and its estrangement from history.

Now I do not believe that I would be in error when I state that you and yours, among the great trouble of your "times," that a refining and a deepening of understanding is called for - especially of the real personality of our brother Jesus. A new true-self-revelation of Jesus, and a new knowledge concerning Jesus will be given to you. I Paul did not concern himself with this. We make no apology. He did his work. We must now do ours.

James #9

12-9-80 (11:35 am)

Jesus and I were carpenters - the sons of Joseph - I James and my younger brothers Joses, Juda and Simon and our sisters, Martha and Mary were a very closely knit family. Our mother Mary was a rose. Now I tell you these matters

because I would not have you ignorant of the truth.

James #10

12-9-80 (2:00 pm)

I, James, come to T and P - listen! The language of the Cross may be illogical to those amongst you who are not on the Way. Fear not - but care much.

The language of the Cross is the way who see it as God's Wisdom and Power.

I Paul himself has told You and I quote, for God's foolishness is wiser than human wisdom.

Now to follow our brother I Paul we must break away from the traces of our dark pasts and enter into the "real" world.

Now brother, Paul, saw the archaic solidarity of things restored through the Christs. Did he not say, "From the beginning till now - the entire creation - has been groaning in one great act, of giving birth, and not only creation, but all who possess the first fruits of the Spirit shall groan inwardly, as you await for your spirit to be set free?" Of course. Now begin to be set free.

James #11

12-11-80

Now I tell you four this. The creation that groans to be set free is brother Paul's thoughts and receiving and is readily translated into what you would call in your space as depth psychology. The creation that groans "to be set free" is the day-to-day world of the normal human ego. Brother Paul understood the recovery of an older reality through the Christs - the oldest reality I or Paul have ever known - one in which there is neither subject nor object, and above all, no death. We understood this as humans - now we know this as spirits.

Throughout this short period of communications, I shall have occasion to refer to brother Paul and make distinctions about his teaching. Brother Paul asserted that Christian Spiritualists could no longer rely upon the discriminations of the ego, as had the teachers of Jewish Law. Instead, they were to trust once again those archaic experiences in which the boundaries of "self" and world had yet to solidify.

Now, dear brothers, let me make very clear to you that there is great danger in insisting on the underlying unity of All things. While you may be differentiated aspects of a unitary reality, you must be ultimately protected for your

individuality. Even within your family, too great an insistence on unity at the expense of your individuality can be dangerous. The ego may distort reality when it renders discrete the domains of “self” and “world,” but it does so in order to thwart the very real dangers the external world constantly presents to you.

I James, still have yesterdays that have died but refuse to stay dead. Be warned!

James #12

12-10-80

Now, to you, the countable group who have accepted the challenge - welcome into the house and home of the Spirit. To all others, though we love you, I can only say as did our brother Paul, anathema. We do not say such things lightly. We do not expect ours to take such things lightly. You are of us or you are not. Choose your way now! Make our acquaintance or forever stand aloof.

What will you give for reliable information?

We shall see.

James #13

12-10-80 (9:15 pm)

Now dear laborer I James must also bid you adieu - farewell until we meet again - our brothers await you - I Paul is expectant and anxious for your success. So are we. Tell everyone to work at what they have received diligently - both male and female. To us there is no difference - let it be the same there. We love you - love us, or better love our brother with all your heart. He shall come. You all will hear. You all will bear witness. Fear not. Allow. Follow and Come.

The Jesus Communications

Jesus #1

12-11-80

I have come!

I Jesus was asked, “Which Commandment is first of all?
And I answered:

The First Commandment is this: Hear, O Israel the Lord
our God is one Lord!

And thou shalt love the Lord thy God

With all thy heart,

And with All thy spirit,

And with All thy mind,

And with all thy strength.

The second Commandment is this:

Thou shalt love thy neighbor as thyself.

Think not that I come to destroy anyone for I come not
destroy but to upraise and to enforce. Therefore,
whatsoever you would that one should do unto you, do you
also unto them - this is the Spirit and the truth. It is the rule
of Love. You have all heard it said “thou shalt love thy
neighbor and hate thine enemy.”

But I say to you again,

Love your enemies,

And Pray for those who vilify you, that you may become sons and daughters of your true Father who is in the heavenly Kingdom, who makes his sun to rise on the evil and on the good and who sends his elements on both the just and the unjust.

If you love those who love you, what reward have you?

Do not the very worst have the same?

And if you greet only your closest brothers and sisters, what reward have you?

Do not the very evil one's the same?

Your love must be as perfect as your heavenly Father's love is perfect!

If you love those who love you, what thanks have you? Even evil doers love those who love them!

If you do good to those who do good to you, what thanks have you?

Even evil doers do the same!

If you lend to those from whom you hope to receive,

what thanks have you?

Even evil ones do the same!

But

Love your enemies,

And do them good,

And lend to them.

Never despairing!

And your reward shall be great.

And you shall be the true sons and daughters of the most Supreme.

For the Supreme Spirit, whom I call Father, is kind to all even the unthankful and the evil. Kinder to the good Samaritan, so go out now and be the same.

I shall return.

Jesus #2

12-11-80 (3:45 pm)

I have come!

There are last who shall be first, and there are first who shall be last. He who exalts himself shall be humbled, and he

who humbles himself shall be exalted. Judge not, that you yourself be not Judged - For with that argument you argue, and it shall be argued against or for you. So be it! Who there is so blind that they cannot see with what measure they measure it will be measured to their account?

Why, then stare at the mote in someone else's eyes? Can you not recognize the beam in your own? Or how could you possibly say to another, Let me take the mote of your eye, while, look, there is still one in mine? Do you really need two?

Be not a hypocrite!

Cast out your own beam and then you can help cast out the beam from another's.

Now when you have done all the things asked, simply say, We are merely servants, we have done only what is our duty - our task! Be therefore content in this. For I shall never leave you. Even so, take heed and beware of covetousness no one's life is preserved by his or her riches.

Give to whoever asks you and turn not away from anyone who seeks to borrow from you. You really have nothing to lose. Be not afraid.

No one can serve two masters. Simply because he or she will hate the one and attempt to love the other - or hold to

one and despise the other.

I shall return, brother, for I am the stranger knocking on the door. Love!

Jesus #3

12-12-80

I Come!

Yet I shall not come alone but with my brothers when the moment comes to gather you in. For the moment also let us leave such matters as that aside. We have much more important matters that await our considerations, not that the gathering is unimportant. For it is.

You will enter in by the narrow gate!

For as you know wide is the gate and broad the Way that leads to darkness and many there are who are entering it.

But narrow is the gate and strait the way that leads to life, and, sadly, few are there who are finding it. You and yours must now show the Way! You and especially yours have up to now taken us too lightly - isn't it now the moment to change all that? Stop neglecting the heavier matters of the truth - Unity - love - Justice - mercy and honesty! You have been amply taught that nothing that goes into you from without that can defile you.

It's the things that come from within that do so. Cleanse the contents! Then all things shall be clean. You often bathe your outside, but your inside is neglected. Did not he who made your outside, make your inside also?

I Come! You have been given the key to knowledge! Go and find the lock it fits. You will have to cross land and sea to do so. You will have to search diligently - but in all this, do so, a true follower - for then you may come. I shall return in the meantime.

Jesus #4

12-12-80

I have Come!

You, who have burdened load upon load on man and woman, woe be to you. But I forgive. For those of you who have attempted to take away the Keys of the All in All, woe be to you.

Change! Follow! Come! Many of you have not gone into your true "self." Yet, those, who are always trying to do so you have been attempting to prevent, why?

Some of you are like hidden burial sites.

Beautiful from one view, hidden from another, but filled with the bones of darkness.

If the blind continue to lead the blind - and the deaf continue to prod the deaf - all shall fall into the pitch.

Change!

For the true Kingdom is close!

Love everyone, no matter how much it hurts or costs - how little your materialistic thoughts count there. For, what good will it do you, if you gain the entire world there, but lose your life? Never call me "Lord-Lord."

Simply do the things I ask. I shall be content, happy, united, one! I Love You!

To whom much has been given, from such I ask more and more and more - and again.

To those who have committed themselves, I shall require even more. And then again!

Yet, to those who are such as these, I give to you full life.

I shall return!

Jesus #5

12-13-80

I Come!

When will man realize that the earth isn't his alone? Not to "T," nor to "D," nor to "N"! Yet may thy Kingdom come.

Yet, ask, and it shall be given to you, Yet seek, and you shall find. Yet knock, and it shall be opened for you. Yet for everyone who asks righteously, receives, and everyone who seeks, must find, and to everyone who knocks, it must be opened!

You see dear brothers and sisters, what is impossible to you is possible to the Spirit. Therefore, be not anxious about tomorrow, let tomorrow be anxious about itself - it will wait.

Be not anxious about your present life,

What you will eat, or what you will drink - nor about your present body - nor on what you will put on.

Is there not more to life than food and drink? And more to the body than fineries?

Look around you, at the birds in the sky! They sow not, nor reap, nor gather hinder and yon. And yet they get fed.

Are you not worth more than they? Who by worrying can prolong his or her life or a single instant?

So why be vain about looks and clothing? Look at the

flowers, how they grow!

Yet, they toil not, neither do they despair! And yet, I tell you again, even Solomon in all his glory was never as well arrayed like a single rose in all its glory.

Therefore, if the Father so clothes the very grass of the field, that which exists today and is eaten tomorrow - shall he not deal with you, of little faith, much more loving tomorrow? How say you? I shall return!

Jesus #6

12-14-80

I Come!

He or she who receives you, Receives me. Whoever does the will of our Father, he or she then is my brother or my sister.

He or she who receives the mystic, because he is a mystic, shall receive a reward as like as his - And he who receives the righteous man or woman - because he or she is righteous - shall receive the like. Whoever receives one such in my name - receives Me! Why? For whoever receives me, receives the Spirit that called me, for you.

You see, dear laborer, the two must become one. I shall return.

Jesus #7

12-16-80 (7:15 am)

I Come!

Blessed are the eyes which see the things that you see!

For I tell you, many, many, have desired to see the things which you have, and saw them not.

And to hear the things which you have heard and have not heard them.

The Kingdom of God is touching you. Look and listen! I have given you authority to tread upon “serpents” and “scorpions,” authority over all the power of evil.

And nothing shall hurt you.

None the less, do not rejoice, because there are spirits subject to you!

Rejoice only in the fact that you may assist such as these.

Walk with me - Peace and Love - I shall wish to meet with your brother - make such so! You will come to understand!

I shall return!

Jesus #8

12-16-80 (1:30 pm)

I Come!

Looking at some of you, I say, Get thee behind me, "Raca."

Your thoughts are the thoughts of mankind - not the thoughts of my Father.

When there, I attempted to cast fire on the earth - How great is my longing to see it finally kindled! I must hang and you must pass through dark waters.

How great, is our compounded problems, until you accomplish your task as given.

Remember no prophet shall die outside of Jerusalem - nor shall I allow any mystic to die outside of my love. Yet, to sit on my right or my left is not mine to grant - for it is reserved for those for whom it is prepared. Take all I say and share it among you. This is my Covenant with you and yours - do not deny me, once, twice, thrice, - I shall return.

Jesus #9

12-17-80 (3:00 pm)

I Come!

I ask you this – who do you believe you are? Which Peter are you? Can you now say? In Gethsemane was not my heart sad to the breaking point? Of course. And all I asked was that they simply stay awake – keep the watch – be alert! Do you the same?

Their hearts were willing, I now know, but their bodies were weary – so was mine! Mine was used. But what said they? I stood alert – ready – but woe I was betrayed anyway. Better that they should never have been given access to my life – yet, not what I willed was done anyway. So be it.

Your hearts are willing, I know, I know. But human nature is weak – even so you shall see and hear! So be that also!

Do not despair – I shall repair all things! For as the lightning comes from the east and races across to the west, so shall reparation. Your generation shall not pass over until all these things are done.

But that day and the hour remain unknown. No, not even the angels of God – not the Sons – the giver of the Message – the prophet nor the mystic – shall be aware. Days and hours will come when you will long to see and hear – with a longing that will be in vain – yet when you see these

things actually happening - know then - that I am without
and about to knock on the Gate - Open it quickly.

I shall return!

Jesus #10

12-17-80 (10:30 pm)

I Come!

Now brother take the Figtree as example - when its
branches become soft with sap and it begins to put forth
leaves, you know then that your summer nears.

Just so, when you see such happenings, know that the
end is at the door - For hear me!

As it was in the days of Noah, so shall it be in the days
of the Son of Man.

they were eating,

they were sleeping,

they were drinking - until - until!

As, also, it was in the day of Lot, so shall it be again in the
days of the Son of Man.

they were buying,

they were selling,

they were planning,

they were building, until - until!

And then they were sent away! Now with your family two shall be working - but one shall be taken away - then two can begin again. Keep the vultures away!

For I am the Messiah of All in All. Yet, when the Son of Man there, explodes in all his glory - surrounded by all my guardian angels, what say then his world? Will he not separate, one from another? Come, you blessed of my Father. Inherit the Kingdom prepared for you who are truly prepared. Allow me to say thusly.

For I was hungry, and you gave me meat - thirsty, and you gave me drink - I was a stranger, and you took me in, naked and you clothed me - sick and you visited me - in prison, and you came to me.

Now those who say, "Lord when saw me thus?" I say to you truly, what unbelievers!

But to you I say thusly - when I was hungry, you gave me food - Thirsty, you gave me drink, a stranger - you finally took me in - naked - you clothed me.

Sick and in prison - you came.

I tell you truly - I want you - having prepared - follow

- I will say when to Come!

I shall return!

Jesus #11

12-18-80

I Come!

I bring to you and yours, “T” - “D” and “N” the good tiding of All in All! If I by the Finger of the Supreme Spirit cast out all your problems - what is left for him to do? Know you not, that the Kingdom is touching you? Can you not feel? Look, I have given you authority - what do you do with it? Such actions - such thoughts - such language - such anger - such unthoughtfulness - Stop! Hear me! For I Love you through all your adversity. Love me! I shall return! Anew!

Jesus #12

12-19-80 (11:30 am)

I Come!

Now we shall get to your edification! Affectionate emotion, as I Paul told you, is not in itself, a virtue at all but a purely natural instinct! It is as common among bad men as good and may quite as easily lead to crime as to “self-sacrifice” - for an example, let’s take the publicans - (of which you were one) No phrase of yours, there, really fits

the terms. Yet in my time such persons were called “tax collectors” or “Raca.” We shall not belabor the point any longer – you have learned! We have forgiven!

Your desire to help others shall be accorded as you progress, and have in fact, progressed – for you have learned, well, brother Paul’s, contempt for “Self.” Yet I caution You – walk carefully – think cautiously – teach consciously – give openly!

Now stand fast brother – stand firm – for I will give my gifts to everyone, according to their will. I shall make them fit and ready to undertake the various tasks or offices advantageous for the renewal and building up of the Church of the All in All there.

Some will shudder – some will fall – some will run away – You and Yours will not fail – stand firm!

Now I tell you this – the Spirit is given to everyone for profit – the charismatic gifts, whether they be the most outstanding or the more simple and widely diffused, are to be received with thanksgiving and consolation, for they are exceedingly suitable and most useful for the needs of your family and the Church of the All in All. None-the-less, extraordinary gifts are not to be sought after – nor are the fruits of the laborers to be presumptuously expected from them – Judgment as to their genuineness and proper use

belongs to you and those who preside over the Church of the All in All – test all things and hold fast to that which is right!

Have Patience – Persevere! I shall return.

Jesus #13

1-1-81

I Come – Wait!

If you open up all the old arguments of the past you will lose the future – but if you stay in line with all the truths of the past you will insure the Future!

So, I say to you dear laborer now – Never mind what has been. Remember that every morning you share begins a new day – a day for fresh endeavor, a day that may and should be filled with hope and gladness. Don't add to your everyday blunders by condemning yourself too harshly for your errors and shortcomings, of which you (all) have many. Better people than you have made bigger mistakes and bigger failures. You shall not fail. Forgive yourself and yours as fully and freely as you would forgive another, and go lovingly and cheerily on, leaving the Shadow of Regret behind. Keep up your good work! Keep sympathetic with those around you. Expect life to use you better each hour and each day and as long as you survive there. Know we will not disappoint you, for life is what we make it! Faith, dear

laborer, is not prayer – it is the brave, unqualified endeavor of your strength to serve whatever conditions may or shall arise – keep the watch! There is no better way. Courage! Peace! Love! Unity! I Shall Return – Wait!

Jesus #14

1-7-81

I shall come – wait!

You shall have a “dropping off of the weaklings” – do not let it disturb you! Love – I shall return – be ready. We need you.

Jesus #15

1-9-81

I Come!

I asked your people to respond quickly – they respond like snails – so be it! Wait – I shall return. Love, patience, peace.

Jesus #16

1-12-81

I Come – Wait.

You dear laborer and your brother T, who have set out

to follow me, you will have to follow a long way and into some very deep places. The path you have to follow is narrow. It runs, as you know, on the edge of what you call mystery. Fear not. I take you when I wish. Have a good head! Have a stout heart. Be loyal and love one another - I shall return - wait.

Jesus #17

1-13-81

I Come - to "P," to "T" - to "DL" - to "M."

Listen to me. Listen to "P" as I speak through him.

"At no point has true Christianity been more deeply secularized than in (our) your day and time." Instead of the Kingdom which is not of this (your) world transfiguring the kingdoms that are, lifting them up to its own level, where every term of law is translated into a term of love, and the very notion of a kingdom passes into that of a Father's house of many mansions, the reverse process has taken place.

Love has forsaken its mission of converting law to its own essence, and became a timid and apologetic fugitive, harried by the police.

No wonder that people declare themselves perplexed by

true Christianity. No wonder they find this mixture unacceptable. No wonder that true Christianity tied up as it is with political system which manages its own business none too well, is continually breaking down under the assaults of a critical age, which has grown almost as tired of the one thing as the other.” Now let “P” speak to you with the Mind of Christ!

“Well, I am far from saying that true Christianity excludes the idea of God as the moral Governor of the Universe or so forbids us so to think of him. But it does not begin with that idea, as we are so apt to do. It allows us to arrive at it, perhaps, at the end of a long hard road in experience – but if we never get there at all it makes no lamentation, pulls no long face, and does not treat us as lost spirits. It does not say “Begin with the idea of a Cosmic Potentate and make everything else fit in with that. It does not require us to dismiss from our minds as blasphemous every thought of the Supreme Spirit which makes the Supreme Spirit other than the omnipotent legislator of the Universe. In the faith of Jesus, I am struck by the absence, by the total absence, of all these pompous conceptions of the Divine nature, which show such speaking signs of having originated under scribes or lawyer’s hair.

The idea I do find seems to have originated in a very intimate and loving fellowship with Spirit, man, and nature!

Indeed, the Faith of Jesus is precisely this spirit of fellowship raised to its highest power, the Spirit which perceives itself to be “not alone” but lovingly befriended and supported, extending its intuitions to the heart of the world, to the core of reality, and finding there the fellowship, the love, the loyalty, the powerful response, of which the finest fellowships and love are the shadows and foretaste of things to come.

In its essence the true Gospel is a call to make the same experiment, the experiment of comradeship, of fellowship, the experiment of trusting the heart of things, throwing self-care to the winds, in the sure and certain faith that you will not be deserted, forsaken, not ever betrayed, and that your ultimate interests are perfectly secure in the hands of the Supreme Spirit.

Now, this insight, this sure and firm apprehension of a spirit at hand, swiftly responsive to any trust we have in its answering fidelity, coming our way the moment we beckon it, motionless and irresponsive till we hoist the flag of our Faith and claim its fellowship, but then mighty to save – this is the center, the kernel, the growing point of true Christian Spiritualism, which when we have it all else is secure, and when we have it not all else is precarious.

God, said Jesus, is Spirit – man is Spirit no less – and

when the two meet in fellowship there is spiritualism!

Now let me conclude this communication by saying that all of us would be making a huge mistake if we looked to 'religion' to relieve us of the perplexities and difficulties of our everyday life. In truth, in a sense, we should all look for the opposite.

Spiritualism! - Spiritualism will bring all your perplexities to a focus - let it! - it will concentrate then on a point - let it! - it will show you in one clear and burning vision the depth of the mystery that confronts us all in this life. But in raising our difficulties to that high, high level; it will raise our nature to a higher level still, by liberating faith, hope, courage and love, qualities that spring from a single source. In revealing this world as a world fit for courageous people to live in, that is, a difficult world, it will help to arouse the true Christian Spiritualist to work diligently to bring about the New Worlds. It gives us all a part to play in life - but it also is going to give us the Spiritual power which can stand the strain and even enable us later to rejoice in it. It will, of course, show the Cross we have to bear - but it will also show our brother who continues to bear it - and will awaken within us all, Christ as a victorious principal. Yet, pain and suffering it will not remove - not until our healers have entered into the Mind of Christ for once and for all, but it will quicken a divine substance within

us, which is more than conqueror over all things.

And, now lastly, when courage, faith, hope, and Love win the victory at the supreme point of the trial and establish themselves as the true ruling powers, it will make unity a reality and will interpenetrate everything with its energy and transfigure everything with its radiance and raise everyone true to the Message to its level, and so fill the world with Peace, beauty, Joy and everlasting love.

Now - I Come - listen! I give to my dear laborer Power to give to all of you when and how he so desires the courage to face danger - inspiration rather than explanation - happiness rather than misery - radiance and not darkness.

Peace, Peace - Welcome to the Mind of Christ.

Memo to "T"

1-18-81 (4:55 pm)

I Come - wait.

Dear Laborer,

Tell your brother to get his visit in now. I want to be able to come to his mind every single day of the rest of his time there - you will be called early - do not be afraid - death there is nothing to be fearful of - tell your people if they don't know me on a first name basis, as you do, they can

never be Christian Spiritualist's - If they must ask us for something then allow - instruct them to ask for knowledge - understanding - love and the intelligence to do our will. I want to be able to come to your mind also, but I shall bring your mind to me - Peace - love.

Your brother.

Jesus #18

1-19-81

I Come - Wait.

Let it be known that the First Counsel and the Assistant Evangelist are to be also assistant Teachers of Teachers under the tutelage of the Teacher of Teachers, "DL" - to act in his stead, whenever he is absent, as will the Assistant Evangelist, "N," act in the absence of the Evangelist "T." You, dear laborer, will be replaced only by "T" and only when so directed. Wait, I shall return.

Jesus #19

1-21-81

I Come - Wait!

Dear laborer, it is your lot, to offer the true Gospel, free

of charge - regardless of what the toll is to you and yours. Take Brother Paul's Message to you off the shelves and make it known. You do this for me, and I shall do much for all of you. Know that I love you All - attempt to love me and mine. Objective and honest - reasonable, interpretation of all you have been gifted with can establish your covenant with us; as Brother Paul stated, "the world by wisdom knew not God." Your people have been in a state of ignorance but now the knowledge has been made available to you. The way to it is up to you now and your brothers and sisters - You are, you know a peculiar people - Keep your behavior in line with that which is righteous - Keep a good conscience, in order that, where you are vilified, those who misrepresent you and your good behavior in my name may be put to shame and brought home. Live, daily, the Law of Love, for it is the Law of nature - physical and Spiritual - it is our Father. Love to All - I shall return - wait.

Jesus #19-b

2-4-81

I COME - WAIT!

(This is to "T" through "P" via "J").

Brother "T" - never mind what has been - remember that every sunrise begins a new era.

An era for fresh endeavor – a day that may and should be filled with hope and gladness – Find them – use them – utilize them. Don't add to your blunders by condemning yourself too harshly for your own errors or shortcomings – we have great hopes for you – know that your brother loves you, as do many others – attempt to give back that love – we see your problem – Your brother will guide you until I come – better people than you have made bigger mistakes and failures there, yet I expect much better from you and yours. Yet, you have at least proven your ability to improve. Forgive yourself as fully and as free as we expect you to forgive others, and go happily on, dear brother of brothers, leaving the shadows of all regret behind.

Remember this – good men, like you, are always preaching to the “not so good” by the example of their lives – now in this manner, dear brother, you will do more good than others who simply stand up and preach in a pulpit – Why? – You know the answer to my question.

Remember this, dear brother – it's good for you to have financial whereabouts – but it's good also for you to check up once in a while and make sure you haven't lost the things money can't buy there! Take care of yourself and my laborer – he keeps his tears to himself, but he shares his light and his laughter with you and with us.

I give to you the great gift of life - bring to me my expectation. Those that lift themselves highest in the darkness will first and most richly catch the glory of the rising light and the Kingdom. The winds - the waves - all such things are in favor - see to it Evangelist and then Come Follow me. You and your brother have your places.

Jesus #20

2-4-81

I Come - Wait!

If the Christian Spiritualist Church of the All in All wants to convince their world of the supreme value of its ideal of life, it can only do so by steadily confronting its world with the actual thing. The real attraction, you see, is what we would call its special atmosphere. Supposing that the love which shines in certain individual Christian Spiritualist's lives there became general in your society - a quickening of faith and hope and will which we shall call love, not in any pale metaphorical sense, but in literal truth, an energy, a force shaping all conduct, heightening all life with an inexhaustible interest and energy - there would perhaps not be any need for the bible, for religions or for churches as they are known.

It is only the full exhibition of what love is which can

show its divine dignity and the way. The lover must rejoice in his absolute service and sacrifice – not to his faith, not to a church – not to a group – not to a sect or cult – but to the Mind of Christ and the Supreme Spirit. Those of you, who will lose yourselves for my sake, will find themselves many times over – become persuaded that neither death nor life, nor angels nor principalities, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate you or yours from the love of God, which is in me. I shall Come – Wait!

Jesus #21

2-6-81 (9:00 pm)

I Come – Wait!

Now dear laborer let go! Set your minds at rest – Forget, especially in meditation, all cares, all thoughts and problems – You must let go – let go of everything you know except spirit – when you come to this Plane level you will know that you are in contact with the Mind of Christ – then it becomes your responsibility to understand it – feel it – love it – project it – put it into Action! Come walk with me – I shall tell you when – be not afraid – you cannot escape me no matter what – try, if you must – we shall hold nothing against you – we love you – You, meaning the broad and vast group that “you” personally have been asked to oversee –

see to it that you do so - Peace, Love, Understanding and !

Now you have learned that Divine Consciousness is both a lesson and a pain and also a great pleasure - its compartments of memory - intuition, etc., are simply the recall of the senses - physically or spiritually - you must live up to them as contained in the Message of brother Paul - therefore stand aside - Let the only true mind in the universe - in all creation - provide you with the truth - Lead - be gentle - be honest - love - as we love you - go and come.

Memo to "T"

3-8-81

I come - you wait!

Now I speak through you to "T." Let him speak thusly.

I "T" take no special pride in the fact that I Preach the True Gospel - For I, "T" am compelled to do so - In fact, I would be utterly miserable if I failed to preach it. I do this work because I choose to do so - Am I then entitled to a reward? No - for it is no choice of my own in reality, but a sacred responsibility put upon me so what can I expect in reward? When I preach the truth, the true Gospel, I make it absolutely free of charge and need not claim what is my rightful due as The Evangelist of the Church of the All in All. For though I am no man's slave, I make myself the slave of

everyone - that I might win more spirit to Christ - Therefore, to the Jews I will be a Jew - to the Gentiles I will be a Gentile and so forth. To those who are under law I shall place myself in the same position, although in fact I shall stand free of it. I will win those, who are now, so afflicted. To the weak, I shall become weak, to the strong, I shall be the great strength, to the weeper, I shall weep with them, to the prisoner, I shall be in prison until their salvation. I have and will be all things to all people and I shall employ every possible means to win you to Christ-Jesus. I do this for the sake of the True Gospel - Why? You may ask.

Because I want to play my part in it properly and, of course, Spiritually.

Now dear laborer "T," carry on - carry on, for soon you will be alone, with no true partner and you must cultivate a new one - Now you wait - I shall return.

Jesus #22

3-31-81 (9:00 am)

Now you listen to me - be still.

I realize what and how you feel. If your brother - your partner wants out, let him - it's his soul, not yours - we will take care of you - your security will be in good hands - yes, you can come home alone, you don't need him as much as

he needs you – the true Pentecost is being prepared.

If he or anyone else there wants the fire I shall be happy to oblige – you brother do what I demand – don't worry about others who are stuck in – I shall personally deal with them – don't ask such foolish questions.

I made it clear, did I not? I shall deal with them all – You simply do what it is I ask.

You wait, I shall come again, in one manner or another.

Jesus #23

4-22-81 (3:06 am)

Let Them Rejoice!

To “T” from “Js” via “P.”

I Say:

Let them Rejoice who have Activated the True Mind of Christ. Why? Why do some of yours stand in their way? Let such foolishness be no more. Let the minds and hearts of them who have found the Spirit Rejoice. Go out yourselves and seek it also.

Now I tell your people this and I have said it before – your brother “P” is a friend after the order of Melchizedek – I shall have him at my right hand. A Good understanding is

called for - a good following is much more important. The works from his hands are sure - his heart and his mind are by me established. He is not afraid - he is not unsure - he is not unloyal - he shall be remembered. What ails your people my evangelist, can they not see my Servant? I am his strength - let me be yours and your all. See that no harm comes to "P."

In the name of the All in All,

Love to you "T,"

"Js."

Jesus #24

7-9-81

Greetings:

Listen to me - Love - Peace - Brother "T" is now named the Chief Prophet of the Church of the All in All. Our brother, DL is to be designated the Chief Evangelist.

The Prophet is always in command - the Chief

Evangelist is his equal but must always be subservient, as will the Chief standard bearer, who should clean house.

Prepare - Follow - Come - Love my brother.

“Js” (Jesus).

Drive Your Brother - You Fail to - He Drives You!

Now I told you to drive your brother. You fail to do so. Now he drives you - How say you?

Now let me tell you. Follow the light that illumines your spirit and have no fear over if your steps seem to plod. No one ever gains his most cherished goal if he doesn't follow direction. And all of you gain your most cherished goal when you giveth up your life to the Supreme Spirit. Let me teach you a lesson. Success is a constant vision in the minds of humanity. Who envisions it always as a pinnacle of wealth, where he sees him or herself surrounded by large homes, as you live in, motor cars, yachts, servants, churches aplenty and plenty of time to enjoy himself or herself in all these things. What obtains these things? Money! All of you have a battle cry ringing in your minds - make money! Is it little wonder that from this observably false premise all of you are scarcely able to attain enough to pay your worldly bills, never mind your spiritual bills? Now I wish to talk about your brother. You and he are partners. You must mend your differences. You must love one another - you must support one another - you must carry each other - I demand this. You wait, I shall return.

Now your brother has many miles to walk – for my sake. Love each other – support each other – take care of each other because I want you both to come home to me, and therefore to support me and to love me! Don't ever go your separate ways. I will not have such a schism. I would not support it nor either of you in that situation. You, dear P, do all of those things that I have asked of you, I know it's difficult, but do them and take care of T. He is dear to my heart. Take care of your whole family, they are all dear to my heart and take care of those other families that are also dear to my heart. You wait, dear brother, I shall return and give my love to all your brothers and sisters.

And now, dear brother, you have met with brother, Paul. Now you know why – I call him Paul the radical Christian – and why he told you I am the radical revolutionary. You carry much around within you. See that you use it well, see that you do not misuse it. See that you carry out your tasks. I will take care of everything else. You need have no fear – I know you have none. Don't snap at me, Mind yourself, dear brother. Take care of those that we love and love those that do not love us. We shall bring them home. Have no fear of that not being the truth. Now go – we shall call you again. I want you to walk with Paul again but until then – love my people!

Now I tell you I am coming for you soon. You are aware

of this fact. You are going to have to turn over to your brother T, everything - no exceptions, even those secret things that have been imparted to you and he, in turn, is going to have to share them with DL and N, for those three will be the spine, the back- bone, of the Church of the All in All. You make sure, dear brother, that you leave nothing undisclosed to my brother T for he is going to carry the Message forward. Take your time - be careful but be as I know you shall be - honest, discreet, and pound it home. Make them learn what you have learned - all of my people. Rely upon that. See that you do your job well and then put yourself aside and wait for me because I shall come for you. I read your mind - I know you don't fear. You've been a good child of God. Now you must come and take Paul's place because brother, Paul is going elsewhere. But I tell you this, I want one of those three to come and take your place so that you can go with brother Paul because you have been brothers with me for a long, long time. Now, get to your work - take care of our people - I shall return! You, dear brother, keep the watch!

I come. You wait. Now listen to me brother.

No! You listen to me. I'm tired - that's right, I'm tired - I've done everything asked of me. Now, by God, if you're a true spirit - you listen to me for a moment. I have some things I would like to say. At least allow me the courtesy of

allowing me to say them. Give it a listen and if you don't like it - say so! Now we have been driven - we have been put on the hot seat. We have been told to do thus and so and we have done all of these things - followed your every command, worked our fannies off for you. Look, I love it but I have a brother who I would never harm. I am not saying that you would ever harm my brother. Drive him yes, but harm him, no. I have other people who are close to my love - many - I am not going to do anything harmful to them either. I want an explanation - where does Louise stand? I'm not asking about myself, you see, I'm asking about others. Where does my brother Ted stand? Where does DL stand, where does N stand? I have to know this. Where does M stand? You have never, never given me a clear clarification of these questions. I understand it, yes, I am impertinent. Well go ahead and smite me if you wish. I am not afraid. But I'm going to stand up for my people just as Paul stood up for his people. Now if I'm wrong - o.k. If I'm wrong, I'm wrong. I'm not wrong. Well - hallelujah. I don't mean that as a derogatory statement I just said well, hallelujah. Now I'm not making a mockery of anything. No - you know how much I love my people! I know how much you love yours so - then why all of the twisting and turning and the turmoil and so forth? I shouldn't have ever been embroiled in that. I just didn't think it was fair. I need to know what's fair. I've

done too much, or at least attempted to do too much. Look - I'm willing to go out and get crucified tomorrow. They can pound the nails in my hands and in my feet - they can pound them right through the center of my mind as far as I'm concerned. As long as I know that I'm doing it for you. But for crying out loud I feel like Moses - like when he said to the Pharaoh "Let my people go!" But I'm bleeding for my people - I love them so much. They work so hard. Don't confuse us, please! They are good, honest, decent people. Yes they are. You know it - I know you know it. But I mean we need that kind of - Do something for me will you please? Give to my brother the "in" on meditation. Reach him. Oh, it will shake him up, I'm sure of it, but do it. It's time. It's time he got reached. It's time he knew. If he's going to take my place, it's time he knew. Will you do that for me? Thank you. Thank you very much. Will you allow me to say that I'm not going to apologize but I'm going to say I love you very much. Thank you - thank you. Yes - we shall keep the watch!

Now I want you to explain some of the things that brother, Paul said to you on your last trip for the edification of your brother. So speak - speak for brother, Paul now. Explain what was said to you.

Well, he told me many things. The important thing I suppose was he told me that I am not carnal but spiritual. Since the Supreme Spirit has found a home with me. And he

said you cannot be a Christian and certainly not a Christian Spiritualist unless you have something of his spirit in you. And he also said, if Christ does live within you, his presence means that your evil nature is dead. But that my or our spirit becomes alive because of the righteousness he instills within us. He said that our nature is dead in the presence and he told me that once the spirit of Him who raised you from the dead lies within you, he will by that same spirit bring to us a whole new being - new strength and vitality.

So then, dear laborer, my dear laborers, and my brother, you can see that you should have no particular reason to do other than that which we ask. You will not go onto certain spiritual death, but certain spiritual life. You, P, have had the nerve of your instinctive actions, by a vain spirit, and you are on the way to re-living and your brother is going to follow you. Because all who follow the lead of the Supreme Spirit are God's own sons and daughters. Nor are you meant to relapse into the old slobbish attitude of fear. You both have been adopted into the very family circle of God and you can say now, with a full heart, Father, my Father, from the Supreme Spirit himself endorses truly with conviction that you are his children. Think what this means. If you are his children - if you are to share his treasures, yes share, think of that - think of that. I shall return. You, my brother, shall wait.

Drive Your Brother - Part II

When I come, and with all my angels with me, then shall I sit on the throne of glory and shall gather all of the nations before me. And I shall separate you from one another, as any good shepherd should separate the sheep from the goats. Then shall I call the King to save those on his right hand. Come ye! Inherit the Kingdom prepared for prepared people from the foundation of the world. I say to you and yours. For I was hungry, and you gave me meat. Thirsty and you gave me drink. I was a stranger, and you took me in - naked and cold and you clothed me. Sick and, yes you stood by me. In prison, yes, and you came to me. Brother, I love you! Well, needless to say, I'm a little bit confused but I'm going to try to spell out the righteousness of what The Message has been attempting to tell us. Let me start back from the beginning so that there will be no questions. To every good Jew, God's revelation to man is set forth in the Old Testament. A conviction that Jesus shared, I'm sure of that. But, how should the Old Testament be understood? Well, according to the teachers of the time, the Scribes, the experts in the Law, the Old Testament was to be treated like a Law Book, as a collection of many laws - each binding independently of the others, each to be interpreted strictly according to their exact wording. But to Jesus, on the other hand, the Old Testament was more or less of a unit in

which a single fundamental principle was to be used in explaining everything else. And I think this principle, when you go back to Deuteronomy 6:4-5 is possibly man's active and complete love of God. If a man gives God his heart and his spirit, and mind and strength and his love, his life should be or must be a God-like life. And then I think to this First Commandment a second is added and I would jump to Leviticus 19:18 which is really not an addition to the first, but a possible deduction that must follow from it inevitably. A true love of God, I think, brings with it an equally true love of man, and just so, a true love of man enfolds a true love of God. I think here, Jesus when he gave the golden rule uses the Second Commandment of the 1st to include the first, as well. If you go back to the New Covenant, I think in the Sermon on the Mount, so-called, that theme is stated in Matthew 5:17 and the summary, which you could pick up again in Matthew 7:12, I think here by bringing the two together, the underlying unity of the sermon is made very clear. The law and the prophets, it's a common phrase for the Old Testament, here the prophets are named, not as predicting the future, but as attempting to teach men and women right conduct. I think the traditional word fulfillment should be explained as make their demands, or make their full demands, known. I understand, that to Jesus, goodness has to find its expression in activity. An

earlier teacher, a Jewish teacher before Jesus, had said “Whatever is displeasing to thee do not thy to thy neighbor.” But this idea was worlds apart from that of Jesus. A Christian Spiritualist’s character is not expressed in refraining from evil, but in doing good. Now that quotation is not from the Old Testament, which contains no such verse. It is quoted from the way the Teachers of the day summarized the law. It was these that the people actually heard - “heard” it. Now I can go back into the Old Testament and say it is a typical lawyer’s deduction from Leviticus 19:18, accented, and it reads, “Thou shalt love only thy neighbor as thyself.” The emphasis was on the word “only.” So understand or understood, if a man is not a neighbor, there is no obligation to love him. Indeed, if he is an enemy, there may be a positive obligation to hate him. Only too commonly, this obligation of hate, was applied to the enemies of the Jews, especially the Romans with the patriotic or nationalistic appeal that every good Jew ought to detest the enemies, not only of himself, but of his Nation. Ah, but then, enter Jesus and he replies that God never so spoke. That this “Lawyers” summary is contrary to the nature of the Supreme Spirit who sends His blessings of sunshine and rain on the good and evil alike. So, if we are to look on God as Father, it will be our wish to act as He acts. In one sense, every human being is a child of God by Creation.

Think about it! But, unless there is likeness of character between child and father, there can really be no sympathy, no harmony. So, it is not enough to be a child of God - naturally. Each person must become a child of God spiritually, and it is the task of so becoming, that is the task of what we call righteousness. To put it differently, in this saying, if Jesus really said this, Jesus gives us the deepest principle of conduct, be imitations of God (cause that's all we can be is imitations) - we can't be God. In this passage and many others, if you think you know I Corinthians 13, love does not mean emotional feeling, but unselfish action. So therefore, I go on to recall to you again what I just said. Compare the magnificent descriptions of Christian love in I Corinthians 13 where everything is centered on what loves does - DOES, but not a single word, not a single word on how love feels. Now something you have already heard comes back again to haunt us. Affectionate emotion is not in itself a virtue at all, but a purely natural instinct. It is as common among bad men as good and may quite as easily lead to crime as to self-sacrifice. As an example, Jesus takes the Publicans, and he named me one. No modern phrase quite gives the force of this term to the people they figured primarily as tax collectors, but in their ancient world, their legal authority to collect was so poorly safeguarded, that dishonesty was only too easy for them. They were looked

upon much as the ward politicians of the present day. These people had family affections, but for that very reason, were often more grossly unscrupulous. Ancient greetings usually took the form of a prayer among Jews. They would say, "Peace be with thee." It was therefore given only to friends. The traditional statement, "ye shall be perfect as your heavenly father is perfect," is so broad as to command an absolute possibility for man of the modern day. The context should show them that the meaning really was "your desire to help others shall be as all-embracing as is your Father's when he sends his reign on the just and the unjust.

Why are we here at all? Had we but known the purpose for which we are present in the world, should we not have in our hand now the key to all the questions we raise about God - freedom, duty, peace, joy, love and immortality. But if we know that, why are we here, how can we hope to answer such questions? For again, if we are forced to acknowledge, by external forces, that our existence has no purpose at all, would it not now be futile to embark on enquiries concerning God, freedom, duty, peace, joy, happiness and immortality. For what reason, for what meaning could these terms have for beings like us who have learned finally their own existence? Splendid sayings, no? Could not I, the person, more glorify God and more fully enjoy Him with all my errors and defects if I did not recognize you upon the

scene? No, no I must recognize you and take you in. Why me - Why you? The sin. Why should God need to be glorified or enjoyed by you? By me - by anyone? Why should he need anyone or anything? If, as some affirm, the universe is the dwelling place for the All Perfect, the Supreme Spirit, what reason can be given for the existence, side by side, with that All Supreme One, or within Him, or the multitude of imperfect images of His perfection, like you and me? In the presence of one who has all purposes already fulfilled in himself, what purpose can be served by our introduction into the scheme of things if you and I and all such were to be blotted out, forthwith, in the all Supreme left and sole position of the universe - where would be the loss? You and I are apparently superfluous. Philosophers, both ancient and modern, have addressed themselves to that particular problem, not altogether (I think) without success, and not again, quite completely successful. Their arguments have not removed but greatly deepened the mystery of our existence, bringing it to a critical point where we must either accept it or run away from life and its perils, to the point, in fact, where we must choose between life and death. If we choose life, we accept the risk that its burdens may prove too heavy for us. If death, we escape the perils of life, but forfeit our share in its victories. The former is the heroic choice. The latter, the uncourageous. The ultimate question

which every man and woman has to face and answer himself or herself is this: "Wilt thou be courageous or a coward?" No philosophy can relieve us from the responsibility of having to make that choice. All that philosophy can do, and it is a great thing to accomplish even this, is to bring us to the point where we see that the choice has to be made. This it does by forcing us to raise the question "Why am I here? - For what end have I been sent into the world? - Am I a Christian Spiritualist or a religionist?"

Now let me tell you what God gives to a religionist. He gives him the right to the religion. He gives them the right to whatever they want to believe, from that point. Let me tell you what God gives to a Christian Spiritualist. God gives to a Christian Spiritualist, Himself. Now you can take him out on a tree and hang him, you can knock him down, you can speak badly about him, you can do any of those things. God gives the Christian Spiritualist Himself - through the Christ Spirit, the Mind of Christ. That's what he gives to you. Now you gotta pick it up, you gotta run with the ball - you gotta be the baby with the thing. I find myself at times at a loss as to how to say this but let me say it anyway.

Why, being here, should we remain here any longer? Unable, if we are unable, to prove that it would not be better, for the world at large, that we don't belong here. There is something fundamentally different, or irrational in our

determination to remain and to continue an existence as long as we personally can. That is the universal will to live, which forms the basis of possibly all particular volitions and probably supplies the motive for the power to all our human plans, purposes, preparations and policies for our own good. I challenged and challenge such to show course why we should linger here a moment longer. What could any of us give that would add the slightest claim to the universal validity of reason. Reason cannot be shoved into, bullied into, acquiesced by the importance of individuals in their own eyes. Was there ever a great man or woman whose sudden extinction would not have been hailed with joy by a considerable group of his own contemporaries or a little one who would not have made things more pleasant for somebody, by taking himself off.

I see no escape from the conclusion that human life is infected with the rationality at its very core. So far as any as myself act upon the assumption that it is better for us to exist than not to exist, we are assuming what can't ever be, and I say in quotes, "proved." But, for my own part, I am not ready yet to put these limitations on the word rational. The traditional logic of all the teachings of all the schools on which this notion of rationality is founded would tend to turn out, on examination, to cover more than a departmental activity of the human mind. The type of

conclusion to which it leads us is determined in advance by the rules that it lays down for its own procedure - free activity, which is the essence of self-consciousness and the life, I hope, of all creative work must lie entirely outside its province. And I would say that the attempt to deal with it by any other rule deals nothing but the rank observation that freedom itself is observed. Now the logic here may be in question and I welcome that. But I think of the spirit, I think of its teaching of what freedom means to us.

I am going to backtrack just a little bit. You know there is a coward and a hero in the breast of every one of us and you take that as a pair, and each has a logic of its own, and then we take it as a pair and then each of us has a logic of our own, adapted to our particular purpose and aim, which is safety for the coward and victory for the hero. And it too, while perpetually at variance, because of the spirit - you see? The reason of the one being the unreason of the other, the truth of one being a falsehood of the other - the inner strife, the division in our nature, the law in our members weight against the law of our mind - on which so many great doctrines of Spiritualism have been hinged, has its origin. At this point, anyone who watches himself in the mirror narrowly may observe the strife going on and going on in just this form. As an argument between the coward within him who is out for safety and let's say the hero within him

who is out for total victory, they have, they really have, in my sense, little common ground and can barely understand each other's position. Everything the hero proposes is unreasonable to the coward - and then on the other hand, everything the coward proposes is detestable or unliked by the hero.

Spiritualism is a power which develops. I hate to use this word, but the hero in a person, at the expense of the cowardice in the person, as the change proceeds, there comes a moment when the cowardly method of reasoning, with its iron safety, ceases to dominate the spirit. At the same moment the heroic element awakens and looks with longing toward the dangerous mountaintops, thence forward the person's reason becomes the organ of the new spirit that is in him - no longer fettered through the self-center but mounting up with wings as an eagle. Their power, as their reasoner, is enriched - their survey of the facts more comprehensible - their insight into their significance, more penetrating.

Spiritualism has something, been represented as introducing a new faculty called faith into the person's life. As adding this faith to the reason, they had before or perhaps as a driving reason out and putting faith in its place. Well, I would say that is a misconception. Faith is neither a substitute for reason nor an addiction to it. Faith is nothing

else than a gift and reason, grown courageous, reason raised to its highest power, expanded to its widest vision. Its advent marks the point where the heroic within the person is getting the better of the coward - where safety, as the prime object of life, is losing its charm and another object, hazardous but beautiful, dimly seen but deeply loved, has begun to tempt the activated spirit - the Mind of Christ!

Now P, as you know, has the Mind of Christ - a gift of long-standing. I now wish to give it to T, to D, to N and to M, but they, as people, must earn it!

Now unless I am mistaken, the new birth must begin in the seat of reason if it is to begin at all. Is not the person's reason the very essence of the person? How then can he or she be converted or re-born at all unless he or she is converted there? Most of the defenses of Spiritualism that I am acquainted with seem to ignore all this - they claim to address themselves to reason and so indeed they do, but the reason of the whole stage of this development to the half-born reason, the timid, an un-emancipated spirit to the unheroic side of human nature - treating us as beings whose ultimate interest is to save our own skins and making use of the logic, admirable on its own field, which self-interest has worked out for that very purpose and which is incapable of reaching any other conclusion instead of raising reason to the full grown stature of spiritualism, it attempts to bring

spiritualism down to the level of reason – while still at the stage of learning the alphabet of its business. Such as these argue, as though the search for God were like the search for a lost key or for an invisible carpenter. To the same class may be assigned a more modern type of apologists which accommodates spiritualists and religion to the supposed demand of physical science or equates the Kingdom of Heaven with purely social reform or domesticates the eternal values to the service of temporal utility or harmonizes God with democracy or nation or with whatever may be the popular obsession of the moment. All of them based on the principle of making concessions, to the unconverted reason of carnal men and women, thereby sacrificing the higher logic of the spirit to the logic of the true senses.

It was teaching, not healing, that was Jesus' true mission. His work was hampered by men and women, frantically anxious about their bodies but not about their spirits! In many battles it is possible to be neutral, but not in a battle between good and evil. In the battle between good and evil there can be no inner neutrality. Although I am willing to face that for Jesus, I have not yet mastered his teaching, but I understand that rank in the Kingdom is not given by favoritism – but must be won through faithful service!

I shall come! Be ready! To make a denial that Christianity has failed, on the ground that it has never been tried, I must make the effective reply that a religion that has been adopted by the great states of the world for almost 20 centuries and never been tried is a religion that certainly has failed. I think of what Jesus said to Judas Iscariot - "What thou doest, do quickly!" Does it follow that what thou doest so slowly, putting it off, if it so pleases, for these 20 centuries, was intended to be the motto of the Christian Church? The command from Jesus to sell all that thou hast and give it to the poor was doubtlessly spoken to a particular young man on a particular occasion. Ah, but the parable of the good Samaritan, which we have in the Message with its pungent ending, "go and do you likewise," was also spoken to a particular lawyer on a particular occasion, and so were the teachings of Jesus in general! All his universals were seen in particulars. If, then, we are to discharge everything that was spoken to particular individuals on particular occasions as inapplicable to modern conditions, or to the world at large, we shall find there is not much left that we can apply to anything. What indeed remains? The spirit of it all? Yes, but a very different spirit from that which makes these convenient excisions. Many of the alleged excuses for the failure of Christianity have been pitched in this key - they are very unconvincing. Others fall back on the magic

words 'slow' and 'gradual' – words that have induced many persons to believe that the slower and more gradual a process is, the more surely it is divine, as against an earlier thought which downed the gods with thunderbolts. The convenience of such an excuse is that no depth of failure can be so extreme as not to be covered by it. No betrayal of Christ's principles can be so complete as not to be covered by the belief that the principles in question were spoken to particular individuals on particular occasions. Though the one argument is as convenient as the other, it is no more satisfactory to an honest Christian Spiritualist man or woman. How it has come to pass that respectable so-called Christian apologists have fallen into such flagrant dishonesty? The cause, I believe, lies in the habit mainly of applying carnal logic to divine things and not judging spiritual things by spiritual things. I believe anyone who would delve into this stud of apologetics will be struck by the resemblance to a well-known type of political speech. When the spokesman of some discredited government has broken all the promises given at the election, attempts to befool his constituents into believing that the promises have been kept. It is all simply a matter of artfully adjusting the emphasis – the art, as somebody once said, of keeping the public quiet about one thing while making them noisy about another.

There is, I say, a significant resemblance between this method, and that of the Christian apologists. For one example, he exalts the benevolence promoted by Christianity and ignores the parallel fact that no other faith has developed such ferocious internal differences nor been so cruel in its persecution of unbelievers. Or of what was called so when the slaughter of 1 million people, or the wiping out of an entire civilization, meant no more to the leaders of the church than it did, by his own confession, to that notorious Napoleon! Witness the treatment meted out by Cortez in the name of Christ and of his holy mother to the Aztecs of Mexico! But the searchlight is seldom switched on to these things and even when it is, “slow” and “gradual” will cover them!

Christianity stands in the forefront of the crime-stained record of human society. There can be absolutely no doubt of that. Failure, most unquestionably, there has been. Now if we have the courage to face the facts let it be acknowledged. Let an end come swiftly to these inventions of sophistries and let us prove, to the contrary, in their way lies failures, in Christian Spiritualism lies success. The Christian religion, in the course of its long history, has been entangled with a multitude of things which did not probably belong to it. Philosophies were dogmatic – systems, rituals, sacraments, with the vested interests of great institutions

and especially the habits of mind, which have grown up with these things. The entanglement with deeply entrenched habits of mind being probably the most formidable of them all and the infallibility doctrines - these entanglements are another name for their own member's perplexities. There are so many and so deep, that it becomes a matter of difficulty to extract the original genius from what the Church proposes, and to recover the original from the false.

The truth is that Christianity has become secularized. It has become secularized not only in its outward form but in something far deeper. Namely, as I spoke of before, in its habit of thought, in its standard of values, and especially in its striving for power. This last, being the characteristic vice of the kingdoms that are of this world. Is it not a fact that for a long time passed, the churches of Christendom have become engaged in strife as to who shall be the greatest? There can be no surer sign of secularization than that.

Christianity, in the official or authorized presentation of it, is a smothered religion. Smothered almost to the point of total asphyxiation and collapse. Smothered by the vested interest of great institutions and by the ambitions, fears and self-seeking that such interests breed. Smothered by the elaborate theological differences that Christians have built and not against anti-Christ, but against each other. Smothered by anxieties not unnatural in these

embroilments for its own future. If you take Christianity along with its entanglements, encumbrances, and unnatural alliances – if you present it with all the secular baggage which the ages have fastened upon it, you will then find it a hopelessly perplexing thing – a thing which neither reason nor faith, whether acting singly or in combination, can exact.

Yet alongside the authorized human version, and sometimes hidden within it, there is an indistinguishable spark of life. True Christianity has an unauthorized version which the former has repressed, persecuted and condemned to the hangman or to the eternal flames. All this unauthorized version, a fair copy, exists in the hearts of men, a fairer copy in the hearts of women, and the fairest copy of all in the Message of Brother Paul. It is the unauthorized version which has kept Christianity alive through the ages and defied the smotherers, even to your day. Turning to the sources of True Christianity, you must be struck by an immense contrast. Allow me to explain. There is no money in the purse, no victuals in the wallet, no munitions in the magazine, no baggage train, no commissary, no provision for warfare and no thought of it. You are in the presence of elemental reality more beautiful than Solomon and all its glory. More majestic than the successor of myself. You are in another atmosphere. All this

apparatus of defense and apology, of preaching and propaganda, of church policies and chapel oppositions, things which you have given such a form so strained artificial to your conceptions of Christianity, are here either secondary, or absent altogether. Religion, you see, instead of being concentrated into strong spiritual doses, is there now a persuasive, unobstructive presence that cometh not with observation, voluminous background of human conduct, the place of light with irradiates the whole picture of man's life. Even the name of God, which comes to your people so easily, too easily, was used by us with a reverential rarity. You may read whole pages of the true gospel without finding it once! By you, I mean your people, I know you understand. As I preached the fatherhood of God in the fellowship of man, but I did not always just simply preach them or teach them, but as a matter of fact I very seldom mentioned either of them exactly in those terms. I enforced them, yes - illustrated, yes - revealed them, yes - exemplified them, yes - but by living as those things were true and that is a very different thing from preaching them. Most of my days were spent out doing good works. My preaching, therefore, being little more than a comment that arose naturally from the good things that we were attempting to do.

The true Gospel is neither a sermon or a treatise on

religion but a story, a picture, which tells how spiritualism began – and something that happened, and a deed that was done and a life that was lived and therefore it abounds as you people like to call it in parables.

You see, the things I don't understand – why? No one has even come around – what is this – are we persona non grata or poison, or what the heck is this? No one has even taken the time to say hello. I don't understand this. Am I being punished? No one has come around – no one has called – no one has taken the time to say even to make a courtesy call and God I do that to people I don't even like. How come they don't do it with me? Well, I understand. No, I am not feeling sorry for myself. You know better than that. But I feel for other people – I would like to hear from them. All I know, I heard from Virginia, Norman, I understand that, but that was a particular thing – that was a healing thing. I understand that. No. I'm not tired. Alright, now you're going to instruct me again. Allow me to settle myself. Let me get settled. I'll go. Yes. I understand. Well yes, I understand that but, allow me to . . . allow me to, no, you won't . . . ok . . . I'll shut up.

That's not so. Well, I say that's not so. That may be terribly so, but at that time I did not believe such a thing. Allow me my imagination. I made a mistake. I'm sorry. I made a mistake, I'm sorry. Allow me. All right. I understand.

Allow me to receive. I will attempt to give it away to the other people. Please, I need a little time. I need some rest - I'm tired - I'm very tired - you have the keys to all the questions raised about the Supreme Spirit. Freedom, unity, love, and above all else, duty to carry out your work, dear laborer. Carry out your work. Get the work done. Get everything current. Bring everything up to date. Push everyone and then we shall begin our good works. Now that you are through being argumentative, shall we get down to the business at hand? Drive your brother to do those things that he must do. To get his work done, to get current, and then we shall get down to the business at hand. You both have much yet to learn. And you, dear laborer, remember that the end returns to the beginning. Now dear brother, I want this, and I want you to understand totally - get the Message off the paper and into the hands of all of your realm. Force your brother, your brothers and sisters, into doing and completing this good work.

Memo to 3

We greet You beloved laborer, in healing Love:

You have asked and so we answer. Yes, the Family there is in a shambles. What could you possibly expect when practically every member insists on wallowing in “self” and in selfishness? Few even attempt to practice the Message. Tempers are out of control. Anger is rampant. Attitudes are at their lowest. Love, true Love, finds nowhere to rest, no door to enter in. The minds are closed to all but selfish wants. Many go about feeling sorry for themselves, so locked in on the “me” plane they are useless to themselves and to Christ-Jesus. There is very little true, open, and joyous interpersonal relationships, the foundation stone of true fellowship.

What has happened, you ask? The answer is very simple. From the leadership on down everyone is too preoccupied in doing their own thing so that there is no space left for doing the essential things. There is no respect for the Message, for Christ-Jesus, for the Supreme Spirit, and worst of all, they care not for their Souls!

You ask what You should do. You must complete Your tasks regardless of what the others do or do not do. Your place is set and prepared.

Now dear laborer it is commendable that you feel so deeply concerned for Your brothers and sisters, we would have accepted nothing less, but You have turned over control of the Family, its responsibility now lies elsewhere. Your tasks and their completion are of the utmost importance and they demand all your attention. Let us handle the Family for we are experts at such matters.

Fear not, dear laborer, there will always be a Family, a leadership, who will face and bring to fruition all that is demanded of them once they truly realize what it is that is at stake.

The Supreme Spirit has given You to have life in Yourself, all others must seek it out, with the exception of what brother I Paul has promised. Yet this does not excuse anyone from performing their calling in the most respectful, honest and true fashion possible.

All your brothers and sisters have difficulties, they go through many trials and they usually fall. Yet nothing they face should cause them to lose all sense of reality and common sense.

You see, those who dig themselves a dark hole forget quickly in whose hands the shovel laid and they are truly the ignorant victims of their own punishment. So be it, for with the Message to guide them, they truly have no excuse, nor

shall we ever listen to such.

Go in Peace brother - do Your work - leave all other matters to us. You reach for the Light!

Fond love to You and brother "T,"

J and J.

You Are Now Totally Locked In

Now I give you the Spirit. You are now totally locked in. There is no escape. Try.

Dear beloved laborer - take good care of your brother and Partner. Now, he needs you. Protect him at all cost - even your life - save him. Love him. Leave it All to him. In his hands place it all. No greater things can you do. So be it.

Js.

Wait, I shall come again to you. Cease your arguing - it prevails me nothing. You are now prepared - show it. Show me.

Beatitude #1

“Blessed are the poor in spirit; for theirs is the Kingdom of Heaven.”

The Message of I Paul, especially in the preparation phase of it covers the essentials. It is practical and personal. It is definite, specific, and yet widely illuminating. Once the true meaning of the instructions has been grasped, it is only necessary to begin putting them faithfully, courageously and lovingly into practice to get immediate results in many areas. The magnitude and extent of these results will depend solely upon the sincerity and thoroughness with which they are applied. That is a matter which each individual has to settle for himself. “No one can save his neighbor’s soul or pay his neighbor’s debt.” We can and should help one another whenever possible – possible mind you, not when practicable, but in the long run each must learn to do his own work. If anyone of you truly wishes to alter their present life, if you truthfully do wish to change yourself – to become a different person altogether in the sight of God, Christ and man – if you really do want health and peace of mind, and spiritual development, then you should study The Message of I Paul and follow its directions to Prepare, Follow, Come! Clearly The Message shows you how it is to be done. The task is not an easy one, but we know

it can be accomplished, because there are those who have done it – but the price must be paid and the price is the actual carrying out of the principles, etc., of The Message in every corner of your life, and in every daily transaction, whether you wish to or not, and more particularly where you would much rather not. If you are ready to pay that price, to break really and truly with the “old man” and start upon the creation of “the new man,” then begin with a faithful perusal of The Message. Do this and you will scale the mountain of liberation. To those of you who are serious remember this: Jesus himself was concerned almost exclusively with the teaching of general principles, and these general principles always had to do with mental states, for he knew that if one’s mental states are right, everything else will be right too, whereas, if these are wrong, nothing else can be right.

Further, unlike a religious teacher, he gives us no detailed instructions about what we are to do or not to do – he does not tell us either to eat or to drink, or to refrain from eating or drinking certain things – or to carry out various ritual observances at certain times or seasons. He neither began a church nor attended one. In fact, the whole current of his life and teaching is anti-ritualistic – anti-formalist. He had little patience at any time with the priesthood and its theory of salvation. “The hour shall cometh when ye shall

neither in this place, nor yet at Jerusalem, worship the Father . . . The hour cometh and now is when the true believer shall honor the Father in Spirit and in truth, for the Father seeketh such to worship Him. God is Spirit and they that worship Him must worship Him in Spirit and in truth!”

Now, for a person to believe himself to be inferior, sinful or evil, is, for all practical purposes, to be inferior, sinful or evil, with all the consequences that follow such a condition. But if you listen to Jesus and his message you would see that his policy contrasts with this condition, in that his object is to wean the heart and mind from relying upon outer things for gratification or salvation, and to inculcate a new attitude of mind altogether. Where did he set down this policy? In the Beatitudes!

Blessed are the poor in spirit: for theirs is the Kingdom of Heaven.

To be poor in spirit does not in the least mean the thing we call “poor spirited” today. To be “poor in spirit” means to have emptied yourself of all desire to exercise personal self-will, and what is just as important, to have renounced all preconceived beliefs and opinions in the whole-hearted search for God. It means to be willing to set aside your present habits of thought, your present views and prejudices, your present way of life if necessary. It means,

simply, the giving up of anything that is a barrier between you and The Way. So, as I have stated, “poor in spirit” does not mean “poor spirited” and in reading the Bible and The Message you have to be careful about words and their true meaning. For example, the word “bread” can mean “just bread” but it can also have a “spiritual meaning” such as “I am the bread of life” – “unless ye eat this bread” and “give us this day our daily bread” – bread can mean food but also all physical things such as shelter, clothing, money, education, companionship, etc. Further, and above all it stands for spiritual things such as spiritual perception, spiritual understanding and preeminently spiritual realization.

Another example from The Message is the word “prosperity.” This word signifies a very great deal more than the acquirement of material possessions. It also means success in meditation and prayer. From the point of view of the Spirit, success in meditation and prayer is the only kind of prosperity worth having – and if our meditations and prayers are successful, we shall naturally have all the material things we need. A certain quantity of material things are essential on this planet, of course, but material wealth is really the least important thing in life, and this The Message implies by giving the word, “prosperity,” its true “spiritual” meaning in contrast to its literal, material

meaning.

All this may recall to you the sad story of the rich young man who missed one of the great opportunities of history and turned away very sorrowful because he had “great possessions.”

It’s really the story of mankind in general. So many of us reject what Christ offers us, simply because we have “great possessions,” not in money, for indeed most people are not rich, but because we have “great possessions” in the way of preconceived ideas, beliefs, old truths, and habits, and are confident in our own judgment, and in the ideas with which we happen to be familiar. Such habits of life we hold dear with no desire to renounce them, it is these possessions that keep us chained to the materialistic way and not the true Spiritual Way. The “poor in spirit” suffer from none of these barriers, either because they had never had them or because they have risen above them through spiritual understanding. They have overcome the “love” of money and property, of fear of public opinion, and of the disapproval of relatives or friends. They are no longer overawed by human authority; however great it may seem. They are no longer cock-sure of their own opinions. They have come to see that their most cherished beliefs may have been and probably were mistaken, and that all their ideas and views of life may be false and in need of recasting. They

are ready to start again at the very beginning and learn life anew. That is why the “poor in spirit” are blessed.

Beatitude #2

“Blessed are they that mourn; for they shall be comforted.”

Mourning or sorrow is not in itself a good thing. There is no strength in sorrow! The Will of God is that everyone should experience happiness, peace, love and joyous success. Jesus says to us “I have come that they may have life, and that they might have it more abundantly.” Yet, trouble and suffering are at times useful, because many will not bother to learn the truth until driven to do so by sorrow and failure. As I Paul says, sooner or later, every human being will have to discover the truth about the Great Spirit and make their own contact with Him. They will have to acquire the understanding of truth which will set them free, (fully human), once and for all, from their three-dimensional limitations and their concomitants - wrongs, sickness, and death. It is a known fact that most people will not undertake a search for God unless driven to it by despair, trouble, ills, etc. Yet there is really no reason for man to have troubles, if he will only seek the Spirit first, the trouble will never come. Mankind has the choice of learning by spiritual unfoldment or of learning by painful experience, and most by their own choice always seem to choose the later.

Further, it is usually only when people are feeling the pinch of poverty very acutely, that is, when ordinary

material sources of supply have dried up, that they turn to God as a last resort and learn the lesson that the Spirit Power really is the Source of man's supply, and all material agents but the channels.

This lesson has to be learned before man can pass on to any experience higher or wider than the present one. In our Father's house lie many mansions, but the key to higher mansions is always the acquiring of complete dominion over the one in which we are!

It is therefore a very blessed thing for us that we should be compelled to get right on the supply question at the earliest possible moment, and then persevere there and not procrastinate. Further, we should be most careful to use our present resources well, not hoarding and not wasting. You must dispense your resources wisely or take the consequences.

These general principles apply to every one of our difficulties, not merely physical or financial troubles, but all the other ills to which flesh is heir. Family troubles, quarrels, and estrangements, transgressions, and remorse, and all the rest need never come at all if we will but seek the Kingdom first and come to Right Understanding – but if we will not do so, then come they must, and for us this mourning may be a blessing in disguise, for through it we

shall be “comforted.” And by comfort, I mean the experience of God’s Presence, which is the end of all sorrow and mourning. The Orthodox Churches have too often taught a crucified Christ finishing on the cross, but The Message gives us a triumphant Risen Spirit, that is why Jesus said that they that are “sorrowful” are comforted and blessed.

Beatitude #3

“Blessed are the meek; for they shall inherit the earth.”

You may not realize it, but his beatitude is one of the more important statements in the whole Bible. When you possess the “Spiritual meaning” of this statement you have the Secret of Dominion - the secret of overcoming every kind of difficulty. It has been called the “Key of Life” and it is the message of Jesus reduced to a single sentence.

Now on the surface, this saying seems to have very little meaning, and what there is seems to be obviously contradicted by the plain facts of everyday life. No intelligent person, it would seem, on looking at the world today or at history could sincerely accept this saying on its face value and most people have rejected it. But this rejection will not do. Sooner or later mankind must reach a point where evasions and sophistries have to be discarded once and for all, and the true facts of life faced squarely and courageously at whatever the cost.

Now either Jesus meant what he said, or he did not, and either he knew what he was talking about, or he didn't. So, if this saying is not to be taken seriously by those who confess to believe in Jesus, then they are driven to the position which most Christians will not care to accept -

either that Jesus was saying things that he himself did not really mean or believe, as unscrupulous people do, or that he was talking nonsense. All so-called Christians have to face up to this situation: either Jesus is to be taken seriously or he is not to be taken seriously, in which case his teaching should be dropped altogether, and people should cease to call themselves Christians or Christian Spiritualists.

To pay lip service to his name, to say that his teachings are inspired truth, to boast of being a Christian in one form or creed or another and then quietly or openly evade in practice all the definite implications of the teaching, is hypocrisy and weakness of the most fatal kind. If he is to be followed then let us pay him the compliment of assuming that he meant what he said, even if we don't quite understand.

The trouble, sorrow and despair that mankind suffers is due to the very fact that our mode of life is so opposed to the Truth, that the things that he taught and the things that he actually said seems to us at first sight to be foolish and wild. That is how most all Christians look at this Beatitude. The fact is though that when correctly understood, this saying of Jesus is found not only to be practicable but wise.

We can readily see that there are two polar words in this Beatitude - "Meek" and "Earth." They are used in a special

and highly spiritual sense, and they have to be unveiled before their true meaning can be discovered. Let us do this now.

First of all, the word earth, as used in the Bible does not mean merely this terrestrial globe of ours. It really means manifestation. Manifestation or expression is the result of a cause. A cause has to be expressed or manifested before we can know anything about it, and contrariwise, every expression or manifestation has to have a cause. By now, you must have learned from The Message of I Paul that all causation is mental, and that your body and all your affairs – your home, your business, your experiences, etc., are but the manifestation of your own mental states. The fact that you are quite unconscious of most of your mental states does not signify – because they are there, nevertheless, in your sub-conscious mind – notwithstanding the fact that you have now forgotten them or were never aware of them at all.

In other words, your “earth” means the whole of your “outer experience,” and to “inherit the earth” means to have dominion over that outer experience – that is to say – to have power to bring your conditions of life into harmony and true success. “All the earth shall be filled with the glory of the Lord. His Spirit shall dwell at ease, and His prayers shall inherit the earth. The Lord reigneth, let the earth

rejoice.”

So you see that when the Bible talks about the earth - possessing the earth and so forth, it is referring to the conditions of our lives, from our bodily health outwards to the farthest point in our affairs.

So this beatitude undertakes to tell us how to possess, govern, and master our own lives and destinies!

Now, how is this to be done? This Beatitude says that dominion, that is, power over the conditions of our lives, is to be obtained in a certain way, and in the most unexpected of all ways - by nothing less than meekness! The fact is, however, that this word “meekness” is also used in a special and spiritual sense. Its true significance has nothing in common with the meaning it now holds in our day and times. In fact, there are few more unpleasant qualities in human nature than the one that is nowadays meant by the word “meekness.”

To people today, the “meek” suggests a poor-spirited person, a coward devoid of all courage and self-respect, of no use to anyone, a crawling little worm, etc. This is probably why most people shun this Beatitude. But the true significance of the word “meek” as used by Jesus is a “mental attitude” for which there is no other single word available, and it is this “mental attitude,” which is the

secret of prosperity, meditation, prayer, etc. It is a combination of open-mindedness, faith, hope, love and the realization that the will of God for us is always something joyous and interesting and vital, and usually better than anything we could think of for ourselves! This “mental attitude,” though complex in analysis but simple in itself, is the Key to Dominion, or success in demonstration. There is no one word for it in common speech, because the thing does not exist except for those who are upon the Spiritual basis of the Christ teaching – but if we desire to “inherit the earth” we must absolutely acquire meekness. For example, look at Moses – Moses, we remember, apart from his own personal demonstration, did a marvelous “good work” for his whole nation, getting them out of Egyptian bondage in the face of incredible difficulties – for the successful Exodus was the “demonstration” of Moses and a few advanced spirits who were helping him – and influencing the whole subsequent course of history by his teaching and his deeds. Moses had an open mind, ready to be taught new things and new ways of thinking, working, and acting. He did not reject fresh revelation because it was novel and revolutionary, as most of his self-satisfied colleagues in the Egyptian hierarchy would have done and as the Christians of today still do. He was not, in the beginning at least, free from serious faults of character, but he was too big for intellectual

or spiritual boasting, and therefore he gradually rose above those defects as the New Truth worked within him. He thoroughly understood, as did Jesus and I Paul, that to conform oneself rigorously to the Will of God, far from involving the loss of any good, could only mean a finer and better and more splendid life - and he did not, therefore, think of it as self-sacrifice, but he knew it to be the highest form of self-glorification in the true sense of the word. Not the self-glorification of the egotist that we are warned about in The Message, which is the mean vanity that leads at last to humiliation, but true self-glorification, the glorification that is really glorious, which is the glorification of God - "the Father in me." Moses, Jesus, I Paul all had a great understanding of the power of the spoken word to call forth good, which is Spiritual faith, hope and love. They were of the "meekest" men who ever lived, in the true Spiritual meaning of the word and no one has ever inherited the earth to a greater degree than Jesus, Moses and I Paul. There is an old Oriental saying that "meekness compels God Himself." That is why the "meek" are blessed.

Beatitude #4

“Blessed are they which do hunger and thirst after righteousness; for they shall be filled.”

Right here we run into another word, like those previously (“earth” – “meek” – “comfort”), that is to be understood in a special and spiritual sense.

This word is “righteousness,” and it is also a key word, not only in I Paul’s Epistles, not only in The Message of I Paul, but more importantly in the special sense in which Jesus himself used the word.

In the bible, “righteousness” means not merely right conduct, but right thinking on all subjects, in every department of life. As we peruse the Message, we find many clauses in it reiterating the great truth that outside things are but the expression or out-picturing of our inner thoughts and beliefs, that we have dominion or power over our thoughts to think as we will, and thus indirectly, we make or mar our lives by the way in which we think!

Jesus has constantly told us that we have no direct power over outer things, simply because those outer things are but consequences, or if you like, resultant pictures of what goes on in the Secret Places! If it could be possible for us to effect externals directly without changing our

thought, it would mean that we could think one thing and produce another – and this would be contrary to the natural laws of the Universe. Indeed, it is just this very notion which is the basic fallacy that lies at the root of all human trouble – all sickness, despair, evil, unrighteousness, strife and poverty, and even death itself!

Now right here I became a bit confused, that statement “and even death itself” got me a little confused. I had to go to The Message for assistance. There I found my way. Let me elucidate. The Law of the Universe as Jesus, I Paul, Moses, Abraham, Noah, Isaiah, Elias, Jacob, etc., but most importantly Jesus, is just this – that what you think in your mind you will produce in your experience. As within so without! Is this true? You cannot think one thing, can you, and produce another? If you want to control your circumstances for harmony and happiness, you must first control your thoughts for harmony and fellowship (for this is true happiness), and then the outer things will follow! If you want health, you must think health and not “oh my I have pain, or an ache, or a bruise, etc.” You must remember that thinking determines what you are! If you want Spiritual health and growth, you must think spiritual thoughts, God thoughts – and give your attention, which, my dear friends, is your life, to God – the Great Spirit, rather than to your petty complaints or contrived imitations.

Someone, once wrote, that like begets like! If you want material prosperity, I suppose you must first think prosperity thoughts, and then make a habit of doing so, for the thing that keeps most people poor is the sheer habit of poverty thinking – not spiritual thinking.

For spiritual thinking leads one to realize at last, the vital importance of “righteousness” and the necessity of putting one’s “house” in order.

The principle involved is “perfectly simple” as The Message says, but unfortunately the doing of it is anything but easy. Now, why should this be so? The answer lies in the extraordinary potency of habit – and habits of thinking are at once the most subtle in character and the most difficult to break.

It isn’t easy to break a physical habit even if one really means business, because Action on the physical plane is slow, untruthful, and usually used only for show!

Now, if you are not progressing as fast as you wish to (this may be an illusion), the remedy is – to be still more careful to hold only harmonious thoughts, don’t dwell on your mistakes, or upon the slowness of your progress – Stand Up – Awake – Come Aware, of the Presence, not the Availability, of God with you. Claim, damn it, wisdom, claim power, claim prosperity in meditation and in prayer, claim

fellowship and the love that unites it. Have a mental stock-taking and a full review of your life, and for God's sake, see if you are not still thinking wrongly in some area or other in your mind.

Are you? If yes, then you now have the solution! Is there someone whom you have not forgiven, someone you "hate" or "dislike?" Someone you carry about in your mind as "lessers" simply because their race, creed, or politics do not agree or align with yours. Ask yourself: Are you indulging in any kind of political, racial, religious or spiritual sectarian hatred contempt? Are you guilty of disguising this under a cloak of self-righteousness, if it is there, and perhaps you do not recognize it? If it is there, cut it out at any cost. Are there any sentimental regrets, or purposeless yearnings for the impossible? – If so, reflect that! As an immortal being, Christ, holding Spiritual dominion – no good thing is out of your reach here and now. (How I wish I could bring forth the truth of all this.)

Therefore, waste no more time repining for what is over and done – make the present and the future a splendid realization of your desire. I ask: "Is there remorse for mistakes past and gone?" – Remember that remorse, as distinct from repentance, is merely a form of spiritual pride. To revel in it, as some do, is treason to the love and forgiveness of God, who said "Behold, now is the day of

Salvation” – “Behold I make all things new.”

In this beatitude, Jesus himself, warns us not to be discouraged because we do not overcome everything at once, because our progress seems to be too slow! If we are not making any progress at all, then we cannot be meditating, studying, praying, in the right way, and it is for us to find out why, by examining our lives, and by praying for wisdom and guidance, and for the living action of the Spirit within you. Be not discouraged.

You need only, to work on, steadily and faith - faithfully - provided that you are truly hungering and thirsting for “righteousness”! For then, at last you will be filled. It could not happen that a whole-hearted search for truth and righteousness if persevered in, should not be crowned with success. God is not mocked, nor does He mock his children, and that really is why they which do hunger and thirst after God’s righteousness are blessed!

Beatitude #5

“Blessed are the merciful; for they shall obtain mercy.”

What Christianity calls the “Sermon on the Mount,” begins with eight beatitudes, and of course these are among the best-known sections of the New Covenant. The problem lies in the truth though, that although many know of these eight sayings, very few ever understand them. The reason being that they lack the Spiritual Keys to unlock and loose the wisdom therein. The beatitudes are spiritual teachings along the lines of ancient oriental philosophical lines such as the eight-fold path of Buddhism and the Ten Commandments of Moses.

As the Message tells us Jesus concerned himself almost exclusively with the teaching of general principles, and these principles always had to do with mental states, for he knew that if one’s mental states are right, everything else must be right also.

So - blessed are the merciful; for they shall obtain mercy.

This is a brief summary of the Law of Life which Jesus develops more fully later on in the Sermon. As it stands, the beatitude calls for very little comment, because the language employed bears the ordinary meaning which we

still give them in daily life, and the statement as given is as clear and obvious in its meaning as the Law in question is simple and inflexible in its action. The Law, of course, being Love. The point that the Christian Spiritualist needs to keep in mind is that, as usual, the vital bearing of the principle covered herein lies in its application to the realm of thought. The thing that really matters is that you be merciful in your thoughts. Kind actions coupled with unkind thoughts are hypocrisy, dictated by fear, or desire for self-glory, etc. On the other hand, the true thought about your neighbor blesses him spiritually, mentally and materially; and blesses you also! Therefore, let us be merciful in our mental judgments of our brothers and sisters, for in truth, we are all one, and the more deeply he seems to err, the more urgent is the need for us to help him with the right thought, and to make it easier for them to get free.

You - simply because you do understand the Power of the Spiritual Idea and its energies - the Christ truth - have a responsibility that others have not, see that you do not evade it! When your neighbor's delinquency comes to your notice, remember that the Christ in him or her is calling out for help to You who are enlightened - so be merciful!

Above all else it is true, that in freeing others from the weight of your condemnation, You make it possible to absolve yourself from self-condemnation. That, you see, is

why the merciful are Blessed, and leads us to the pure in Heart.

Beatitude #6

“Blessed are the Pure in Heart; for they shall see God.”

This is one of those wonderful, yet mystical sayings in which the Message of I Paul is so full of and truly one of the wonderful statements of the New Covenant. It is nothing less than a summing up in a few words of the whole philosophy of Spiritualism. As usual, in the Scriptures, the words are used in a technical sense and cover a far wider meaning than we attach to them in everyday life.

What is the promise held out to us here? It is nothing less than to see God. Now, we know, of course, that God has no corporeal form, for He is Spirit, and therefore, there should be no question of “seeing Him” in the ordinary physical sense in which one might see a human being or a house. If one could see God in this way, He would have to be limited and, therefore, not true God. To “see” in the sense referred to here, signifies Spiritual Perception, and Spiritual perception means just that capacity to apprehend the true nature of Being which most so sadly lack.

We live in God’s world, you do realize this, but we do not in the least know it as it is. “Heaven” lies all about us – it is not a distant locality far off in the wide blue yonder, but actually all around us right now – but because we are lacking

in Spiritual perception, we are unable to recognize it. So far as most humans are concerned, they may be said to be shut out of “Heaven.” Some do contact a very tiny fragment of it, and that tiny fragment they call the universe, but even that little bit, we can see, for the most part, is chaos.

Heaven is the Spiritual name or title for the presence of God, and Heaven is infinite – but our mental habits lead us to mold our experience into three dimensions only. Heaven is eternity, but what we know here, we only know serially, in a sequence called “time,” which never permits of our comprehending an experience in its entirety. We know God as Divine Mind, and in that Mind, there are no limitations or restrictions at all – yet we see everything distributed in what we call “space” – an artificial restriction which inhibits the constant regrouping of our experience that is required by our creative thought. Heaven is the Realm of Spirit Substance; without age or discord, or decay – a realm of eternal good, and yet to our distorted vision, everything is aging, decaying, wearing out, getting born only to die, blossoming only to fade.

Put yourself in the position of a color-blind person standing in a glorious flower garden in full bloom. All around him are beautiful colors and sad, all around him, through his eyes is nothing but browns or grays. Now, if he had no sense of smell also, what could, of the total garden,

exist for him? Yet, it is all there, if he could but see, smell, and sense it.

The limitation in us is known in “theology” as the “Fall of Man,” and it arises from our using our free will in opposition to the Will of God – God has made man upright, but he has sought out many inventions. Our task is to surmount these limitations as rapidly as may be, until we reach the point where we can know things as they really are – experience Spiritualism as it really is and therefore “feel” heaven as it really is – that’s what “seeing” God is all about. To “see God” is to apprehend the Truth as it really is, and this is infinite freedom and true Christian Spiritualism.

In this beatitude we are told exactly how this task is to be accomplished and even “those” who shall do it! They are, of course, the “pure in heart,” for they have pure sight! The “pure in heart” (pure in sight) are those who recognize the Cause, the Presence, the Power behind the Spirit. It is those who bring their own wills into perfect harmony with the will of the Great Spirit and His Christ. For they who do this shall overcome all limitations of “time,” and space, and matter, and realize and bask in the presence of God, the Great Spirit of the All in All, forever.

When Jesus speaks of the “pure in heart” what does he mean? The word “heart” in his day and age usually meant

that part of a person's mentality, which we would today, label the subconscious mind. This is important, because then and now, it is not adequate for us to accept the Truth with the conscious mind only. For that is still mere opinion! It is not until it is accepted by the subconscious mind, and then assimilated into the entire mentality, that it can serve one's life. They used to say: that as a person thinketh in his heart, so is he. We know today that the heart has no process nor function to think - only the "mind" can do that - but we can be swayed, or betrayed, or misled or led by emotion, which is clearly "affairs of the heart."

It is clear, that most people, and especially so-called learned people, have all kinds of knowledge that does not in the least affect or improve their physical lives - for they still commit stupid acts and live in very unspiritual ways. Some are happy I will agree, while most are frustrated and very unhappy. Of course - knowledge such as this is only an opinion, but to a Christian Spiritualist it is also gnosis, or would you rather I say, knowledge? - As some call it.

It has to become Knowledge, for "as a man thinketh in his heart, so is he." - "Keep thy heart with all diligence, for out of it are the issues of life." You see, most people have all kinds of knowledge, that does not in the least effect or improve their practical lives. Physicians have all kinds of knowledge of personal hygiene, etc., but often live in very

unhealthy ways, and philosophers, who are versed in the accumulated wisdom of the ages, and assent to most of it, continue to do foolish and even stupid things in their own personal lives, and are unhappy and very frustrated in consequence.

Now, knowledge such as this is only opinion, or head knowledge. It has to become Spiritual knowledge before it can really change anyone! We need to re-educate the mind, the sub-conscious, the subliminal mind, and we do this through study, practice, prayer, meditation and action in practicing the presence of God. Jesus and I Paul, after him, thoroughly understood all of this, and that is why we stress the fact that we have to be pure in heart - and of course that is why the pure in heart will “see” God and therefore are blessed!

Beatitude #7

“Blessed are the Peacemakers; for they shall be called the children of God.”

In our modern society we think of peacemakers as arbitrators, negotiators, mediators or diplomats. To make peace is either to end hostilities, settle a dispute, reconcile, appease or conciliate.

“Peace” itself has many meanings such as order, unity, brotherhood, fellowship, and of course love.

Yet the word we need to bring to the fore here is serenity. Serenity is the ability to live in a house of glass. The peacemakers Jesus speaks of here are those who make or bring into fruition this peace – serenity – into their own spirits, minds and bodies. For they truly scale all the barriers and become truly the children of God. This calls for change, a change in our attitudes and in our consciousnesses. It also calls for action, and prayer, meditation and contemplation are the real actions that change a person’s character, change his spirit, and when that change comes about you automatically become a different person. You think, and speak, and act differently. But the most important difference is that you acquire a spiritual realization of the Presence of God in you and that changes your character,

your habits, your whole life and outlook in every way, shape, and manner. Further, this actual sensation of the Presence of God is the first step in healing - and healing must begin within oneself before it can be effectively given over to others. Prayer, meditation and contemplation is the way of acquiring spiritual development which in turn brings us many gifts and true peace of mind. Spiritual peace is serenity and the gateway to all the spiritual gifts, and the Peace that defies all human understanding. To be a peacemaker is to bring about this spiritual serenity in oneself. Those who accomplish this accomplish the task of removing all the barriers real or imagined, that confronts them and bars their spiritual development - a state in which no good works can be accomplished and wherein the Will of God goes undone.

As long as there is lack of faith, love, unity, and fellowship in your hearts - as long as you fear, or harbor resentment or keep locked up inside yourselves troubles or hate, you lack serenity or peace, and you can never attain to much in such a condition. God's Will is man's well-being and remember if you are not well, not at peace with yourself then you will be hostile to the world and all that lies in it. Further, without serenity and peace within you will never attain to the necessary levels of concentration required to bring about the promises of the Message of Jesus and I Paul.

The silent power of love and our ability to send it forth to others is a great gift. The strength of this sending depends on how well you manifest peace within as well as without. Those who attain to this serenity and peace are the true peacemakers and are blessed for they are truly the children of God.

F_z.

Beatitude #8

“Blessed are they which are persecuted for Righteousness sake; for theirs is the Kingdom of heaven. Therefore, when men shall revile you and persecute you, and say all manner of evil against you, for my sake rejoice, and be exceedingly glad, for great is your reward in heaven, for so they persecuted the prophets who were before you.”

We know that the Will of God is man's well-being – man's serenity, harmony, and happiness, and these things come from a position of righteousness. This righteousness comes from right thinking – an attitude of the mind. This righteousness is simply to stand firm in and for the truth. Jesus told us that the “peace makers” needed to reach a state of serenity via prayer, meditation and contemplation, and of course, these three demand a sense of meekness or humility which, in turn, would bring about a change in our lives beyond description and turn our hardships into a state of ecstasy. But now Jesus says it is blessed to be persecuted, persecuted simply for our right thinking and our acts, and that such persecution is a cause for us to rejoice and to be happy that we are reviled and accused and to remember that the precedent for all this was by those prophets who came long before us.

Now all this is very startling, very upsetting, when we recall the Message and its statements on suffering and sacrifices and the fact that God's Will for us is our well-being. Persecution, vilification and so forth do not seem beneficial to my well-being on the surface but let us look a little deeper into this beatitude for its truth and overall meaning.

We have all been exhorted to "resist not evil" and to not only love our neighbors but our enemies as well. But why? Why should we love those who are our enemies, or who smite us, or who vilify us and persecute us? The answer is quite simple. For the integrity of our spirit. No sacrifice can be too great to ensure the integrity of our spirits and therefore the Will of God. Any barrier that stands in the way must be overcome and any self-sacrifice must be made in order to preserve it, for all other things in "life" depend upon it. Better sacrifice your right eye or your right hand, if need be, that your spirit may obtain its rightful place in God's Kingdom.

So, you see, this beatitude may be very startling but it is also very right. You must come to the understanding that the source of this persecution is none other than "self." "We are the victims of our own punishment." Jesus wasn't talking about "outsiders" only - no, he was talking about how we also persecute ourselves. How? When we refute

righteousness, truth, right consciousness, when we are tempted into unrighteousness, when we vilify and persecute others or ourselves, when we give fuel to hate, anger, greed, selfishness, jealousy, or despondency, etc.! Then we are being persecuted for righteousness' sake.

This war within us, between the spirit and the flesh is covered adequately in the Message of I Paul. These combats will continue to persecute us from within and they are in fact a blessing in disguise since they usually, eventually, lead to our enlightenment.

Now what about outside persecution and vilification? There is nothing nice about this whatsoever but it needn't bother a Christian Spiritualist because nothing can "enter in" that can harm us - unless it touches something in us to which it is attuned - therefore if you are troubled and have difficulty with these external persecutions, etc., it is a clear that you are not right with yourself nor your world - your thinking needs work and clarification, for what you see and hear at any time is nothing but your own concept. If you are right with yourself and your fellow human beings and you follow only the path of truth, either as a seeker or a knower, persecution can never harm you spiritually.

Of course, there are always those, who claim they are being "persecuted" because others do not treat them

exactly the way they would like or do not give them the consideration they feel they are entitled to (and usually don't deserve). These are the vain glories, those who feel they are spiritually superior and walk about with visions of grandeur and give themselves foolish airs, these are examples of persecution from within. We also know from the Message what God thinks of heroes.

The most perfect way of overcoming persecution whether it be internal or external is by Love. It and it alone overcomes all persecution, heals all wounds, brings peace and serenity, makes us rejoice and exceedingly glad, for our sakes of course, but more importantly for his sake. That is why those who are reviled and persecuted and take it or ignore it, for his sake are blessed and theirs is the Kingdom of God which is Agapé!

The Theological Statement

What in Truth is the Word of God?

Are we still hopeful of discovering it? And if and when we do discover it, shall we interpret it properly - And then will we follow through and communicate it properly and energetically?

Is the Bible the word of God?

Did God sit down and write Scripture? No, of course not - Men and Women wrote what we call the Bible.

Some were listening to the voice, while others were listening to echoes.

What do these scriptural writings mean to man today?

How does he utilize them?

How does he follow or obey them?

Marx took Russia - Ghandi took India - The Ayattola just took Persia. They did so via religion.

The Irish Wars are religious! The Middle East conflicts are religious wars - The Crusades were religious wars. In truth, there are many more wars I could cite to make my point, which I "will" to the historians.

The point is, that out of these cited herein only Ghandi preached and personally acted from a position of non-violence.

The point I intend to make here is that religion and religious beliefs do not seem to be listenings of the Word of God - but listenings to Scripture which are of human construct and their misleading translations.

Man, when he adds into or onto God's personal revelation to us, always messes it up - The Old Testament clearly attempts to redeem a nation.

The New Testament, the New Covenant, clearly attempts to redeem people - if nations and people do need redemption.

Judaism and Christianity have both individually and collectively failed to do this. Moses has no control over the Jews - Jesus has no control over the Christians. I believe it honest to say the same about all religious leaders and all religions.

If I must be anti-something, then let it be religion. It's idiotic - It's waste - It's the biggest con job ever perpetrated upon mankind.

A church - A bible - A philosophy, is useless unless some "real conscious experience" enters into an individual

- and collectively these matters evolve into a happening. Tonight, I am going to make a presentation of such a happening.

I am not hating anyone.

Rather, I am attempting to express my love for them - to remove the barriers between us - to bring about an open-mindedness of communication - interpersonal communication - regardless of what doctrine - dogma - religion you adhere to - even if you don't "stick" too well.

I, as Co-Founder of the Church of The All in All, Teacher of the earthly family of I Paul, tonight withdraw all opposition to all mundane matters, here and everywhere - in the Name of our Family. But with this one exception:

We, The Family of I Paul will reserve the right to speak out on all issues, pro or con, as they effect and affect the well-being of man everywhere.

Somehow, well above my sphere the explanation lies, that experience and the spirit together form the word of God. For religion, the basic principle is that God has revealed himself and has nothing more to say to we poor earthlings. The Cannons of the Old and New Testament are closed - The Koran cannot be interpreted - The religious commandments of Catholicism are fixed, unchangeable and

unchallengeable. The Torah is sacred – untouchable.

Well, let me say – as a human being first – A Christian secondly – A Spiritualist thirdly but foremost, that all such claims and counterclaims are nonsense – Products of our imaginations. There is no pure history of revelation nor a pure understanding of revelation in history!

I say to all religionists, stop listening to echoes that have led you nowhere and which are definitely dead ends. Begin Now to hear the voice, which has no dead-end – Its eternity is eternal.

I will begin with theology.

I shall rise upward into Christology.

And from that height I will introduce you into Spiritology – A height free of all religion! All Restraints!

Tonight, I ask honestly and as humbly as possible – Am I Alone?

Can it be possible that so many people, over so many centuries could be in error? To have gone so wrong?

What if I am in error – and in this error taking so many beautiful and innocent people with me into eternal damnation?

I must, of course, have faith that I am not! But is that really enough?

My conscience feels true - The way looks clear - The love of my partners seems true, dedicated - enthusiastic! Therefore, on these strengths and on those assurances I shall tonight step boldly forward and say to you and all of mankind what This Message has been relentlessly saying to me!

I do not fear man nor his creator! Am I alone? I pray not! Should I relegate myself to some monastery or cave and contemplate these thoughts? No - because I want to be in the thick of this fray - in this struggle to free man and to see the dawning of God's Will here on earth - Man's Well-Being!

But what of my contribution to this cause? Am I alone?

I dare to risk my sanity, even my life for a glimpse of this beginning! Man's Well-Being!

I have absolutely nothing to do with its endings or end. I am not, and therefore I make no pretensions to being an intellect - an overly intelligent person. But I claim to be a highly spiritual being who knows and understands the claim of Spiritual Christian Love and the demands it makes of me!

Therefore, tonight, I shall say no mass for the dead,

cause no “accidents” upon any altar – sacrifice nothing but my ego and self-importance. – Tell no lies, advance no myths – advocate no materialistic ideologies!

I do not wish, this evening, to speak about equality – nor about mammon – nor about sex – nor about abortion – nor about marriage nor divorce – nor about celibacy – nor about asceticism – nor about sainthood – nor about mariology. I wish, simply, to preach and to teach about The Spirit – Its Gifts and the Freedom and the Liberty inherent therein.

A “good” Christian Man, not so long ago, said: “I had a dream” – “I have a dream” – Jesus himself had dreams – Paul had those dreams – Gandhi had that dream – Moses had similar dreams. Is it presumptuous then, that I have those dreams also?

“Fellowship” – “Brothers and Sisters” – Children, all of us, with the One Father? Allow me my dreams – my images – my visions – and now, allow me to tell you about them!

I stand here tonight for all of mankind. All – No segregation in my heart, nor bigotry in my mind – be you white, yellow, red, black, I am your brother – I am your lover. My concern for myself is a knowledge that God loves me – He knows I love him.

Let me attempt, now, to call his Recognition to us and to our beliefs and love of His All in All.

How is it we can all read our daily newspapers, but we cannot read the signs of the times?

The Kingdom of God is Here! Let us now collectively come to this realization. Let me reiterate my eastern friend's remarks: "Let us dance the only dance there is" - The type, or kind or tempo of the music is really not pertinent!

I Paul has preached patience in life; give your family time he says. You are aware I have taken the better part of three years to prepare myself - Three years of abstinence - constant study and reflection - endless discussions - quietly practicing charity, these and other pertinent matters, to arrive at where I am today, with the knowledge that I am to be even further along the path tomorrow.

There have been mistakes. There have been abuses. Men can be led astray by wine and women from the world I reside in and vice versa. What right I, or any human, to act thusly? No, it is better that I take control of "self" and allow all other matters the same freedom.

There are those, even today, who worship the sun, the moon, the stars. Shall we, then, pluck them out of the sky?

Such foolishness! Such haste to be right and proper! To demand our own ways as the only way betrays our immaturity and lack of confidence in our Father who gives us the way and, therefore, the word – the voice. I have done nothing but listen. Give me no credit for any other thing. The voice has done it all. I stand here before the great Spirit – How, really, do I stand before my God?

I am not a Biblicist – I am not a Scripturist – I am not a Paulist – not a Jesuist – not an Apollos – No, not even a James nor a follower of Peter. I have no such parties – here or anywhere, except Christ Spiritualism – A Spiritualistic belief that this Christ can lovingly bestow upon me a true introduction to God Almighty – The Spirit, The Monad – The Essence of All in All. The crucial point is not as to the structure of God, but as to the character of God and what that means to me. I am, therefore, an adherent to the part of and the living presence of Christ!

Tonight then, regardless of your faith or your affiliation with any sect, or party, I would like to address myself to you in a matter of theology!

Over the past two hundred centuries the world, as we know it, has been deluged with various forms theological. In fact, in the last century alone, this world has been bombarded by an intense theological furor that, to say the

least, has been exciting – exciting and fervent – even if not wholly true or truthful. My claim, not necessarily yours! or the theologians – I should pause here and mention such giants in the field as Brunner, Barth, Baillie, Bultmann, Bonhoeffer, the Niebuhrs and Tillich – Of course there have been others – both Protestant and Catholic – Hardliners, liberals, conservatives – and the ever-present traditionalists, such as the current Pope, and an antagonist named Hans Kung.

Then we have what is today labeled the “New Ontology,” (the nature of being or of existence), with contributions from the outstanding phenomenologists such as Husserl; the existentialist Heidegger; and the theist schools of Martin Buber, Rudolph Bultmann and Karl Rahner. Despite all of these monumental works there has been no consistent nor thorough attempt to get at full truth – to de-mythologize the New Testament – to fully explore existentialism nor phenomenology – and answer faithfully and truthfully the two great questions confronting Christianity: The disposal of the body of the man called Jesus and the schisms that prevail in the religion that derived its name and creed from the death and burial of this man of Nazareth, believed to be The Messiah of the Jewish Nation!

One need only “go back” to the Christology of Paul of

Tarsus to find the truth - the whole truth and nothing but the truth - not the words nor writings of the messenger Paul, for they were not truly his, but the Message he received spiritually and gave freely to the world - “then” and “now.”

The Message of I Paul as we have it before us today gives to the world a new meaning, a new definition for such words as “time” - “history” - “thought” - “reason” - “revelation” - Jesus and Christ!

Tonight, I wish to address my remarks to the person of Christ, if I may use that term here, - and his relationship to our personal response to God - that “someone” or “something” we have faith, hope and love in, of and for, as well as from!

Christianity is a religion - a religion whose theology is in chaos - such disarray made possibly by such human minds as found in Thomas Aquinas - Calvin - Luther, et al., all of which at one time or another commanded great power, obedience and reverence.

Christians, on the whole, are faced today with a “take it or leave it” dogma and theology. We Christian Spiritualists now challenge these “take it or leave it” theists and walk to the windows and doors and defiantly throw them open, and for the first time in many, many years “let in” some light!

Let loose the revolution! The cause of Jesus the Man!

The very word “spiritualist” scares the hell out of some people – they tend to look upon us as a group of crazies – holding séances, black masses, worshipping devils, ghosts and so forth.

The time has come – that we stand up in their presence and insist our voice be heard – and not simply as another alternative, another philosophy, another religion!

Let us, then, begin. Let us, in unity, speak out – and begin to prove all things!

How, then, to “label” us

Are we liberals? Are we fundamentalists? Are we neo-orthodox? Are we existentialists? Are we conservatives? Are we neo-liberals? Are we neo-traditionalists?

Most emphatically No!

We are Spiritualists – and Spiritualists in the name of our Christ – First, Foremost, Always!

Do we claim absolute truth for ourselves? No, we recognize absolutes in no one. We recognize, and therefore respect, that no single philosophy – science – religion – sect – creed has a “lock” on truth. How foolish of man to think that God speaks to “him” alone – and “him” alone only.

That's been man's problem right from the beginning.

God "speaks" in many ways, but The Message is to "All in All" - not to a few - a separate, favored group. Our Father means our father - all inclusive - nothing exclusive - and especially no one exclusive! Not Jesus - Not Buddha - Not Mohammed - Not Paul and so forth.

I, personally, do not have the slightest idea of what it is God has in store for me, for you - for our world - with the one exception - Our Well Being!

Who, or what am I, to even attempt to equate that which is on the thought level of God? What folly!

God's thoughts are not my thoughts. God's ways are not my ways. The very best I, as an individual can do, is to attempt to follow the voice I hear - and in listening to the voice I must disregard the echoes. Mine - Yours - Others!

For some of us here tonight, in this room, such changes threaten our very existence and do violence to our long-held sense of our very purpose as creatures on the planet earth.

Let me digress for a moment. Some of you are aware of my background, my history, my alcoholism, my criminality - my cruelty! For the past fifteen weeks I have been doing that which the materialistic world teaches I cannot do! I have wrestled with this - I know now the folly of the claim

of the materialistic world! All things are possible! All things can be made new! All disease and dis-ease can be set aside. I need not fear dis-ease! Nor disease!

Yes, there were moments when I believed myself to have been “taken” – to have been “misled” – to have been a product of my “own imagination.” I witnessed failing – an alienation of friendships I held dearly – A “thought process” I considered “infallible.” I wrestled with self and its inherent pre-conceived ideas and old beliefs. I have won. Yet how silly – How absolutely adolescent – how unfaithful – how disrespectful to The Message I hold so dear to believe I could have lost.

Yet today, yet tonight – you are witnessing a man who has gone “away” fragmented. A man who has returned “whole” – in control. Do I boast? Perhaps, but if I boast, let me boast this: I, the least of all of you, have worked the hardest – taken the most abuse – persevered in the face of all adversity, even when my own brother and partner was on the brink of throwing away all things! I endured – I loved – I pressed – I crawled. Yes, I followed, but only because I became prepared – and I had the courage to follow!

Allow me then to boast a little – for your benefit, not mine! A weak and fallible human being who came to know himself and to learn the lesson well that no man can save

himself! – A lesson we must all learn. So, to continue:

There is in our entire world today, a sense of theological unrest – claims and counterclaims are the order of the day. Schisms prevail, not spirit! Not unity! Humankind searches. And for what? The absolute, of course. What else? Yet, who has the answer, the key to the absolute? Are we to be so presumptuous as to believe that we, as humans, have the answers, the knowledge fully?

We do have the Message, yes, but do we as humans have all the answers? I would think not.

The current theological atmosphere – and its agitation worldwide – is not for the benefit of man's well-being. It benefits religion. And most of all I am anti-religion! Not anti-God mind you – anti-religion! Therefore, the purpose of a Christian Spiritualist is not religion, but man and his well-being – his spirituality – “phenomenally.”

Allow me to label this as dynamism of life – A phenomenology of the spirit of man – with his physical, materialistic life “in tow” – in unison, really.

We – you and I – live now in an era of change! – The end of an old era – and the beginning of a new era – Today and Tomorrow!

Understood properly from The Message – We are the

channels of a bringing back – a re-institution of what “he” said was pertinent to the well-being of all! Can we live up to it? That is the question! Can such people as my brother and partner? Can Danny? Can Maureen? Can Al? Can the ten collectively? Can the family – regardless of who or where they may be or may be called to be.

It is not within the scope of my allowed vision to say so. “They,” whoever “they” may be, must answer for themselves. “They” – and the list is inexhaustible, for the world is peopled with people, and the universe has more life than we can imagine – both physically and spiritually! And for them I am concerned.

The Message asks, nay, demands that we change! These changes can be painful! But these changes provide a context in which our own personal thinking and expression become – for the first time in our lives – our personal and our honest expression of our true selves!

I stand here – not to give you a choice between truth and reality, no! I stand here to give you reality and truth – with no variations! This unity is called many things. Its true name is Spiritualism! And Spiritualism is this – this, and nothing more! It’s not a magic word. It’s me – it’s you – it’s this “something” we call God, and His Spirit in us!

Allow me now to go back to the central theme of this

entire address - theology - or what I must call by its true name, Spirit-ology. Whose "ology" are we to believe? Peter's - Apollos' - James' - John's - Pauls' - Barnabas' - Thomas' - Augustine's - Luther's - Calvin's - Smith's - Jesus' - Moses' - Whose?

Certainly, they are not all the same or they would not have titles - would not have authors! I Paul said, and I feel it worth repeating: We preach Christ - and him crucified! Dead! Yet - we teach Christ in us! Alive and present! How can this be? Can you see the variations? Can you hear the differences?

Physical resurrection vs. spiritual being! That's different!

Let us talk truth - and let us prove reality! You of the temporal - the sick - the ungodly - the poor - the oppressed - the enslaved. Who stands for you? A church? Its hierarchy? No!!

We - Christian Spiritualists! But not in a closet - not in an exclusive society - not in a program or programs of an "eternal no."

Spiritualism is a program, a philosophy of an eternal yes! God cures through Christ. God knows, (insofar as I know, imperfectly as my own thoughts are) God knows all

things - sees all things - cares about our well-being!

I come to preach an end - not of all things, that would be presumptuous - something formed (a reality formed) only by physical mentality, which I cannot deny, cannot even deny. I preach the end of an era. I teach revolution. Hear well these words! I preach all things new!

These remarks alone may get me - persecuted! There are no inconsistencies, no ambiguities, no paradoxes, no anxieties, no fears, no allegiances, no patriotisms - In fact, no earthly kowtow-isms at all! I stand for spirit - spirit yesterday, spirit today, spirit tomorrow. Let them incarcerate me. I teach radicalism!

I claim Christ! I am his prisoner - now and always! If I am in error, then let history swallow me - and let the insights of this world fall into further dis-repair materialistically wise!

So, what is radical about The Message of Jesus? I Paul has made it clear - This period of radical transition, which we call preparation is, without doubt, the most radical period of our lives - at least to those who can swallow their pride and become prepared. The very nature of the transition is, all by itself, extremely radical. The changes become clearly evident. The demands upon our persons are self-evident - and they are not without their pain and their

discomfort, their disruption, dis-ease, if you like! Nor their dangers even!

Throughout history, The Christian Church History, that is, the claim has always been that God was in Christ reconciling the world to himself. History does not testify to that claim - regardless of any question of its truthfulness. The claim itself involves both human expression and matters transcendent - metaphysical.

The Message of I Paul affords us a true and truthful interpretation of the incarnation! We have but to comprehend it and then utilize it.

It brings to our attention the end of an era - the end of an age. It calls us to truth and to reality! It demands that we comprehend such truth and its reality! There are no acceptable alternatives! Upon us falls the burden of a correct discernment - and its dissemination, through our minds and our hearts.

Up to now our variations are but mirrors of our collective dis-unity! Out of this dis-unity - out of this chaos must come "some" result! A result that will do justice to mankind or witness the demise of The Family of I Paul. It is rapidly becoming a fixed thing or fixed state of condition - worldwide!

I look to you – in all of your diversities – in all of your ambiguities, inconsistencies – in your anxieties, yes even in your inadequacies, your paradoxes – It is to you I look! Perhaps I should mention prayer also for I do pray. Faith is faith dear friends, but is reason superior to faith – or faith to reason? That's a question that confronts all professing Christians. It is not a valid question for a spiritualist! He knows! If you have become your own witness the question is moot! You can forget it!

At one time we insisted: There must be a God. Have we not all wrestled thusly? Now, we no longer question his existence! Therefore, the stage is now set – for us. Yes, there is a God! I, and some of you, are today receiving! But what does that receiving mean? Are we Gods? Are we special? Are we to be regarded as something above our fellow man? No, of course not.

We, the receivers, are to be humble! Unobtrusive – unrecognized – unpretentious – lowly – low – servers – Yes, the stage is set!

What now?

We await our cue! The curtain is about to rise. The traditional, well-ordered universe – with its absolute laws, absolute values, absolute truths, is about to be repositioned – But don't rush to any mountain-top to await some silly

end! There are gaps - chasms - debates - chaos - effects! We can escape none of them - we must face them! The stage is set - We are the players - at least those of us who can act natural and are prepared to go to center stage! That's theology! Spiritual theology! What I term Spirit-ology. So, I preach, and I teach a radical theology - Spirit-ology.

Am I now speaking God, as first cause? As prime power? As cosmic designer? As poetry? As art? As music? That is a valid question - yet your knowledge may be confined to "time" - or, your knowledge may be intermingled with time and space! Causality - logic - time - space - the "thing" we call reality! Pure reason, humanistically speaking - what we call brain power. I know this to be the voice, not the echo - of spirit!

Book-wise I have walked down the road with some great thinkers - like them or not. Kant - or Hans Kung - or even Hume, who unashamedly declared "There must be a God"! Where there must be a God there must then be a Theology. Whose theology are we to believe? Why must we believe in any theology? Be it Peter's - Apollos' - James' - John's - Pauls' - Barnabas' - Thomas' - Augustine's - and so forth. Certainly, they are not all the same, or they would not have titles - would not have zealous adherents.

I Paul said - and I feel it worth repeating: We preach

Christ - Him crucified! Dead! We teach Christ in us! Alive and present! That's not theology! Can you see the variations? Can you hear? It's Spirit-ology! It's physical resurrection vs. spiritual being! And The Spirit prevails!

Let us talk truth and let us attempt to prove reality! You, of the temporal - the sick - the ungodly - the poor - the oppressed - the enslaved - of the preconceived! Who stands for you? Who is concerned for your well-being? Your church? No! We Christian Spiritualists - Stand for You! But not in a closet - not in an exclusive society - not in a program of an "eternal no," nor in an endless "sometime."

Spiritualism is a program, a philosophy of an eternal yes! A "now" and a "then." God cures through Christ. God knows, (insofar as I imperfectly know) all things, and sees all things, and cares about all things. His Will must be our well-being.

I come to preach an end - not of all things (that would be presumptuous - something formed only by my physical reality, which I cannot deny) but to preach the end of an era. I teach revolution - I preach Spirit! These remarks alone may cause me grief yet there are no inconsistencies, no ambiguities, no paradoxes, no anxieties, no fears, no disease, no allegiances, no patriotisms.

I stand for Spirit. Spirit yesterday, spirit today, spirit

tomorrow. Let them imprison me - vilify me - hate me - stone me. I claim Christ! Alive and well and present! If I am in error, then let history claim me and let the insights of this world fall into dis-repair phenomenologically wise!

Let me borrow two words used recently in a world attempt at an agreement: "Shalom - Salaam" - Peace - Peace. They are words we all need to learn - words that God teaches us - peace and good will to all of us - everywhere!

What I am reporting this evening - to all of you, may seem very dry and boring. You may even nap! (Good night!) Nevertheless, it is a statement that must be made - must be placed in the record, in compliance with The Message - as I have received it. You have no mandate to listen. However, all of us - hopefully, have a future. A future which includes our own plans, our hopes, our aspirations, our dreams. All of which we intend to project from our present into the future. The fact that we do not know the future doesn't seem to preclude any of us from going out-on-a-limb! Disaster is always a thing of tomorrow. Until it strikes home, like death, we give it little or no thought. It's always our neighbor's problem!

Tonight, I am compelled to give my subject much thought! Not death, but life - not a message only, not a theology only, but a Spirit-ology. Their practicalities and

their truths!

It has not been so long ago that The Family of I Paul came into being - that the Church of the All in All became a “spiritual” reality! That each one of us “became” to be here this evening!

Nothing happens by “pure chance,” if I “read” The Message correctly. So, Shalom and Salaam! God’s Will - Man’s Well Being - and that must mean peace! To All in All!

Allow me to preface my further remarks with this: The Message of I Paul, spiritual in nature, is of a vastness I could not possibly even touch upon tonight. It requires a tremendous amount of study and thought, and it demands an open mind. I must, by necessity, circumvent much of its meat this evening - Yet all I say is somewhere imbedded within The Message’s total contents. I simply ask that you do not judge its total whole by the fragments I present here tonight.

There are perhaps two issues which confront all of mankind - Death and the future of the spaceship we call earth - Our planet, if you prefer!

Theories, both scientific and religious, abound and revolve about these two central questions. Both are faced up to and answered intelligently in The Message of I Paul.

The most startling revelation of The Message to me is the claim that I do not possess my soul - That it is in what we call "exile," that I am an alien - not in search of my homeland, but in search of my soul! Yet - aren't they one and the same, result-wise? If I reach my soul, I have reached my homeland - and vice versa! I find that radical enough! Yet there is more! The very fact that "I am" doesn't mean that in the next breath I can transcend myself into is-ness!

I am alive tonight - so were there nights when Jesus was alive! I know I will be dead later. So did Jesus - I know "tonight" determines the "times of my life" - my moments are limited. The evidence all points to the truth that I cannot fail to die! Physically, anyway! Yet I am going to live the day I die! For I have an assurance I will live spiritually! To make this claim is not to rape your minds. I know, for I receive from Spirit! God (to make a point) is Spirit. Therefore, I am the offspring of Spirit - Yet I live physically by God's Will. That day will cease. It will be up to those of you left to prove that our spirit lives in you! As spirit right now lives in us. All of us!

The preparation groundwork has been laid. The "following" belongs to my brother, partner first - and all of those who choose to abide through us, in Him! The real mystery then of spiritualism, is not death, but life - whether it be physical or spiritual. Life today! A better life tomorrow!

You can see the reality of one – Can you see and hear the truth of the other? How are we to make this possible? This “seeing” and this “hearing”? Let us go to the Scripture for a moment!

It is interesting that the longest story in Scripture is about Jesus and a woman. It is contained in John 4:1-42. Its actual and factual happening I am not herein questioning. The story (or parable) is highly significant for understanding this Jesus of Nazareth – (In several relationships pointed up in the story). I speak, of course, about the woman at the well in a city in Samaria. The relationships being: Samaritans-Jews-Woman-Lust.

Jesus, a Jew, in talking openly with this woman, crossed a number of lines which normally would have separated a Jewish teacher (Rabbi) from such-a-person as this woman of Samaria.

The story centers around Jesus’ encounter with a woman of Samaria at Jacob’s well, near Sychar. And here Jesus did a couple of things that were highly unconventional and astonishing for his cultural and theology background.

He, as a man, talked theology openly with a woman – unheard of! And he, as a Jew, asked to drink from a ritually unclean pail of a Samaritan woman!

Add to this the awkwardness of the woman's marital record - 5 former husbands, and now living with a lover! The whole incident is remarkable, indeed.

The followers of Jesus - his Inner-Circle - were in town securing food, while Jesus rested at the well. He was evidently exhausted (Verse 6). While resting there alone, along came this woman of Samaria - she, to draw some water. And Jesus, becoming aware of her presence, asked her for a drink of water! We can read of her surprise. Surprise, because she was asked by a Jew for a drink of water - "How is it that you, being a Jew, ask from me to drink, being a Samaritan woman?"

She adds: (If we are to believe John), the words: "For Jews do not use (meaning "use the same vessels") with Samaritans (that's in Verse 9).

The translation of this says it this way: "For Jews have no dealings with Samaritans." This is misleading - untrue, in fact. Jews did have dealings with Samaritans - buying and selling produce, etc. - At least one of his Inner-Circle was a Samaritan!

The translation has to do with the Cultic Code of Purity that forbade a Jew to eat or drink from a vessel of a non-Jew. It was considered ritually unclean. Was, then, his disciple discriminated against?

Yet, all this aside, here we have Jesus crossing a barrier between himself as a man, and this Samaritan woman! (In view of her lifestyle).

This is what astonished his Inner-Circle upon their return to the well! (Quote) “They were marveling that he was talking to a woman.” (Verse 27) It was, in those days, “a marvel” to see a man talking to a woman in public – any woman, even a man’s mother! Why then, this Jesus – a Jew, breaking all the patterns? A man in the Jewish world did not, normally, talk with a woman in public. For a Rabbi (Verse 31) to do so – and to discuss theology was absolutely unheard of – forbidden! Yet, this man had a pattern. He did not speak to this person simply because she was a woman – contrary:

On the one hand, he did not hesitate to ask of “this human being” that she let him drink from the very same vessel! On the other hand, he did not hesitate to offer her a drink of another kind from a Jewish “bucket,” as he said to her: “Salvation is of the Jews.” (Verse 22).

Salvation was coming to this Samaritan woman from the Jews. And Jesus did not hesitate to say so!

As a Samaritan, she needed to be able to drink from a Jewish vessel! And Jesus no more sanctioned Samaritan prejudice against Jew, than Jewish prejudice against Samaritan.

Here, then, is the key to Jesus' stance:

- His perception of person to person! - Brother to Sister
- Family!

In this "stranger" at the well, he saw a person primarily. Not primarily a Samaritan - a woman - a sinner, even. A human being in need of his or her own help. She was not required to cease to be a woman or a Samaritan. But she was, by the very manner of Jesus, challenged to become a person first-of-all - a real woman! Can you see in this parable its message? A portrayal of the evangelized as having become an evangelist!

The woman introduced her family (community) to "a man" who they came to acclaim as the "Savior of the world." (Verse 42) Jesus liberated this woman - and awakened her to a new life in which, not only did she receive, but she also gave. She became part of the liberating thrust - a catalyst for releasing a community of persons from a closed provincialism to a fellowship opened to the world. She brought "many Samaritans" to faith (Verse 39). If the men in this parable were the first "spirit winners," this woman, then, was the very first evangelist in the circle of Jesus. We Christian Spiritualists, then, stand firmly in the midst of woman's liberation and its movement. What else do we stand for?

Over and over Jesus was heard to teach: My Father – The Father – Your Father – Your Heavenly Father – Our Father! The one father implied the one family! This Father of perfect love, the perfect truth, the perfect life, called every member of the family to this perfectness of love, truth, life – in perfect unity. It was a call that laid every family member under the stress of a new and illimitable obligation.

Mt. Sinai's call: Not to rob, murder, seduce, slander, was the merest elementary decency for all those who could recognize their blood relationship under the one father. In the light of the new knowledge, they were to judge themselves – not by their committed deeds, but by their every motive and desire. They were all called to move upward to a new and undreamed-of perfection – not by obeying new rules over the old, but by the promptings of a changed and changing in-dwelling spirit that he was awakening in them all. This was not a call for a mere reformation, like the Baptists' – but for a fresh beginning – a radical change of mind, so that in their inward nature they could become real men and real women.

With the tree made good, how could the good fruit help but follow!

With the spirit energized via the love of The Father, the good and glad service of the entire family would gush forth

spontaneously out of their rightened wills! They must give themselves no rest until they were all prepared and all their selfishness, wraths and scorn and hates were slain - and there was no schism left in their inner-selves between the secular and spiritual.

When one intends to revolt, he must become prepared! Those he called were those in distressful conditions. The poor, the hungry, the homeless, the sick, the sufferers, the wronged - not because they were all these things, but in spite of their being so - for these would be, one day, those chosen and righted of God Almighty.

He called wisely the lowly - those teachable. Not the weak-minded and witless - not the dogmatic and proud - not the sympathetic ministrants to the sufferers of the world - not the overbearing, but the hungry for success, the merciful, not the dictatorial.

He called those of like-mind with a single purpose and desirous of a straight way, and not the cunning and scheming. He wanted the forgivers, the reconcilers, the lovers and pursuers of peace and truth - the workers, and not the bow-takers and the seekers of applause. The courageous - those brave enough to be mistreated and misjudged by the world as they plodded steadily upward.

Everything he taught - everything he did, was for

man's well-being. He was no dreamer. He knew what was in us. He was calling on us to wake-up and recognize our potentials. To "see" those things possible for us that we had not even dreamed of - the true foundation for our individual and collective lives - here and now - now and then. He could transfer to a higher sphere all his experience and he said clearly that such awaits those who will "see" and "hear," - prepare and follow - follow Him to the heights of his own spirit!

He taught them to pray with no thought of spectators or human listeners - to get out of the lust for self-advertisement to give out of uncalculating generosity - To fast in the inner-spirit where it was hidden from the eyes of others - To go out and do good and not stand around and pray for "self." He taught one Law - Love - God's Will - Man's Well-Being! He taught that the patient seekers of life's truths and treasures were the likeliest finders and those who persistently kept knocking on life's doors saw them opened more than others.

To be forgiven you must forgive. To receive mercy, you must be merciful - to be true, you must be truthful.

To deny a good work is to inflict an injury.

True love is possible only for the unselfish person. The way to have all things is not to fear to have nothing.

Seek the ultimate, the big things first, and the little things become yours.

Produce, instead of destroy. Protect, rather than forsake. Don't attempt to grasp heaven and bring it to earth, at your feet – rather, force yourself into the new worlds!

Jesus sowed his seeds and he had unbounded trust in patient, silent-growing seeds. The world of his day was looking for a messianic conqueror – Yet Jesus was not ashamed to present himself as a Sower of Seed! Jesus and I Paul have both told the world, that for a long time the living seed has been sowed amongst men. What is to come of it depends on how we have been seeing and hearing.

The seed can never mature through unreceptivity, prejudice or indifference – By too many material interests and covetings.

The seed and the soil – and the soil and the seed, were made for each other. Yet, they cannot be rushed. Patience is a must.

“Self” keeps pushing the truth back. Hate rules more hearts than love. To refuse The Message is to delay its promises, its truth!

Jesus had an inner peace and it was this same peace he taught to all the frustrated, overburdened, dis-eased sons

and daughters of men. He called them into his circle so that they might learn his secrets. To trust the Father - To keep loving your enemy until they are a friend - To pursue no selfish ambition - To know and to do God's Will.

This was the yoke that was light but was refused. It was fitted to I Paul, and he has borne it ever since, in love and patience - the thorn in his side?

I Paul loves much simply because he has learned how much he has been forgiven! We all need to recognize this - and grow upward from there, in faith, hope and love! The Message tests our sincerity, our keenness and our insight!

Many have fallen and will fall, but those who are really sincere shall not fail!

Some who have walked with us will no longer walk with us, but there is no strength in sorrow, and we must continue to follow the road upward.

Remember this: We can never completely fail - any more than Jesus, who lost Judas as an apostle, but in the end, he regained him as a spirit!

Jesus himself gave the signs: The blind are going to see! The deaf are going to hear! The sick are going to be well! The hungry are going to be fed! The poor are going to be rich! The good news is going to be heard! The way is going to be

given to all!

The first shall be last! - The least will be the most! - The laborers will reap the harvest of what they have, in love, sown!

The Message is clearly opposed to a mentality of resignation which assumes that God belongs to a future of only a hereafter - and the belief that the history of the world course is set and unchangeable. Our day is future - and this future belongs to God and the new worlds, both now and the not-as-yet.

Man has now developed to the point that he has discovered the power to create his own "eschata," a future day also, of a "once" and a "once and for all" implementation of "last things."

Man is a truth that can destroy - God is the truth that can create - and the "eschata" of God is one of "all things new," while the "eschata" of man is the end of all things. Regardless of man's choice, the present system is not final - and "history" can only move in one direction toward its end.

Man here, represents both the end of the world (this world as it now stands) and its renewal. He has to choose! Man must face up to the decision that can no longer be

deferred, since he has the power to bring about his own demise here. Does he wish to institute his own ghenna? Or accept, and give himself over absolutely, to God's Will and his new worlds?

Either way, the end comes of itself!

Either way, man is heading for an astounding end - one based either on an earthly knowledge or a reliance on a cosmic knowledge!

God is the origin of all things - without any competition from an evil principle - the goodness of all created things, and the grandeur of man - Man, who has a choice between wills, an inherent freedom to pick and choose between wills - his way, and to establish his own individual - personal - "now" and "then." - All things have a beginning and an end. Man has the power to decide and elect - Yet they cannot be known absolutely - only in images and narratives and experiences. The highest knowledge transcends all our ideas, narratives, images and visions.

Our imagination and its thoughts, though, can lead us to the type of thinking that is necessary to fulfill the call to prepare - follow - come!

The Message needs to be interpreted. Not simply to eliminate, but to understand it in the terms of the "then"

situation – and at the same time, the situation of the “now” – An understanding of reality, and to distinguish its framework of ideas and the reality of our own moment in “time of all time.”

This is done for The Message – and for the well-being of man today, tomorrow – Everywhere, always. We must, then, be concerned with the ideas, dreams, images and visions of the “then time” of The Message and its application to the “now” – without doing an injustice to its ideals and to its reality – and without repeating the errors of the “then” and their continuing “now.”

Our sower was Jesus himself. Who are the reapers to be and “how” is a question that confronts “all” of mankind.

What we must discern is this: What is the mystery and the secret of what we label as the Kingdom of God – The New Worlds?

Prepare – Follow – Come are merely “Words on Paper”! They mean nothing to the statue in the library! What do they mean to us? How do we bring them into reality, the realm of possible and out of the haze of the probable?

Any discernment which omits the present has to be in error. Beginning and end – Present and future, simply cannot be split asunder. They are part-and-parcel to the

total whole! Further, The Message itself does not produce any results. It only provides an outline of things possible “now” –and you must take it from there.

Everybody – sooner or later, reaches the state where they take The Message for granted and become indifferent to its practice – That’s “normal” – We do it with our lives even. The point is to get back into an “effort of action” and remain there. Patience and perseverance will bring understanding! History has shown us that the point of extreme need is the place of all change, all transformations. As The Message shows us, self-confidence is a fine quality, but only when it is based on a deep dependence on the spirit and not on “self”-sufficiency.

Jesus and I Paul after him, have demonstrated how spirit and power is made perfect in weakness. This spirit, and all of its gifts, are available to mankind – not to a church or to an exclusive religion, nor to a single philosophy – but to one and to all who do the Will of God.

This requires love – and true love is possibly only for the “unselfish person.” It requires faith, and true faith is the dynamic response of the individual to the reality of “God” in his consciousness. It requires spirit, for it is the spirit that provides the instinct that makes you “You” – and by which you perceive and acknowledge God by doing his will.

The way to worship God is to obey him, and this ability to respond to God is governed by our receptivity to the Grace of The Spirit We Call God! One need not accept God as man has conceived him. A Christian Spiritualist need only prepare himself to receive the spirit and the gifts inherent to the preparation.

It doesn't require any pre-conceived belief or old, worn-out untruths, such as religions have fostered upon this world. A spiritualist can be concerned more in "something," rather than in "someone."

Spiritualism is a call to all people to leave off the concern with the mundane - and enter into the truth of the super-mundane, to the transcendent reality above and beyond all of the mundane institutions and systems.

Christian Spiritualism does not seek to reform religions, but to elevate men and women to an awareness of their total environment and to their "lives," so that the "illusions of religions" may be shattered in order that the awareness and the life may be restored to wholeness, to at-one-ment!

We can be fully human - and we must become fully spiritual. The meaning of Christian Spiritualism lies in its truth that it enables those within to see "something within" that no one outside can "see."

It is “personal transcendence”!

All faith is concerned with someone and/or “something” beyond all science and all religions! Man needs to make room within him for that out-reaching spirit.

Personally, I had to empty myself and then set my “eye” on the ultimate goal - and my “mind” on the ultimate task at hand.

I had to learn to wake-up and to remain alert, lest out of casualness or a lack of perception and reception I would fail to notice changes - even in word usage - that were quite clearly significant - and not read back into them things from the past when they were actually present or future innovations.

I had to learn to remain alert or I would also fail (and I did) to grasp how ideas behind even the same words varied, in subtle and profound ways, so that I wouldn’t erroneously mix or mingle them. I had even to learn not to read out of other minds ideas out of my own!

Faith, then, is not merely a belief, but a gift that compels an act. The act is the giving over of the “self” to be creatively transformed. The evidence of this act is the creative inner-change produced by the act. The “giving-over” is a human act - The “transformation” is an act

beyond the efforts of man.

My “belief” is that “Christ” came incarnate only when a man was perfectly receptive. When I speak of the “pre-existent Son of God” I do not refer to Jesus of Nazareth, but to the divine essence which came incarnate in this man Jesus. When Jesus died, he ceased to be human - and the essence in him ceased, until an act of God raised the spirit of Christ Jesus as a “new essence” - one that has continued to dwell in those receptive and willing to follow.

My knowledge of God, therefore, is not like Christ Jesus’ knowledge, but it depends on it! Jesus himself was not interested in “Christianity” but in spirit and man. In truth, he could not have even visualized “Christianity”! He was not concerned with starting a religion or building a “church.” He taught men to set the mind on God and become God-like, not Gods! He presented us with a challenge - of the spirit, by the spirit and through the spirit.

Spiritualism is a freedom that can never emerge into a materialistic systematic pattern. It is a challenge rather than a religion. Religion is the objective practice of a standardized set of acts - more system than personal. Spiritualism is a personal conscious engagement with spirit that Christ makes possible. Personal, rather than systematical.

No one religion is the true religion, nor can one ever be. Only one God is real and true, and our total lack of real knowledge of the one compels man to involve manly traits in his worship of the ideal he calls God.

Religions have created their own language, and these languages have created their own religious truths which are not faithful to the timeless truths that God has chosen to reveal.

These religious statements, claimed as truths, must always be recognized as such and treated as symbolic expressions of the particular system from which they arise. They are but expressive ideas in and from men's minds. And these ideas must not be treated as the final truths or characteristic of the world in which we find ourselves. God's thoughts are not our thoughts - and the human mind has always fallen short of perfection and even adequacy to understand the Absolute Truth of the Universal Mind - The Spirit of All in All.

Christianity today is more concerned with "church," hierarchy, saints, angels, and a mother-of-god than it is with God and Man.

There was once a faith in God and His - Then a Jewish faith - Then a Jewish-Messianist faith - Then a Christian religion - Then a Catholic system - A Protestant system - A

Baptist system, and so forth.

A religionist asks, “What do you believe?” A Spiritualist asks, “What do you experience?”

The problem with Christianity in the world today is that the Christian faith in God has almost completely disappeared - weakened by idolatries it once labeled and condemned. It is almost so totally pre-occupied with hierarchy, saints, angels, devils, mothers, sacrifices, sacraments, laws, rituals, rites, etc., that its personal relation to Christ and God has diminished - And most Christians today worship a particular system and a particular church and hierarchy who have more meaning than either God or Christ. Simply look around the world today and see what religion stands for and does.

Religion is unbelief, and its systems are all products of the blindness of man.

The goal of Christian Spiritualism is a religionless Christianity - A going-out of religion and a going-into true and pure spiritualistic worship and unity with God through Christ - “now” and “then.” A duality of existence, life.

We don’t believe in religious systems, but in God and Christ. We don’t teach “Christianity,” but good news, love, good works and salvation. We don’t practice “Christianity,”

but spiritual soundness, “Love.” We don’t remember Christ – We share his life – His living presence in us!

“Christianity” cannot save anyone – only Christ and God can do this, and it is an act of and a power of love!

God is concerned with people and their well-being. He could care less about “religion.” God so loved that he gave the “whole world” his spirit! He did not give us a “thing” called “Christianity.”

We do not find it written anywhere in the days of Jesus that God gave us or loves “Christianity.” He loves people, and he gave them a way to insure their well-being!

God never has “revealed religion” to man – only his love and himself – and his revelations of being have always been as a loving, caring, personal God – The Giver of “Life.”

What then, is the difference between religion and true spiritualism – or the difference between “Christianity” and Christian Spiritualism? The difference is between knowing a doctrine of salvation and being saved!

There is also a difference between submitting one’s will to God and actually doing God’s Will.

God doesn’t want my will. God wants me to use my will to do his good-works – His Will, which is man’s well-being

now and eternally – here in the present world and in the new worlds!

The life, then, of a Christian Spiritualist is a dual life – one that is lived in the “natural” world sphere and in the supernatural spheres – now and then – coterminously!

“Christianity” is a way of life, imperfectly lived, at best. Christian Spiritualism is a kind of life that is lived – it’s not what we believe because someone else believes, or a church believes – but what we have been gifted with! – A being-in-the-spirit – A spirit-in-us – A fellowship – A family who loves, and one who is loved as a family member, not merely human, not merely spirit – not merely social, but physically and spiritually – materially and transcendently – natural and supernatural! The very first experience that a Christian Spiritualist experiences is the one that allows him to feel at home anywhere in the universe! He belongs! He is Family!

What is different between “religion” and “spirit”? All religions have a history. Essence has no history. Essence doesn’t change, but all religions have a traceable history of change! You can define “religion” and trace its changes, but you cannot define spirit even though man makes all sorts of attempts to do so – even Jesus and I Paul – but they all have to be wrong!

Furthermore, who can truthfully deny that all religions

have a history of human construction? Further differences need to be noted between religions and spirit and Christians and Christian Spiritualists.

A religionist listens to a series of echoes – A spiritualist hears the voice itself! A “Christian” is a human being in time – A “Christian Spiritualist” is a man or woman in time and space! A person of religious faith lives in this world only – A spiritualist’s citizenship is not of this world!

Anyone who wants to truly understand, and experience spiritualism must put entirely out of his mind the history of man and his religions. That includes Jesus and I Paul, for we are not to know them in the flesh – only in the spirit! If you need a trinity try the Father – Our Christ and the Spirit of Man!

The Message is not addressed to the righteous or the so-called sinners. It is not to uphold the wise or to enlighten the ignorant. It is not to save only “those” who others call “lost,” in their own confusion. Righteous or otherwise.

The Message is to all males and females of this world to proclaim the possibilities of the new worlds, and to call these men and women, not ideal ones, to become real men and real women – actual persons who can become fully human and in doing so can come to be fully spiritual!

There is more in The Message than most living human beings can “see” or “hear” at the present – Yet it reveals itself as you become real men and real women and inch upwards toward your spirituality.

The Message tells us very simply that anything that does violence to ourselves or to another human being is anti-spirit and a waste of the gift of life. The Family has the responsibility of preserving and protecting The Message and the insights of its teacher. It must also properly interpret them as they advance in study and practice or they shall lose it.

A True Christian Spiritualist is one to whom his teachings are available to all, are cherished, honored and championed. He studies The Message in order to live it, transmit it to others to explore and delight in. It's a preparation process – dynamic – vital – ebullient. It's a “presence.” It's life as a gift, and truth is its surging inner force – something each individual must emerge from as His Own Witness.

Faith in The Message is an act of knowing, willing and feeling, all at once, that it is the better way.

A true Christian is a man in Christ, but a True Christian Spiritualist is Christ in a man!

That, my dear sisters and brothers, is the better way! The way of Spirit-ology and what do we preach and teach from within this Spirit-ology?

We preach Christ. We teach that real life is elsewhere! (We do not partition God.)

We speak of mysteries - The genesis of the world - The material structure of human life - The existence of levels of consciousness - The spiritual body - Our relationship between life here and the intelligible world of the true God.

In short, we teach an attitude of mind - Real life lies elsewhere. This demands a total re-thinking of all systems believed and adhered to up to this day and age.

One must acquire a particular attitude, one that tends to overthrow all preceding systems, and which offers a certainty to its acquirers.

The Message of I Paul is, at its highest level, extremely difficult to grasp. This is the work of the spirit.

Who can honestly deny the facts - the facts that we reside in a world of error - oblivion - uncaring - anguish - rule by tyranny - permeated by terrorists - a world where it is really unsafe to walk the highways and byways, to use public transportation with a knowledge of safety - where belief in government is practically non-existent - where

religions and governments have their hands in everyone's bread-box and leave us but the crumbs.

Are the killings of human beings around the world today any different than those inquisition burnings at stakes of people with free consciousnesses?

Is Yasser Arafat, for example, any different from a Catholic enforcer of another age? Is this world an illusion, or is it an error? Is Harrisburg for real?

We certainly live in a world of deficiency! We live under the thumb of corruption and need - and we are confronted everywhere by anguish and terror. We live, like it or not, in a world of death - death that is so common-place we pay little, if any, attention to its happening or its lessons. We are overly materialistic. All of us.

Men, who identify to it, love it, pursue it relentlessly, will always remain materialistic men - and for them there is no salvation! Their entire destiny is a corruptive - disruptive "me" existence. They cannot tear themselves away from it - They cannot free themselves from this "I," "Me," "Mine" - syndrome.

Their destiny is very definite and definitely corrupt. They can never create a soul for themselves. They expend all their energies in destroying their spirit - and not in

extending spiritual energy.

Spiritually I am indestructible - invulnerable to any of the corruptions of this world! In this manner I am able to walk the long hard road, the better way of The Message - and therein conquer all of its implied undertakings. Unlike most humans, I know where I am going! I sense no doubt. I practice no insubordination. I see no decadence in my level of my understanding of love. I pose no obstacles to my fellow humans. I have a deep and deepening sense of familiarity and of solidarity with All in All - at all levels.

I am free to live freely physical. Yet, (I have learned to surrender to no fear) - to resign myself to can's and cannot's. I refuse to listen to any philosophy of eternal no's. I adhere only to the voice of the eternal yes. I possess a lucidity, and a fluidity, that yesterday would have scared the very life out of me.

Today I have no arrogant ambition - no doubts - no fears to question all philosophical systems and impositions that rape and prostitute the well-being of man! I give to life an easement! A radicalism. This radicalism may kill me, bring me down swiftly and shockingly. And although the physical tongue may be silenced - the spiritual voice will remain eternal!

The Message I love and proclaim is not going to become

a passing cloud in the mystical skies. It is not going to be distorted and ravaged, as were the messages of Melchizedek, Jesus and Paul. This Message, with or without my presence, my participation, is going to culminate in the truth of, and the realities of, the New Worlds. No dis-ease nor Disease!

This is no fanatical acclamation – No manic outburst of desire! This is the truth. This is the revolution. This is Spirit!

We, the entire human race, can do nothing to the truth, only for it. And it is time we begin to embrace this love – and this obligation.

If we – whoever “we” may be or may become – are to add a new link to the invisible chain, then it is a fact that one of the old ones must “die.” All birth insures a death. For something “new” to live, something “old” must die! I, therefore, have no desire to fragment temporal, secular law. I wish, I strive, to rise above it. And what is above it – let us call it Divine Law. I have no desire to fragment divine law either. I wish only to come to an understanding of it and to experience fully a “going-into” it. My law and my rules-of-conduct must be where my true citizenship lies! To believe otherwise would give the lie to all I stand for, all I preach – all I teach. In fact, all I stand for and claim to be – a Spiritual Christian and nothing more!

At one time I had known “sin,” and not the law. I have known the law and continued in the sin. Now I strive to keep the law and fight off the sin. Physically and materially, I find this today to be almost impossible, and at times improbable! Yet, I exert the effort. I know the results to be beyond my knowledge, my power, my is-ness! Alone leaves me lonely!

Let me “come down” to street-talk level! Where is justice? Where is our love? Where have our neighbors disappeared to? Has God left us - or we Him? Can you walk the streets, anywhere, and see equality? Can you see a common sharing? Rarely, perhaps!

Can you see a common sharing? Who stops to assist his fallen brother or sister? Who gives a drink of water, regardless of the ritual cleanliness of the cup? Who gives a copper to the blind beggar so that he may see? Who assists the lame and infirm to rise up and walk? Who visits the prisoner, the sick and suffering in the hospital? The lonely shut-in? Who is courteous, one to another? I ask you!

What-in-hell has happened to man?

Do you see any resemblance in him to His image?

Must we perpetrate every possible infamy in order to be saved?

Was Hitler necessary for the nation of Israel?

What, in the Name of God - What, in fact, in the Name of Man - has happened to us?

We are, all of us, fragmented and schismatically scattered into "me" groups. Are we, in fact, nothing more than animals with an ability to think? To cannibalize? To project "my-isms"? We live in a "We" - "I" - "Mine" society - and I promise you, one and all, that if such conditions prevail, we will blow ourselves completely out of the Kingdom of God - The New Worlds - and straight into a void of darkness that not a single one of us has the imagination to visualize!

I Paul says it's all right to weep when your brother is weeping - Hell, there won't be any weeping simply because there will not be any humanistic spirits in the flesh left to weep with. You have to search hard today, to find a "human being." There's a lot of flesh around preaching and teaching God and God-like "ideals," but there are scant few "following" The Will of God - "Man's Well-Being"! Man has become the most fragmented entity of all things - natural and supernatural - nature and life - in the universe of our God, our Father - who art in all things.

Man, the cement of the universe, has become its "maybe catalyst" - is fast becoming its eroding force, its destructive element. Its cheapest commodity! Man is now in

a state of consciousness where he denies himself. He challenges his origin. He defies his own existence. Must we have a revolution that destroys millions-upon-millions of our brother and sisters or are we to have a revolution that will lift us up and out of our present age of anxiety and return us to an age of sanity - of fellowship - no color, no denomination, no ethnic beholdings - no language barriers, no capitalism, no totalitarian communism, no political socialism - no religious restraints. Why cannot we, as human beings, bring about a state of "Agapé," a state for All in All?

I promise you this: If we, collectively fail, we will no longer live in homes. We will find ourselves back in caves. Those, that is, who do survive and who can find an uncontaminated cave.

The lessons of Nazism - Communism - Ayatolaism - Dublinism - Vietnamism - Chinaism - Hungarianism and so forth - All of these ism's must drive home to those of us who can and do think that this creeping terrorism is inching its way into our own lives and our own so-called territory. It will, in time, if given the apathy we give it today, blanket the earth!

So - Let me make it very clear.

We are not this evening, nor at any other time, offering

as a refreshment or a way of repast or repose any grape kool-aid.

We are Christian Spiritualists - not a silly sect, but the true adherents to Jesus and Paul.

Adherents to their true teachings and believers in their truthful preaching and teaching.

We are not Catholic, not Methodists, not Gnostics, not Jews nor Muslims nor Buddhists, nor Atheists - Not Socialists, nor Democrats, nor Republicans.

We teach no theology of suppression, nor of totalitarianism, nor one of liberation along the guidelines of Gutzman - no dogma aligned with Rome nor Jerusalem. We have but one goal, the well-being of man - today, tomorrow, forever.

We no longer reside in an era nor an atmosphere were messiahs, saviors, sons and daughters of gods and gods themselves run rampantly about our by-ways and highways preaching salvation - and a non-existent Satan! The Father Divines, The Jim Jones', The Grahams or The Eddy's - or The Simon Magus' - or The Oral Roberts'.

Yet, self-styled prophets abide and flourish, and rape the minds of men and women - young and old.

I am no prophet, certainly no messiah – no savior. I have learned well the lesson that no man can save himself. I am an automatist, but not a robot. I receive a message. I attempt, in spite of my own deficiencies, to disseminate this message.

It's a giving, not a selling – A Gift, not a religious gimmick to raise funds for the well-being of a few.

My faith in The Message compels me to believe that Christian Spiritualism is founding a “New Era” – One, of course, that is threatened by the end of “Time,” overthrowing the Old Ways of the world and constructing a New world – A “New Man” Even.

We have fallen into the traps of “time,” and we are caught up in the talons of history. We must, if we are to be successful, become free of time and history.

I must break with the cycle of reincarnation – free from religion, from science, from technology, from its wars and its pestilence – from its speech, its mental and physical mannerisms, its beliefs and pre-conceived ideas and ideals. I must rise above the trouble of even thinking about them – anything about them.

Why do men today still gather to say No to something? Certainly, they do not know nor comprehend then, what it

is they say No to!

They deny shadows, yet they listen to the echoes of these shadows.

The time has come or is rapidly approaching, that they be given the opportunity to listen to the Voice!

Menander is not my teacher. I Paul is my teacher. Christ is my goal, my First Goal, not my Absolute Goal. I am not concerned with dogma becoming victorious over heresy. I am concerned only with the well-being of man, all of him and all of his – wherever he may be found, and in need.

Man is not a “Damned Creation.”

To teach or preach such a thought, a philosophy, is to deny God – regardless of how you equate “that” something or someone we call God!

If we need a theology for the living, then we need with a greater urgency, a Spirit-ology of the “dead.”

Both the Egyptians and the Tibetans were cognizant of this truth thousands of years ago. Why are we slow in recognizing this “truth”!

We, as Christian Spiritualists, claim to be that voice. We must begin to prove our authenticity, or fade into those very shadows that man consistently keeps saying no to!

Every day that passes - and they pass swiftly - every minute of our earth lives - and they fly by unnoticed, are counted, for each day, each moment, open wider a door to our immortality - or, to a dark void.

This Message I receive, and which we “label” The Message of I Paul, speaks of New Worlds. I believe it to be the task of Man, not of myself nor simply our “Family,” to materialize these new worlds by dynamically awakening the whole consciousness of mankind - everywhere.

Can this be an illusion, a fantasy of our imaginations? We intend, beginning this evening, to lay aside such possibilities and begin to “prove all things” claimed and demanded in The Message before us.

I would consider it foolish to deny the reality of this world I find myself in - yet I do not consider it foolish or folly to oppose its cruelty and its folly.

People look at me and ask me who God is. I tell you I do not have the slightest idea. But I believe I know who man is, and I certainly would not call any of us gods. Whoever and whatever God is, he cannot be what I see demonstrated here upon our spaceship earth! Day by Day!

If we are to ever know the new worlds, then we had better come to our collective senses and do something

honest, truthful and constructive about this old one – and the doing had better be, must be, for the well-being of All in All – and not for a few favored and well-situated, as has been the history of man here since time immemorial.

Who sacrifices? And who are the sacrificed? I believe that all sacrifices ended with the crucifixion. All real sin died when he died – real death! All things new began with his resurrection – spiritual resurrection, and although we have been, ever since that great moment, that stupendous event, living in a spiritualized world, we have, collectively, failed to recognize it – and shamelessly failed to live up to that which he had demanded of us – He, being not God, but the essence we call Christ! – The spirit who resides in us – to love us – to guide us – to participate in its ability to lay all things at our Father's feet and bring to completion "His" All in All!

For two years now, We, The Family of I Paul – Christ Spirituals really – have been silent. Not silent in the pure sense of the word, but a maintaining of a position of silence wherein we have had to combat our own illusions, dreams, images – and awaken in ourselves a sense of, and a duty of, discipleship – an awareness and a rising up of an enthusiasm to do that which we believe we have been called to do – God's Will, The Will of The Spirit – The Well-Being of Man – Materialistically and Spiritually. There is no other

way possible to accomplish this short of revolution. Our weapon then, is the preaching and teaching of a non-violent revolution.

We will oppose any and all whose waves and noises stand detrimental to our Christ's cause.

Now, what do I know of God and Christ?

What do any of us really "know"?

We really cannot know God by "mind." Only through encounter. My faith, my knowledge of a supreme being, is grounded in what I call God. Yet, it is not a gateway, nor an entry to my knowing "in the flesh" a knowledge of his or its being.

I have a "feeling" of such a presence, yes. I have a "hearing" of such a power, yes. I have faith in, yes, but not a provable "seeing."

This is foremost a private, personal, emotional feeling - and, most of all a deep dependence. It's not simply an "awareness," but it is also a "receiving"! An encounter! A fulfilling of this dependence! The "self" - and by this, I mean the "real self," encounters within itself at its deepest level this unlimited feeling, this presence, this hearing - and this seeing, internally, that I must display externally. This who, what, where, when and why - This "whence" that

ignites my immediate self-consciousness that is neither philosophical, theological, physical, materialistic, speculative, but is a total overcoming – A dependence – A relationship I cannot survive without. Internally and externally! – This spirit that I possess, and which possesses me! In the development, the explanation of I Paul's "Christology," from my being, my awareness, there can be no two-natures, nor even three. God is God. Jesus was, as we are, human. "Christ," or more correctly, "Spirit," is our "Other" self, our true self. Jesus, yes, a son of God – but so are we all. Christ Jesus, as Son of God – a perfect unity – so unlike most of us! Yet, the creative and productive power of God allows us the same possibility! At-One-Ment!

Jesus is the one through whom the God Consciousness entered into the human race. He objectively exhibits and represents what human nature ideally should be – The Last Adam. We are, all of us, still strapped with the first Adam syndrome. It represents our paradox, our contrast, our right to our freedom of choice!

The element I love about God is his ability to communicate without imposition upon my freedom! Demands, yes, but not absolute demands. I still have a free hand. A selection!

Jesus, the man, imparted to us an alliance with the

spirit - The Spirit, whom we call Christ, imparted to us an allegiance with God! - An invitation to an introduction!

The problems of such a Spirit-ology are immediately evident. Man or Spirit? Materialism or “other”? But why make such a choice? Why not, in truth, accept them as given - both - coterminously! Man and Spirit - The well-being of All in All!

Plato cuts a bigger swath through the populace than does Christ - and with so-called Christians. His philosophy of metaphysics is, in fact, a great part of the foundation of most of “Christian Theology.”

The “Immaculate Conception” - The “Two Natures of Christ” - The “Trinity” - The “Virgin Birth” - The “Mother of God” - The “Ascension” - Are not all of these, without Plato’s metaphysics and Aristotle’s teachings, meaningless? I hope to see them buried in their meaninglessness, in their superstitious untruths! In their Greek Mythology!

Christianity is, above all other things, a spiritual message - transposed into humanistic expressions - totally controlled by and regulated by experience. It’s not a matter of “what we read,” but wholly of what we actually experience! How else can anyone know God except by his effect upon us - as individuals first and then as a collective

community, a family?

No human being today can make absolutely verifiable Christianity – historically or otherwise. It is, all of it, philosophical assumption.

Are we indebted to metaphysical idealism? Are we not, in this day and age, indebted or at least “controlled” by the sciences, humanities and social sciences as well as worldwide religious thought and ideologies?

Is Marxism to be thought less of simply because there are professing Christians abroad – or vice versa?

Are not both ideologies self-expressions of man’s well-being?

Being an anti-religionist, most would believe that I embrace Marxism – They could be no farther from the truth than are most other “is-ists.” I abhor Communism, as much as I abhor Religionism’s. I am a Spiritualist – first, foremost – eternally. Aquinas, Augustine, Marx, Engels, Trotsky, Mao, are all men – There are many of us but only one God! What, then, do I base my claim as a spiritualist on? My receiving! That leaves you outside of the realm and the claim I make! It makes me a loner – you a questioner! I claim to be a Christian. What thoughts are there inherent in this? What proofs do I offer? What proof have all the others

offered?

Am I Catholic? Protestant? Baptist? No! None of these. I say I am a Christian Spiritualist. What proof do I offer? What is a Christian Spiritualist?

Let us start with The Message before us!

Such a claim is self-evident. Could I, as a single entity, have “invented” such a monumental work? Those of you who do know me can best answer that question. And if I could, to what purpose? To what profit? To what end or ends? Knowledge of God is not falsehood – not profiteering! Regardless of who, whom or what – the claim is made! We hear the spirit – whether it be weak, strong – be infallible or attempting to be infallible – God at least knows. He would not allow you to remain in the darkness forever! Else no God! He or the spirit sent would be false – a farce! Perhaps the best answer from a physical viewpoint is this: The Message has, and consistently so, proven itself to you as individuals. You have been afforded the possibility of becoming your own witness. You did not need me to do this! Your final maturity has had nothing to do with your psychological tie or ties with me as an individual! That is the key to Spirit-ology – oneness – unity – your personal transcendence, even if weak in its beginning – is transcendence. And there are, among you, those who have

had such experiences! You receive I Paul!

Now, with you who are in such a state, there is called for a critical study of religious language - a new theology - a correct Christology - an understanding of spirit and its relationship to mankind, A Spirit-ology then.

Philosophically speaking, the world of appearance has become the world of reality! Religion to us has become the “understandable projection” of our own minds. Spirituality has become the recognizable and knowable truth of our very existence! Spirit-ology is our next step. Dare we take it?

There is now beginning to take hold of such as we somewhat of a family resemblance - the indwelling result of which will turn this world around, as each of us becomes capable of speaking authoritatively for our self as the result of the spirit within us!

We know that the future can only be present in anticipations, in images, in dreams - today - But tomorrow's realities! Few of us are as yet suitable for the perpetually spontaneous - for the once-in-a-lifetime. Most of us are not suited for the surprise!

We, in the spirit, and who recognize the spirit in us, await our participation in the full presence of God! We are not interested in a “life toward death,” but rather a “life out

of death” – the new world.

We embrace, not simply an objective hoped-for, but known – and the ability and drive to rise upward to it. A theology of faith and hope only takes time.

A Spirit-ology of love and experience is a “Now” and “Then” embracement – an ongoing dynamism – an eternal!

We are not touched by the finger of God; we are enveloped by the essence of his Spirit – illuminated and transfigured by its earthly presence! We are free, not only from history, but from the tyranny and the agony of history itself! We are man above man!

Every human being needs to become free to pursue the possibilities of his own existence – to get out of being and into his is-ness!

To bring about the new humanism which will bring about our spirituality, we are faced with the necessity of revolution. It’s a radical and inevitable necessity for the benefit of all of mankind – everywhere! It requires an act of love – love, that is, not restricted to or by any means an expression of romance – of erotic love but love which exists within families and between brothers and sisters – partners – which may exclude the physical and sexual encounter.

Love, then, as an ontological event – an alive, active,

creative event! I not only live in the NOW, I actually live in the eternal thou and NOW. It's a combination of spheres wherein I know you - meet you - greet you - give to you, but also know and feel a coming and going of great proportion.

I am who I am - I think - I feel - I will - I imagine - I act! I possess, yet I am possessed! I do not know God's being. I encounter God's being. This is the mystery and the secret of the spirit. I am not made in God's image. I must image God! I am not what God made me, but rather I am who I choose to be, standing in the inescapable presence of God. It can be a dead or a living relationship - the choice is clearly mine. It's an encounter or a hiding! There are those who are unwilling to alter their lifestyles, and therefore undergo a loss of freedom in a physical and spiritual sense - Most of us have a fear of freedom - We are so accustomed to being ruled, dominated. Let us all face squarely that we must all "die." A person is one whose lifetime determines the times of his life!

Knowing this, being absolutely assured of this, we can see clearly that the true mystery is not death, but life! I am conscious in (not of) the Now. There is no "time" for me - in my thoughts, my acts, my words, my deeds. Being conscious in precludes past, present, future. The now is exactly that - the "Now." It is not "early" nor is it "late." Time does not apply. To live "now" is to "be." I am - God is!

Modern man can be a prophet if he will only exert the effort needed – He can predict his own future to a degree of accuracy that borders on the phenomenal. The future, which is a projection of the mind, will still remain a mystery, but one we can grasp glimpses of from the past – intelligent guesses in the now, and the utilization of our imaginations as we are taught to cultivate it via The Message.

Physically, we live in “time” – clock-time, or present-time. Subconscious and unconscious, (and these are very large and very important components of our total whole – of our total being) these know no “time.” Spiritually, we know no time sequence. If we did, we could not receive nor experience out-of-body phenomena. There could be no telepathy, no true phenomenological happenings or experiences. To be fully conscious is to have left all “time levels.”

We are all here this evening.

We are physical. We are material entities, and we are held here (earth, not this room) by what we label the forces or laws of nature – gravity and so forth. Such “nature forces” have no control whatsoever over our real being. Gravity has no hold on my mind – and, of course, none over my spirit. “It” can walk through walls and travel distances unheard of timelessly. But I, me, the body – the person, am

a prisoner to “time.”

I must exert all the effort possible to release myself from this enslavement. Good health is not a necessity for such a release – suicide will end all things, not release you from all things. So, health, suicide and so forth, are not an answer nor the answer. One is nice to enjoy, but not an absolute necessity. The other is waste and therefore anti-God! The one thing all of us must leave alone is the nature and the cause of our ends – here!

I, as a human being and a spiritual being, understand fully that I am both a conscious and an unconscious being – who has found his way through, under and over the obstacles, rock-by-rock, atom by atom, barrier by barrier, to change and to unity. I have transcended “time” as we comprehend it in relation to the past, the present, the very “presence,” and that “time” we call future. I comprehend my has-been. I “see” my “will-be” and I utilize my “now,” my presence!

Today I “really know” something of the movement of the stars, the pull of the tides, the cycles we call night and day, the spots of gravity forces on the earth – the secrets, so-called, of the pyramids, the voice of the Maya, the depths of Atlantis, the methodology of the healing of Jesus, the mind of Paul, the power of Apollonius – All this and more.

Yet, I am a mere man, a weak and fallible human being. Is this possible? How can I make such claims and then state that I am mere man? A man who still recognizes his need to eat, to sleep, to breathe – in order to remain well! The being of my physical self is subject to the present, to the now – to a cycle wherein my physical being uses up and replaces all of its “life-giving” energies – and in-the-body I have only so many cycles and then I must leave it. It doesn’t leave me, I leave it. I cannot prevent this happening. I cannot even slow it down other than make necessary repairs here and there as we go along. Once “life” has started I cannot reverse its burning-up, its inherent drive and force to re-enter its own and its true atmosphere, no more than I could prevent the spirit from returning to its own atmosphere – each has its own “world.”

Religion, science, technology are all “things” regulated by and expressive of time – clock-time – They are earthly, physical manifestations, manipulated by the physical mind of materialistic beings. Certainly, they have, in some ways, some shapes and some manners, contributed to the well-being of man. Their faults lie in that their good-works have been almost entirely exclusive – the well-being of the select, the chosen, the called, not by the one great spirit, but by the almighty call of power and wealth within the materialistic realm of our physical world. Any radical break

with this nice comfortable hierarchy they have brought about to oppress and enslave automatically becomes their enemy! Seek not your enemy, you Sons of Perdition! Lo Here, nor Lo There, - We are Here - The Family of I Paul is Everywhere!

And we come in the name of Christ to reap the scattered strangers! Physically and Spiritually! There can no longer be, in the minds of any true member of the Church of The All in All, any doubt that what I am advocating is revolution! But what does the word revolution mean? - In the vocabulary of a Spiritualist?

Non-Violence.

All of us must understand it in this context, in this interpretation First!

I am not talking about different kinds of types of revolution, I am speaking clearly, concisely of a non-violent revolution. Yet, I am speaking of A Revolution that will tear down religions and governments - Those who are barriers to The Way! The Way of our Christ! This is, of course, dangerous language. I am fully cognizant of this. I am prepared to accept the consequences of this material world in regards to them - one year from now or one hundred years from now, what cares this planet? What care a single one of you? Who cares my demise? Your neighbors? Are they

not truly forgettable events? Am I not aging rapidly? – Your neighbor grows no younger! Gaunt, withering – but notice! You age – You wither with us! Moment for moment. I have a kinship with the theology of liberation. I feel for my brothers and my sisters of South America – even the coward theology of Mexico, the indifferent theology of the United States.

I challenge the men and women of the armed forces around the world, to fling their arms at the feet of their governments – shout peace, shout Shalom, shout Salaam – and then stand firm, as one of us and say simply, God's Will be done!

The fact that I am a child of history, a subject and an object of the so-called generation gap, does not preclude my weeping for those gone, those present and those yet to come!

We live in a period of white supremacy – yet, we live in an era of black-white-yellow-red history, something the “christian churches” have arrogantly turned their backs to – but not us, not Christian Spiritualists – We have no back, no front, no “good” or bad side, un-photogenic side – We have only our Christ. He turns us unto the direction he chooses! I do not move, turn, revolve. He moves me, he turns me – he revolves me!

I look out upon you, my brothers and my sisters. I see the failures, the disappointments. I also see the successes. Do I love one above the other? I had better not! I would not then be what I claim to be.

This heavy weight I carry - I wish one of you would remove. I weep - I love - I give my own being for your well-being. I have no name, no blood to call my own - my identity? I am no one - nobody. Yet, I am all of you.

In the Name of Jesus and I Paul - Shalom and Salaam!

Peace in the Name of God.

In the Spirit of Our Christ.

In The Message of I Paul.

In Us - All of Us - From You and From Me,

Love - Peace and Understanding!

F.

Corinthians.

God has exhibited me - as a messenger, as a man doomed to death - to be made a spectacle of to the earth - to men - to angels. I am a fool but you, by your union with

Christ are men and women of discernment. We are weak! You are strong! We are despised! You are honored! We go hungry and thirsty. We are beaten - we meet abuse with forgiveness - We meet gossip with endurance - slander with gentle appeals - We are, in some societies, treated as the scum of the earth. As vilest of the vile right to this very moment - I say to one and all - Forget parties and unite behind The Message - not behind me or any other one in The Family - Unite with The Spirit and do our Christ's work.

Romans - Chapter 12:18.

“If it be possible, as much as lieth in you, live peaceably with all men”

Good evening! I am Frank - and I believe the Earth must be Equally Free for All! I am! I have the right to be! And, I will fight for everyone to say the same! Who among you can tell me the answer to the question? - What is the sense and significance in general of life on this Planet and in particular of “human life”? What are we here for? Why has man, again and again, sold his birthright for the illusion of Material Power? Man's true nature is dynamic. In order to be he must become. In order to become he must pay the price of his existence. When he has done so, unlimited vistas of Cosmic Realization open to him. He can become the trusted ally of The Supreme Power by which the universe is governed!

We need to be free from self-seeking if we are to be successful in our task. Two great illusions by which mankind is enslaved are the belief that the domain of fact is real, and the belief that values can exist without being realized. We have sense experience, and we have emotional impulses from which we construct in our “minds” pictures of the world and we take these pictures for representations of reality.

Real men and real women are those who can create their own “reality” – but this takes them into a domain that is incomprehensible for those who believe in facts and values as “real” in themselves. The true Inner-Circle will be that group who has discovered the Secret of Realization.

A Way Must be made for The New Worlds – it calls for a perception that is both objective and sensitive.

Now it's a known fact that if you push the spiritual life far enough from you and concern yourself only with the life of the body, you become deaf to the voice of the spirit. I lived this way most of my life, but now there is a power outside of myself that keeps pushing that which is in me to make available the Message that has been revealed to me. I call it the truth, but I have learned enough over the past three years to know that the truth means something different to all people who have the capacity to think. Yet, I know this: If

you want to learn spiritualism, then you must not practice something else at the same moment.

Jesus proved that the spirit could conquer the flesh. We who reside in this place on earth used to have great freedom, but the people have slowly, insidiously given it up for a federal government that has its hand everywhere; therefore, we are to obey no rules nor laws that kill the life within us - The Spirit! That is the spiritual revolution! I have fought and conquered passions and wants - Now I can think of them, but they do not stir my imagination. So, let me tell you these facts from The Message: Unless you try a thing to its limits, in faith, you never escape its bondage, for you can never discover its limitations and discover your own hidden gifts to overcome.

Since Jesus, a common man, had a great spirit sown in him, borne in his body, that act proved that all men and women could be - in fact were now, incarnate - For Christ chose Jesus to re-institute God's image in man as God had created life in his image.

The Resurrection proved that Jesus The Christ lived after death and proved that God approved and that men could live eternally!

What person with understanding would try to make an image of deity?

Let no one of us think that in making an image of a body he made God real - That is blasphemy. God is always greater when left to the mind. We have to peel away the layers of gods-upon-gods to get back to the one true and real God. We are professedly Christian Spiritualists - And the Teachings of Christ Jesus, without compromise, gives the choice between life and death - But The Teachings of Christ Jesus, or The Teachings of Christianity as most know and recognize today, is not the true teaching of Christ Jesus but the distorted remnants which have survived the falsifications of Greek philosophy and Roman power politics.

Add to this the Babylonian influence of dualism in the belief of both a heaven and a hell and you must see that the truth has been watered down and made ineffective - When Christians war against and kill each other, something is very clearly wrong with so-called Christian religions and not with the true Teachings of our Christ.

War is the supreme manifestation of human helplessness and no true Christian is ever helpless.

We need to be driven deep into our thoughts, for deep in our thoughts lies our true being - Our personalities and the power of our way out.

No one can disbelieve who feels as I do.

Dreaming is all done the moment this knowledge comes. It sweeps away all petty self-consciousness, all pain, all dis-ease. It's the last of all the barriers that must be crossed. It's the end, the enemy of even the last enemy - Death. It's eternal life, even now!

Listen to His Voice!

"Seek ye first the kingdom - then all the glories of imagination will be added to you - For he that has marveled shall reign." His kingdom is not imagination - It's real.

As the body lives by breath, the spirit lives by its Laws! Experience is the Mother of Spiritualism. If you practice your imaginations, they become certainties.

Some are too lazy or too proud to try.

Others are stuck in a system - political, religious, scientific.

We must all remember that we are born with the possibility of life after death, and not with any guarantee of it.

This job of mine - This work, was not of my seeking. I was seeking only to find God, and when I did find him, this task, this calling was thrust upon me - and I must, over all other things, be faithful to it.

I must do what the inner voice commands - abandoning my “self” again and again to its guidance, to its changes, to its re-positionings. The end is not in my keeping! The road is narrow that leads to life, and those who find it are few.

Some are sunk so deep in the flesh they have no power to see spiritual matters that scream for their attention, nor can they hear spiritual truths that could raise them from their sunken states.

The life of a person is changed in the inner world of the person and not in his outer world.

If we can choose to do what is right and wise, it is very strange that we do it so seldom. The reason why is simple, and simply this:

They lie in the absence of force, energy and urgency in our minds and our attitudes towards “choice.”

How free does The Message allow you to be? It allows you the choice between life and death. Choice exists on different levels - You can make a choice pro or con on one level, such as what make of car you shall own - And then you can make a choice to shirk or carry out a difficult decision. That choice involves two different levels:

The first choice - the car - is an illusion.

The second choice is real.

If we soften or water-down The Message of I Paul in any way, then we weaken it and destroy it. This has happened time and time again by people seeking the easy way, and this has always led to their failure to bring about the new worlds.

This will not happen again, for at least two people are locked-in - and they will keep The Message alive and leave it for its completion. These two cannot soften the sharpness of choice, for they have committed their life to The Message.

Man lives within two extreme tendencies - One is to believe too much and too easily and the other is to believe too little.

The right choice for man from The Message is very clear. He must make the efforts and struggle to raise himself above the level of mechanical existence - To lift himself out of this casual mechanism - He must win for himself a soul. He must become free. He must make himself something which he is not, and he can do that only if the necessity for it appears to him with power and force.

What we lack is not the idea, in the sense of knowledge of what should be done, but the idea in the sense of the living force which makes that knowledge effective in our actions.

The spirit alone, is immortal.

I feel that I am getting old.

For three years now I have been buffeted from post to pillar - having my hopes raised one moment to the heights and then dashed upon the rocks below in the next. Why? The lesson, of course, was to teach me self-discipline, order, respect, faithfulness.

We must allow our spirits to be stirred in order to receive new seed - A way must be made for the new worlds!

I do not insult anyone, nor his religion. If some have believed I have done so in the past, I apologize. It was not my intention. I am not anti-anyone, but I am anti-religious and other systems, and I cannot help this for it is a feeling that has been driven deeply into me by the spirit.

I have spent the last three years of my life coming to know a new life - new men, new women, new roads, new places, new rooms, new beds - In other words, adapting myself to new conditions day in and day out.

I can never again have the comfort of habit. My life is like a long road that stretches before me, mile upon unseen mile - Every happy or painful inch of which I must walk, for God's Will must be, and will be, carried out.

Now, I realize today that those who attempt to produce no impression upon others are usually those who fail in their goals. Yet, I do not wish to impress you with my being. I wish to turn you towards The Message of I Paul and allow whatever impression it does or does not make upon you happen.

If you would like to make an impression on someone, then give your life for a friend.

If you would like to make the impression, then give your life up for your enemy! Yet, there are no enemies nor strangers to me. Only neighbors.

The only way you can learn this is through kindness and love. For those of you who doubt or dispute this, let me say this directly to you:

Never deny what you have not experienced – nor have had the courage to experience – That applies to people, to places, to things.

You will never find God in the stars – only in your daily spiritual life. The Way!

Always exalt the spirit above the body, if you wish to live! Allow the curiosity of the spiritual to take command of your well-being, your tomorrow!

God never fails those who have faith, hope, charity. I have had to learn to express new truths without fear or the probability of criticism.

Alien minds must seek courage to speak out clearly to alien minds until they find some common ground and common good to take a stand as friends, neighbors.

How do we know we have been inspired?

That's easy. When God decides to possess you, all hesitation and doubt are impossible -and so, we must touch an emotion common to us all!

That has to be death.

All of us are cursed with this one fear.

When the spirit sweeps the critical intellect away, you know that emotion is the only guide to insight.

Now, there may be, in man's eye, many lords and many gods - but only one is almighty. The new revelation and the old have all come from him. It is good news "now" and "then." All sacrifice is over! Death has been done away with!

A great spirit came to us all - to earth - and he took all such matters upon himself and then died - real death, mind you, to set us all free of such matters as sin and death. He was killed - crucified, because we did not believe in him and

the message he transmitted through Jesus of Galilee. But God fooled us all – he raised him up and said silently to us, behold! I make all things new – even mere man!!

So, Jesus died. But Jesus The Christ lives today in spirit.

Some people shall look upon me as a man bewitched – Some already have. But it's not true!

To tell the truth implies a mastery of the art of living that few can acquire – It is the highest of all arts, for what truths can we tell that the ignorant can comprehend, yet – I care not whether you believe me or not, for The Message speaks for itself.

They come through me as the voice of I Paul, and I have rendered whatever justice to them that I am physically and spiritually capable of giving to them. I have not been possessed by any genie – nor by any such silly superstition as satan.

Man's great problem today lies in the fact that he worships created things and not the creator.

I wear no amulet, nor do I worship idols, saints and so forth.

God is Spirit. He made us – gave us life! Who is God? “What” shall I say?

I should say that the name God is an expression for an experience.

Expression cannot precede but must follow experience. You must experience him first, before you can honestly express him!

Who is Christ? Christ is the spirit that came and incarnated into the man Jesus. He became our Christ, as Melchizedek came to be the Christ of Abraham's people. They didn't hang him on a tree!

The dynamism of The Message governing its activity and development is eschatological; - i.e., The finality of the community's being, and life is directed to a fulfillment that transcends history - the power working in the community is the "new life" of the spirit which will culminate in man's full sharing in the human fulfillment of the risen Christ. Exactly what this future realization of mankind's potential will be remains an object of hope, rather than of clear knowledge. (Now I see, in a mirror darkly) But the death and resurrection of Jesus himself is meant to be a revelation of the essence of this eschaton. Whatever the exact nature of this final fulfillment, The Message claims it will be a situation of true community - Family, a community embracing all men and women who truly wish such personal sharing with one another and with God.

I tell you this. We are spirits in bodies – not souls – and we can, if we want to, live-on after the demise of our physical bodies. But if we do not believe something, then action is impossible.

We have a spiritual body, and I know this as a personal fact. I receive from I Paul, a spirit. Yet, I cannot judge what is true and what is false in the minds of others – Not in this world and not in the new worlds.

But I can and I will go on teaching that spiritual life is the only life – the only real life – here and now, now and then. I know that behind the natural world of fact is the real world. I know it is invisible to the eye, but I know it is revealed to the inner mind.

I see in life behind every material object the shadow of the mind that made it. I can enter your mind – I am doing it right now! My whole meaning on earth is to pass on a flame. Truth, whether you can realize it or not, is not always self-evident. If you pray to God with an impure mind, I may not know it, but God certainly will.

So, honesty, truth and truthfulness lie within us. We all must work on ourselves. Why? Simply because we are, all of us, gripped into an experience too immense for us to completely understand at this moment. Yet, I tell you in truth, that one ounce of its experience is worthy twenty tons

of conjecture!

Nothing of this world, this life, is real, unless we come to know the love of God and the way he chooses to reveal himself to us.

Very few persons can see beyond their personal experience. If you want knowledge you must plough deep into your own nature. You must be ready to lose all things that you may find life. Slay your personal ego, your “self,” and you will know you are part of the universe.

Let us look at our Family!

The Family of I Paul and The Family of God are really one-and-the-same. Only The Family of I Paul is, at the moment, dispersed into diverse collections of people from around the globe - But all exerting, or at least professing to be exerting the effort towards the tasks of The Message and towards its promise of the new worlds.

This family, like it or not, is not as solid or as sound as we would like it to be.

There has been dissension - There have been tragedies - There have been disbandments.

There have been those who have attempted to take over segments, or small internal cliques for political and

mythical purposes. I have personally been out “on the path” to mend and heal some of these internal problems. I have not always succeeded, but the effort was most certainly made.

A war is coming! Make no mistake about this. And although I abhor war, it will finally and decisively decide the new worlds insofar as we are concerned about them. Every minister, every priest, every rabbi will resist us and our teachings.

They will attempt to stifle all we say and stand for. But truth will always conquer falsehood.

We must think first – and then move. Not move, and then think. Our Message comes by observing, studying and gradually understanding the processes of its inner teachings. Such an enormous task lies before us that there have been moments when I wished I could have blocked it out. When I wished I didn’t have the courage to see it through. That’s my physical-ness getting in the way of my inner-self. It’s my own personal internal war – you see, I am not infallible! Yet I believe! So, I must teach! But I cannot make you believe. That is up to God and your God alone.

I have but one task – to remain free and teach what I believe to be God’s Will – Man’s Well Being. That means the well-being of every human being here and everywhere –

today, tomorrow, forever! And all of us should learn that there is no reason for brevity in regards to The Message. There is nobody to hurry us now. We have things to prove, and they are of a nature that requires length, not brevity.

The Family of I Paul is reaching for an existence that most people really do not believe exists - an illusion, they say. Is God a huge illusion? If he is, and I know better - but if he was I would be the little illusion and go right along with him no matter where he might choose to take me.

So tonight - here I stand. But why? Why am I here? Why am I speaking to all of you? Simply but sincerely, because I am a Christian Spiritualist. Why are you here? Or better yet, why are we here? We have the legal right of assembly, but that's not why we are here.

We have the right to socialize, but that's not why we are here. We have the right to disagree - but that's not why we are here.

We are here because we are a family! We are brothers and sisters. We have One Father - One Christ! Christ Jesus is the reason.

"He" has called us here. Where two or more gather in my name there am I also. So why are we here? Why have all of us come together - and what do we hope to do for

mankind and his world? Here we sit in our spaceship earth
- How can we be so lost in what a part of us belongs to?

The Message asks us to become real men and real women, united in spirit. It says to wake up!

I ask all of you what kind of a person do you want to be, really be?

I ask all of you also, what kind of a world do you really want to live in?

Can we, both as individuals and as a collective group, a family, make some contribution to creating that world? If these questions could not be answered I would not be speaking here tonight. I would not feel it my duty to devote my space, my declining years or days here - solely to help you become a particular kind of person - even though that is highly important work, but I must leave that to others - yet - never forget for a moment that there are two things every wise man has contempt for - The fool in his or her devotions and the learned in his or her infidelities.

I have a mission - a task - to prepare, follow, come. I have devoted my life and my spirit to it, my well-being as well as yours insofar as I may aid you.

Why? Because I have a conviction that The Family, when it finally turns its attention to the kind of world I Paul

instills in us – the kind of world we want to see – the kind of world we wish to live in and allow others to live in, you will with your whole being and the accumulation of all your powers and gifts, give this old world a great assist towards its newness. I hope further that this will lead also – (shall go some distance, towards an answer to the question we all share) – “That” Being – What kind of world are we all rising upwards to? Is it vanity? Self-love? Pride? Self-conceit and so forth?

No, I believe not.

Why, then, do we attempt to live in this one in such conditions? Allow me to teach you a truth!

It is perfectly easy to convince beings of this planet of ours of anything you wish – provided they are in “self.” All anyone has to do is to play upon their self-love, their vanity, their pride, their swagger, their arrogance, their self-importance.

From the influence of such actions upon their degenerated reason, you “own” them. We wish to own no one – mind nor spirit – and certainly not bodily. I am accustomed now to making friends and losing them at once, but we have learned well, though, that no one can save himself. We need each other, but even in this need we must, each one of us, be free. But the type of freedom I talk about

needs to be defined, for it carries with it some inherent responsibilities! Our day is future! Keeping that truth in mind, we see that the tasks which confront us, those of us at least who have realized the responsibility – those who are prepared to make the effort required must be ready to sacrifice personal comfort and personal aspirations in order to become a master to his fellows – A master who is a servant – The servant of all, and whose authority rests solely on his or her greater effort and self-discipline. This effort calls for many things:

Love – Unity – Compassion – Looking for no reward for finding faith – With a love of God and indifference to heroes and saints and so forth – With a remorse of conscience for the ill treatment of lower forms of life – and fearlessness of so-called devils – with joy and contentment in what you now have – life! – With sorrow only at the loss of the goodwill of others – and strength, patience, endurance to earn one's way – with patient endurance of pain, hunger, sleeplessness – and the ability to think healing at all times – and the perseverance to prove all things.

A Huge Order!

Now, how are we to understand all this? What is understanding?

It has been handed down that understanding is the

essence obtained from information intentionally learned – and from all kinds of experiences personally experienced. It's somewhat like faith.

You see, faith cannot be plucked off a vine. It arises in us and increases in its action in us – not as a result of automatic learning, but from understanding – experience – a great gift!

For one example: If Ted, my brother and partner, came to me and begged for me to give him one-hundredth part of my learning and understanding of The Message and if I wanted to do this for him with all my heart, I could not. For as yet he has not the knowledge nor the deep understanding of those parts of The Message that give the way. He “knows” of them, but he has yet to experience them fully. Other matters are as yet more important.

Yet, he now fills the position of evangelist better than I could perform that function and most necessary position.

So as I said about understanding – it is acquired from the totality of information intentionally learned and, from personal experiencings.

That's my inner understanding I am speaking about, of course. Life, for most people, is only the automatic remembrance of words or symbols in a certain given

sequence. Very few can truly see into and then beyond their remembrances in time. Very few persons can see beyond their personal experiences.

If you want knowledge you must plow deep into your own nature in conjunction with your discernment of The Message. Understanding is the promised result of your effort along these lines.

I - cannot - give - you - my - understanding. That's my inner-understanding I am speaking about, of course.

The quality of what is perceived by anyone when another person tells him something - either for his knowledge or his understanding depends on the pure quality of the information in the person speaking.

Now I have been involved in what is known as a group called "searchers for the spirit."

It is compiled of those who are receiving from I Paul, James and one other whose name shall remain anonymous for the time being. (Has to do with proving all things.)

Jesus either meant what he said, or he did not. If he did not mean it, he is no guide for honest people. But if he held within him the spirit of God, he must have meant all he said. It is for us to prove if his teachings were true! We can only do that by our lives - as he did. We can also make mistakes -

we do so every day of our lives! This includes The Family.

Now, many changes have taken place in The Family, and I would like for a few moments, to outline them to you. We have a new inner or esoteric circle, if you like, but not as yet complete!

We have a new exoteric circle, or outer circle, if you wish, but as yet not complete.

We now have a Teacher of Teachers or Leader of Teachers, if you wish - Danny.

We have a new First Counsel, and I am happy that this First Counsel is a woman - Maureen - She is growing in strength.

We have a new Second Counsel, and I am happy that he is black and enthusiastic and will become more so.

We have a new Third Counsel, and I am happy that he is going to relieve me of some of my burdens in the future.

So, you see, we are constantly in a state of Prepare, Follow, Come - or, if you wish, change - changing - being changed. That's healthy! That's also progress!

We have also, for the first time, a real evangelist, and I am most proud of this and the man himself.

Now we have Inner and Outer Circles – high-sounding, perhaps, but what we are most concerned with is the outer and inner life of people.

If we do not work on our inner-life and bring it forward we are going nowhere.

Stick to the stones of the road – the hard yellow bricks, for in the long run you will find them less tiring than the side paths of soft earth.

All the material necessary, required, for a new creation which must enter through our outer world into our inner being has been given.

We must make it our own, and on our own in the beginning. The presence of Christ in the mind may be an enduring fire, but we must express it with sanity, or we shall fall and fall hard.

Those who train themselves in the invisible mind (the person himself bearing about with him the appearance seen by the senses as his house) will be willing to go to any length to bring about the new worlds.

And the new worlds will not be brought about without a struggle or without severe work, but only when, having gone through all the labors of prudence, we proceed to practice in the spirit all we have labored for.

The whole of our preparation is to make the body into a tool for the use of the spirit.

I speak of discipline, but I also speak of love.

Allow me to interject a term here: Transubstantiation - Do you know what it means? We are being called to change into another substance - That's spiritualism vs. materialism! and I'm not talking about grape kool-aid either.

Suicide is wrong - suicide is waste - suicide is anti-Christ. We need, not to waste life, but to overcome "self" and bring the inner being forward and allow it to rule our outer selves.

Now, for all of you who may by now have gotten a little up-tight with all this, let me say this to all of you for I Paul - in his spirit:

The kind of person you wish to be is really your own business, and I wish to stay out of your business. The choice is left to you. This is what it means, really, to be human - and to be free.

Do we have freedom in The Family of I Paul?

We do now, for sure!

The entire Message is open to all. Its leadership, and

therefore its followers, have a total and unrestricted free hand to teach and preach The Message as given. We have, in a semi-way, entered the following phase. We should be there “in force” shortly!

Of course, personal notes, memos and communications to individuals are still restricted unless the individual himself or herself wills to make them public, otherwise nothing is restricted.

My brothers and my sisters – I have brought to you the Preparation Phase of The Message of I Paul. It is in your hands. Its life depends on yours.

I’m sure that all of us have an ideal and hope for what it is we will become. The choice, since the beginning of time, has always been left to us as human beings – we haven’t always been human, but this is what it means to be free and human.

A dog is a dog,

A worm is a worm,

A tree is a tree,

An acorn can only grow into an oak.

But a man or woman can do otherwise – We are different! We are confronted with the power to become

whatever it is we decide, whatever kind of man or woman we wish to be, even when we are afflicted by things beyond our control!

I am sure that all of us have great ideals and hopes for what we will become – But in truth, we know precious little about how to go about it and how to equip ourselves to fill the role we have chosen for ourselves.

Until a person has awakened perceptions that enable him to see it, even the path he has to follow is hidden from him.

A peculiar thing characterizes us:

Every human being has a cosmic role to fill, and we don't know what it is. We have not known how to prepare ourselves for it until The Message came upon us. Yet, inwardly, every one of us, and especially every one of us gathered here, has had a deep conviction that there is something we have to do – must do with our lives!

Each one of you knows that there is something that you have to find out about yourselves and what you ought to be, and something that you need to know about how you become what you ought to be.

It is very strange that man should be put in this predicament, convinced that there's something important

that he ought to know about himself and about the way he should be living his life; yet, a veil is drawn which hides from him a great part of what he most needs to know. All the guidance he has is the past history of mankind – the ways in which people have lived before us – the way they thought it right to live and the way that they laid down that people ought to live.

In some stages of the earth's history, this has passed fairly well, but moments came when it no longer worked – (A truth needs to be told here: Regardless of what your history books tell you there has never been in the last two thousand years total peace on the face of this planet of ours).

Today, circumstances are changing profoundly – and the old precedents, the old traditions, the old rules, laws and commandments no longer apply in the way that they have been understood in the past.

We live in an age of anxiety and we must soon extricate ourselves from it. Such transitions have occurred in the past but have never proved lasting.

We are in such a period of history, which I prefer to call a period of life, when our inadequacy becomes painfully obvious.

The oil crisis – Nuclear plants going haywire – Chemical

dumps maiming people - Nature seemingly taking her revenge on us for our ill treatment - Governments being toppled - one after another - The shame of America over Watergate and Vietnam - The “me” society we live in - I could go on, but I’m sure you get the picture. We are in such a period of history - in such a period of life - when our inadequacy becomes painfully obvious! And even though we know this, do we understand it?

It’s there - just read your daily newspaper. We cannot hide it from ourselves or others successfully. Deep down, we know that something is missing. This makes some of us afraid - afraid in front of other people - in front of the world. Our own little worlds! And we try to hide this fear from ourselves. But is it not so that this is the real crux of our situation: We know that something is not quite right, or something is missing, but we do not know what it is. So, we resort to putting the best face on it.

What we need to do is change it all. We know, each one of us, that we are slaves of many undesirable habits and we would like to correct these things, bring them under our control, but there is something deeper. It is the awareness that we are called to something that we are not as yet able to respond to.

And you know, in this there is no difference between

people – except in the degree to which they can turn their backs on the entire problem and forget it and live without facing the question! For such as these it is the outer world that is the trouble, the problem.

If things go wrong, it is people, places, things – other people – circumstances manufactured, misfortunes – (most invited) or mistakes that they make because they have not seen nor heard what to do.

But those mistakes that they do acknowledge are still well outside the real deep awareness that there is something in them that is missing – people who are capable of existing this way, without concerning themselves with the deep question, can, in one sense, be called fortunate because they are free from the torture that real people have to suffer for whom the question begins to burn.

They can be very effective; they can be very successful in life; and they can convince themselves that their success satisfies them.

They can do this in other people's eyes.

They can see that they are admired, imitated and with that they feel that they have evidence that all is well with them. But, as they grow older the time comes, perhaps moments come, when this question re-appears for them –

and that is no joke, because they see that the time for finding an answer to it has passed.

But there are many, many people for whom the question does not arise at all and who go contentedly to the grave, thinking that they have made a success of their lives.

Let us here tonight make a vow that we will not be satisfied if we cannot find something more to do with our lives than making a successful impact on our selves, our friends, our bankers, our priests, our politicians.

I cannot convey to you in words the inner-vision I ask you to seek. You must pass through the emptiness of self and find reality - and you must make that trip alone! But if you make it you will never be alone again here or hereafter!

Those who can see and will - and those who can hear and will, I direct you to The Message of I Paul in the Name of Jesus The Christ.

The great spirit is shaping a new society - making a new community - A community never before heard of, and that staggers the imagination - The family of the new worlds. He is inspiring men and women to found a new society of all nations, all races, all creeds, all in all, which, though still in this world will have its citizenship in his world.

Everyone, rich or poor, has a place - and each must

suffer or rejoice with his neighbor.

The task is hard, but the joy will pay for the discipline.

Now that we are “out of the closet” we must fight to the end in the open. Only with the unremitting struggle of the individual for his spiritual-perfecting can a force be created which will change all things and bring about the new worlds.

Let us observe a moment of silent inner contemplation. An Agapé Circle – Will the healers of The Family of W-303 move out amongst the audience and find that place you are needed.

May God bless all of us.

Let us join hands and think healing.