

The Message of I Paul



The Preaching Book

**LEGACY
SERIES
Collection**

The Family of LIFE & LIGHT



THE MESSAGE

OF I PAUL

THE PREACHING BOOK

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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Prerequisites for Daily Practice

Have a specific idea (see The Lesson Book – Lesson #7) imagine it to completion. This constant (unfaltering) practice will lead to experience. You are what you think. You experience what you think about. Spiritual experience must be used in the service of others, which is to serve God. Human/Spiritual growth comes through directing your own thinking – Follow the “directions” of the Message (i.e., where it is leading you).

Practice the Presence of God.

Refer all acts to God.

Pray for God’s Grace, Guidance, Will, and Mercy.

Call for Guidance from Guardian.

Pray for Courage of flesh.

Practice Charity.

Practice Clarity of Thought – Pay close attention.

Practice human wisdom.

Practice Will to Will.

Practice Patience.

Practice Self-Discipline.

Prerequisites

Practice Imagination (Thought) and its control.

Practice Openmindedness.

Practice Self-Control.

Diligent Practice, Determination, and Faith.

Study and Practice Lessons.

Work on All Tasks on a Daily Basis.

Follow Directions.

Concentration - All the Way to Nothing.

Clean Up Conscience.

Work Diligently to Prepare.

Study I Corinthians 13:4-7.

Study Sequential Communications #20 (Book 1), #45 (Book 2 - Chapter 23 "Communication #45"), #46 (Book 2 - Chapter 26 "Transformation, Orgiastic Sphere, Passion, Energy").

Trust.

Act Natural (a long way from normal).

Help One Another.

Share Progress.

Cause no Barriers in your Brothers Way.

Prerequisites

Don't Sin Against the Body – the Temple of The Holy Spirit.

Don't Boast.

Forgive Others and Self for Past Through Faith and Reverence.

Be Daring – Go Where Others Fear to Go.

Be Courageous and Optimistic.

Be Alert, Visible, Vibrant, and Viable.

Be Responsible for Dignity, Conduct, and Readiness.

Know Barriers.

Never Give Up.

Be Honest.

Come in Faith and Purity of Thought.

Be Non-Violent.

Be Free of Evil – Conquer Self.

Know.

Be Ready to Sacrifice.

Let It Happen.

The Preaching

Ted, these are a set of guidelines that you need to serve as a basis for the Preaching of the Way. You should get familiar with Book 1 Communications numbered 14, 18 and 33 as they contain the basics for a beginning sermon.

Guidelines:

- 1) The Story - the action should be limited to the isolated thought to be preached.
- 2) Simplicity then and brevity are required - short passages from the Message - simple descriptions - confining oneself to the essentials - avoid distracting the train of thought of the listeners - this requires a simplicity of style.
- 3) The point to be made - i.e., Love - Faith - Hope - Mercy - Reward - Justice - Reconciliation - Evil - Sin - Spirit, etc.
- 4) The result - healing - change - etc.
- 5) The Requirements - needs - prerequisites - etc.
- 6) The practice of - how to begin - what to do, etc.
- 7) The basis for the story being told - life situations - Bible - Message - etc.

- 8) Criticism - of self - of Community - etc.
- 9) Proof of what is being preached - Examples - is there any proof - how to resolve or rise above situations - etc.

The preaching is a one-way flow - outward - there is no feedback, interruptions, etc. - Questions that arise must be answered by the Teachers of the Way! This requires that the input-output between evangelist and teachers be thorough - in tune - harmonious - this necessitates true agapé for only in this can we ever attain to Unity of Conception! - (the task is to reduce all the sayings down to the decisive sayings, the stating of the truth, the Way and not merely speaking of the Way.

The best preaching style is one that edifies the story - the ideal - the idea - the picture - the image - clearly!

Faith in God - Truth - Love - is the goal of all preaching and the spreading of the word in all directions. The students must come to the teacher, but the preaching evangelist goes out to the masses.

My intermediary, must then, become my interlocutor and represent me "at large," as a travelling representative of the Church of the All in All and as my spokesman at meetings, etc.

For you, first of all, must come, preparation which is proved conclusively by an Act or Way of conduct which fits you to the Message, The Way, and not the Message, The Way, to you. Unity of conception unoccasioned by an act or Way of conduct is an impossibility.

I will rejoice when the day comes that I can, with a sense of relief, turn my back on money-raising, petty peacemaking, trying to answer all sorts of, to me, rather unimportant and impertinent questions, and face squarely and unrestrictedly my task, the teaching of the ten, for my eyes are on the distant frontier for my day is future!

1A - Daily Reminder!

Truth can create as well as destroy - where it has been twisted - falsely interpreted - not by honest mistake, but deliberately - it is an act of love to love to tell the truth and destroy the untruth wherever it has settled in.

All good work then culminates in and from The Message. If it is ignored, demeaned, in disorder then so are we and all the “good works” we think we do are actually not “good works” at all - they become excuses not to do the better “good work” of all “good works” - The fulfillment of the tasks of Jesus and Paul, which is God’s work! Man’s well-being - not just yours but everybody’s!

1- Preaching

Our first intention is to embrace the total reality of our life as individuals so that we fully understand that we are not out to dragoon ourselves physically into uniformity as a brotherhood for this world end up by no one of us being able to discern the shape of the Charismatic gift that we as individuals have received. Unity can only come on the Spiritual level and the criterion of a genuine charisma lies not in the mere fact of its existence but in the use to which it is put and the true measure of this gift is the way in which, in and for the Giver, an existing set of circumstances is transformed; that is, it is the obedience of the Christian Spiritualist and it must also as in (Romans 14:22 on) be the voice of the doubtful and accusing conscience. Our previous condition of life becomes charisma only when we recognize that the Lord has given it to us and that we are to accept this gift as his calling and command to us. From that point forward, then everything can become charisma for us. It would then be not only foolish but a slight to the honor of Christ, who wills to fill all things, if we were to attempt to take the realms of the natural, the sexual, the private, the social out of his sphere of power.

In Romans 14:14 I Paul says clearly, “I am absolutely convinced, as a Christian, that nothing is impure in itself.”

We are no longer abandoned to the old way of demons and demonic energies.” Grace pushes home its attack and has liberated us from the “demons” of the old way as grace and grace alone can do this. So, Romans 14:14 tells us that a thing can only be purely secular (worldly) to a person who thinks of it in this way. As nothing is charisma in itself, so nothing is secular (temporal) in itself. The reign of Christ and the reign of evil stand face to face and are present on earth in obedient or disobedient people. All things, which we do not ourselves defile, are God’s gift! All things stand within the Charismatic possibility and are Spiritually pure to the extent to which the Spiritual ones of God make use of them. The conditions, the prerequisites, the barriers all lie in Romans 12:9-21. Anyone who is “in Christ” and are true to their condition are endowed with Charism. There is no passive membership in the body of Christ though! You must stand ready and equipped for service in the armor of Ephesians 6:10 on and he must know that he is under the watchful eyes of the tribunal which as seen in I Corinthians 4:9 the world and angels and men look down upon you. You stand here exposed to their gaze, planted here to be the banner of the ultimate victor, the earthly proxy then of our Christ. All of this is what makes us fellow-heirs and partakers of the promises. The Spirit of God has been poured out on All flesh but not All flesh is prepared to utilize it.

Romans 12:9-21

“Let” love be without dissimulation (Hypocrisy, false pretense). Abhor that which is evil; cleave to that which is good.

“Be” Kindly affectioned one to another with brotherly love; in honor preferring one another;

Not slothful in business; fervent in spirit; serving the Lord;

Rejoicing in hope; patient in tribulation; continuing instant in prayer;

Distributing to the necessity of saints (followers); given to hospitality.

Bless them which persecute you; bless and curse not.

Rejoice with them that do rejoice, and weep with them that weep.

“Be” of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

Recompose to no man evil for evil. Provide things honest in the sight of all men.

If it be possible, as much as lieth in you, live peaceably

with all men.

Dearly beloved, avenge not yourselves, but “rather” give place unto wrath; for it is written, vengeance “is” Mine: I will repay, saith the Lord.

Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head.

Be not overcome of evil but overcome evil with good.

Ephesians 6:10 – on.

Finally, my brethren, be strong in the Lord, and in the power of his might.

Put on the whole armor of God that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high “places.”

Wherefore take unto you the whole armor of God that ye may be able to withstand in the evil day, and having done all, to stand.

Stand therefore, having your loins girt about with

truth, and having on the breastplate of Righteousness;

And your feet shod with the preparation of the gospel of peace; above all taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked.

And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

Praying always with all prayer and supplication in the Spirit and watching there unto with all perseverance and supplication for all saints.

And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.

But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ.

Grace be with all them that love our Lord Jesus Christ in

sincerity. Amen.

I Corinthians 4:9.

For I think that God hath set forth us the Apostles last as it were appointed to death; for we are made a spectacle unto the world, and to angels, and to men.

2 - Giver of Gifts

The very fact that the Giver is not to be separated from his gift means that he is present in it. Every one of us as a ministry unto ourselves within the community insofar as grace is received and held fast and used, points to him or her, who is the proper prophet, evangelist, teacher, counsel, healer, etc. They are the ones who love, not returning evil for evil, who comforts, warns, forgives and is humble.

All charismata are embodied in Christ and together compose His body so that conversely, His image is mirrored in each of His members (II Corinthians 3:18) and every true Christian Spiritualist is conformed to the image of The Christ (Romans 9:19 on) and in this way regains that glory of God's image which was lost in The Fall (Romans 3:23). So, you see, as with I Paul's preaching of the Spirit and the community, his teaching of the charismata can only be understood in the light of its inseparable connexion with Christology.

I Paul, in looking back at his predecessors, knew they had not followed to its conclusion the true heavenly systems relation of these powers and gifts to Christology, they had fallen into those attitudes and practices which we see so prevalent in "Church Christianity" today. The gift, isolated from The Giver, loses the character of a claim made by

Christ, and leads directly to self-appointed leadership of those who are equally undisciplined themselves and makes the community into slaves competing for power. This is chaos which stands over against Christ and is therefore anti-Christ.

3 - Charis

The charisma of God is life eternal in Christ Jesus our Lord - Romans 6:23 - Other charismata only exist because of the existence of this one charisma to which they are all related.

So, you can see that eternal life is not one gift among many but the sole and unique gift of All in All.

I Corinthians 12:7 (Reads): the Spirit is our present participation in eternal life, but we can possess him and participate in his gift only as he possesses us. Eternal life does not encourage sleeping partners or uninvested capital. We can only have Charis (which to I Paul is Power) to the extent to which it seizes hold of us and to which the lordship of Christ acting through it brings us into the captivity of his service.

4 - Preaching

Develop Thyself, not for Pleasure, but for Action.

Action that is for the Spirit! Why? Read On.

The person who does not know lives and thinks by feeling. Freedom in All things is the only cure for ignorance.

Where has Judaism's "one chosen people," Catholicism's "one true Church" and Protestantism's "one biblical salvation" lead them? Think about this!

It remains then for us to look at and consider the eschatological element that is found in all three.

There has been and is at present much disagreement among historians, scholars and especially theologians as to what amount of it can be traced back to Jesus himself and to I Paul as well as others. Two things are certain. There is very little in the I Paul Epistles on the subject in a comparison with All the other matters therein and this has not been satisfactorily explained by any of the theologians. On the other hand, in the Gospels, there is a strong support of eschatological expectancy, that the Parousia was imminent, and that this was one of the fundamental parts of "Christianity" at least at the time of the writing of the Gospels! All of which were written quite sometime after the

death of Jesus, I Paul, and the Twelve. Further I Paul never gave any reasons to Thessalonians or Corinthians for believing in the Parousia, in those Epistles he only assures them that death, which they had not prepared for, could not exclude true Christians from the company of Christ. From these letters of I Paul many theologians claim the fact of the imminence of the Parousia was conceded. Yet there is a very strong tendency among these theologians to dislike the eschatological element in early Christianity and therefore they attempt to reduce its dimensions by critical means and claims that Jesus couldn't have taught or preached such an illusion so that the gospel writers must have corrupted his true sayings. Yet they go on from there to prove everything else these same corrupted gospels claim as pure truth in every manner possible. What has led them into this trap of course is this one single fact: Eschatological hope is, and was, an illusion. They knew this so they branded those parts of the New Testament corrupt but all the rest as the Word of God. If the Gospels are trustworthy then let them trust them, I say, or let them confess their ignorance of the whole of them!

The eschatological expectation of the First Christians, if this is what it really was, has undoubtedly been falsified by history. If the imminent second coming was what everybody expected it is plain to see that this did not

happen! If this is what Jesus taught and his disciples after him then the whole teaching and the entire faith was a hoax, an illusion, and we all might just as well eat, drink, etc., because tomorrow we die and there is no salvation. These are hard cold facts, and they are the very facts that every professing Christian scholar, historian, clergyman, theologian, regardless of the party within Christianity that he is associated with, wish and pray would simply go away. Yet these same people have gone to the most fantastic lengths to explain it all away, this belief that has been branded an “unethical illusion.” Nothing in the New Testament supports the truth of the Message of I Paul more than its eschatological position as found in Mark, Matthew, Luke and John! It is so clearly visible that all the teaching was not in harmony and was not because of this eschatology problem that it became invisible to them and they stressed the points as being “those Jews” or “those gnostics,” or “those heretics,” or “those Romans,” or “those immorals,” or “those unethical,” or “those illiterates,” Amen!

What has been overlooked is the truth that the First Gospel was Jesus himself and the second I Paul himself. Jesus said: The Kingdom is at hand! That’s eschatological in a sense. He said also: Repent! That’s ethical! Jesus didn’t teach anyone how or when The Kingdom would be won. He gave the way – I Paul showed how to accomplish it! Not a

single scrap of writing has ever shown up that is earlier than I Paul. Nothing, that is not I Paul, in The New Testament, was written prior to his passing-over and the earliest known non-Pauline writing is that of Mark and its date is close to the end of the First Century, A.D. and just about everybody today agrees, it is based on oral handing downs and some other source, called Q which has never been proven.

Now these same people interpret the Sermon on the Mount thusly: The Sermon they say can be taken as a typical example of Christian ethics but is not a code which can be applied directly and simply to our ordinary daily life. It is impossible, they claim, not to resist evil – it is undesirable to lend, distrusting no man, and it is ruinous to give to everyone who asks. You cannot, they claim, base a code of conduct on the literal observance of the Sermon of the Mount, if society is to continue, and human nature remain as it is! Now that's exactly the point! Jesus taught change and to be a Christian demanded these changes!

But these same people say “since everybody expected the end imminently it was possible for them to follow The Code because they didn't expect to have to keep it up” – Can you begin to see their ignorance and contradictions coming through? Do you wonder any longer why there are no true Christians? To claim to be a Christian on the one hand and

to claim that its first teacher's ethical gospel was not given as a permanent one is absolutely untenable. No living human being can justify his faith and this non-existent foundation.

Jesus, a human being gave us the Way - I Paul gave us its method of operation - it hasn't changed - only the world and its people have changed - and every change has led man farther and farther away from The Way.

Man has to go back "in time" in order to find it and this is exactly what he will not do because the now is more important. Can you really see this?

5 - I Paul and Women

In the Epistle to the Corinthians (second):

“No women are to talk at all in formal Church meetings”

This and other insertions into I Paul's letters came at a later date by the Judaizers and others!

For proof simply look at II Corinthians 11:5 - Romans 16:1 - Romans 16:6 to 12 - Galatians 3:28. Unlike the men of his day when writing, I Paul placed women ahead of men, in naming them when they deserved that honor such as in his references to Priscilla and Aquila - Freedom to Paul meant equality and gifts of the Spirit did not descend on “men only.” Grace is for all.

Most scholars think differently simply because of his thoughts in the teaching of the “members of the body.” Christ is the head of man and man head of the woman - God the head of Adam, Adam the head of Eve, etc. - “There is no Spirit where there is no freedom!”

Explain Chloe of Corinth if I Paul was anti-women! (I Corinthians 1:11).

Romans 16:1 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea.

16:3 Greet Priscilla and Aquila my helpers in Christ Jesus.

16:6 Greet Mary who bestowed much labour on us.

6 - Christ and Moses - Rites and Sustenance

All our Fathers - that is, all of the historical Jewish nation whose heirs the real Christians are - were baptized into Moses in the cloud and in the sea. All of them ate the same supernatural food and drank the same supernatural drink, from the rock which accompanied them, and which was Christ - but God was not well pleased with the most of them and they were laid low in the desert. The redemption of Israel out of Egypt had commonly been regarded as a foreshadowing of the expected redemption of Israel from the present evil world order. So here the Jewish people on its pilgrimage to the Promised Land is treated as a type foreshadowing the Christians on the way to the Kingdom. The cloud that went before them, and the crossing of the Red Sea, correspond to baptism. The Manna was God's word from heaven and of which Exodus 16:15 says "this is the bread which the Lord hath given you to eat" (quite strangely parallel to those of Jesus at the last supper, no?) and the water from the rock struck by Moses corresponds to the water of the Eucharist. They were God's elect - with divine privileges analogous to the later Christian Rites - but neither election nor privileges awaited them at all when they transgressed the moral law, and "these things were written for the instruction of us, upon whom the ends of the ages have come."

Now the Gentile world was full of initiations, rites and rituals so naturally when they were taught that through baptism they were “in Christ” they did not consider that that act called for a continuing state of proper conduct. To them and since then most everyone in general considers the ceremony as achieving its end without any further reference to the subsequent conduct of the initiate. Being taught that the baptized one came to be “in Christ” led to misunderstandings and grew into an assumption of superiority by those baptized. The Rite, itself became an idolatry. The exact same danger came to be applied to the Eucharist. I Paul taught that the bread which we break, the cup that we bless was fellowship, joint participation in the one body for we, the many, are one bread, one body, since we all share the one bread.

No longer are rites, rituals, symbols important. They lead to idolatry. Baptism is true only as given by truth - we are being baptized in the truth. We are to serve in the Body, in truth, the Father through the fellowship, the joint participation, with the Christ to place all things at the feet of the Father so that He may make all things All in All everywhere both below and above. God matters; rite, rituals, legalism do not for they lead to the acceptance of idolatry and turn men’s minds from the Will of God.

Jesus in the night in which he was betrayed took bread

and having given thanks, broke it and said, “this is my body for you: you do this whenever you eat it, of it, as a remembrance of me.” After they had eaten their meal, Jesus took the cup of wine and said: “this wine is the New Covenant in my blood and whenever you drink it, drink it as a remembrance of me.” In fact, whenever you break bread and drink you proclaim the Lord’s death, until he comes to lead you.

So, whoever eats the bread or drinks the cup (of truth) of the Lord unworthily will be liable for the body and the blood (life) of the Lord. I, Paul also said – and let a man examine himself and only so eat and so drink of the cup, for he that eateth and drinketh eateth and drinketh judgment on himself, for this act, this reason, many among you are sick and infirm, and a number fall on sleep (darkness) – If we applied moral tests to ourselves, we should not be judged – when we are judged by the Spirit we are disciplined, in order that we may not share in the condemnation awaiting the unfaithful. You either eat properly with Christ in this world or you will not sit at table in fellowship with Him in the New Worlds. Both baptism and the Eucharist are “spiritual matters” and have absolutely nothing to do with physical material matters. John the Baptist himself said clearly that Jesus would not baptize with water but with the Holy Spirit so why do we not follow correctly? No ritual can

secure you the meat and drink of the Spirit. A Christian spiritual's life is one of an increasing realization of the Spirit already placed within you for your proper use – not an increasing growth of holiness as a result of appropriate nourishment.

The manna and water of the rock did take the place of other sustenance and kept them alive (Jews) since the Christ they are no longer the sustenance that you can “eat and drink” to sustain physical life here – they are now spiritual foods for the Spirit – that is why nothing you can take “into the mouth” can defile you – the Spirit doesn't survive on what you eat but what you eat and drink can ruin the ability for you to rise to a higher level of consciousness – just as the more you sleep the less temporal time you have available to make the transition from physical to spiritual – it demands a lot of preparation and as creatures of habit you very tightly “lock up the Spirit” while the physical self runs wild and loose on its pursuit of trivial matters and selfish wants.

The Israelites had the Promised Land given to them – Yours awaits you and since the advent of Christ it has “gone wanting.” The new world is our Promised Land and if we do not prepare and follow the yellow brick road there will be no coming for those, who once having received the truth, foolishly deny it for the things of this materialistic world. There is an “end” to constant denial and one of the first is

disbandment or “dispersion.” The Jews of the Diaspora know the horrors of that well – the darkness without a soul must be sort of like that, a “nothingness.” You are “nothing” now, but you have a choice to turn that around or not. It is before you and the question of what do you put before the Message is still a valid one and only You can answer it and will answer for it sooner or later!

Remember, the manna and the water from the rock took the place of other sustenance and kept the Israelites alive – they were a privilege, but they did not confer any special virtues or other gifts upon them. We have been given a gift. A divine action which gives to all mankind the possibility of life in the Spirit. Once this possibility is accepted, to throw it away is not simply dangerous but downright perilous. The Future lies in Spirit and truth and to defile them in the now is to have no “bright” future.

The New Covenant lies not in a meal, a last supper, a rite or a ritual. It is the Cross. The Cross is our only means of crossing over in safety. The transformation of our nature is more important than our deliverance from any peril we face here or of any pleasure we can gain from this life, but you will never convince the world of this until you yourself can see this truth and then in faith act upon it. You must “come to” (awake) and then “come up to” (aware) the full effort and forget completely the results which is out of your

domain. You with knowledge should surrender, what is your Right, whenever the moral good of others demand it. This self-denial places you on the Path of the Way. This constant training, constant disciplining of the “self” leads to the gate which you cannot pass through on “your initiative.” You need help and that has been promised to you once you get there. You get there by faithfully following the Message, the way, as given to you as a gift of the Spirit.

7 - Christianity and Syncretism

Syncretism desired Jesus to be God and God to remain as One, at the same time; this double desire became the source of legends which made the birth and existence of Christ the most marvelous of miracles to the pagans. With the worship of Mary, it reinstated a genuine goddess in its religion and, upon the addition of a worship of the saints, this became a veritable polytheism, the elements of which are often seen to have been taken from the legends of the pagan heroes. Naively convinced that nothing is too good for God, it desires to find in “the house of the Lord” all the old idolatrous splendor of the Pagan ceremonies. With great confidence in the value of gesture and formula, it reintroduced all the magic of the Mysteries, and even worse, that of Orphism, which is the Mystery of the populace of the times.

Now all this has put the theologians to a great deal of embarrassment, but it is their business to extricate themselves by discovering, cost what it may, the truth and up to now they have not done this. Our philosophy seeks the truth and the theologians with all of their biased writings are helping us to find it.

8 - Luke - Acts

Part of its reason for being written was to show that Christianity had its beginnings within Judaism. This required its writers to cast the narrative of the “gospel” section into Palestinian limits all together.

All the evidence proves that there was not only pre-Pauline but non- Pauline Christianity - The Antioch and Alexander communities clearly stand out as such.

I Paul died believing that the Jewish Law was a Revelation of God which was holy, just and good - yet man had so distorted and mis-interpreted it that Christ had to come and lift man above the law but without destroying it - here Jesus and I Paul are one in their teaching - the Law then was but a phase of preparation which had, in of itself, become useless and required a further phase to instruct man towards the accomplishing of God’s will, the reason for The Creation.

9 - Rites - Ceremonies - Etc.

The Persian God Mithra was beginning to take hold in the Roman Empire when Christianity was beginning.

Some others which were firmly established are:

Attis in Phrygia.

Adonis in Syria.

Melkart in Phoenicia.

Tammuz and Marduk in Mesopotamia.

Osiris in Egypt.

Dionysos on Grecian soil.

There were others but these are the major ones for our need.

As people travelled, they took their beliefs with them and implanted them. So, this mixture of myths, rites, and ceremonies became closely akin and then mutual interpretation came out in the end to a very striking family likeness. The sacred stories behind each one remained to support them, but this medley became known to us as the "Oriental Mysteries" with certain numbers of essential ideas and fundamental rites. They all in the end offered to

mankind a hope in some way and means of securing a happy immortality.

One very striking characteristic stands out in the “history” of these various gods: they are all reputed to die at a certain period of the year and be restored to life again shortly after - Thus deluging the hearts and minds of their faithful adherents alternately with intense grief and delirious happiness - And we should make note, that in themselves, they are not truly great deities for in origin at least, many of them are closely related to mortals, since they too die!

There are two primary origins or reasons for them that need to be understood. The regular succession of the seasons with regard to the sun or with regard to vegetation - these give birth to the myth of a god who dies upon the arrival of the winter to be reborn at the beginning of spring - So some of these gods were astral and others agricultural divinities - This causes some confusion in attributing the exact origin but clearly Mithra is a solar deity, and his birth occurs upon the 25th of December which of course is the winter solstice.

Osiris is a lunar deity - Tammuz is a god of vegetation, for it is the heat of the summer that causes him to perish, and it is the first breath of spring that resurrects him. The

same applies to Adonis, etc.

Most of them are also connected with a goddess, mother of the gods, the personification of the Earth or the Fecundity of Nature, which gives them birth or makes them the object of her love.

The interpretation of the myth of the god's death and resurrection is of interest and can best be seen in the light of the festival which enacts the form of this death and resurrection. Occasionally it is duplicated wherein there are two days of celebration occurring at appropriate seasons of the year. In all such cases one of the two takes precedence over the other! In the one the death of the god is deplored and in the other his resurrection is a time for great celebration and the giving of thanks and gifts, etc.

Now a lot of this must sound familiar to you as applied to today's religious beliefs. Also, reincarnation?

Here is the way this all happened in those days: The god has suffered, as man may suffer, he has died, as man dies - but this restoration to life is again a "sign" of his triumph over suffering and death. And if his followers (faithful ones of course) do symbolize and renew each year the drama of his earthly existence, their belief has not changed, that from the hour of the real occurrence of resurrection, he himself is enjoying the beatific life appropriate to divine immortality.

For mankind, already closely connected or associated with his sufferings and death through the very conditions of their humanity, the problem of salvation amounts to carrying out the last link in this association that would involve for them, too, resurrection and survival in unending bliss. The solution of salvation amounts to carrying out a kind of ceremonious and mystic make-believe in which the believer is supposed to identify himself with the god in a series of ritual practices deemed efficacious. Symbolically then, he must go through the various stages of the ordeals through which the god has passed, outward signs of an assimilation with the god which transforms his being and constitutes a guarantee that his future will be like that of the god, and therefore beyond the trials of this life, and beyond death, immortality awaits him.

The Destiny of the Divine Soter (Saviour), for that is the quality with which the god who dies and is restored to life again is invested, becomes the prototype and the guarantee of the same destiny for his followers.

These gods then were symbols to man that he could die but that he could be restored to life if he was a faithful follower.

In the Phrygian cult of Cybele and Attis for example they had rites of baptism in blood and sacred ceremonial

communion meals. In Mithra there was a singular ceremony which I have found called both “taurobolium” and/or “oriobolium” wherein a he-goat was sacrificed, and it formed a part of a mysterious initiation rite reserved exclusively for believers! In “taurobolium” a bull was sacrificed, and its blood fell into a pit where the naked initiates were drenched in it. After this the genitals of the bull were placed in a sacred vessel to be offered to the goddess and which afterwards were buried beneath the altar as sacred relics! These rites had nothing to do with the immortal future of the initiate. Their sole aim was to obtain the cooperation of the gods who, it was believed, governed nature. All of these rites, etc., later evolved into a sufficient means of securing a blissful immortality for the faithful. The baptism in the pit under the slain bull with its blood raining down on the initiates signified the kingdom of the dead and those in the pit were thought to die mysteriously, but the blood of the sacrifice is absorbed by those mystically dead and it revives them and when they leave the pit they were said to be “born-again” and they were given milk to drink as they were “new born babes” and beginning their preparation for immortality – but they are no longer the “old man,” they are now believed to be the very essence of the god and was saluted as one. The offering of the genitals of the bull effects his union symbolically with the goddess

so that he is now completely united within the deity. In many of the cults the beneficial union obtained by these initiations were renewed or revived by sacred repasts which the members, assembled at table ate in the presence of the mystical body of the god. This table union was symbolic of the brotherhood wherever it may have scattered to. In the mysteries of Mithra there was a ceremony in which the initiate is presented with bread and a cup, accompanied by certain formulas “which you know or which you can know.”

The God of Attis was linked with the food grains, especially corn and when they sat down at the table and partook of the food, they believed they were “eating the god himself” and thus becoming fully impregnated with his immortalizing essence. The defense of the Christian Fathers, once the Church had been built, against all these striking similarities has been and is today that the devil had sought to imitate Christ and that the practices of the Church had served as the model for the mysteries. The Church can no longer maintain this falsehood. It has been proven beyond any shadow of a doubt that these practices came into being way prior to the birth of Christianity.

It is not merely a question of rites either. The issue here concerns a certain idea of human destiny and of salvation, of trustful confidence in a divine savior or God, the intermediary between man and the supreme divinity, who

has consented to live and suffer like a man, so that man may sufficiently resemble him to be able to affect a union with him and be saved by casting his lot in with him. This is exactly what the Church teaches about Jesus and what it made St. Paul imply in his teaching by insertions, etc., to be the Role of Jesus and himself. I Paul's true doctrine or teaching was extremely different from what has been handed down as "truth." Preparation by living a righteous life, but not merely that, but pure, charitable and lofty, in the spirit as spirit for the true mysteries were in his possession and they are now being imparted to us - why? God only knows and I'm glad, ecstatic about that, especially when I look around me and see what it is we do put before the Message. We really are no better than the liars who manufactured what the world calls Christian religion. It's a Farce!

10 - Could You Live this Life? Can You Spread this Message?

His way of life is not what is usually described as a “career.” The whole manner of his life was unusual. He was certainly not “socially adjusted.” He did not follow an occupation. Instead, he led an unsettled, wandering life, teaching in public places, ate, drank, prayed and slept quite often in the open air. He was a man who had left his native country and cut himself off even from his family. His relatives were not among his supporters. (Mark: 3:21 – see – John 10:20) – Today we would describe his behavior as abnormal. He did nothing for his livelihood. According to the Gospels he was supported by friends and a group of women cared for him. There is nothing to support the fact he was married. (Read W.E. Phipps “Was Jesus Married” – 1970).

For the Jewish people marriage was a duty and a divine precept, celibacy on the part of an adult Jew was not only unusual but provocative. Matthew 19:12 is either self-justification or a later addition as is Revelation 14:1-5.

Although he was a Jew, he displays an astonishing freedom in regard to the law. Jesus was not an ascetic. He never demanded sacrifice for the sake of sacrifice,

renunciation for the sake of renunciation. He defended his disciples who did not fast. Sour-faced piety he found repulsive, and he rejected any ostentatious devotion. He was not a glutton for sacrifice, and he did not demand martyrdom. He shared in the ordinary life of men, ate and drank and enjoyed himself, he accepted invitations to banquets. In this sense he was not an outsider. Unlike the Baptist he had to face the charge of being a glutton and a drinker. For him there was nothing unclean about marriage. He did not impose celibacy on anyone, nor was renunciation of material possessions necessary in order to follow him. He demanded obedience to the Will of God, and in that sense, obedience consisted in becoming free from all other ties that precluded such obedience. He did not call disciples to follow him in order to found an institution. He repeatedly condemned seeking better places or positions of honor. To him, the lowly were to be the highest and the highest the servants of all. Subordination had to be reciprocal, expressed in mutual service. He gave out no rules. No novitiate, no initiation, oath, no vow, no regular devotional exercises, no directives in regard to worship, no long prayer, no ritual meals or baths, no distinctive clothing. There is in him and all around him an air of irregularity, casualness, spontaneity, freedom. He proclaimed the kingdom of unlimited goodness and unconditional grace, particularly

for the abandoned and distressed. All around him were two very diverse camps. One of world revolution and one of flight from the world. Jesus remained absolutely faithful to the truth, to shape life according to one standard, really to attain perfection as it was God's will.

He recognized no ritual taboos. He said that nothing coming into a man from outside can make him unclean; he is made unclean only by what comes out of himself. He did not advocate an asceticism of fasting. The Baptist and his followers did but not Jesus and his. He was not scrupulous about the Sabbath observance. He assured men of freedom saying that the Sabbath exists for man and not man for the Sabbath. He puts down people who look for honors, titles, adulation, and put themselves in God's place. He condemns those who build monuments to the former prophets and kill those of the present time. He accuses those who display a missionary zeal but ruin the people they convert, and he chastises those who give money to the poor, carefully observe the times of prayer, but their piety only serves their craving for recognition and their vanity. He shows what really makes a person impure are the sins of the tongue. He is not interested in cataloguing sins and he recognizes only one unpardonable sin, the sin against the Holy Spirit. All that is unforgivable is the rejection of forgiveness.

For him there is no question of merit at all. When he

speaks of reward, he does not mean what is earned, not a reward for achievement to which a person has a claim in virtue of his merit, but the reward of grace which God by his own will bestows on man, without any claim on the person's part. God really does recompense people and that is what is meant by Jesus when he talks about reward. Even a gift of a cup of water, which has been forgotten, has its reward. A person who talks of merit is looking to his own achievement, to talk of recompense is to look to God's Fidelity. He says bluntly that anyone who takes himself too seriously without self-criticism, takes his fellow men and especially God too lightly. This is how the brother of the prodigal son estranged himself from his father. What stands between God and man? Paradoxically it is man's own morality and piety: his ingeniously devised moralism and his own selective technique of piety. It is not the sinners who find it hard to repent but the devout who find it most difficult, being so sure of themselves that they have no need of conversion. They became his worst enemies. Those who finally sealed his fate were not murderers, cheats, swindlers and adulterers, but the highly moral people. They thought that in this way they were doing God a service.

This man does not proclaim himself. He does not thrust himself to the front. The person of Jesus is subordinated to the cause he represents. And what is this cause?

Jesus' cause is the cause of God in this world. It is fashionable today to insist that Jesus is wholly and entirely concerned with man. This is true. But he is wholly and entirely concerned with man because he is first of all wholly and entirely concerned with Spirit, with God.

It is clear from the Gospels that he is speaking of the Kingdom of God and not of a church. And what does he mean by this?

He is talking about the future eschatological Kingdom of God. He gave no time for this and no directions, no map. He made it plain that man had to change his ways and that he then must be prepared for the coming which was to be awaited without recourse to violence. It is not a Kingdom to be constructed by men by an exact fulfillment of the law and a higher morality. The Kingdom is created by God's free act. It will therefore be a Kingdom - wholly as the prophets foretold - of absolute righteousness, of unsurpassable freedom, of dauntless love, of universal reconciliation, of everlasting peace. It will be a time of salvation, of fulfillment, of consummation, of God's presence. This then is the absolute future, and this future belongs to God and his children. But this future cannot be isolated at the expense of the present!

Jesus did not want to provide information about the end

of time, but to issue a call for the present in view of the end. It was and is precisely in the light of the future that man was called upon to change, ought to be initiated into the present by preparing, and following Jesus' lead so that the present world and society are not only to be interpreted but changed. The present directs man to God's absolute future, but our present time must not be made absolute at the expense of the future. The whole future of God's Kingdom must not be frittered away in our preoccupation with the present. The immediate expectation was not fulfilled yet what began with Jesus must also be finished with him. We are here. God is ahead. We must be prepared. The consummation comes by God's action, which cannot be foreseen or extrapolated. It is an action of course which does not exclude but includes man's action here and now, in the individual and the collective sphere.

Now we of The Family must not confuse the goal with our place on the path. Be aware of and accept the fact that we are just not "there" yet. But we must not give up. The greatest temptation or often the convenient alibi is the excuse that there is no point in it at all, that we can make no headway and we had better get out of it all. We have a tendency to withdraw into ourselves and lose hope and when there is no hope there can be no action.

I know that the power of The Message has constantly

proven to be stronger than all my human incapacity and superficiality stronger than all our sloth, folly and discouragement. The Message doesn't waver nor can it be manipulated. It doesn't cost us anything and no one of us gets monetarily rich from it. It works me night and day and sometimes it gets me so frustrated I wonder really what it is that God wants. Then I remember.

God's Will is man's well-being and I know that man isn't well, all I have to do is read a newspaper or listen to the news broadcast or take a walk around town or go to an A.A. meeting or visit a hospital. Everybody wants something and they want it right now, but they are not too keen on exerting some effort or taking the time to practice the presence of God.

Today I know enough to know that there is only one power, one mind, one life, one law, and that power, mind, life, and law are Spiritual. The object of The Way is not overcoming or destroying or rising above evil, but rather attaining the mind of Christ, which reveals the spiritual man. Let us momentarily forget about saving the world and give our entire attention to our own spiritual enlightenment until we are prepared and sought out. Be assured that as we attain a measure of Christhood the world will beat a pathway to us. Actually, we can benefit others only in proportion as we attain an ever-greater measure of Spiritual Realization.

Think about this man Jesus and his message. The many came to him - he did not have to seek them out. The many still seek him. Be like him, even in a small way and many will seek you out if the light is true. Greater things will we do than he himself did was his promise to us, but no one has ever risen up to such a position. The Message tells us why but more important it tells us How! Let him who will prepare, follow, come.

11 - Preaching

Jesus was a man, who by an act external from himself, became a celestial man.

God's First Creation was his image in Spirit form with Spirit structure which existed in respect to the elements of his Spiritual person in "heaven" previous to his incarnation into Jesus. His life-principle is The Holy-Spirit himself, for "The Lord is The Spirit" (II Corinthians 3:17). He descended to earth to institute a new humanity, of which he is The Adam, a humanity he has freed from the "gravity" of earth and its sin by accepting for the purpose of redeeming it, the wretched life of man and death by an infamous form of torment in his compounding with a man of Flesh. He is the image of the invisible God, the Firstborn (or First Created) of All Creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, all things have been created through him and unto him; and he is before All Things, and in him All Things (created) consist - (From Colossians 1:15- 18).

His person therefore is the metaphysical point in which God effects a union with The Whole of Creation.

12 - Preaching

If we are not to know Jesus in the flesh any longer, what are we to know him by and how, in the Light of this are we to know ourselves?

I believe one can find the solution in the words of I Corinthians 13, "But when that which is perfect is come, that which is in part shall be done away with."

We shall know Him only after The Spirit as The Heavenly Adam, The Son of Man, the Spirit of God. When Saul was on the road to Damascus he was struck down and blinded and he cried out, "Who are you, Lord?" and the revealing answer came, "I am Jesus, whom thou persecutest." To this he refers when he says it was the good pleasure of God "to reveal His Son in me; I live and yet no longer I, but Christ liveth in me."

We are to know Jesus then only in The Spirit, the Mystical body of Christ Jesus and that is how we are to come to know ourselves, in the Spirit. Living The Spiritual life now prepares us for the immortal life of The Spirit in The New Worlds.

Now such was the mysticism of Jesus that, in embracing God, he embraced the whole world and all its

spiritual interests - truth of feeling - truth of conduct - truth of knowledge - that forced him into conflict with the evil of this world, reckless of reward or success, by the imperative necessity of the Divine Nature - "driven by The Spirit." "A New Creature" A Spirit, A Personality, A Son of God - This is the full fruit of his mysticism.

Jesus did not despise or turn away from The Law of God, or from the temple of God, in putting above both the Spirit that had created them and had revealed itself through them - as it were through sacraments and beggarly elements. At most he desired to supplement and fulfill the ever-imperfect expressions of The Spirit, to push the letter down to its proper place of subordination, to carry its religion to its Final phase, to deny the static immutability and perpetuity of the external embodiment of the spirit, and to make it a living organism. When he opposes "But I say unto you" to "Moses said unto you" it is plain that he regards himself as possessed of the Spirit and through his body and spirit it is uttering itself within all the natural limitations of his humanity and its local thought and language. It was through Him, i.e., The Spirit incarnate, that Moses had spoken; For Jesus, what Moses had, he now was! I Paul is a true interpreter when he identifies Jesus with The Spirit, when he speaks of the indwelling of The Spirit as the indwelling of Christ. So, mastered and enslaved by The

Spirit was Jesus that his life was simply the life of The Spirit, his words the words of the Spirit through his language and thoughts. Against The Spirit he had no freedom, but only within the limits of The Spirit. If he could not sin it was because The Spirit could not sin. In this sense we cannot make Jesus God, but we can deny him a human personality as we know and speak of human personality today.

Man can progressively subject himself to the indwelling Spirit but with the liberty of rebellion. He is not ever overmastered by it in spite of himself - overwhelmed, Yes! But overmastered, No! The personality, The "I," that speaks and acts in Jesus, is The Spirit, though it speaks and acts through the limitations of a human organism. It is The Spirit made man. It is Jesus' "I am not." The Word then that enlightens every man is made flesh. What works within us stands before us, to be seen and heard and acted upon. In Him we have seen the Father - not in His Fullness, but so far as God is inclusively the ideal image of man, so far as God reveals man to himself in man. His spirit came, so to say, to live our life Himself and show The Way. Thus, it was that, for Christianity, Jesus and The Spirit became interchangeable terms, it became the "birth of the Spirit in man's flesh" and then a birth and indwelling of Jesus Himself. "My little Children" says I Paul, "of whom I am again in travail until Christ be born in you" - the Christian

religions fall short when they but make a man an obedient imitator of Jesus, if they do not evoke that Spirit which was incarnate in Jesus, and therefore is Jesus. Jesus was not merely a revealed idea of human personality, but a forceful, living, self-communicating ideal. A fire spreading itself from spirit to spirit. It is only personality that works on personality, spirit that works on spirit. We can take precepts and instructions impersonally, we can obey and follow them and build them into the structure of our mental and moral habits, but we can also apprehend the whole spirit and personality of a man through his words and acts and mannerisms. We can feel him as an overwhelming personal influence, we can grasp The Living Spirit from the broken letters and words in which it utters itself. We can feel him living in us as a masterful force also. We know his way and his will in a manner that no mere instruction could ever impart. Therefore, we can go through the motions of an imitation of Jesus in The Flesh, but we can be much more than that when we recognize The Spirit that has been born in us and compels us to know Him and Follow Him as Christ Jesus, our Christ. The Message of I Paul is not a means to learn how to follow a teacher or a prophet. It teaches the precepts of Christ as a means to a birth of Christ in our spirits, to the truth of a divine personality within us - of a Spirit that shall supersede all law and all precept, as itself

the source and the end of all law. It is what we call the Way. The Way is not therefore the imitation of the historical Jesus for that tends only to extinguish the Spirit. In us Christ, The Spirit, lives and utters Himself in the ever-changing forms of thought and language. It is in this sense then that I Paul says that, if we have known Christ after the flesh, we shall know Him so no longer, but only after The Spirit. We must get out of our “I” and into our “I am not”! The hero worship which man applies to man is fatal. Whenever we worship flesh, we lose sight of Spirit. God is Spirit and there is no evil in Spirit. Spirit is Love. Spirit is truth. Spirit is not evil, not sinful! Hence all who are saved are saved through Christ, whose personality is that of the indwelling Spirit. There are other ways to live in The Spirit, but The Way of our Christ is the better way. Respect for The Message of I Paul is not respect for I Paul, he doesn't seek your respect for himself, it is Respect for The Spirit. Whenever you degrade or corrupt the working of The Message you degrade and corrupt the Spirit dwelling within you. You degrade God. The Family of I Paul has no space for such as these. Let them go find another way to follow. The Freedom we teach is a Freedom that allows us to choose our own way and our own associations, but the Freedom of The Message does not allow anyone to degrade The Message while claiming membership in the Family. Membership in The Family of I

Paul carries with it certain obligations that any adult mature mind can easily grasp. We are a Way, A Way of Love and Truth. The desire for these entitles anyone to join us and to prepare themselves along with us. The desire to disrupt and corrupt them are not qualities that shall long be tolerated. We must have patience and tolerance for it is The Way of Love but deliberate personal anger and resentment that is indirectly aimed via a corruption of The Message is not a matter we need be shackled with. Openmindedness allows for any and all questions that are attempts to bring forth love and truth in a better perspective to all our members but when personal-childlike-hurt-feelings are injected into the work of The Message and its task so as to embarrass or for the purpose of revenge I Paul has given his blessings on whatever action I feel is necessary. So, I say this, if any member of The Family of I Paul is following the way of hate, anger, bigotry, resentment and “self” then I invite them now to withdraw their membership. If such manifestations are to continue, I will personally resolve the issue in a manner that is swift and that best serves The Message and The Family. I personally have no desire whatever to do this. It is really not in me to do this. I beg of you all to Love one another and help one another and to leave all petty and insignificant matters of the flesh where they belong, buried. Forgive one another for it is the way.

So, how are to know Jesus and ourselves? In the Spirit! For here there is no space for anything but Love and Truth! No hate, no sin, no evil, no anger, no sickness! The actual living of the spiritual life renders these manifestations of the flesh to their proper place.

As for those who would corrupt you remember this “Blessed are Ye, whenever they revile and persecute you, and say all that is evil against you” So be it!

Frank.

13 - Christologies

The First of these ideas and its main characteristics are:

Jesus was a celestial man (a man who existed in respect to the elements of his spiritual person in heaven prior to his incarnation). His life-principle is the Holy Spirit himself, for “the Lord is Spirit” (II Corinthians 3:17) – He descended to earth to institute a new humanity, of which he is the Adam, a humanity which he has freed from the yoke of sin by accepting, for the purpose of redeeming it, the wretched life of man and death by an infamous form of torment “He . . . is the image of the invisible God, the Firstborn of All Creation; for in him were All Things Created, in the heavens and upon the earth, things visible and things invisible . . . All Things have been created through him and unto him; and he is before All Things, and in him All Things consist” (Colossians 1:15-18) – His person, therefore, as Sabatier so aptly puts it, is “the metaphysical point in which God effects a union with The Whole Creation” – his resurrection and his glorification in God assure the believer of his own victory over death. (This is one interpretation “used”).

Johannine Christology

It rests upon an affirmation of identity between The Lord and the Logos, which at first sight seems akin to the

above formula. “The Lord (Jesus) is Spirit” in reality it embraces a much deeper metaphysical meaning, since the Logos in its character of an emanation from God is God in the final analysis, and to say, “the Lord is the Logos” is equivalent or almost equivalent to saying, “the Lord (Jesus) is God.” (This interpretation is “used”).

The Pauline Christology

The second of these is that of a celestial being who descended to earth from heaven, where he existed since before the birth of the Cosmos, in the form of a spirit, he became incarnate in the man Jesus, and died on the cross first of all in order to mysteriously effect the reconciliation of the Cosmos, contained and containing, with the heavenly Father, by a sacrifice accepted by and conforming to the eternal will of God (man’s well-being), in crucifying sin with his own “body” and in having it die with him; then, to open to all men the true way of salvation and the way to eternal life.

Here is the mystic truth inherent in the death of a compounding, of a being who is both flesh and spirit – the death was a death which signified the death of sin, and consequently, the redemption and eventual glorification of man.

I Paul is careful to warn us several times that he teaches

only “Jesus crucified” (I Corinthians 2:2), that he knows no other, and that his entire preaching is only a “word of The Cross” which is folly to those that are perishing, folly and scandal, scandal for the Jews and folly for the Gentiles.

(I Corinthians 1:18, 23, 24 - Galatians 5:11).

Scandal for the Jews, for how could the Blessed One of Yahweh, the Messiah, he in whom God existed even before time, how could he have perished by the hand of the evil whom it would have been his function to reduce to impotence or to exterminate? How could one understand his terrible torture when Yahweh himself had said (Deuteronomy 21:23) “He that hangeth on a tree is accursed”? Folly to the pagans (gentiles) because there was nothing, absolutely nothing, in their myths of salvation nor in the symbols of their mysteries that resembled the Fundamental Christian Theme of Redemption and of The Saving of The Cross.

Even today men are asking themselves where did all these notions come from, derive, and how was this New Religion able to encompass, not the Concept of Redemption itself, whose mystic grandeur and moving profundity affected even the Greek philosophers, though it did disconcert the Jews, by the dramatic Realization of the Redemption by and on the Cross? Without the historical

reality of the Crucifixion, we would have to keep wondering, but we don't for we are being given it.

The Lord Christ (heavenly Messiah) exercised sovereign authority over Cosmoic matters - but through the incarnation, the compounding into flesh, He became The Lord (Christ Jesus) and exercises sovereign authority not only over Cosmoic matter and the essence of things, but also over All mankind through God Almighty's acceptance of The Sacrifice and his raising of the Lord Christ-Jesus from the death (real death) of The Cross. Now he alone (Christ-Jesus) can raise mankind to his level, he alone can reconcile man and God, and only through the mysterious and irresistible operation to which he consented in assuming the body of a man and in accepting ignominious death on the Cross was mankind given access to his worlds (The New Worlds).

This is the New Covenant between God and man and it is for man's well-being, which, man's love of this earthly world has as yet proven to be the stubborn barrier.

I Paul is attempting once again to lead all of mankind along the road to Damascus which led him to the truth. He never claimed to reveal God himself in his Epistle's nor in his teaching but The Sure Way that, through confidence and belief, led to God that is to say, to the Lord Christ Jesus or Jesus Christ the Lord, and the Requisite Faith in Him!

To assure oneself, for oneself the benefit of Christ's saving initiative, I Paul teaches, it is indispensable to achieve union (Koinonia) with him, a mystic union of course. Not a mysticism "lost in the cloud's" either, it is positive, and demands expression in fully consummated actions! Union here and now for the greater union!

The Key that opens the secret door is Faith and I Paul gives us his own conceptions and ideas about the nature of Faith and the means of acquiring it in his Epistles and in his Message to us. He tells us the place that Faith occupied in religious life in its relation to the other forms of union with God which existed before the Coming of Christ, especially in its relation to the Jewish Law, and about the special state of Grace, Peace and Security in which the possession of this unique and requisite Faith places the Christian Mysteries.

Prayer and meditation consolidate The Grace – Baptism in the truth of The Mystery is fundamentally a Rite of Association with the death of The Lord and the Thanksgiving meal, the common meal taken at table is to express the Lord's presence in the faithful and denotes their security. Through Grace you have the Baptism of Peace knowing that Jesus the man lives in the Spirit and the "Eucharist" is giving thanks for what you have been given as a gift.

I Paul's concern is individual salvation except he does not view individual man as a solitary being and does not teach for the sake of the isolated man. (It is individual first and then collective). The believer is a brother or sister and therefore a member of a fellowship, a family, a community. This is Ecclesia, the Lord's Assembly, the body of which Christ is the head, and each specific community is only one of the components of this great whole. In truth, it is in the Ecclesia that the Lord lives and from this Agapé we draw our fellowship with him from and which when compounded with our Spirit we, when prepared to receive Him, are in truth "in Christ" and Christ is in us! You must bring to The Family a correct frame of mind or come to one through the Family. That is a frame of mind compatible with God's will and in unity with the Message of I Paul. Here is where the individual obligation lies towards The Lord, The Family, and himself, as well as his duty to use all the instructions for the attainment of the New Worlds, not as an individual but as a collective body "in Christ" to be "with Christ."

The "life" of the Family is the life that needs to be transposed and what we must transcend.

The Church symbolizes the human race, the material framework of the Faith - the "life" of the Family is the "mystical life" that needs to be brought into reality and then used as the vehicle to emigrate.

I Paul's teaching is a revelation first, a knowledge second, a mysticism. Without preparation the knowledge of the mystery and its workability will escape you as it has always escaped mankind since it's coming with the exception of a few who became spiritually perfect. (The "saints" - of this earth - the "perfect" in the Faith).

The Message of I Paul can be called a mystery only in the sense it leads to the mysteries of immortality or The Way to salvation from this earthly life and place.

One can see the use of the word mystery in his Epistles. In I Corinthians 2:7 we read, "But we speak The Wisdom of God, in a mystery, even the hidden wisdom, which God ordained before the world unto our Glory" (compare this with Romans 16:25 full - now to him that is of power to establish you according to my gospel, (and the preaching which has Jesus Christ as its object), according to The Revelation of the Mystery which has kept secret since the world began, But now is made manifest, etc.

Look at Colossians 1:25 full "... the community whereof I am made a teacher, according to the dispensation of God which is given to me for you, to fulfill the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to the saints: to whom God would make known what is the riches of the

glory of this mystery among the Gentiles; which is Christ in you, the hope of glory” (he means – the hope he (Christ) brings that you shall one day be glorified like him).

I Paul’s gospel (his Message) holds a mystery and like him we are to derive a revelation from it. This mystery is Jesus Christ, or The Way.

The Message is I Paul’s affirmation and refers simultaneous to the Spirit, the coming, the person, the Role of Christ Jesus as Christ The Saviour and the method to be followed by The Faithful (those who will prepare) in order to derive the positive benefit from what has been given to us as a gift. This is then, the substance of the mystery.

The Faith then is a mystery and a gift.

The Grace then is a mystery and a gift.

The Way is a mystery and a gift of bringing it into operation.

He says all through his gospel (his Epistles) and The Message (his “missing Epistles”) that a “mystery abounds” but that you can have the solution, the knowledge, the wisdom of them if you will only prepare.

“Behold, I show you a mystery” – I Corinthians 15:51.

“For I would not, brethren, that ye should be ignorant

of this mystery” - Romans 11:25.

“This is a great mystery” - Ephesians 5:32.

“All mysteries and all knowledge” - I Corinthians 13:2.

Now, in I Corinthians 3:1-3 he classified us, “And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat (which The Message is) for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal -” (i.e., still in “self”).

These terms in I Corinthians 3:1-3 establish a clear distinction between the terms carnal, assimilated to “babes” and “spiritual,” regarded as perfect and - (The term “perfect” also to be found in I Corinthians 2:6) - are addressed to The Faithful at Corinth, that is, to those who had been called to the Faith by the grace of God and of the Lord, who had been united to Christ by the laying on of the hands and who were strengthened in the union through I Paul’s teaching.

The distinction between “babes” and the “perfect” related wholly to an “intellectual order,” which I Paul separated by designating these who understood with difficulty and with whom it was necessary to lead from those who understood well and to whom he could tell

everything (there were prepared but few)!

When we read I Corinthians 2:13, “(which things also we speak, not in the words which man’s wisdom teacheth, but which The Holy Spirit teaches; comparing spiritual things with Spiritual”) we see I Paul clearly placing the wisdom he attributes to the perfect beyond the plane of the Spirit of this world and presenting it as a fruit of a revelation of the divine Spirit.

So, the designation “babes” and “perfects” is the difference between those who do not wholly have the gift because of their way of life which is more carnal than spiritual and those who have wholly received it because they are the Spirituals.

The “pneumatics” are above the “psychic” and “carnal” I Paul is misinterpreted – he speaks the language of the mysteries, the term “perfect” especially is to be understood in the sense of “initiated” and to speak in the language of the mysteries, having full knowledge here on earth but not yet fully knowing (I Corinthians 13:13).

This shows you can’t go it alone – an individual needs more than himself, he needs the Family and something “other.”

I Corinthians 2:16 says “But we have the “Mind” of

Christ” that means the faculty of thought and understanding, hence reflection and intelligence, rather than “pneuma,” the exact equivalent of “mind” of mankind. (his language).

In I Corinthians 7:13 it says “for by one Spirit are we all baptized into one body . . . And have all been made to drink into one Spirit” thus we know there is not two spirits, one for the “babes” and one for the “perfect,” nor two halves of the same spirit that we must acquire successively in order to pass from one rank to the other.

So, what is it?

Anyone who believes (fully) receives the Spirit (Galatians 3:2-3) immediately and becomes a Christian in name and in fact instead of being one only in intent if he has the strength to live the life required, for in believing he immediately possesses the prerequisites of The Way if he pleases God. Man, then is perfect in Christ or he remains at various distances from perfection, according to his own strength. Yet, in truth all wisdom and all knowledge is being proffered to him from the start of his believing but if he has not love he has nothing, he is nothing and he can become nothing and go nowhere.

I Paul was the first man to teach the passion of our Savior as an expiation for our sins, a redemption and a way

to the new worlds of which Jesus and the Spirit, Christ and the Cross, was designed to lead us. The Way is open to All of Mankind if he will but prepare himself and lead others to follow, hence the saying that “no man can save himself.”

Everything you have just read contains the mysteries of All the Mysteries of The Way and The Message tells you exactly how to get to the “gate” from which you will be escorted through to the New Worlds.

The difference between what Jesus taught as a man and what I Paul taught as a man lie only in the fact that Jesus the man knew he was special and that he was destined to be “sign” or a way for “His Father in heaven” and he clearly taught God’s Kingdom as coming down to earth via The Messiah. The Full Mystery could not be disclosed until after the death of Jesus. He could not possibly know The All until after the events of the Cross and Resurrection.

Once you place your love and faith in The Message you are free to do all things. The Family of I Paul to be permanently effective and decisive must become spiritually unassailable. We must express to the fullest degree attainable the divine ideal on earth and our faith, hope and love from the beginning must be based upon it and it only. The Family must actually exhibit the embodiment of The Message in this world first in order to take it to its fullest

extension. You need to exert a bold and resolute effort to bring the “life” of The Message into The Family and then The Family “life” out into the world so that it can spread and make its claims and then justify the claims that you make, which will, if you are prepared, be given. I Paul now isn’t concerned with what you appear to be but with the truth of what you really are simply because when you go after the many, they are not going to be concerned with what you appear to be but only in what you really are. If you are not “different” they will shun you and keep what it is they now have and believe in, regardless of the merits of these things or the lack of them. You need to offer something better, and you need “to prove” that it is the better way. All of these Things will manifest themselves in you if you will thoroughly follow The Way as given in The Message. You prepare - others will follow - All who do, will come!

14 - To Serve God

Endeavor to be Inclined Always:

Not to the easiest, but to the most difficult - Not to the most delightful, but to the harshest - Not to the most gratifying, but to the less pleasant - Not to what means rest for you, but to hard work - Not to the consoling, but to the unconsoling - Not to the most, but to the least - Not to the highest and most precious, but the lowest and most despised - Not to wanting something, but to wanting nothing - Do not go about looking for the best of temporal things, but for the worst - And desire to enter into complete nudity, emptiness, and poverty in everything in the World.

A formidable program this, calculated to discourage anyone. Yet the Message is clear - desire wearies and possession cloy. If only we could discover a way to possess without possessing! In the meantime, the work of the Message and the living of the spiritual life come first in our thoughts, words, and deeds.

15 - Preaching

Who is my neighbor? Anyone who needs me here and now!

What is the common denominator of Love of God and Love of neighbor?

The abandonment of selfishness and the will to self-sacrifice.

Should we stop at these?

According to Jesus no! According to him love is not merely love of neighbor but essentially love of enemies - "But I say to you, Love your enemies and pray for those who persecute you," Matthew 5:43-44.

What then is Love?

True love is where all desire turns, not to possession, but to giving.

Therefore, Love means forgiving - all.

Love means service - to all.

Love means renunciation - of "self" by placing our "rights" secondary in order to "help" the other person.

16 – Perfection and Love!

Jesus! You are to be perfect, like your heavenly Father. (Matthew 5:48) This doesn't mean you must be almost perfect or partly so or just try to be either.

It means You must be perfect – not now and then but always! Not there nor here but everywhere!

How achieved?

1) A clean life both within and without!

What does this mean? It means first of all an attitude that motivates you to accept nothing less as a goal. The attitude then compels Action!

Are we talking here then about being “good” in a moralistic sense? in a pietistic sense? Most emphatically no!

So, what is the answer?

2) We are talking about a life of boundless Love:

(I Corinthians 13:4-8) This love of which I speak is slow to lose patience – it looks for a way of being constructive. It is not possessive. It is neither anxious to impress nor does it cherish inflated ideas of its own importance.

Love has good manners and does not pursue selfish

advantage. It is not touchy. It does not keep account of evil or gloat over the wickedness of other people. On the contrary, it is glad with all good men when truth prevails.

Love knows no limit to its endurance, no end to its trust, no fading of its hope – it can outlast anything. It is, in fact, the one thing that still stands when all else has fallen.

3) We need to live the life of peace: “peace of God which transcends human understanding” (Philippians 4:7) – A peace far greater and vastly more profound than a shallow, a part-time “peace of mind,” now and then.

The coming of the Holy Spirit upon man brought with it two permanent matters: this invasion of human personality gave to mankind the potential for purity and for power – You are to be given Power when the Holy Spirit has come to you – Acts 1:8 – in order to receive the power, you need to strive for the purity or the perfection.

The Holy Spirit is God in Action! He is God then where it counts – within us – We need to let go and Let it be! – not there or here but everywhere, always!

When we do this, it becomes contagious – it radiates itself and it will attract others as it has attracted us.

Love can develop its power only through personal investment. The Power of God is not a force of nature,

moving dead objects - it is the power of Love, an energy, which becomes a force only when it is accepted and acted upon! One needs to expose himself to God's Love, to the Power of God's Love.

You cannot be thoroughly happy in sin, any more than you can be thoroughly happy in disease or disgrace!

You cannot be thoroughly happy in false Love any more than you can be thoroughly happy in a false spirit.

You must first know the truth and then it can lead you to freedom and happiness. Faith and Hope are needed but when all is finished Love will prevail.

17 - Images

The Bible starts with creation.

The Bible ends with the story of consummation as God's final work on his creation.

Neither the "First Things" nor the "Last Things" then are directly accessible to experience.

There are no human witnesses so the creation and the consummation of the world can only be described and talked about in IMAGES!

God's thoughts are not our thoughts and God's way is not our way - God's thoughts, way and power transcend all our ideas and imagery. It is then, of great importance, that we distinguish between the framework of understanding or ideas, etc., of the situation of life at the time the Bible was written, and the reality portrayed from within that atmosphere so that now all that is being given to us may be freshly understood to fit the actual reality of then and now! I Paul clearly says he erred for he was truly man. If Jesus of Nazareth was truly man, he could also err! Not only could but did in regard to the second coming - but how could he know completely until after the final event? The truth is as I Paul has told us, he couldn't - Hence the need for I Paul. Whoever the narrator was of the creation science has fully

contradicted him and today most people accept it and take it for granted. In fact, it made ever clearer what he was saying, the Reality with which he was concerned: God as origin of All things, without any competition from an evil principle - the goodness of all created things and the grandeur of man!

Science claims that all things have a beginning and an end so why should our planet be different? The stories then and the theories now are the same, only the names, faces, ideas, ways of expression, etc., are different. The conclusions are identical - both are “big bang” theories on both ends! The bottom-line truth is that everything we have had related to us fits in!

18 - Preaching

The dogma of the Immaculate Conception was authoritatively defined through a bold usurpation of the traditional rights of the Council by Pius IX, Dec. 8, 1854, and that of Papal infallibility, accepted by the Vatican Council, July 13, 1870 in spite of the opposition of a minority of very courageous prelates who were overridden by the more numerous Italian Monsignori and Bishops.

From this time forward the Pope has been elevated, for after becoming Vicar of Christ he is considered God's Regent on earth and speaks for God as his only human voice on earth. Further Mariolatry has now led to the placing of Mary, the Mother of Jesus at a height above even God as the Mother of God, and her Mother as God's Grandmother.

In addition to these "new dogmas" more and more saints are being added to the calendar simply because they have proven profitable. This is gross thaumaturgy and lewd idolatry of the like that Jesus and I Paul condemned.

In truth the glory of La Salette or of Lourdes, the devotion to the Sacred Heart, to St. Joseph, St. Anthony of Padua, and above all to St. Philomena, St. Expeditus, St. Christopher (since "recalled"), all denote the victory of the religious materialism of the ignorant over the "spiritual" religion which the enlightened should be demanding. The

Church in Rome very quietly tells them that “believing in Lourdes is not an article of faith” but simply go there to Lourdes in August and the clerics of all ranks, the pomp of the official ceremonies which take place, and you will never see the difference!

This stooping of ecclesiastical authority to the most compromising exploitation of popular piety or credulity is unforgivable. The “parasitical devotions” are often merely scandalous commercial undertakings, or in common language “swindles,” the profits derived from which the Church shares and welcomes.

The Church of course is much, much more than just these sidelines but what holds it together is the Liturgy. There are very few Christians running around who can intelligently explain the difference between the Immaculate Conception of the Virgin and the virgin birth of Christ, for an example. So, Liturgy, which is not dogma, and a moment’s attention proves that, apart from the hope of a Paradise and the fear of Hell (the traditional forms in which the desire for survival hesitatingly conceals itself) is what the majority of the faithful cling to. Further, this unreflecting persistence is an opinion and the limitation of mind which this inevitably entails, have never been of any advantage to anybody, nor proved a credible witness of any truth.

19 - Preaching

The problem with interpreting I Paul lies in the approach which the exegetes have consistently applied. They have failed to recognize the two aspects of I Paul which he consistently employed - teaching and preaching - One for instruction and one for exhortations.

One for the “spirituals” - the other for the “babes” to lead them into the ranks of the “perfect.”

The confusion comes, as it must, when the teaching and the preaching are lumped together for an explanation of what I Paul is saying.

A great classical scholar, Eduard Norden, once remarked “Paul is a writer whom I, at least, understand only with very great difficulty.” This is true of all who have really tried.

The difference in the language he employs is the distinction he makes between the teaching instructions and the driving exhortations to the lax - he also makes a distinction between what comes directly from the Lord and that which he gives as his own authority - there is also the distinctive language he employs when he is fighting against the Judaizers and Hellenistic gnostics. Now all of this is confusing, yet he clearly expects his disciples, in fact, to

follow all this equally.

He is an authoritative teacher!

He is an inspiring and at times a speculative preacher!

He is though at all times driven by the Spirit within him to reap the scattered strangers first – instruct second.

He was foremost a man of experience which later scholars have converted into a theologian. What needs to be understood first of all, not only about I Paul but about Jesus also is the fact that they were never converted from one religion to a different one. Neither consciously abandoned the religion of their fathers. It is completely erroneous to say that they were converted from Judaism to Christianity, they never forsook Judaism. In I Paul's case, at the time of his revelation, his revolutionary experience, there was no "Christianity" to which he might have converted. Even when he reached the end of his earthly life, emerging Christianity was so inchoate that it was not recognized as such, either by its adherents or by its opponents.

I Paul teaches that the believer in a mystical sense dies with Christ – that when he is baptized in the truth of this mystery, he is buried with Christ . . . (I died yet I live; yet it is not I who live but by the Christ in me who lives). And that in this same mystical manner he is mystically raised with

Christ from among the dead and thereafter he is in a spiritual union with Christ if he lives in a manner to please God. This is the mystery of the triumph over death (also the awakening).

The material way versus the mystical (spirit) way

The most distinctive element in the teaching of I Paul's faith is his fundamental emphasis upon spiritualistic matters. All roads of the Message lead to and stress the value of the spirit. It accounts for its mysticism and it accounts for his difference from his contemporaries. Scholars search for an "influence" from some extraneous source or sources of his teaching. It springs from God and his own natural characteristics which the revelations had to pierce and pass through. He was uncompromisingly consistent in the way here on this plane for he was seized fast into the mystical area of spirit phenomena. On earth he valued the expressions of the spirit life above all things else and he became all things to all people, a Jew to a Jew, a Gentile to a Gentile, etc., for he was guarantor to the believer who would prepare and become spiritually perfected with an everlasting union with God. This emphasis upon spirit phenomena led him to that most un-Jewish proclamation: that one was pronounced acquitted by faith, not by doing what Torah required. (The Law.)

Now what is really phenomenal about all this is that practically everyone who has ever written about I Paul or attempted to interpret him all claim that what led him to all of his ideas, etc., were manifestations of his thoughts and experiences, his peculiarities, his environment, his childhood, and so forth. All of these writers put aside his one revolutionary experience on the road to Damascus as something out of his head, and then go on attempting to rationalize what I Paul wrote and taught and preached in an attempt to align his thoughts somehow with God's teaching as if they knew what God's thoughts were and I Paul didn't. Yet it is true that Jesus didn't "know all" and the writings of the New Testament fully verify this if they are truth, these same writings also prove that I Paul came to know more than our Jesus did but not by studying what somebody else had already surmised but by direct revelation with and from Christ Jesus, The Spirit, and not the man. But I Paul's letters in this same New Testament clearly show that he erred also as had Jesus so what are we to believe. One thing for sure is that whatever Christianity is it was built on no little part of error or else the New Testament is a bad collection in regards to the truth, the whole truth and nothing but the truth and in order to find out the seekers had best look elsewhere.

What truly stands out in many areas is the fact that

Jesus the man (real man) was different than that of his fellows. So too was I Paul.

I Paul's teaching is not to be regarded as a fusion of mixed Jewish and Gentile elements any more than one would claim Jesus' religion to be anything other than Jewish. The correct picture of both then as to be at its foundation one of two ardent and sincere men altogether devoted to the spirit in whose grasp they found themselves, and the immediacy of transferring that devotion to secure for all people a conscious relationship with God. They were not only teachers, but Rabbis, not only called but chosen, prophets as well as recipients of indwelling activated spirit. Both were altogether ardent in offering to others what it is that they had received and elected to keep for all eternity. The modern term "a day at a time" would have been unintelligible to them. Both were miraculously energetic men who in their meteoric careers gave to all of mankind the solution to the mystery of creation. They both ended their worldly calling as "chosen ones" yet they died to this world and to its shame persona non grata. Neither have chosen to remain in that state because of the Grace of God and His love for them and for us. The love man keeps refusing and rejecting, as they did His son's Jesus and Saul.

The great revelation to the Jew Saul and the one that had an incalculable effect in the history of Christianity and

the world was that non-Jews might, as they often did, have a worthy religious life. This drove him to be more tolerant and to a modification of his very own Jewish practices. The effect of this was serious and in examining it let us keep Jesus in mind.

It is true that I Paul's Jewish friends regarded him as eccentric, and it might have gone no further than his peculiar emotionalism and somewhat extremes in his view of asceticism. This they could tolerate. But when he came to the point of eating with non-Jews, he was maintaining a position which could not be allowed. They considered his excuse as unjustifiable when he pointed out that his gentile friends were living righteously and exhibiting a high degree of spiritualistic learning. It wasn't sufficient for the Jews to be told that these gentiles worshipped the one God and gave evidence of their loyalty to Him in lives which approximated the demands of the Jewish ethical code. Jewish religionists regarded I Paul as peculiar when he took the position that the religious lives of these gentiles were validated by their possession of divine inspiration. He was wholly wrong from the Jewish viewpoint, when he insisted that in every case, even in that of Abraham, one was pronounced acquitted by one's faith, not by doing what Torah required.

The Jews found themselves repelled by this man. So were many non-Jews. So were many of his own faith. Many

were scared by his psychic experiences. Many were afraid of his way of life that brought to him so many sufferings, trials and dangers. When he finally revealed that it had been made known to him that Torah was no longer valid for anyone, he not only had the masses of strict Jews against him he had the twelve also as enemies because they did not believe, nor could they accept that the coming of Jesus as Messiah had or could result in the complete invalidation of Statutory Torah for all Jews as well as for non-Jews. Yet Jesus was a Jew so what then of the exalted place which he accorded him? I Paul identified Jesus as Messiah, yet he went much further in the form of content of what was the messianic ideas of his time. I Paul placed Jesus resurrected, at the head of a heightened apocalyptic expectation. He never bore in mind that Jesus' earthly career was messianic. His slight attention to Jesus the man bears this out clearly. The point was then and is now that the messianic work of the Christ is that which is yet to be which has evolved from an imminent second coming up to the end of the world. I Paul teaches that the redemptive work of Christ is absolutely cosmic in scope. That this view elevated Jesus in I Paul's estimation to a point where he was the way is true, but still less than God – it is not what has evolved – that Jesus is God. I Paul teaches that anyone who will believe in Jesus now elevated to Lord (Kyrios) and confess him as such will receive the spirit of

Jesus and if the believer will exert the effort that spirit will manifest itself variously in spiritualistic behavior. I Paul personifies Spirit. The Spirit manifests itself in various forms of behavior, ecstatic and otherwise. These are all gifts of the Spirit called Charismata. Now I Paul's dualism led him to teach that some spirits were evil and some good. The quality depended on the source. You are spirit and flesh but without the abiding spirit of Jesus Christ you can and most always manifest evil. The "other" is proffered for your decision. You have a free-will, God's gift to you, how you use it is for you to decide. I Paul is attempting to show you the better choice which leads to the better way. Sometimes in reading the Epistles of I Paul in the New Testament it is difficult if not seemingly impossible, to distinguish between spirit of Christ and Christ. I Paul has been accused of sacrificing monotheism but what was been sacrificed is the thinking out and understanding I Paul on his highest level of thought. He had "the Mind of Christ"!

Look at that pathetic picture of I Paul, the old I Paul in Romans, Chapters 9 and 11 and then compare that to the I Paul writing the Epistle to these Romans. The truth is now, as it was then, that no man stands next to Jesus in stature and esteem than I Paul did and does now in the history and the spirit of Christianity, definitely subordinate to but equal in labor on this plane of life. Jesus gives the Spirit and I Paul

explains its use. That's how it all began and that is not only how it is but how it will come to its final fruits. Their survival is the things that eternity are made of while the things of men will disappear. Peter and Paul are regarded as co-founders of the Church of Rome but in the end only the truth will survive and that assures us that Jesus and I Paul are in our future. Yet there is another (of course more than one) who has such assurance. This unknown during the reign of Domitian began collecting I Paul's letters. This collector in reading the letters available to him was so deeply impressed that he was compelled to search for more of them. Having done this he came to a stunning and momentous discover that when I Paul's letters were aligned properly and read together; they gave forth a message which they completely lacked when read separately. He discovered the secret and the mysteries and the true message to all the communities or to the "churches" because this was the conception of the faith coming into view at that time in history. This collection was known as the letters to the seven churches (Revelation begins with a reference to these seven letters to seven churches) and they were published as a "collection." Of course, there were more than seven letters and seven "churches," and some had more than "one letter." No intelligent person would even attempt to deny today that these letters, as in fact, all the writings in the New

Testament underwent editing and rearrangement and deliberate interpolation as well as removal of various sections, words, meanings, etc. The question is not so much of why did this happen but more to the truth what? What was culled or rewritten, what did they say originally, and what was built on these falsehoods and the time has come to stop making apologies and call lies, lies.

I Paul did not write Hebrews. I Paul did not write Ephesians. I Paul did not write Titus. I Paul did not write First or Second Timothy. Answers are needed as to why were they written and asserted into the New Testament as deliberate falsehoods? Further, “Luke” did not write Luke-Acts or at least the Luke it has been credited to. The same goes for First and Second Peter, the so-called St. Peter never wrote them. Same with the Gospel of John and his Epistles. Same with Matthew. When the first Christian writings were collected and used as scripture I Paul’s letters were all that existed. The entire New Testament writings were all products of an era after I Paul’s earthly life had ended. At one time there was only one gospel and one Apostle, and it was I Paul. Why were they ignored? What we call Christianity today is in truth something totally incompatible with what Jesus and I Paul taught and teach. As I Paul has said to use the “truth will out.”

The moment Christianity became “at home” with this

world it lost its truth. It is a curious and very pathetic fact that every attempt to apply I Paul's teaching since the second century has been made by sectaries and heretics - that is, by leaders who were unacceptable to the main group who had seized the power in the movement and branded them as such. These "leaders in power" not only distorted the truths of Jesus and I Paul but they moved to steal the spirit and the liberty of those caught up in their clutches. When freedom went the spirit went and the gifts with it. The Christian movement today is a social movement, content to live in this world with no thought or movement towards the New Worlds. Every single movement since his death here on earth may indeed be said to have grown out of the interpretation of I Paul's Letters but all of them have grown or died because of their misunderstandings of the real I Paul and who he in truth acted for and is still employed by.

Christianity has turned him into a theologian with a system of doctrine. Everybody uses I Paul in their search for the historic Jesus forgetting that he himself has said clearly that we are to know Jesus in the Flesh no more. What does I Paul mean when he says, "Even if we have known Christ after the flesh, we know him so now no more." (II Corinthians 5:16)? To begin with to estimate (know) a person after the flesh or from a human point of view is to judge them by external situations and standards. Without a

true understanding of their worth and place in God's sight. Secondly, the human estimate of men was abolished at the Cross. Race, nationality, birth, money, position, intellectual gifts, social status, etc., all these standards of values disappeared at Calvary. None can be the basis for a Christian valuation. None must ever be allowed to affect our attitude towards each other or our relationships with one another as Children of God. I Paul sees through the superficial things with which we attempt to conceal our real selves. No community, no family of I Paul can be created on the basis of social status, intellectual interests, nationality, race, mere sentiment or dis-unity and dis-order. A Family may appear strong while it is built on such things as these, but it is subject to disbandment and the disintegrating power of sin and especially pride, the power of "self." The only equality that can unite us is that produced by the judgment of God which reduces all of us to the same level of need. We need our souls. To know Jesus or I Paul in the flesh certainly will not unite us with our souls, the things of this world will not purchase them for us.

For I Paul the earthly life of Jesus, however noble, is an incident in the existence of the Lord and is moreover of that order of events which preceded the Crucifixion and Resurrection. In the opening of his letter to the Romans he says Jesus was appointed a son of God with Power, a new

world order had been initiated; its fruition will not be seen fully until the day of the Lord, but already in those who believe and who do actually belong to Christ, it is the order of the world. The figure who will remain central until his work is done under God is the Risen Lord himself, who either himself, or by, or in, or as the Spirit, determines and guides in matters large and small the life of the community who truly belong to him and are members of his body. I Paul in his Epistles commends the imitation of Christ on only three occasions: I Thessalonians 1:6, Romans 15:7 and Colossians 3:13 – together they tell us to suffer in joy this life, receive one another as Christ received us and forgive one another even as Christ forgave us. He is telling us to Love!

In I Corinthians 11:1, I Paul tells us clearly to imitate him, as he, imitates Christ. So, the normal life of a member in the Family of I Paul is not a matter of imitating Jesus, but a life lived by the Spirit in Christ.

Christianity has built itself on a framework of the Gospels of Mark, Matthew and Luke which are products of an historical interest of Jesus in the Flesh. The churches and the Roman Church together are built on the materialism of this world and the matters of the Flesh take precedence over the matters of the Spirit. Jesus and I Paul were never interested in an institution with a corporate life. The church

soon found itself with the necessity of answering a lot of questions which piety and sanity demanded. The free life of the Spirit had been imprisoned and when the gifts of the spirit had disappeared the church resorted to the most cruel and vicious tactics ever invented by the minds of men to keep its power and all that went with it and to keep its subjects in line. Both in and outside of religious life the things that prevail in our world are all products of man's inhumanity to man. Flesh is still our most important concern especially when it is our flesh and not somebody else's. Much of what I Paul wrote here on earth suddenly became unintelligible and therefore was considered unnecessary to each successive age. His doctrine of the Spirit had to be modified at a time when the instruction not to quench the Spirit seemed a good deal less important than the necessity to control it and to the distinguishing between spirits. His teaching of the body of Christ was shoved aside as an incidental metaphor and not a usable idea for a church that was becoming more and more a human institution than a spiritual one. I Paul's opposition to the law was replaced by the embracing of the Old Testament by the church and its own uninspired interpretation of the moral code thereof. The truth is that in his lifetime, I Paul sustained many bitter defeats and yet the worst was and is the one that still prevails today: the type of Christianity which prevails in the

now and which includes so many features which he had opposed in his earthly lifetime. Worse though is the truth that Jesus cannot even recognize it. The very day that the church proclaimed the joint founders of its being was the day it sealed its own undoing. I Paul took the faith out of the hands of an exclusive group, or sect if you like, and gave it its freedom and its way. He has promised to never cease in his quest to free it from its shackles and from men who “walk in the flesh” and “speak” as of the Spirit. “Flesh” cannot enter the New Worlds (i.e., its ways) – “Behold I show you another mystery.”

Now I have asked I Paul what if those who had the way, used it, assuming that they had reached everybody possible and asked the “question.” I felt that if that had happened then I wouldn’t be here today nor would anybody else. The answer I got was not exactly what I wanted but I accepted it at that time knowing that so far, I have always come to see matters of both the flesh and spirit a lot clearer than I did at the beginning. The answer was simple enough, the problem lies in whether or not I can extract its total meaning from the Message. The answer was “Your earth would as yet be inhabited.” – I have already gleaned out part of my question and I am working on the rest, the details though, not the answer, for I have it!

Frank.

20 - Original Sin in New Testament

Found only in I Corinthians 15:22 - Romans 5:12-21

Evil

Evil is simply the absence of love and therefore not a power on its own, not an energy but a vacuum, void of energy.

The problem contained within religions as we know them is the fact that magic and religion give men confidence, comfort and security but they also give men fears and anxieties from which they would otherwise be free.

Church

We are not a “Church for the People” but a living “nation” of the people “one nation, one people, one God.” A family, a mysticism of discipleship founded in the freedom of the spirit wherein we are each an individual disciple who collectively are the mysticism of discipleship.

Poverty

Poverty as a virtue is the protest against the dictatorship of having, possessing, and of pure self-aggrandizement - it pushes toward practical solidarity with

those poor for whom poverty is precisely not a virtue, but a life situation and a social imposition.

No “poverty of spirit” can be indifferent toward the rich and poor and which falls into an illusion (without consequence) that one possesses as if one did not possess – this poverty would have no spiritual meaning whatsoever.

What Hope?

Christian churches today are an opium to their people who they offer “stale mysteries.” Do not Christians today present to the world a sorry and embarrassing spectacle of a people who speak of Hope but do not actually hope for anything anymore? Do they expect an end at all – is the religion any longer apocalyptic? Isn’t the religion now one of individualized hope which refers to the situation of the death of the individual – does man need a “Church” to die?

About Death

When we think of life we should also think of death. Since the most certain fact of life is death, it is the one absolute human inevitability. Humans find it hard to accept the fact of death without fear. All death is private, there is no other kind, there is no fellowship of dying. You must walk that path alone; you must go there by yourself. No living person has ever experienced death. People who are declared

legally dead and still live or are declared medically dead and still live means simply that they are not dead.

Is death a necessary fact of life? Is it needed to perpetuate the race? If we lived in a world where death was non-existent where would everyone live? How would they all be fed, etc.? Is it better for many to live for a while than for a few to live forever?

To most humans, death seems a contradiction to all that we love and cherish in life and so they find it hard to believe that this final tragedy can be intended. Man strives to prolong life in every way possible but the best he can do is make life a little easier or more comfortable for some and to make life last a little longer. Man has always failed in his attempts to conquer death and live forever here on earth. Death here always has the final word. It's strange that because we doubt the finality of death that we resist it, we always feel that we are unprepared for it, that it always comes at the wrong time, it interrupts us. Death to man is an enemy, in fact I Paul called it the "last enemy" to be conquered. The greatest equalizer is death. We should all remind ourselves daily that we must die - it would change a lot of lifestyles and a lot of attitudes. The most important human in the world today, the current hero, the big star, the wealthiest, etc., all require the same space when dead as the lowliest of the low! Final judgment is not something way off

in the future – it is now, right now in this life we are all living. The Cross is God’s final Judgment on all life. I Paul speaks of the “now” and the “time” (kairos) and the “day” of salvation in II Corinthians 6:2. “Now” we have the opportunity, “now” is the suitable season, “now” is the appropriate moment (time) for action. The precious present is not to be wasted, not to be lavishly squandered, each hour has in it an element of destiny. I Paul tells us that the new age is here, the age of fulfillment, the day of salvation has dawned. Every day is filled with all the possibilities of the last day, every moment big with eternity. But what happens? We see a world full of slaves who refuse freedom, misers who hoard their wealth, sick who refuse healing, people in need who refuse help, people who refuse to give help, a world without peace and fellowship. The Father’s door stands open but not many will exert themselves to enter therein. Death, then, is also a judgment upon these styles of life as it is also a judgment upon the frailty of life. The “cord” is snapped, and we return to dust. This world is not ours. It is our Father’s world, but it is not ours. Death shatters our self-sufficiency and our foolish self-possessiveness. Nothing destroys our prideful confidence more effectively than death. No man can save himself! In both Genesis and I Paul we find the view that death is the consequence of sin, but was man created immortal as

Genesis seems to imply? When God said to Adam and Eve, “Dust thou art, and unto dust thou shalt return” didn’t this imply that they were created subject to death? Didn’t their sin lay in their refusal to accept their human mortality, and then desire to be like God? In driving them from the garden God said: “Behold, the man has become like one of us, knowing good and evil; and now, lest he put forth his hand and take also of the tree of life, and eat, and live forever” – therefore the Lord God sent him forth from the Garden of Eden to till the ground from which he was taken.

What did man gain from this experience? First, he gained the knowledge of the distinction between good and evil. This is one evidence of man’s God- likeness – “like one of us, knowing good and evil.” Only a creature who knows himself to be sinful can be saved so we gained something here that we usually overlook in our reading of it. We should also think about the threat of Adam to “take of the tree of life, and eat, and live forever” for this would certainly imply that he did not then possess immortality! From all of this can we possibly say that death may well be regarded as a necessary part of this world right from the beginning, which God made and called good? Is this life then a period of preparation, and death the normal transition between this life and the real life? Was Adam to live forever or was he to die eventually with death being a normal function of God’s

creation which leads to a more fuller life with God? Could Adam's "sin" have distorted the "natural" movement from this life into another? Did sin then, pervert death and change it from a friend to an enemy? It could be the "last enemy" simply because it has perverted the function of God's divinely ordered structure of transition from this life into the next. Something to think about, no? In the Bible "sin" is used usually in a metaphorical manner to refer to Spiritual death since "sin" by its very nature precludes the chance of any true spiritual life for it keeps God out. We must partake of "the tree of life" if we will possess eternal life. We must participate in the eternal if we are to become eternal! When we are estranged from God, we suffer the "sting of death." It is not because we know we deserve to die because we are evil - it is really because of our narrow and self-willed attitude that we don't need God or anybody else in the now that we forfeit our only real right to life. Anyone who fears death fears for his life only he doesn't really comprehend which life he really should be fearful for. The "time" to overcome the fear of the loss of life is now, to whoever is prepared he knows death to be his very first birthday as well as his last. Man is the only creature that knows he must die, now if he could only learn why he would be happy. To waste a human life is to deny God yet this is the single- most "act of sin" that the majority of men commit.

We see and hear about it every day of our life, but we do nothing about it and this makes us a party to the waste. If we take freedom seriously then we must admit that all of us have a choice of living rightly or wrongly, productively or wastefully. If we take this freedom seriously here, then shouldn't we also see that that freedom also applies to the New Worlds? For those who refuse it here, will find it lost there also because they will be victims of their own punishment and not of God's. You must choose now what your service to God will be - either the freedom of love or the bondage of "lostness." All that are in darkness, choose it! That's why each of us must choose well and then act upon our choice. Those who do this need never fear the call of God. If you wish to overcome death then you must be born again, it's that simple! I Paul speaks of it in II Corinthians 5:17 as the coming into being of a new creation and a dying and living again, in Romans 6:5-8. It is a renewal of the old which has been corrupted and distorted and estranged from God. As I Paul has said, let me say also, "I have the will to do good but not the power" Romans 7:18 - that only comes by the Grace of God, He who is All in All. I am truly lost without Him. Yea, I am truly dead without Him.

So how do we reconcile ourselves with God? By doing His Will! Since we are creatures of God, we are to become Godlike and the only example we have to follow is Christ. We

get all confused though in our attempts to do this. Sin, and our preconceived ideas on the subject stand in our way. Sin isn't sex. Sex isn't sin. But sex leads to adultery which Jesus stated was sinful. It's the treading on someone's well-being that is sinful. Drinking alcohol is not a sin but when it treads on someone's well-being then it becomes sinful. Being cruel to dumb animals, playing cards or gambling, cheating or stealing are not sins in and by themselves but they lead to the real sins though which cut the heart and the life out of us when they tread on someone's well-being! These real sins are resentments, hates, prejudices, oppression, pride, self-seeking, ambition, covetousness, murder, etc. These are all things that deny God's Will, both ourselves and for others - man's well-being.

The Message offers you a new life, a new way of life, one that requires you to die to the old now! I Paul puts it best in II Corinthians 5:17 - for if a man is in Christ, he becomes a new person altogether, the past is finished and gone, everything has become fresh and new. This is the New Power in Christ which lifts us out of the old vicious circle of sin and death - Romans 8:2 - and what does this do for us? I Paul says this: "Once the Spirit of Him who raised Jesus from the dead, lives within you He will, by that same Spirit, bring to your whole being new strength and vitality" - Romans 8:11. I might also call to your attention what I Paul

says in Romans 9:11 wherein he states that divine providence and human decisions are both fully responsible for the course of historical events! I believe that to be a statement much forgotten by interpreters.

From the Message and the “letters” we can also see that I Paul desires no asceticism - only the strength for sacrifice - it’s what you place before the Message that he is concerned with. In I Corinthians 13 it is plain to see what his opinion is about martyrdom - waste! Jesus himself knew better than to jump from the pinnacle of the temple, suicide is ignorance. You don’t test God or flaunt God by threats or by wasting life! People who risk their lives in the performance of dangerous stunts are not “dare-devils” but “dumb-devils”! Your life is not your own to waste or to take!

Mental health - not insanity - is the criterion. To be mentally healthy is not simply a state but a way of life. Good mental health is being able to cope with adversity, with anxieties, with your daily and long-range problems - no matter what the thorn in your side may be!

So, you must not assume that the “New Life” cited above solves all your problems, spiritually or physically, it is conditional on your action and your attitude. It’s dangerous to become a real Christian. I Paul’s problems

didn't end on the road to Damascus, they simply began there!

The renewal then, is a daily matter for there are pitfalls every step of the way. Come walk it with me-us, for even if I-we "die daily" I-we are going to live! No matter who comes, no matter who fades away, no matter who rejects us, we are going to walk the walk of the way to the best of our ability (we can do no more - and no less).

So, I give you something to remember - daily - When life is tough (and it is) and you get down (and you do) and think your cross is too heavy to bear, just remember - You are not bearing his cross - He is bearing Yours!

21 - Preaching

We humans have collective powers which we may call generative which are inclusive of those matters we establish for subsequent generations which can both guide them profitably and productively or mislead them. We also have the power of creativity which includes appropriate solutions to our own immediate problems which are either new ideas or re-discoveries of past workable ideas with or without reworkings. Psychology is today rapidly replacing religion in many areas. People turn to it for a very personal reason: to define their existence. Religion at one time did this for them. People today are not really caught up in personal salvation as in the past from a religious craving. They are seeking nowadays a therapeutic restoration over a religious one. People are looking for a “feeling” of their and from their existence, a feeling of well-being, health, worth and psychic security. Man, today wants to be a fully-functioning, self-motivating individual, who has not only a temporal goal but a rewarding future that is “other” than temporal. Man is, in ever increasing numbers, seeking a cause and such seekings inevitably culminate in revolution as history so clearly tells us. What man fails to see clearly is the fact that when influence no longer flows from elders to the young, tradition no longer controls the shaping of culture and therefore alters the future and alienates it from

traditions. What is happening to religion is clear. The “churches” remain wedded to what they have shaped into and labeled “tradition” while each successive generation become more and more wedded into living in the “now.” The “present” becomes more and more a “littered depot” between the past and the future. Everybody “uses it” but nobody cares for it! Tradition in a religious sense bars reconstruction and reinterpretation of the past which it is imprisoned within. It no longer holds out to modern, “evolutionized man” any hope. Man refuses to look back; he can only see the “now” clearly and the “future” darkly. Religion, stagnated as it is, promises everything and produces nothing. The fact that in affluent societies, more people are in attendance at therapy than at church, ought to tell all of us something! The “here and now” comprises the largest movement on the face of the earth. This movement doesn’t recognize the past and cares little for the future beyond tomorrow. Its idea is a constant “getting turned on,” if you want to go crazy, commit suicide, improve, stagnate, that’s o.k.! But if you want to get “turned on” then you have to live in the now and “use” everything in sight and never mind the waste. Leave the past buried and the future nothing that you can use today in order to get “turned on.” The past has no holding power, it is a blank slate, and the future is only for fools who don’t have the sense to get

theirs “now.”

Now the truth of all this may be hard to grasp and the reasons even harder. But they are simple. The draining of life out of humanity by wealth and power. Big government, big institutions, etc., the tax-free and tax-exempt blood suckers that drains the lifeblood and the freedom of life out of humanity and has so slowly and insidiously enslaved him that he cannot see it. It is so visible and so big that it has been rendered invisible. The dream of Jesus is a nightmare as is the dream of America's founders as well as Marx's dream of a common humanity. Wealth and power, power and wealth have bred some strange bedfellows and humanity has been their victims for a long, long time - too long!

Modern man now lives transiently so he evolves more and more into non-lasting relationships or temporary relationships. His blind rushing forward requires that he be able to leave all relationships behind whenever they become burdensome or interfere with his “now living.” He has a distrust of marriage as an institution, religion as an institution, government as an institution, education as an institution. His culture is a “cocoon” from which he fights to break free. He must be liberated from the past and he escapes via many diverse routes such as drugs, work, sex, money, position-power, therapy, etc. He becomes adept at

temporary relationships and is indifferent to life around him. He feels that he has unlimited potential, and he lives by, in and for “self” only, “using” those he finds along the way as steppingstones. “You do your thing and I’ll do mine!” is the “self” at work asserting, expanding and fulfilling itself at any cost to those who may innocently get in the way. The past must be fled from at all cost, life is too short to be hindered by any foolish thoughts of a backward direction and the future is only what you make it to be. The religion of Madison Avenue has a tighter control on man than does God. Their supermarkets sell you everything you need in the line of human traits - better looks, better sex prowess, less anxiety, less weight, more assertiveness, ego-power, etc. Man has lost identity and is attempting to buy it back like a slave attempting to purchase his own freedom with a promissory note. Man has a choice when it comes to the “self” - either lose it or expand it but mankind mostly ignores it by refusing to recognize it by giving it false-labels. Man’s evolutionism has taught him to view life as a constant permanence and himself as a transient who while passing through had better “get his,” eat, drink and be merry for tomorrow we die and become replaced.

What does religion or better religious symbols offer to the man of today? Religion says, “have heart” things will get better, we will “heal” and we will “save” while all the

while they know they have lost all such powers and they rule over a camp full of people who are full of fears that they themselves have turned fearful. The real mystery of all this is how they have kept the fearful slaves they have with what they have to offer, and which certainly is not what was offered by Jesus regardless of what they claim.

Any religion for it to be a true religion must offer to its faithful the experience of returning to “their beginning”! To the “sacred time” and place of creation, thus a renewing of the beginning not a new beginning. It is a spiritual connection with one’s origin and not a physically created new origin. Now let me tell you a truth. Humans are distinguished from all other species of life on earth by a foreknowledge of our demise. That certainly has nothing to do with chance or evolution. Yet man goes through life mouthing the adage about death and taxes being the only sure things and he can do no more about the latter than he can the former. The average life lasts about 700 months, yet when you subtract schooling and growing up, eating and sleeping, you reduce that down to less than 400 months in which the average human is in the grasp of taxes. On the other hand, humans begin life by starting out on a voyage to death. The celebration of a human birth always ends in the lamentings of a disaster and modern man is beginning to recognize this via beliefs that hold intimacy as dangerous,

that the way to live safely is to reduce his vulnerability to its lowest possible point that survival requires. Expect nothing, give nothing – you cannot get less but you can get more if you concern yourself only with “self” – self-indulgence is the style today.

Looking at the Bible one can see that the relationship of man with Yahweh is demand of God that man be loyal, that it be permanent and exclusive. “I am your God, you shall have no other gods except me” says God. Demands and promises are made, a covenant is made, and boundaries are laid out. Yet as you read along you see that the boundaries are not always faithfully observed. God doesn’t sever the relationship, but he does reposition and then ratifies the covenant again and again. In the Old Testament God is a ruler who does punish violations of the boundaries but in the New Testament he is now a Father who mercifully welcomes prodigals who stray beyond them. The relationship between God-Father in both the Old and New creates the trust that allows love to develop. Now many humans today claim that the command in Genesis to dominate nature has led to man’s exploitation of the world’s resources. Yet the Old Testament very clearly shows that man is not to be the absolute lord of nature but its trustee. The earth belongs to God, it is his property which he has bestowed upon humanity for “all generations” and He

has placed strict limitations upon its use. According to the parables of the “Good Steward” and the “Talents” in the New Testament it is apparent that each new generation is not only to preserve God’s estate in this section of the Universe, but also to improve upon it. The world then is not to be left in its natural state but is to be acted upon and managed for the better of all of mankind everywhere. Its resources are not to be wasted. Its life is not to be wasted. Its purpose is not to be wasted. Those who exhaust it, waste it are themselves exhausted, wasted. It must always be improved, perfected, passed on in a better condition than it was received. Until this is done, man stands in jeopardy of being refused into the New Worlds which are prepared places for preparing and prepared people. Man, today wastes his world and in doing so he wastes his life. We need to become stewards and treat our world as the farmer treats his apple tree. It cannot be allowed to grow wild. It requires attention and pruning to keep it within limits and to allow it to bear an abundance of fruit. Fruitfulness is a metaphor found throughout the Bible and barrenness is treated with impatience. A tree that fails to produce good fruit will be cut down and thrown into the fire. The Kingdom of God will be taken from the chief priests and the scribes and given to a people who will produce its fruits. Jesus cursed a fig tree that had nothing but leaves, and it withered and died. Leaves are

not enough - fruit is what is demanded. Later he likens himself to a vine, his followers to the branches, his Father to the vinedresser. "Every branch in me that bears no fruit he cuts away, and every branch that does bear fruit he prunes to make it bear even more. You are pruned already." The disciples are commissioned to "go out and bear fruit, fruit that will last." They failed. Out of that failure sprung the Christian Church, whose "fathers" and "mothers" are celibate and fruitless. They claim spiritual parenthood but display not the spiritual gifts. To choose celibacy is to honor barrenness and avoid future harvesting. Jesus through a simple gesture of sharing bread and wine passed his life onto others. No other human being can accomplish that act for it belongs not to Jesus, nor a Church, but to Christ.

Christianity today in all its outgrowths from the mother Church consists of symbols, rites, ceremonies, laws and dogmas that are lifeless and barren. They produce nothing! If God is our Father and we are his children, then we must return to a fruitful and family first for that is the way. We must all, of mankind, become as one in our relationships, with an "alive" connection with the past and a present ordered limitation of "self." Asceticism and celibacy are waste and a flaunting of Jesus' call for fruitfulness. All waste is wrong whenever there is a single human being denied the needs of life. We are all guilty

because we know nothing of Love except as it applies to “self.” A Christian Spiritualist must labor towards redirecting man to His God, doing so in a way that recognizes the power and eternal energy of Love. The inherent spiritual Word of God to Israel cannot be glossed over and thought of only as an introduction to the New Testament. The way lies in many places and we must dig them out for the past points us to the present life. The Old Testament is what teaches us about this life – the New Testament prepares us for the Life to Come. Together they should lead us to the truth as was intended but was not fulfilled. Up to now all they have succeeded in doing is to guide us to where we now stand, somewhere between life and death, light and darkness.

There are many ways to The Way and since nobody has yet completely discovered it or unlocked it, it is the property of none and will belong to those who reach it first.

The Nation of Israel in the Old Testament paints us a picture of a people of God on the way – wandering, a people who never found their way nor their peace and were never allowed a fixed and abiding resting place, but always made to start over again. Christianity had The Way, lost it and now it too must start over again. We are that new start, and we are radically different from the old and therefore the task is most difficult, and few have the courage and the faith

necessary to bring it into fruition but those are the qualities necessary for the preparation phase of The Way. If we ever stop “wandering” we can then get on with the “following.”

22 - Preaching

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 secular 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 church or churches 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 to the New Worlds. We teach all this 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 of 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 to it 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 the idea of soul can be found at the 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 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 simply 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 surprise? 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 the church no longer has any hope in the former and no possession of 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” in the future. The only “sin” we need to overcome is the sin of schism – 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!

23 - Parousia

The original position of the Jewish Messianists (Jewish-Christians), the twelve was that Jesus was the Messiah, but it was equally clearly held that He had not yet come as Messiah!

The Parousia - which means "coming," not "return" - was still future - So His (Messiah-Jesus) "arrival" was expected, as foretold by the prophets, "imminently" in the eyes of the twelve. Therefore, since the day of the "coming" was still future, the Messianic Kingdom did not yet exist, except in a certain proleptic sense - (anticipated later). Therefore, the original Jewish Messianists who we call the Jewish-Christians of Jerusalem held that until the Messiah came - not until it was known who He was - the Law was binding. Therefore, they were wholly Jewish with the one exception - they knew who the Messiah was!

From this initial position Christianity as we know it today emerged - We need to come to an understanding of when, how, and why this happened. We need to understand what happened to the supernatural gifts that the first adherents had and if in fact there really were any such charismata within the messianic following (and later in the Gentile Christianity that emerged there from.)

Then we need to look closely at the Gentile Christians who, from almost the beginning, began to forget the “proleptic” element and gave more and more importance to the actual work of Jesus and who considered His coming a real coming of the Messiah, His life and coming which they regarded as a concept of the Kingdom and therefore the Law naturally seemed to them to be entirely superseded.

So here we have this extreme gentile position standing against the mass of Jewish Messianists (Christians), who were zealous for the Law. These Jews did not have James’ personal knowledge of I Paul, so they identified him with the extreme position of some of his followers, and so came more and more to stand aloof and to dislike the whole Antiochene movement being formulated by I Paul and Barnabas as its leaders.

So, we have already internal hostility and of course external hostility of the type Saul of Tarsus represented prior to his moment of truth on the road to Damascus – (schism).

Further there is still present the hostility of the Roman government, which is glaringly overlooked or put down as unimportant, but it is this government that put Jesus up on the Cross; this government that eventually sacked Jerusalem and razed the Temple and drove the Jews further

out into the hinterlands. This same government who after endless persecution of Christians finally embraced Christianity as the state religion and which needs our investigation for the facts behind all this. Jesus, a Jew, had Jewish enemies, all the way from his own hometown up to the Temple and its leadership in Jerusalem including segments of his own flesh and blood family.

I Paul's most determined enemies were Jews also, but his enemies also included the Roman government. All one needs to do to see this is to read his Epistle and the not too accurate Luke-Acts in the New Testament. In Galatia, Asia, Macedonia and Achaia Jewish hostility was strong and irreconcilable and in Jerusalem, it was the direct cause of I Paul's imprisonment.

It is clear though that the Jews in Jerusalem tolerated James and his party simply because they observed the Law and outside of their silly ideas about the Messiah, they were orthodox. Messianism was tolerated within Judaism and many men, besides Jesus, claimed to be Him that would come!

But for I Paul, to these same "tolerant" Jews nothing was bad enough - he was considered a renegade and a traitor to Judaism. He followed Jesus' line of not destroying the Law but of rising above it, not because the Law was no

good but because the Coming of Christ superseded it. The Law had been tried and men had failed at its purpose. Yet the hatred of the Jews for I Paul goes deeper, and we need to explore these. It was especially stimulated by a fact which was also prominent in producing the “Antinomian” extremists, and later on producing other problems within the life of the Gentile Christian Communities. This fact was the existence in the gentile world of a class called “God-fearers” whom the orthodox Jewish synagogues had attracted to themselves throughout the Greco-Roman world and which one day they had hopes of converting into proselytes. The term God-fearer is mentioned often in the New Testament and especially in Acts. For us it is important to know who and what they were. What does the term “God-fearer” mean and why are they important? They have been identified first as the “proselytes at the gate” mentioned in the Talmud. The theory of this view was based on a claim that the Jews recognized two kinds of proselytes. One being those “of the gate” and the other being those “of righteousness” of whom the former stood in a less close relationship to the Jews than the latter and that the term “God Fearers” is symbolic of the former, this view has been held by exegetes for a long time.

Yet “proselyte of the gate” is a purely medieval term, of which the exact meaning is as yet doubtful to many. It

means “Gentiles living among Jews” and therefore they were not proselytes at all! (or Jews surrounded by Gentiles)

Practically everywhere in the Diaspora there was a fringe of God-Fearing heathen round the Jewish place of worship. Many “adopted” the Jewish form of worship via its monotheism and absence of Idols, and they frequented the synagogues, but confined themselves to ceremonial Law only and could not be “members” of the Jewish religion - the God-Fearers observed the Sabbath, some dietary or food laws with varying degrees and they held themselves to no fixed limits. These were people who regarded the Law as merely allegorical and that they held to monotheism and the moral law alone. Yet it was from these God-Fearers that the Jews drew their proselytes and in reading Acts we see with much proof that it was in and from these groups that I Paul drew from and where he met with his greatest success in winning converts - perhaps now we can understand the bitterness of Jews against Jews. It is hard for human nature to accept with equanimity the sight of heretics successfully reaping a harvest which the orthodox had sown, had seen mature, and had every hope to gather in - the “God-Fearers” in droves were passing into the ranks of the Jewish- Christians and the freedom preached by I Paul, Barnabas, et al - in the eyes of the Jewish orthodox (and the twelve) it was a triumph for heresy as bitter as it was

unexpected!

Just reflect on your own feelings when members of The Family have defected for another “way” such as A.A. or Unity, etc.!!

These “God-Fearers” are important as they represent to a great extent the general attitude of the “religious man” of the First Century! These were, as a rule, dissatisfied with the ancestral forms of culture, as well as with traditional theology. The first century was an age of tremendous religious unrest and theological inquiry. There was afoot many a propaganda, many ways, of which Judaism and Christianity were only two of the many efforts which were being offered to a seeking populace. The reasons of the seekers also were varied: unhappiness - intellectual curiosity - moral and ethical unrest and yearnings for a way that was satisfying and fulfilling. Strong influence in this period must be attributed to the metaphysics of the Neo-Platonists and the Stoics. The Gnostics were also very active and a major point in our searching is the fact that Gnosticism is older than Christianity and not as a result of as most usually is believed by both Scholars and Theologians “Catholic or not”! Now all of these and more were being employed by the “religiously minded” to find a reasonable explanation of the Universe, a “world-reason” which corresponded to the facts and gave a rule of life which

satisfied the conscience and seemed to offer a solidly lasting happiness.

The other side of this coin were those whose interest was chiefly religious. These were the ones clearly attracted to the “Oriental Mystery Religions” - these held out the offer of happiness now and salvation in the after-life to all who by initiation into their sacraments joined in the risen life of a Redeemer God, and thus secured a knowledge of the great secret, which would guard the traveler when he hence passed through the gate of death on his long and dangerous trip, and bring him safely to the eternal life which he so desired.

In a quick perusal of such thinkers as Plutarch one can very easily “see” the curious combination of these two separate and distinct group - fully accepting all the mysteries yet applying to them an energetic use of allegory and symbolism and bring them into an agreement with philosophy so that regardless of who one called God, be it Isis, or Attis, or Mithras, or any name you choose, it was nevertheless, the Divine Logos, “The Word” who was working in them all - the Logos who is the source of all life and all wisdom, though he be called by different names in different places - He was the One, the Monad, The All in All, God, and there could be no God but He.

This was syncretism of which every religious faith in existence is a part of even when it is vehemently denied - Syncretism is prevalent in Christianity and all other religions. Plutarch was no exception - many others in a similar manner did the same - they united the practice of the mysteries with the philosophy of the Stoics or the Platonists, etc. Even in the lower classes, the uneducated classes where people felt themselves to be spiritually ill and in need of a physician, did this syncretism creep in - not always in the form of philosophical syncretism on the level of Plutarch but a very decided tendency to modify the practices of various cults wherein they borrowed the attractive features and put aside those which were objectionable. We are still doing the exact same thing in our "modern intellectual" ways. Man is still man, only he has become a little more "selective" in a technological way. Judaism has survived because of its monotheism. It isn't difficult at all to see how this Judaism was brought into contact with all the "mystery religions" for they found in the Jewish theology a monotheism which satisfied their intellectual desires which at the same time repelled them from its strict moral and ethical laws. Circumcision, etc., was beyond their acceptance but the Messianic expectation presented no difficulties to those, especially since the days of Augustus, had learned to believe that the world-cycle was

approaching its completion, and that a Deliverer would soon appear to lead mankind into the glories of the golden age which the Sibyl prophesied. In the deeply ethical and spiritual austerity of the synagogue these people found a satisfaction and a stimulus for a religious life and some of them appreciated the moral and very practical value of the observance of the Sabbath, and felt that there was an element of truth in the distinction between clean and unclean foods – Just keep in mind the hot climates we are speaking of as compared to colder climates and such advantages we have today like refrigeration, etc. But and this is important, the rest of the Ceremonial law such as circumcision, the national pretensions of the Jew to the eternal and special favor of God had no value in their eyes, so they either rejected them or accepted the position which they changed the meaning of via allegory or symbolism. They didn't stop here either. The metaphysics of the Neo-Platonists and the ethics of the Stoics agreed and supplemented the teaching of the Old Testament and the synagogue, while at the same time the mystery religions with their elaborate ritual appealed to their sympathies over the cold and stern worship of the Jews – they opted for the permanent satisfaction of the “mystical imagination”! Now we must seek out what kind of an impression Christianity had on minds such as these and what the differences really

were in the “at least” two schools of it – one in Jerusalem and the other out in the Diaspora where I Paul became the leading teacher and preacher of The Way.

We already know that the Jerusalem school had very little impact because it is the one which died in 70 A.D. because it held to the Law. What survived of course was its doctrine of the Messiah and His Kingdom and which introduced an elemental of superior certainty by being able to give the name of the Messiah. Aside from this it never gained any hold on the Greco-Roman World that fell to the school at Antioch where the term Christ and Christianity first came into being. What the God-Fearers (and the religiously minded people I have told you about above) wanted they found in the Antiochene movement, the movement we of the Family must come to an understanding of. We must decide, Am I of Apollo's? Am I of Peter? Am I of Barnabas? Am I of Paul? Or are we of “Christ”?

What the selective Gentile found here was all that he did admire about Judaism without the ceremonial Law and freedom from the dreaded and distasteful circumcision. He also found something else though, those who would listen and prepare, become Spirituals and not babes and this is what I Paul alone taught them or attempted to. A mystery which was the way, possible then as now, available then as now, unfulfilled then as now. This is the search you are on –

What is the Way? Why has it always failed in its fulfillment? Who distorted it and why? How do we prove it in order to win over those led astray so that we may collectively bring the Way to fruition? The Message of I Paul is the answer. Prepare – Follow – Come. Until you can respect it for what it is and until you can come to love it, you cannot make it work nor can you even come to understand it.

The one prerequisite that you have all failed in is the one of Respect. The Message of I Paul has not been given the Respect that it is entitled to and until that is corrected you, like all those before you will fall in droves, in numbers, and the Message will be passed onto those who respect it, love it and who prove it by exerting the effort and are capable of leaving the results to even more capable hands. So, let me tell you this. It is of enormous importance in considering the course of the development of Christianity and its doctrines formulated from the belief that the Messiah was Jesus, that he was speedily coming back to set up the Kingdom of God, to the creed in which the original meaning of the word “Messiah” then “Christ” was almost completely forgotten and that “Jesus” became to be regarded as a Redeemer-God and the Sacraments became the real center of Christianity – When all this had transpired someone looked around and saw that Jesus and I Paul had disappeared and the gifts of the Spirit were gone also. Christianity began in the first

century in Jerusalem and “somehow” wound up in Rome and under Roman domination in the middle of the second century. We need to understand the exact course of this development and its purpose. Somewhere and somehow within this period of time the Message of I Paul was given and rejected. Christianity rejected it even though attempts were made to revise it but all they accomplished was further disunity and disorder because the Message was not respected and was applied only piecemeal or as the exegete’s are fond of saying, eclectically. Every single family since the earliest of times has failed when they applied only what served self and not the totality of the contents of the Message. They too were “God-Fearers,” but their selective inattention spelled their demise.

Within the period cited above there came to be a dominant attitude which regarded Christianity as a “mystery religion” and this inevitably led men to greater and greater exaggerations and almost total misinterpretation of the teaching and preaching of I Paul. His teachings on freedom led them to a belief that the cleansing of sin gave them permission to do as they liked and still remain Christians without any feelings of guilt. They considered Baptism as a method of operation which secured their admission into the Kingdom apart from the character of their future conduct. This led to what we call

today antinomianism and which I Paul called an unethical spirit. It has caused I Paul a most difficult problem and he labored dearly to overcome this licentious liberty and caused him to write some of his bitter sections in his letters. He was fight for the Life of The Way and not for his own life, that didn't belong to him! It was one of the very things that the twelve in Jerusalem were throwing up to him and his way and why they were demanding the reinstitution of the full Law forgetting what Jesus had done and said. I Paul necessarily had to travel on dangerous ground simply because he was reaping the scattered strangers, the mass of unsatisfied seekers after truth and who were testing all the various offers being made to them by the preachers, teachers, magicians, charlatans, etc., at that time. Here was the struggle he was confronted with. An all-out assault, a struggle between convinced Orthodox Jews, Jewish-Messianists of Jerusalem, Jewish-Christians of the Diaspora, Gentile Christians of Antioch, worshippers of Isis and other oriental cults, astrologers and wizards and men of magic - all these fought and labored against one another in a confusion the likes of which this earth has never again seen.

Can you distinguish the endeavors of I Paul to wade through all this with his revelation in his head, his attempts to teach his Message of freedom without libertinism, his

constant efforts against the hatred of the Jews for a renegade rabbi, against the Roman officials, against the “Christians” who held firmly to the principles of the rigid conservatism of the Jerusalem Party, against those who were the most dangerous of all – the misinterpreters of his teaching and preaching (one for instruction – the other to gather in) and who regarded him as a narrow-minded person who set himself up above all others and who claimed he had God’s own Message and who considered him hardly any better than “those Jews” he had seemingly deserted.

When I Paul is greatly misunderstood is something, he had tried to teach the community, the Family, who resided in Corinth. At that time as some of the Christians began to pass away the survivors began to ask whether they ought to add to their then eschatological hope a further, or alternative, promise of life through death, similar to the Greek Mysteries, or to accept the Jewish doctrine of a resurrection of the dead at the Parousia – A view which was still strange to Gentile minds! It was of course necessary for I Paul to point out to his family that the norm was survival until the coming of the Kingdom rather than death and later resurrection into or back up to the Kingdom. But at the same time, he did teach that the Jewish doctrine was valid for those who were prepared and who were faithfully following as Spirituals, his teaching, and who had passed away “in

grace.”

This teaching must be examined closely, or we will become as confused as were the Corinthians.

In I Paul's day three opinions or three factors prevailed in the religious teachings.

- First, the really primitive point of view of the Messianists who expected a triumph of life over death, by which they would pass directly into the Kingdom without dying.
- Secondly, the expansion of this view along Jewish lines which postulated a physical resurrection (Pharisees yes – Sadducees no) for those who died before the coming of the Kingdom.
- Thirdly, a further expansion along Greco-Oriental lines, which treated the promise of Christianity for those who died as parallel to that of the Mysteries which offered external life through death and left no room therefore for the idea of a resurrection. Christian doctrine united the second and third factions in its teaching. It later added on to it hell, purgatory and limbo.

So, we can see, that the belief in an ultimate and remote day of judgment and resurrection represents the originally Jewish factor, and the belief in a Paradise of rest and joy for

the faithful departed until the Great Day represents the weakened survival of the originally Greek factor which emphasized the idea that eternal life is given by the Sacraments, and that for the initiated Dying is not Death but the passage into a wider and freer life.

All of this is predicated on what we call sin and how an individual deals with it, etc.

Sin to some consisted in disobedience and righteousness consisted in obedience to the Law. There was also the parallel doctrine that sin was due to evil spirits and righteousness due to a good or a holy spirit. The first view above found its “historical” justification in the story of the Fall – the second in that of the intercourse of angels with women in Genesis 6 and is what is found in almost all of the Apocryphal writings.

Now part of the work of the Messiah was to be the destruction of the “evil spirits” and the inspiration of the members of the Kingdom of the Holy Spirit – This is Old Testament language. According to Philo purification from sin is accomplished by spirit that is akin to I Paul’s teaching. The spirit of Christ, the Flesh of Jesus was an expiation for all. Further, Philo attempts to explain the reason for the truth of sin now and then in the “perfect.” He makes claim that this happens when the spirit is occasionally absent

from the body. Here is exactly opposite to I Paul and here is where I Paul and the twelve in Jerusalem differed. I Paul personified the Spirit. The twelve personified the Law. The two points can be viewed in this manner: Looking at the facts of life from the point of view of the Law, sin was regarded as the transgression of the Law, and righteousness was regarded as full observance of the Law and repentance as the change of conduct from transgression to obedience - this is the flesh way.

Looking at the facts of life from a spiritual experience, interpreted in the language which explains it as due to the influence of evil spirits or demons, sin is regarded as the power of an evil spirit and righteousness as the power of a holy spirit and repentance as the passage from the control of one to another.

Therefore, if you are truly the temple of the Holy Spirit you cannot at the same time be a temple of an evil spirit. You cannot claim both that God is good and bad. Neither can you invent a Satan another god to place your mantle of evil upon as man has done. Flesh can be both good and evil but not spirit according to the Message. Therefore, we are talking in terms of dualism as were the very earliest Christians. There is a physical body. There is a spiritual body. That's dualism no matter how you cut it. The question then becomes one of whether or not that is the final word or not or is it a

contradiction? If there is a spiritual body but no evil spirits, then evil cannot be laid at its door. Still not all physical bodies are evil. They may err or sin but never do anything even close to evil so how do we lay evil at the human body's door. We all know of the question that asks: If God is good where does evil come from?

In Romans, 1-8 and parts of Galatians, I Paul destroys the Law with this argument which I give you in its short form. Within these two Epistles he is arguing that The Law did not and could not give righteousness, that this contention can be proved alike by the history of Israel and by individual experience; that, on the other hand, the Christian who has the Spirit has obtained righteousness and that the true interpretation of the prophetic history of Abraham shows this to have been always the exact intention of God.

The strict Jewish-Christians objected to this teaching of I Paul and in their turn, alleged against the positive side of this "spiritual" conception of righteousness and its "ancestral descent" questions. These questions can be summed up thusly by these three propositions: (1) The "spiritual" conception of righteousness was unethical, it encouraged men to sin by the promise of an abundance of pardoning grace; (2) It ignored the special position of the Jews as the people of promise, and (3) It failed to recognize

the Law as Divine.

The first was answered by Roman 6:15 and Romans 3:8.

The second, beginning with Romans 3:1 is fully answered in Romans 9 and 11.

The third question and objection of the Jewish Christians of the Jerusalem Party dealt with the eternal Divinity of the Law. Was it not true, they said, that the Law had been given to the Jews only, as a Divine instruction in the way of righteousness? If not, what was the Law? Didn't Jesus himself uphold it? I Paul taught that no man could destroy the Law, but the Spirit could. The law when given was purely preparative and the Jews through their distortion of it had failed in their preparation and the proof was before them now - the Messiah was now known, and they refused to recognize him - the Law was blinding their sight and blocking their hearing. I Paul did not dispute nor deny the divine origin or purpose of the Law as his Judaizing opponents accused him of doing. He simply asserted that they had mistook the nature and scope of the Divine Purpose. It is this purpose that the Message answers.

24 - Life on Earth - A Period of Transition

The Need for “Change” - What it Means

Physical life, what is it? Simply put it is a “time,” a period, a place, a moment, in which to live, here and now. Not merely to exist but to live and feel the joy of the physical life and to live it to the fullest. It is a period to live and think - to give to his life the mind, the body, the Spirit, wholly. God’s Will is man’s well-being. That means our total being - our wholeness - our oneness - our at-one-ment! It also means good service to all of mankind. For me to become fully human everyone must be fully human - for me to be fully spiritual everyone must be fully spiritual - everyone must at least be given the opportunity to be fully human, fully spiritual.

This life is extremely important, and varied are the demands made upon us by it, because it is a period of transition and therefore it is important that we progress in the right direction. Therefore, we must not only review our progress daily, we must also maintain the proper direction. We must not only remain aware of right direction then, but we must also be quick to differentiate between right change and wrong change between separation and unity, between individual duty and collective duty. We must learn to differentiate between the trivial and that which is essential,

between folly and wisdom, between “need” and “want.”

We need to instill in ourselves a conscientious love of knowledge and to realize that yesterday’s heresy is often times today’s truth. We need to assure ourselves what they will be on the morrow. While higher ideals are good our attention ought to be focused on the Highest. We must be forever open to change - changing - changed - in all aspects of our whole being. Adaptability you see is a rule of all life forms. Where adequate knowledge is not immediately available, we do not give up but rather we fall back on assumption, which is guided by sobriety and sanity - common sense in other words. All common sense should be guided in turn by an open-mindedness for tomorrow is notorious for discrediting today’s theories which are assumptions. Now I assume certain things, but I do not completely rest upon my assumptions. They may be good or bad, they may be right or wrong, so I keep an open mind and I attempt to prove all things. If we were to live entirely upon assumptions then our whole life would result in unrest, uncertainty, distress, bewilderment and fear! All of this can but result in an immense spiritual destitution and in turn to physical dis-ease. I have learned to possess my spirit in patience while others feel compelled to rush forward blindly assuming all sorts of wild and foolish matters and being completely possessed by debilitating habits which they are

too weak to break. Such as these have a longing growing within them to replace that which is lost with something they haven't found as yet. It is such as these who profess faith in God and give to their faith half-hearted assent. It has wisely been written that half-hearted assent becomes tacit rejection. Such false reverence can only lead to the imprisonment of the truth and the keeping of the spirit from entering within. Christianity teaches Death, Judgment, Heaven, Hell, as being the last things. What it ought to teach is the truth that we are judged with every breath we take here and now. Judgment is not "an after death" phenomena but a "perpetual now" truth. Therefore, the duty of man is to change - all things change except God, the truth! The duty of man being change also implies change in a direction which is toward God and in no other direction. Jesus himself was calling men to change, was changing and was changed! Everything on the face of the earth is in a constant state of change only it is so visible it becomes invisible - the God given nature of all things is to change and change they do.

What, then, is the Reality of this change? The inner self, of All in All, the Eternal Heavenly Son, that is in the deep background of every spirit, human and otherwise awaiting development and growth. Development and growth are matters that pertain to change. In fact, the entire Bible is a treatise on change. We are taught change in connection with

“resurrection” among many other matters. To unite is to change. To pray to God “thy Kingdom Come,” is to pray for change. Jesus’ statement “Repent - the Kingdom is at hand,” is a statement denoting change. The tablets of Moses demanded change.

What will belief avail us? Jesus said, “Not everyone that saith unto me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in heaven” - the answer lies in conduct and character. The changes your belief must force upon you. Therefore, I can honestly say that whatever I am, whatever I may become, I am not the person I once was nor what I intended to be. Change has altered all this and will continue to work its ways within me. It’s apparent that change is a way of life that is a constantly ongoing factor in all things whether we recognize it or not. The secret of the Kingdom of Heaven as Jesus taught it was the secret of change and we can best see this in his parables. In the parable of the sower, Jesus was disclosing a secret, in fact a two-part secret. A farmer sowed his seed. Much of the seed was lost due to circumstances beyond his control - yet the crop produced from the seed which fell upon good ground was so great that it restored the seed sown a hundred-fold. Was Jesus here speaking simply of “classes of men” as it has been given and interpreted such as in Mark 4:13-20? No, he was talking

about how a small amount of seed (a small circle of men) could produce something so vast as to promise the Kingdom of Heaven - Also his thoughts were on those who were lost and how they couldn't have any effect on the outcome regardless of how wisely or unwisely they choose. So small, considering all that was lost upon the path, lost upon the stony ground, lost among the thorns and those lost by the birds feeding, so minute was the actual seed sown - yet the harvest reaped was great - there lies the secret.

Or, we have the parable of the self-growing seed wherein a man scattered his seed upon the ground and forgot all about it, going on about his affairs. Before he realized it the seed had done the work and it was ready for the harvest. All he had to do was send his servants out into the fields to gather it in. That part of the parable is clear enough! But how did it come to pass that after the seed was sown and forgotten, the earth itself brought forth the ears full of corn? That is the secret! It is God at work, just as God is at work in regards to His Kingdom. Again, we read of a tiny mustard seed being sowed that grows into a great shrub with branches galore under which the birds of the heaven can find rest and lodging. How did all this come to be? From such a tiny mustard seed, how? That is the secret!

A woman adds a little leaven to a huge mass of dough from which resulted in the whole lump being leavened. How

can a “little lump” leaven the whole mass? That again is the secret. All of it includes “change,” changing and changed, and all of it is of God the Father. He is the Secret – the Mystery of All in All.

We need to change in order to be prepared for the changes that will be wrought. We must become aware of the truth of the Message that in the affairs of the New Worlds, a secret is preparing like that which is revealed by nature in the parables. They were and are signs for as the harvest follows upon the sowing without anyone being able to possibly tell exactly how it happens, so too, the Message tells us of the New Worlds without our being able to tell exactly how it is to happen. We can assume – but we do not know!

As small as Jesus’ circle was which he came to gather about himself in comparison with the greatness and vastness of God’s Kingdom it was none the less certain that the Kingdom would be attained once the preparation was laid. The seed slumbering in the ground is destined to bring forth a great harvest – how glorious it would be doesn’t lie in the hands of mere men! But always it implies “change.” Jesus offered change to the rich young man who refused it. In Matthew 7:14, Jesus, speaking to the “living” speaks of the way that “leadeth unto life” – All life in comparison with the “life” he is talking about is “death” and not “real life”

- again he is speaking clearly here of “change.” The very words “The Kingdom of God is at hand” means “change” and it was the commission Jesus gave to his disciples to proclaim in Mt. 10 - He gave no means of determining what it meant at that time but in Mt. 10:1 he gives the disciples the power to heal the sick and rid them of their uncleanness. Again, he makes changes! Now his followers have the power to give “signs” that the Kingdom is “at hand,” not here but coming - “change” again! The Sermon on the Mount was different, it was a “change.” Jesus changed “the way” for all people when he said only he who has done the Will of my Father can enter into the Kingdom - Matthew 7:21 - not even Jesus’ followers or one who has wrought signs and wonders in his name can escape his words about doing the Will of God. He tells his listeners on the Mount to build, in expectation of the great event, a firmly founded structure capable of resisting storm and tempest (all things) Matthew 7:24-27. We of the Family of I Paul are told to prepare “now” for the “then” this means “change.”

Now the Message before us in W-303 is a message for all of mankind yet the Inner Circle structure is a call to and for mature, self-starting and self-supporting individuals who have acquired a sense of responsibility or are willing to and a no-nonsense, sane, sober, approach to the good and bad aspects of this “life” combined with a futuristic outlook

based on faith, hope, love – all of which requires change and changing and the actual doing of God’s Will over all things – the living of the spiritual life takes precedence over all things and to do this you must be changed! Most of you lack more than a “now- vision.” Some of us must keep the long view clear in our heads, that’s especially true of myself. I must always continue to walk and talk to the heavenly drummer and never to any earthly one. You must learn that your pre- occupation with this world is the cause of all your despairs. In your almost constant attempts to wring joy and happiness out of this world you lose sight of God and the New Worlds. You keep struggling to be fully human, but you fail to see that no-one can be fully human until all of us are fully human. Hence no-one can be fully spiritual until we are all fully spiritual. All of this requires change!

Now let me extend the above thought a little further in regards to a “church”: We are a church only in the sense we have its “name.” There can be only one church for man in God’s eye. The entire human race on earth constitutes God’s “Church.” We are, all of us, ministers unto ourselves who are working towards the reality of God’s “Church” but we are not that “church” in any other sense then we recognize what it is – This “Church” of God – the whole human race – Yet only as we live the spiritual life in service to God and man – this requires change. God is the Church – we are its family.

The “Church” then is spiritual. When we practice the presence of God we are in the “Church” – when we do not then we are in the “flesh.”

Since we are Christian Spiritualists the object of our worship, our obedience, our ultimate goal is God – therefore our “Church” is Spiritual, not materialistic. The very name of the Church – All in All – includes all of mankind on the physical plane – that is our goal here and to us unity means absolute unity – All in All on the physical plane. If we have a doctrine, then call it freedom to unite.

Are we a cult? Not if you comprehend the above fully. Our belief, our way, so far as it proves itself Christian Spiritual is not Jesus-cult but rather Jesus-mystic, therefore we know that to be “fully human” cannot be a reality until All in All is “fully human” – it is the necessary step to becoming “fully spiritual” which is our Ultimate Goal. Agapé – brotherhood – sisterhood – fellowship are the steps that lead to the New Worlds, here and hereafter.

Everything changes – is changing – is changed, the process is eternal – let him who has eyes, see – ears hear!

25 - Preaching

In I Corinthians 7:25-38 I Paul discusses the question of “Virgins” - the reason for this discussion has been many. Historians, scholars and theologians have all attempted to explain the true facts without any great success.

The controversy as regards Christianity and its relation to sexual questions has lasted right up to the present age. Popes, bishops, priests, brothers, all were at one time free to marry, and most did. Many did not marry but at the same time they did not practice celibacy. In the first century, prior to Popes, etc., the situation was decidedly different.

The institution of “spiritual marriage” was clearly a fact, so it must have had great importance and was existent within the movement for at least the first three hundred years. It was eventually driven out in consequence of the scandals to which it had given rise. But why did it begin, why was it allowed, what use did it eventually evolve into. All are matters as yet hotly under debate.

In the beginning as the families collected and grew out into the communities, many gave up all they had owned, sold their belongings and gave the money over to the family households. Some turned their homes over to the family members for shelters and for meetings such as, for

example, the house of Chloe. Some went out to labor for the movement, etc., while others maintained the houses. Some proselytized. This closeness and this need to have someone do the work of a wife, or of a husband, led to some of these “spiritual marriages” or platonic relationships as we would label them today. These led to many temptations of course and especially in Corinth where morals were pretty loose to begin with in those days, for instance the prostitutes in the temple of Aphrodite at Corinth were not, in their own opinion, immoral, they were influenced by a religious impulse.

26 - Preconceived Ideas - Universal Beliefs - Old Truths

There is one verse in the whole of the Bible that speaks of and contrasts the words: soul-spirit-flesh i.e., “In whose (God’s) hand is the soul of every living thing, and the spirit (English translations - breath) of all human flesh (English translations - mankind)” - Job 12:10.

Also, in Isaiah 57:16 we can read “For the spirit that enwrappeth itself is from Me, and the souls which I have made.”

Going further, we read “it is sown a natural body, it is raised a spiritual body.” If there is a natural body, there is also a spiritual body. So also, it is written, “the first “man” Adam was made a living soul;” (Genesis. 2:7) the last Adam (Christ) became a life-giving spirit. Howbeit that is not first which is spiritual, but that which is natural; then that which is spiritual - I Corinthians 15:44-46.

Now if you read on from I Corinthians 15:46 to 58 you will see that flesh and blood cannot enter the Kingdom of God. Verse 51 clearly is a mystery because I Paul says, no, we all won’t die because when our day comes, we will be “changed” (those who are alive when the task is completed). This “change” is a victory over death, and we

have to thank God who gives us the victory through Christ Jesus. We need to be steadfast, unmovable and always abounding in the work of our Lord – we know that our labor is not in vain!

Now in this Chapter 15 of I Corinthians are two verses you should “think” deeply about – Let me quote them for you: verse 21 – “For since by man came death, by man came also the resurrection of the dead.” verse 22 – “For as in Adam all die, even so in Christ shall all be made alive.”

This “thinking deeply” of course applies to all of the above but we must go even further. In many ways I Paul speaks of the flesh with scorn and in these passages, he is doing so only as a means to point out its inferiority to the spirit. Let me give you a very important example! “For what the Law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh: that the requirement of the Law might be fulfilled in us, who walk not after the flesh, but after the spirit. For they that are after the flesh, mind the things of the flesh; but they that are after the spirit the things of the spirit. For the mind of the flesh is death; but the mind of the spirit is life and peace: because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be (i.e., that is to say, the carnal mind cannot be obedient to the law of

God even if it wishes to be) and they that are in the flesh cannot please God. But ye (you know who you are!) are not in the flesh but in the spirit, if so be that the Spirit of God dwelleth in you. But if any man hath not the Spirit of Christ, he is none of his. And if Christ is in you, the body is dead because of sin, but the spirit is life because of righteousness.” (Romans 8:3-10).

In the above I Paul makes “flesh and sin,” identical, while “spirit and righteousness” come out same. In Galatians 5:13 he tells us that the flesh can corrupt even the freedom of the spirit and convert oneself into licentiousness.

Now in the above he tells us of the “mind of the flesh” and the “mind of the spirit” and no one of you could possibly figure out what the “carnal mind” really is and what connection it has with the title of this paper unless you have a complete understanding of the Message of I Paul. So – we must go back to the reference to Adam – the First Adam and the Last Adam and the two temptations.

The first Adam, as the story is told, listened to the voice of Satan (or the voice of the serpent). He “listened” to “evil” in other words (carnal mind)! The “last Adam,” i.e., the “heavenly messiah,” did not listen to the voice of satan, he did not “sin” as the first Adam did and by his death, he saved

us by showing us that satan was an illusion, that death was an illusion, and that sin was an illusion. What he gave us was truth. Therefore I Paul tells us that whoever believes in Jesus “will put away the old man, that waxeth corrupt after the lusts of deceit,” and “put on the new man, that after God hath been created in righteousness and holiness of truth” (Colossians 3:9-10 and Ephesians 4:22-24), for with Jesus “our old man was crucified” (Romans 6:6), and all believers are “always bearing about in the body of the dying of Jesus, that the life also of Jesus may be manifested in our body” (II Corinthians 4:10) – thus Jesus lived and lives after being crucified, after the death he again has a “body” yet it is not a body of flesh, but a spiritual body (I Corinthians 15:44-46 above), a heavenly body (I Corinthians 15:47-49 above), the body of his glory (Philippians 3:21) and whoever believes and understands Jesus also understands the words of Philippians 3:20-21 – Let me interpret them for you. “For our citizenship is in the New Worlds, whence also we wait for a saviour, the Lord Christ Jesus, who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glorious body.”

Now all of this would seem to make of Christ or of Jesus a God. You need to understand that I Paul teaches “a one and only God.” Study the Message and these Epistles and you cannot believe otherwise. Romans 8:15, Galatians 4:6,

Galatians 3:20, I Corinthians 8:4-6, I Corinthians 12:6, Romans 11:36. Let me interpret just one of these for you. I Corinthians 8:4-6 “. . . We know that no idol is anything in the world, (think about this, statues are idols) and that there is no God but one. For though there be that are called gods, (by men) whether in heaven or on earth; as there are gods many, and lords many; (in his time and of course in ours) yet to us there is one God, The Father, (of all of us) from whom are all things, and we (belong) unto him; and one Lord, Christ Jesus, through whom are all things (made) and we through him.” (Carnal mind invents god and worships images).

Now in I Corinthians 15:24-8 we read this: “And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him that God may be All in All.” In other words, Christ and all of us humans are subject to God the Father of All, who controls everything. Christ is not God. Jesus is not God. I Paul is not God. We are not God. The heavenly Christ or Messiah is God’s spirit which God gave form and structure to. God is already All in All and always has been. The spirit of God which is the Holy Spirit is what came into Jesus (compounded). It was God’s image of himself and this image is what man was created of. Thus, Christ is the head of mankind and God is the head of Christ. Jesus is not deity

but man, but of course a man is “the image and glory of God” and All things (both man and woman) are of God. (I Corinthians 11:7-12).

Suffice it to say that I Paul knows nothing about a trinity. It is man-made as is the idolatry of Mary, “mother of God.” God has no mother or father; God is All in All and our true “Mother and Father.” Now we must turn to satan and the Garden of Eden. Error has its rise in an impersonal source. From the Bible in the story of the beginning we read about the eating of fruit from the tree of knowledge of good and evil. (Genesis 2:17) Why was this fruit eaten? We can see that there was temptation by an evil source, this tempter was called satan or devil and from this story somehow this devil became known as, and understood to be, the opposite of God, the very opponent of God, his enemy, some thing or person that God had to fight and get rid of! This is pretty foolish since God is God and God is All in All. God has nothing to fight, no one to fight, and nothing to overcome. Isn't God omnipotence? Isn't God omniscience? Isn't God omnipresence? If he is then there is no power of evil! No person or deity who is an “evil one.” Evil is impersonal! The devil or satan or whatever you wish to call it is the “carnal mind,” “self”! You can also label it mortal mind. It (evil) has only the power that preconceived universal belief has given it! But when you awake, when you understand that the

Devil, Satan, carnal or mortal mind is not Power but a suggestion, an untruth, an illusion, you can begin to deal with it. In all God's universe it is impossible to find a Devil! Then what is this satan man talks about? It is what cast Adam and Eve out of The Garden, a belief in two Powers. Whenever we believe, be it illusion or not, in two powers, we have a carnal mind, and this can tear us up and kill us.

Yet you can get free of it in proportion as you come to understand that God is God, that he never made a power to destroy him or his creation. The devil is only what you make of it! The same also goes for carnal mind. All there is to it is the belief in two powers. One good and one evil. There is no such thing as a devil or a satan as an entity. There is only the preconceived idea, the untruth, the universal belief in two powers and it is that belief that is the cause of every bit of disunity and discord in this world of ours. Much of this discord from which man suffers has its foundation in the preconceived ideas, old beliefs, and untruths that God visits evil upon us, either to punish us or to teach us a lesson. It is not only sad but blasphemous to think in this manner. God is not responsible for our troubles and to believe so is to be ignorant and proves just how ingrained these old preconceived ideas are in our subconscious. We have only one Creator, one God, and that one is without capacity for sin or evil. Now if this be so then we do not need a power over

sin, disease or death because they have no existence in God. They can only be manifestations of the flesh that believes in two powers. God is God and eternal life. God is All in All and His life, is the life of all being. He does not give it and he does not take it away. He is it!

To believe that God is a power over evil is to believe that evil has existence and then we must accept that God is the cause of evil or we must accept and other cause or another creator and such acceptance of another cause or another creator wipes out omnipotence, omniscience, and omnipresence! God does not give us purity! God is our Soul and the Soul of God being pure can only mean our Soul is pure. Our bodies are the temple of the Spirit and this is our means, our way, to God, to our Soul.

In order to set ourselves free from the preconceived ideas, old beliefs, universal untruths we must first release from our minds that God is responsible for the evils, diseases, deaths, needs, catastrophes, and limitations of this earth of ours. We must honor only God, our Father. We must Love our God supremely with all our spirit, with all our heart, with all our mind and realize that He is pure, He is Love, He is Truth, and the very light of the All in All.

Since God is Spirit the only God there can be is Consciousness and this one Consciousness is the

consciousness of all of mankind. It is our creator, our life, our salvation, our sustainer, our way.

Ever since Adam and Eve were driven from The Garden man has been seeking the promised land. Nobody pays much attention to the fact that Moses could lead his flock to the promised land, but he could not take them into it. Or that Jesus did not take his flock with him but left them behind to do greater things than he did. He left them to remain in that consciousness until the “Comforter” came to them and showed them the way. They were to develop the way for all and complete the demonstration of it and fulfill their destiny as did Moses and Jesus and others before them such as Elijah, Melchizedek, Isaiah, etc. The Comforter was to come from on High, to imbue them with spiritual power, see John 16:7. Jesus taught his disciples all that he could according to their ability and the “time” he had available here on earth, in the flesh, to do so. It is clear from the scriptures that the disciples did not rise up to the necessary levels needed to understand the mind of Jesus, the Christ Consciousness. This is what compelled the necessity of the sending of the Comforter. We must remember what Jesus taught about the Kingdom, that it was not “Lo here!, or Lo there!,” but was within us. The truth is within us and we must open out a way for it to come forward from our consciousness which is the “Mind of Christ” that I Paul tells

us about. Jesus made it plain that the only thing that could make us free was truth. What sets us free is the enlightenment that there is but one power and that it is in every one of us regardless of who or what we are. Within us all lies this potential, this spirituality, this way to His presence and His Power! - "Ye shall know the truth, and the truth shall make you free" - John 8:32 - This truth is not a war, a sword, a vengeance, not rebellion, not a violent revolution. It is not fighting people, places and things - it consists of quietly learning that all slavery and all limitations are within ourselves and the direct result of our ignorance of our true being and our conformance and adherence to old, preconceived beliefs and untruths. The remedy then also lies within us and we must come to this understanding. The Way in is the Way out. Once we can release ourselves from the bondage that God is responsible for all our ills and enslavement, we can then begin to release all of mankind from such ignorance.

Jesus said we shouldn't resist evil. Why? Because evil is not power. It is a temptation or a suggestion of the carnal mind, not of God and we do not have to obey it, we do have a choice, but you will never learn to impersonalize evil until you gain some measure of spiritual realization and enlightenment which the preparation phase of the Message of I Paul leads you into. It leads yes but you must do the work

of it. You must become aware!

For some “unknown” reason, human beings are really afraid to be what they are instead of what they think they are. It really isn’t “unknown” though, it is simply a lack of awareness. We get so “stuck in” at what it is we are doing that we lose our awareness. The barriers to awareness are desire, control, body, carnal mind, self, will. All of these block out true awareness. Now awareness means having realization, having perception and having knowledge. Question – who were you before your parents were born? Can you answer such a question?

Very often when we think of immortality, we think only of life beyond the grave, but we do not stop to think that if there is any truth at all to immortality, it must also mean life before human birth! We cannot be immortal if we have a “life” that never began! Immortality is from everlasting to everlasting! God can no more begin than He can end and still be God. As long as there is God, there will be a “you” and a “me” because we are one with God. The man Jesus knew this when he said, “I and my Father are one,” and in the telling of the story of the prodigal son Jesus had the Father (God) say: “Son, thou art ever with me, and all that I have is thine.”

This is an example of the kind of awareness you must

wake up to.

Awareness then, “begins” before human life, and it is the first thing a fetus manifests both in the uterus and immediately after birth. This awareness begins to become clouded by desire, and this desire leads to control of both “self” and “others” which expands into control of the body and the mind, the will finally being taken over. We start out with awareness and then we bury it so that it cannot function properly. Awareness is a “sense” that is hidden by our obvious senses of seeing, smelling, tasting, hearing and touching. Awareness is a sense of the mind and includes such things as thoughts - feelings - memories - fantasies - images - visions - impulses - urges - wishes, etc.

If I say to you, “What’s going on in your Mind?” can you tell me via one of the senses? No, you have to use your sixth sense, awareness.

As individuals we have to decide for ourselves what truth and reality there is and how we should respond to it. What can and must be done is to bear witness to truth and reality discovered in the hope of assisting others to like discoveries. This also requires that we must combat false claims to truth and reality as we discover them. This requires awareness! The Message compels us to seek new ways of thinking, of understanding and of acting which

progressively become more appropriate to the immediacy of the knowledge of God and to the effect which this has and should have on our own lives and our relationship with everyone and everything in this world of ours.

The life of the Spirit demands much of all of us. Jesus said, "strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Few find the way because the road is hard. The spiritual path demands that we learn and stand on certain principles and we must learn to turn on the carnal mind and its preconceived beliefs and nullify them. We must first understand the true nature of our being and then come to terms with it within ourselves. Then, being prepared we are free to come to a whole new way of life because we will be relying on that which is hidden within us, divine consciousness! Awareness will lead you into divine consciousness if you will follow the Message. The more we live in the conscious awareness of God constituting our total being the more readily will the Message become clear to you. You need to get out of your "I"! I fear - I hate - I fail - I have no ability - I doubt. When you cease to dwell on your "I," on your failures and your successes they will fade away and Christ will start living your life. "I live, yet not I, but Christ liveth in me." Conscious awareness brings this into your experience. The truth is that God is our consciousness and Christ is our mind

- these truths are in us, they are our potentials, our secret if you like, but if you only pay lip service to these truths, they can never work for you. You must stop attempting to make the Message say what you want it to say and pay strict attention to what it is saying, and you must do this with an open mind and without any entanglement from preconceived ideas and with no belief in two powers, one good and one evil. You need to learn that being human is not merely to be at the mercy of time, circumstances, and death. We can be fulfilled by fulfilling God's Will. It isn't something you can keep putting off, you must begin and then you must persevere.

Being aware then doesn't mean a "me first" attitude. The "me first" attitude is pure selfishness. Doing your "own thing" is irresponsible and selfish. Not knowing where you are at or where you are going is mental blindness and when you don't care you find it almost impossible to extend yourself to others. Such attitudes will not "allow you" to understand the Message of I Paul for such attitudes make you guilty in God's eyes of waste - the wasting of human life - Yours!

The truth is that God's Power and God's Love is "hidden" in the world, but it is available to be revealed for those who will prepare for and follow its revelation. If the God Consciousness was not within, then man could but eat,

drink and be merry for tomorrow we would surely die and that would be the end. The way of All-ness is within us and we are being instructed by a state of consciousness that we must rise up to. We are preparing our consciousness for the moment when we shall no longer have to think in terms of a carnal mind or mortal mind for we will have attained to the level of mysticism. That is a level of consciousness wherein evil has no reality, no power, no person, no cause, and no law. For where the laws remain constant there is no such entity as evil. When you reach this level, you will have entered into the Christ Mind or Christ Consciousness wherein there are no opposite or opposing powers. Each of us as a spiritual being are therefore an image of God – being, only we do not exhibit this fulfillment simply because we are limited by old beliefs, preconceived ideas that run deep into our subconscious and our carnal minds and limit us. We must become aware of our true nature of being, we must reconcile ourselves, we must throw off the fetters of false beliefs of good and evil and become the true expression of God which is truth, love, joy, ability and oneness. “I and my Father are one” is a truth that demands reconciliation and that must start here on earth with our fellow man for in my conscious oneness with God, I am consciously one with my fellow human beings or should be! You build a consciousness of this truth only by working with it and at it

and the preparation phase of The Message of I Paul is given to you to wake you up and make you aware that there is but One Power in the whole universe.

You cannot come to an understanding of the Message if you sit idly by and accept whatever the world and your carnal mind deals to you day in and day out. You have to prepare, and it has to be done consciously, cautiously and with order. You can become master of your destiny only by an act of consciousness. This requires faith, hope and an activity of truth in your consciousness and that activity is an action that builds your foundation, stone by stone, into a solid and formidable structure. The next time you are confronted by temptation, know that that is the carnal mind and not Satan and to resist it is the using of the Christ Consciousness which is in you and awaits your use of it. No one can attain this awareness for you. You must do it and the way is before you. As Romans 4:17 states, "God calls into existence the things that are not" so does the Message of I Paul. Faith in the Message is not an appendage to faith in God but a radicalizing of faith in God. It is a faith in God and His will for us that does not stop half-way but follows the road consistently to the end. And this means that it is a faith in which we are without strict rational proof but certainly with complete reasonable trust which relies on the fact that the God of the beginning is also The God at the end. That as

He is the Creator of all things and therefore of man, so too He is our finisher, He who calls the things that are not to Him for completion. The Almighty Creator who calls things from nothingness into being can also call men and women not only from death into life but from the death-life of this world into the real life of His New Worlds where “of that day or that hour knoweth no one, not even the Son.”

So, it is a matter of Faith that our day is future. Faith is only authentic to the extent that it leads to Action. Believing but failing to act accordingly reveals that one evidently does not truly believe. The primacy of faith then is the affirmation of truth. Therein lies its inherent action! To reach All in All is to utilize the truths and the energy given which enables All to Love All at the cost and with the glory that this entails. To know, is to give All, to give All is to be All and receive All! From this you should be able now to see that all the barriers are obstacles to Love. Therefore, you must develop your own value system without demanding the same value of others, the goal is to Love everything and everyone and to understand that there are not two powers, one good and one evil. To be open-minded is to remain open to the future knowing that the Message of I Paul is not a doctrine to be believed but an access of Power to be received. Study Romans 8:11 carefully for it too speaks of possession and it is the only possession that can take place within you.

Once you understand this the following verses after Roman 8:11 make sense. The Message of I Paul also makes sense simply because it contains truth and truth is the way. You need to do more than just read its words. You must peel them off the paper and give to them the action needed. You, then, must become the Message of I Paul. To do this you must raise the level of your consciousness and that is what the Message is attempting to do only it needs your cooperation to bring its tasks into the light and into fulfillment. I sincerely hope that all of the above will prove to be fruitful to all of you.

27 - I Paul on Spirit

**“Ye Shall Know The Truth and The
Truth Shall Set Ye Free”**

Jesus called the Spirit whom he promised the Spirit of Truth.

He said that the spirit would teach men all things.

He said that the spirit would bring all things to their remembrance.

He said the spirit would guide them to all truth.

John 14:17, 26 - 15:26 - 16:13.

In I Corinthians 2:11 I Paul insists that, just as only a man's spirit knows the things that are in a man, so only the Spirit of God knows the things of God.

In I Corinthians 2:13-14 he claims that the things which he himself teaches are not the products of man-made or man discovered wisdom, but the direct result of the revelation of the Spirit.

The Spirit to I Paul is God's agent in revelation.

The Spirit brings God's truth to men.

The Spirit prepares men to receive the truth.

Here then, is the Spirit to I Paul as found in The “Letters.”

The spirit of the gift of God – I Thessalonians 4:8.

In Romans 10:17 I Paul says that faith comes by hearing, and hearing by the word of God, in Galatians 3:2-5 he speaks of receiving the spirit by the hearing of faith – thus the coming of the spirit into our life is not something which we can purchase or win or earn by our own efforts, it is something we must prepare for and accept and receive in faith. We must be prepared, and we must wait patiently! (of course, expectantly also).

In II Corinthians 1:22 he speaks of God who has given us the earnest (arrabon) of the Spirit, also in II Corinthians 5:5 – this earnest means a down-payment, an advance, a first installment! It’s a pledge or a guarantee that Full Payment will be made.

In Galatians 3:3 I Paul chastises those who began in the Spirit and now think that they can be made perfect in the flesh.

In Galatians 5:16 full – he contrasts walking in the Spirit with fulfilling the lusts of the flesh and he contrasts the fruit of the Spirit, and the fruit of the flesh.

In Galatians 6:8 he compares those who sow to the

Flesh, and thereby reap corruption, and those who sow to the Spirit, and thereby reap everlasting life.

In Romans 8:5 he contrasts those who are after the flesh and who mind the things of the flesh, and those who are after the Spirit and who mind the things of the Spirit.

In Romans 8:9 he insists that his converts are no longer in the flesh but in the Spirit.

In Romans 8:1 he urges us to walk, not after the flesh but after the Spirit.

In II Corinthians 1:22 he also speaks of God who has sealed us – this is a vivid expression of the possession of the Spirit – we are signed and sealed and have been given an earnest, a down-payment.

In Romans 8:14 it is the Holy Spirit who leads and guides us into true sonship of God.

In Romans 8:16 I Paul writes that “the spirit himself beareth witness with our spirit, that we are the children of God.”

In Galatians 4:6 he writes that because we are sons, God has sent forth the spirit of his son, into our hearts, crying Abba, Father.

In Romans 8:26 the spirit helps our infirmities.

In Romans 15:23 it is the Power of the Spirit that we abound in hope.

In Romans 15:16 it is by the Power of the Spirit that we are sanctified.

I Paul's own Power source is the Spirit - Romans 15:19.

I Corinthians 12:4 full - the Holy Spirit is the source of the many gifts which are necessary for the day-to-day ordering of the Christian community.

Galatians 5:22 - All the lovely qualities which adorn a true Christian's life are the fruit of the Spirit.

II Corinthians 3:18 - Our change from glory to glory until we become like Christ is the work of the Spirit.

Romans 14:17 - the kingdom is righteousness, peace and joy in the Holy Spirit.

Colossians 1:8 - Christians love each other in the Spirit.

I Thessalonians 1:5 - the good news comes to men in the Spirit.

I Thessalonians 1:6 - even in tribulations we find joy in the Spirit.

Philippians 3:3 - the worship of the Christian is shared and offered in the Spirit.

Romans 8:10 - the Spirit is life because of righteousness.

II Corinthians 3:17 - the Lord is the Spirit.

These are the major points on Spirit as found in the "letters." - They need to be compared with the Message. Keep in mind that our apprehension of the truth is our receiving of the self-revelation of God.

28 - I Paul on Sin

Everyone is involved in sin. Romans 3:9 - Romans 3:23. Because the first man sinned (broke a commandment of God) death entered into our world.

Between Adam and Moses there was no Law, but men died, why? There was no Law in that period to break but they died because the first man sinned so in him (the first man) we had actually committed sin. With Moses came the Law. The Law defined sin - where there is no Law there can be no sin, but because of the Law came the knowledge of sin. Romans 3:20 - Scripture has shut up all under sin - Galatians 3:22 - Sin is not imputed when there is no Law - Romans 5:13 - The Law entered that the offense might abound - Romans 5:20.

I Paul says the Law provoked sin - Romans 7:7-11 - here is the dilemma - the Law which was designed to control sin provoked sin instead because of the fatal fascination we all have for the forbidden things. It is a fact of our experience that our hearts desire the forbidden things and the law by forbidding a thing awakens our desire for it! So, I Paul pointed out that sin and all law are connected. Without the laws there can be no sin is what he is saying. You only learn the difference between something good or bad in the sin sense by the taboos we give them. Through sin we come

short of the Glory of God – Romans 3:23, by disobeying the voice of the spirit within us we sin. Disobedience to God means failure in this life, to fall short of the best we can be is sin, it is waste – the waste of a life made in God's Image. God made man to bear his own image and therefore to reflect His Glory! Let's compare sin and disease. It is characteristic of any disease that when it gets a grip it spreads, and so does sin. Sin and the offense abound – Romans 5:20. An infection which is ignored breeds disease and sin has the same power of self-multiplication within us. Both disease and sin grow into epidemics when left to themselves.

I Paul says sin begets death. "Sin, taking occasion by the commandment, deceived me, and by it slew me." (He is speaking here of moral and spiritual death) – Romans 7:11.

The body is dead because of sin – Romans 8:10. Disease and sin have killing powers. They kill goodness. They kill beauty. They kill love. They kill fellowship. They kill conscience. They kill character. You give sin or disease a grip and do nothing about them, they will kill you!

I Paul says, not only does sin beget moral and spiritual death but sin then also is the cause of physical death for if there had been no sin, there would have been no death. Death came into the world by sin – Romans 5:12. Sin reigned

unto death – Romans 5:21.

A person can be the servant of sin unto death or of obedience unto righteousness – Romans 6:16.

The wages of sin is death – Romans 6:23.

Sin like some disease is a slavery – Romans 6:6 – 6:20.

Sin shall not have dominion over you – Romans 6:14 – in his early days I Paul saw himself as sold into the power of sin – Romans 7:14 – He freed himself as he now attempts to free us.

Our own experience has shown over and over again that there is a slavery, a tyranny in sin. The grip of a sin can become unbreakable like some dis-eases – a person may desire to free himself from a habit, and be quite unable to do so, he has become the slave, the property, the creature, the subject of that which enslaves him, be it a personal sin or a personal disease or dis-ease, habit.

Sin is not an external power outside of man. It takes up residence within us as we allow it to. I Paul speaks of sin that dwells within, in our members – Romans 7:20-23 – Sin is not an external force or power, it's a personal influence as are idolatry, hatred, strife, wrath, heresy – all sins of the flesh – Galatians 5:20. Those who hinder I Paul from bringing the Message of God fill up their sin, they bring their

sin to its summit and to its fullness – I Thessalonians 2:16.

Whatsoever is not of faith is sin – Romans 14:23 – to I Paul, faith is total surrender to God. Sin is that which lessens or obstructs God and His Christ in the world. To I Paul the unrighteous man is the one who fails to give to God and to men their due. He is the man who fails in his duty to God and to men, he is the man who fails to give God his love and his obedience and who fails to give men his charity and his service – Romans 1:18, 1:29, 3:5, 6:-, 13:-, 9:14, I Corinthians 6:1, 7:-, 8:-.

Grace is the antidote of sin – Romans 5:20.

In spite of sin God never ceases to love us, God commends his love to us, in that while we were yet enemies, Christ died for us – Romans 5:8.

Sin is a failure to love – where there is no love there is sin – I Corinthians 13:13.

There are many more references to sin in the works of I Paul, but these are the major points in the “letters” they need to be compared with the Message.

29 - F.K. to D.L. and T.W.

I Paul preaches Freedom from all things earthly and teaches the experience “within” through the Spirit of Christ a mysterious possession of and knowledge of the death and resurrection of Christ Jesus - He is ruled by the Christ Spirit - as was Jesus before him - Christ consciousness is to be possessed by the mind of Christ - Jesus - it’s what is New!

The doctrine of Redemption by belief in the atoning death of Jesus is common to all the Apostles - But the mystical experience of “Being in Christ” and having died and risen again with Him is a teaching of possession by the Spirit of Christ Jesus by I Paul alone! The Being in Christ and having died and risen again through Him is a spiritual experience - something to be experienced spiritually - but also something very natural and real - it is a uniting of the lower and the upper Spirit planes manifesting within our natural state of being - NOW!

The simple Gospel of I Paul is one of becoming freed from this world by the Spirit of Christ as it manifested itself in the physical nature of Jesus.

The Foundation of The Gospel of I Paul lies in a “love of life” that begins and ends in eternity and of which the temporal period is but short and swift but nevertheless the

“pivotal period” that decides the “life” of the future.

It is a will-to-live that begins and ends in transcendence – Wherever we are in the “circle of life” there must be the will-to-live – a reverence for life – for peace – for joy – for happiness – for All in All.

The will-to-live is then, an ardent desire to live, not only fully but for a further life, an eternal will-to-live – Forever – This is a spiritual will- to-live (and is therein cosmically universal). It begins as an individual thing! It is, of course, a will-to-live in pleasure but it must be one of righteousness and sharing – no one can be fully human, nor fully spiritual – nor fully happy until we all are – We need to learn this.

There is no pessimism involved herein whatsoever – no will-not-to-live – it is a philosophy of life of the higher plane thoughts. It is natural not unnatural – life seeks life – never death – never dis-ease, etc.

Negation of the will-to-live – is ignorance – a suicidal disease. Whoever affirms his will to live, acts naturally and honestly.

A Christian Spiritualist does not accept life as simple existence but as something mysteriously given and to be revered, protected and never refused or wasted. Life is

therefore the most sacred gift of God to man. Life is therefore life's most sacred obligation. Life is Love and Love is Life! God's Will is Man's Well Being - That's Love! This will-to-live is natural, physical, mental and above All Spiritual. We must constantly struggle and strive to preserve all of these stages - The Will to "die" is therefore foreign to a true Christian Spiritualist - Our dying has been completed for us - there on The Cross! Love of life in its totality is Love of God as He loves us.

The philosophy of this love of life means first, the acceptance of this life and this world as it is with all its good and bad, meaningfulness and meaningless, joy and sorrow, health and pain. Through acceptance only can we ever hope to change it. The problems of this life are not dead-ends - We can rise above its darkness and bring ourselves and it with us into the light. Experience is our best teacher - this is the knowledge we must first accept. Justification by Faith names sincerity as the foundation of the Spiritual Life. The supremacy of The Way, of the Mysticism of I Paul lies in his words: "And now abideth Faith, Hope and Love, these three, but the greatest of these is love." This is what it is to be a Christian Spiritualist, a Christ-mystic, to show oneself by an activity of service to God and Man, through Christ Jesus. This mysticism demands proof, ethical deeds, of your fellowship with Christ.

You are to die in Christ to this world and to be resurrected to it in a new body and new consciousness - it requires simple, logical thinking to fit oneself into this process mentally - it is a raising of our natural relation to this world to a spiritual one by allowing the Spirit of Jesus to possess us (a chain reaction - Spirit to Spirit).

Mysticism is to bring man into a relationship with the Infinite - it is life seeking life. The will to live must be followed by a Will to Love.

I go to the Father; you will do greater things than me!

Living is one of these!

30 - Many are They Who Are Called But Few Are Chosen

Come follow me, he said!

Lord, I am coming, must be my reply - at all times and in every circumstance and I must remove all the obstacles. To live the spiritual life is not to expect someone to remove the barriers for you - in fact it is to expect others to place some in your way over and above the ones you create through "self."

When I, being called, I conferred not with flesh and blood beforehand about what I was to do - rather, I was swept into a new course of life - instead of "seeking and waiting" I was propelled into and onto a way of "action and love," of giving what I was receiving with the full knowledge that there are no "heroes of action" - only "heroes of self" - What I am doing I want to do, it is common to me, natural, a simple matter of course and not something extraordinary that demands I be recognized or honored. Humility is its pilot - love its course, God its destination - The ship itself is freedom and its crew are faith, hope and charity - Its ports are the new worlds. I have learned well that no man can save himself and that resistance is a waste of strength - of energy - and efforts that are lost forever. The great opportunity of

this life is the giving of oneself to others as a human being - The better is to give of oneself both humanly and spiritually - It's the total giving - of All in All! The only way we can rescue our human life is through the spirit. Every moment we practice true humanity toward our fellow beings we are practicing true spiritualism. We do this side by side with our human life and all its responsibilities. For the "time" to do one is exactly the "time" to do the other, it's the uniting of The Way - and The Ways!

Nothing can prevent this with the one exception - "Self." The "I" - The "Me" - The "Mine" - The "Can't" - The "Won't." In order to free what is locked-up within us, to unbind what is bound within requires preparation and the will to exert it in an orderly willing manner. Life is not life where it is wasted - Love is not love unless it is put into practice - Until one can Love to Love they will never know or exude real love.

We can never understand the nature of anything until we understand the nature of that which is within us - This understanding, when it comes, allows us to let go and let it be!

You contain as much of the truth as you reflect - No more and no less - Truth lies within - Why do you search then otherwise? Love lies within, why do you search then

otherwise? Peace lies within, why do you search then otherwise? You have nothing more to give than what you have within - Now! - Today - Tomorrow - You cannot increase or decrease it. You can only recognize it - Obey it - Use it righteously - It is The Way - It is the better way!

31 - The Meaning of Change

Jesus believed that the Kingdom, the Realm of many mansions, the New Worlds, was, by his own actions, his efforts, his teaching and preaching, coming into being upon earth. Everything he was doing and saying was signaling this event. However, this did not mean that human beings could simply sit back and wait for this event to happen. On the contrary, first Jesus and then I Paul were totally convinced and committed to the truth that it could not possibly develop on its own account, without the assistance of mankind - they taught and preached fervently that it could only come if men and women could be induced to form an attitude and atmosphere receptive to the Kingdom - they knew that only by thus encouraging its coming could it eventually and triumphantly be brought about. It was then and is now God's Will, but it demands the cooperation of men and women. Jesus used a word to stimulate that attitude necessary for the event to take place - Repent! - The word itself means much more than what most people believe it to mean. The words Repent, Repentance, Metanoia signify and demand a complete change of mind, of heart, of attitude - A total turning away from this world to God. It calls for an obedient willingness to submit to God and His Will.

Jesus and I Paul both taught and preached alike, Repentance, Forgiveness, Preparation, Order, Discipline, Following, and that which was to Come!

Jesus taught (as did others since that time) that Repentance had to come First - that the sinner had to Repent and undergo a total change of heart before Forgiveness was granted to him - I Paul (and in view of the events that took place) taught differently - I Paul taught Forgiveness First - as being the path, The Way to Repentance. In this manner I Paul differed from the evangelists of his time here and those of later years down to the present moment - the gospels teach that one must repent first and then they will be forgiven - I Paul reverses the process - wisely! The Gospels insist that God is Forgiving - he forgives people as soon as they Repent - I Paul says No! God forgives and this enables you to repent - you have a choice to accept His Forgiveness and to do likewise to others - such people as these, I Paul says, will enable others as well as themselves to enter the Kingdom - the New Worlds.

Jesus taught that if you relieve people of their guilt then you relieve them of their sickness which is a symptom of guilt. Jesus compared sinners to "sick people," it was at the center of his teaching. After curing one person Jesus is reputed to have said "Now that you are well again, leave

your sinful ways, or you may suffer something worse” (John 5:14) – Thus Jesus, in helping the sick, both demanded their repentance and effected it by forgiving them – Forgiveness First – cure second – if the person then repents he remains “Free of disease.”

32 - A New Year - Its Needs in View of the Old

Greetings:

Peace - Love - Joy - Happiness are the things I wish for all of you and human beings everywhere, Now - today - tomorrow - always and forever - here and hereafter. In our modernistic society we tend to label all of this utopia, pie in the sky and so on. We should All learn to call it what it truly is - God's Will - then - now - forever. God's Will being man's well-being means that God's Will is "All inclusive" - everything seen and unseen - everything known and unknown - the earth - its resources - the universe and all it contains - Everything then that has a bearing on the well-being of man is included - inclusive - in God's Will. He wills for us Freedom - Equality - Fellowship - He has given to us (mankind) the tools necessary - we (mankind) must employ them and always with the intent of fulfilling God's Will and not our own (for selfish reasons or with selfish motives). Mutual love and mutual understanding are necessary.

Out of the "Chaos" came "Change" and ever since all things have been in a constant change of Change - Changing - Changed. "Change" is inescapable. The theory of evolution is a theory of change. The theory of re-birth is a theory of change. The Message of I Paul is a message of change. Changing your life means changing your life STYLE.

A change in your attitudes - your tone - your thinking - your language (if vulgar). It means a change from disorder to order. It means a change in all of the above to both oneself and to others. It means to exist in the flesh but to live from The Spirit.

I realize that we all try hard to improve in certain areas, such as meditation (not all) - eating sensibly (not all) - sleeping sensibly (not all) - attempting OBE's (not all) - study (not all) - living The Message (not all) - practicing the Presence of God (not all) - maintaining open-mindedness (not all) - utilizing Love as an energy (not all) - but, some of us continually fail to recognize that it is the little things - the everyday things that we do NOT change that are the very things that are the barriers to the "big changes" that we "try" so hard to make and fail and in failing we become frustrated and from this frustration we fall into despair. What are these everyday things, these little things that bar us from making the big changes? Let me cite a few of them.

We say one thing and do another - We promise something and fail to deliver (not just to others but worse, to ourselves) - We attempt to do too many different and unrelated things at one and the same time - We procrastinate; it becomes a way of life - We wait for someone else to get something done for us - We become masters at diversion, at creating excuses - We are experts at

selective inattention - We are impatient - We criticize others but are seldom self-critical or we openly admit our faults as an excuse but never as a step towards correcting them - We wallow in disorder, in all areas of our being - We are forgetful - inattentive - uncaring simply because we are in a state of disarray ourselves - We are selfish - We lack faith and therefore can visualize no hope - We have no conviction in what we do, not only in regards to The Message (put that aside for the moment). We lack faith in ourselves and because of it we lack faith and hope in all things - even in God Himself! We have a faulty understanding of responsibility, to ourselves, to our neighbors, to our very own existence and purpose in this life. We live in a “me decade” - The attitude of “If I can do it, why can’t they” prevails but it is wrong. We are committed and therefore we must share our strengths and our weaknesses. Each one of us has different strengths and different weaknesses and in sharing our ways of getting into and out of them we assist each other in overcoming our barriers. Every barrier that falls in “you” makes “me” stronger and vice versa. As I Paul as taught us doing your “own thing” is fine for a loner but deadly where unity is the goal. (Think that level of thought out clearly.)

So, even though we are in the flesh we need not walk after it. We no longer need walk according to the flesh, but

we should walk according to the Spirit as outlined in the preparation phase of The Message – that’s exactly what it is showing you to do – how to do it. It requires that “you” change “You” – It’s a change from being-in-self – to a being-in-Christ. To I Paul whoever and whatever is not in “Christ” is in the “Flesh”!

Now, before I go on and speak of other matters, such as threats, humility, love, truthfulness and so on let me speak briefly about promises.

If the promises of The Message are ever to come true they can only come true by direct, supernatural intervention in human affairs so that the truth behind the formula of Prepare – Follow – Come is the guarantee that such a life can never be a path that leads nowhere for it is The Way which leads to God. (To understand this is to understand The Message – to understand The Message is to understand this). Now let us proceed along the lines of the title of this communication – A New Year – Its Needs, etc. – What was significant for us in the word “disbandment”?

The “threat” of disbandment was a “sign of a crisis” that was now upon us. A sign that was foretold earlier on in The Message itself.

As a sign of crisis, it should have been taken as a signal for change – For a new direction – For a new approach – For

a new birth.

We are still far from our goal - A goal we can only approach and which we can never gain at our present level. Still, there is nothing present that should give us the slightest occasion for negativism or defeatism. With all our falling we have not been forsaken nor abandoned - That's something we can only do ourselves. We need patience but at one and the same time we need to balance it with impatience for it is precisely out of suffering through the Family that ACTION for the Family will come about.

We face a New Year - let us all pray that we may face a "new" Family also - a vigorous-vital-vibrant-visible family wherein Faith - Hope - and Love are consistently realized - Wherein respect and order are commonplace - where growth is matter of fact - where unity is real - where love and truth mean more to us than "Self" - where giving becomes a constant way of life, of Joy, of Peace, of Happiness, of Understanding!

Going into the New Year, what will be decisive is to learn from all our mistakes and fallings and do all things better in the future - and this means NOW-at the present moment.

Let us examine all of this:

We have been given a new course to follow. The preaching and the teaching have now their specific tasks which they are to Fulfill for the benefit of the community in common responsibility towards the same message and in fraternal co-operation with one another. How we will emerge from this significant change of course will depend completely on this interplay of mutual Respect-mutual Assistance-mutual Love! What is called for is Change! But what do we mean by Change? To go from bad to worse is change but certainly it is not this type of or manner of change that we speak. The change we speak of is the change that has its life in truth! What is truth? Truth is the great objective Reality of God! It is a gift of Grace to one and all - inclusive then and not exclusive - it is not something to be merely retained but something to be given away. Let us explore this.

We, (humans), for our part, are summoned in believing trust to rise above this world and its time into another dimension - to transcend from our present state of things up to a new level - A rising towards that ultimate reality on which we trust and rely on, called God. It is only in this truly other dimension that we can get to The Way - through Jesus God himself calls people on to The Way - Man's well-being then - The ultimate, being his salvation, is therefore not merely a reality of this world, but is also a gift of God - God's

Grace – God’s Love – God’s Truth – none of which are given towards a dead-end.

Over the past year you have displayed much good will and to a lesser degree a concept of love – A concept, that if continued and allowed to grow, could prove of tremendous value.

Clearly, much has been done and done well. Yet it must be clearly said – Much more could have been AND should have been done and done better – it should not have been necessary to ask for it to be done – it should have entered your own thoughts without the necessity of external prodding. Had you been AWAKE – AWARE – Vibrant – Vigorous – Visible – and Present it would not have been necessary.

As I Paul has said not everyone has all the gifts and not everyone has several of them. It is the sum-total of All of the gifts as they exist in the wholeness of The Family, Real or Realizable, and how they are given expression in Action-Freedom-Love that count. Sitting back – procrastinating waiting for someone else to Do or Lead is Not The Way. The entire Family and especially its leadership is challenged to fulfill the promises in The Message that are clearly within our providence – and they can be fulfilled – but not in the manner attempted heretofore – Action and not waiting for

signs or someone else to act first is called for at all levels.

Now I Paul has come in anger more than once - at least that is how many of us have interpreted it - "Just" anger is what I prefer to call it - anger based on our own lack of action - of effort - our inattentiveness to duty - our "mouthing" of The Message and our displays of indifference to it - our lack of respect and love for it. All too often have stories of Jesus been told - lame and tame ones - created by opportunists and falsifiers, praising his gentleness - forgetting always that he showed anger-not against the poor - the sick - the ignorant - the helpless - but against the lazy - the hypocrites - the liars - the cheats - who mouthed their praise of God and acted otherwise - All anyone need to do is read the Scriptures to see that anger was a trait not only of I Paul but of Jesus himself. To lie about such matters serves no good purpose except to distort truth and lead people astray. These preconceived ideas have misled people in our Family. Those who were "shocked" by the threat of disbandment simply do not understand the Message nor human beings who are devoted to God's Will. Jesus and Paul were truly human in spite of the falsifiers who have attempted to make them something other.

We must achieve unity - it is necessary to our task - unity in purpose - in love - in understanding - in listening - in working together - in protecting one another. Mutual

tolerance must be allowed to rise up into fellowship - into Agapé! This all screams out for honesty - truthfulness - Self-honesty and truthfulness in our totality. Listening? Yes - simply listen to yourself - to your own tongue and then compare what you say with WHAT you do! What a real difference - but only when you are honest will you see this in its true light.

Some of our “members” are attempting to serve others when they cannot even serve themselves - when and while they have NO REAL CONTROL of “Self” - This is sad - It’s sad to have to say that they are dishonest but it’s honest! It’s truth! It’s said! - Not in anger though but in truthfulness.

I remind you that we live in an age clothed with all kinds of insincerity - A “me” society - dishonest - hypocritical - not simply permissive but expected - today it’s the “in thing” to manipulate truth and lie to cover-up. That’s not something we can allow nor tolerate for a second in this Family. Dishonesty can serve no one nor no purpose. The Message says you are to become Real men and Real women - completely authentic - completely sincere - completely honest - completely yourself.

You do this by following The Message - by getting completely honest with yourself and letting love lead you in all your words, thoughts, acts and deeds. You, who wish to

be complete, must learn self-criticism and muster up the strength not to criticize others - if you owned a house of glass you wouldn't stand inside or outside of it and throw stones at it, I am sure!

From The Message itself I can see that we are to act as God's Children - walking along the Path through the darkness of bondage and error to The New Worlds - in constant need of repositioning when we stray and in constant need of renewal until we are made perfect - This demands our attention - our awareness - our strength - our willingness - our understanding - our unity - our Faith - our Hope - our honesty and our love and above All our devotion to our Ultimate Cause - The Message asks all of this and more of us and yet it gives to us the freedom to choose to do otherwise.

Need I remind you that we will never find our goal in a church - in a meeting - or anywhere else but in God and His Kingdom - in God's Reign? Everything we do is provisional - secondary - the New Worlds under Christ and under God are our Ultimate Concern - our Ultimate Goals. Until then we will be less than perfect - incomplete - puzzled and fragmented - But we can be always moving, upward, toward that incomprehensibility - trusting and loving with the knowledge that we are being guided - not by the precepts of vain men - but by Spirit to the Real Life in The Spirit.

If then, we are truly servants in service to God and therefore in service to His All in All, let us all begin to act and do in a manner that displays this. Let us serve All - be honest with All - Love All - For when All other things pass away, we shall stand in the knowledge and truth that it is The Way.

The Message says God is truth and His Way is Love - Joy - Peace - to His All in All. We, then, must be in a constant state of Change - Changing - until we are Changed and embody that Love - Joy - Peace and Truth for it is God's Will and God's Will must eventually be done by All of us - everywhere - here and hereafter. Since God is truth what does that imply for us?

All untruthfulness finds its way in self-deception. I Paul says The Spirit is truth - The flesh untruth - to live and walk in The Spirit is to be dependable - Sincere - Fearless - Respectful - Loving - Truthful. From The Message I see that the light of the truth is barred forever to those who remain dishonest to themselves.

Now from this point on I want to address the leadership of this Family - Our Evangelist and our Inner-Circle and its Counsels - Yet I am also speaking indirectly to The Family at large because they are all potential leaders. All Inner-Circle members have specific obligations that must be met - complied with. To be self-sufficient is to be self-

supporting and they must be free of all external ingredients that alter the consciousness – Free of all entanglements that enslave the mind-body-spirit. The same applies to our Evangelist, the leader and spokesman of our Church – The Church of The All in All. Where does it stand today? Where does the Inner-Circle stand today? Where does the Family stand today? All of these questions need to be answered and can only be answered by all of us as individuals and as leaders.

If we are lazy – shallow – indifferent – weak – so is our Family. If we are impatient – quarrelsome – unfair – so is our Family. If we are dishonest – full of false pride – boastful – so is our Family. If we are enslaved by people – places – things – so is our Family. If we are closed to the real world then so is our Family. If we are blind to our own problems, then so is our Family. If we lack the courage of initiative and the strength to take risks, then so does The Family. If we are closed-minded then so is our Family.

The Church – The Inner-Circle – The Family is only as strong as its weakest member. If you cannot grasp this concept, then simply ask Jesus about Judas! The questions of strength – truth – love – reach to the very roots of our well-being – as a church and as a Family – in our leadership and in our membership – as individuals then, as they are or are not capable of unity in purpose.

Since truthfulness is what we all desire it behooves us all to practice open-mindedness fruitfully. To be open-minded is to be tolerant - to defend another's freedom. I never pray to God to change someone into my way of doing something. I pray only that God Will guide them in all they do - no matter what they may or may not be or seem to be - For that is their right - their liberty - their choosing. I strive to do only what I believe God's Will is for me and I pray all others do the same. In this way I refrain from any ignorant attempt on my part to usurp God's Authority and Providence. I've never met anyone who could run their life and someone else's at the same time - properly - minding our own is a full-time job! Caring for others - loving others - helping others are all beautiful acts - good works - good works when they are unselfish acts of kindness and compassion - but they become something less when we give bad advice or whenever we attempt to control or regulate someone else's life when our own is not yet in our own control - They become meaningless and often harmful when we have no real control over "self."

Jesus gave himself totally to others - simply because he had total control over "self" - he had nothing in his way - no barriers within and he simply rose above all the external one's to fulfill God's Will as he saw it - For him! I am not a Jesus nor an I Paul but I live personally in a world of self-

critical action. I never complain unless I am absolutely willing to alter what it is I am complaining about. This begins always within! All Renewal - All Change - must begin within. What all this boils down to is this: If I help myself first then I can-I may-help others. Once I am strong - truthful - free - I can - I may - assist others, but never until I am, can I.

The "Freedom" of The Message tells me that I can only remain loyal to The Message if I remain loyal to myself - my true being! Almost anyone can go through the motions and appear to be adhering to The Message - but there is no truth - no respect - no love - no freedom in this - nothing really human in such an act. It lacks Faith - it lacks hope - and it is devoid of true love and true understanding - We have had our share of robots - of professing adherents - who have ended up in despair - or drunk - or spaced out in drugs - or who have allowed people - places and things to unmask them and to show the world clearly their true-selves. Now these are facts - truths - so I am in no way judging - I have no right to judge - I simply watch people become the victims of their own punishment - So I repeat - I have no right to judge those who have fallen or who have left us - it is not a matter of my conscience but a question of theirs within themselves - But we must face the challenge that such happenings have laid at our feet! Were we collectively

responsible in any way for such failings? Could we have helped those individuals in any constructive way, shape or manner? Did we? And if not, why not? These questions are more important than the actual happenings and I hope you can all grasp this.

We came close to being disbanded - abandoned because of difficulties within. We were often exhorted to give up all pretentiousness and to overcome our deficiencies. Humility and truthfulness were given as decisive points of order. Our "collective" procrastinations are as yet a major problem confronting us daily. The solution lies within - it is an individual problem that must be overcome - once and for all. Not with the prevalent evasive maneuvers - but with Ruthless Self-honesty.

In the New Year the leadership of W-303 must begin leading. How? By example! It must be done via a sober - unpretentious - realistic sense of duty - keeping within the guidelines of the rights of human personalities - the freedom of individuals - in Faith - in Hope - in Love.

If you are timid - delicate - cautious - passive - blind - deaf - unfeeling - then you are not yet a leader. Action is a must of leadership - capable and proficient action at all times - it means being Present and not merely available. Leadership demands honesty - truthfulness is like a house

of glass. It is the transparency of an individual – maintained for himself and for others. Its opposite is not a lie or a swindle but untruthfulness – the individual as a person, a whole being and his basic attitude, not only outwardly but inwardly – The relation of an individual towards himself! As I Paul has said – You want to Judge – Fine! Judge Yourself! Judge also this:

You cannot dream your way into truth – You cannot pretend your way into truth – You cannot lie your way into truth – You can only get there by preparing – You must Prepare The Way. Harmony within and without is called for. Does your action harmonize with what you say? Do you “talk” The Way and walk in another direction? Whether you are cognizant of it or not – your transparency will always allow others insight to the real you. All things hidden eventually become exposed – Truth will always out! Truth knows no time!

The truth of the structural system, wherein the laws remain constant are spirit – it is, the truth of the system and in its own fashion it will infect all things – it is inescapable – eternal – unavoidable – here and hereafter.

We are all free to adapt to it or to ignore it. I choose to accept it – to risk everything for it – without it I am nothing and no thing – Yet, in my acceptance, I give it more than lip

service or an idle thought or a weak effort, now and then. I strive to give it all I have as a human being – knowledgeable of who and what I am and what I am not. We are all weak and fallible human beings – here and now – in the flesh. Yet I am changing, I slay my ego daily along with my own importance, my wants, I do this daily – once – once and for all.

We are supposed to be dynamic! Is W-303, The Family, The Inner-Circle, – the Church dynamic?

Most emphatically, No! We drag our feet in all areas.

The moment has come for us to change – For us to live The Message in all areas – This means all of us! Each one of us doing our part so that we may become what The Message says we can become!

Hard work – long hours – devotion to The Way. All these things must come before “self” and our petty insignificant wants.

We need to come together – as outlined in The Message – and in unity throw some light on the truth – the switch lies within.

We have a preacher who isn't preaching – An Inner-Circle of teachers who are not all teaching – A Family that isn't united on any level – Why? Preparation is lacking –

From the leadership down we are lacking preparation - This must change!

The New Year can be a great step upward for us all or it can lead to our demise. I am going to do my part to see that that doesn't happen - Please do yours!

So, I say to all of you in all sincerity - in all Love - in all Hope - in all Faith - no matter what comes I will never stop loving you nor cease to marvel with you. You are my brothers and sisters, and I am inwardly united with and indebted to you all - in His All in All. I pray daily that this Family will not be constantly behind its time, but as much as possible in advance of it. A true and truthful Family of The Future!

Frank.

33 - Three Questions - Three Solutions!

How do you measure Sincerity - by the fullness of the Action - its quality and its quantity?

It's not a now and then thing, a maybe, a perfunctory act - A promise is forever, and sincerity is an eternity.

Sincerity is being present - not simply available.

You must set your mind to doing even the impossible!

What can be meant here? How can we do something that is impossible?

It's a guarantee - not that you will do the impossible - but if your mind is set truthfully at that level then it is a guarantee that you will do the possible - and nothing less!

Did I Paul properly understand the self-consciousness of Jesus? The following can be used to explain the term "self-consciousness" in the above question while at the same time the question itself is given an answer.

- 1) Did Jesus think of his suffering and death as an essential part of the task he had to fulfill in carrying out the divine plan of salvation?

- 2) A possible answer to question #1 is: Jesus himself did not believe his death to be of atoning significance - The Apostle, I Paul was the first to introduce the idea.

Evidence for #2: It is true that Jesus did not place his own person, especially his suffering and death, so centrally in his preaching of The Kingdom of God as did I Paul later on in his epistles - question? Why didn't he? Answer!

- 3) That is because Jesus was conscious during his earthly life of being called first of all to live, not to teach, the work of atonement - thus he not only taught the Father's Forgiveness of Sins - in healing he actually forgave sins - how could Jesus attribute this authority to himself? If we take the question seriously then we must ascribe to Jesus the consciousness of having been called to do this very thing.

34 - The Question of Being Stuck In!

Whenever you get stuck-in it's easy to recognize. It leads you into a dry - unchanging - puritanical formalism. You forget your well-being which is God's Will for You. It is therefore a Commandment! A Commandment that can ALWAYS be kept - fulfilled by a SIMPLE Rule of Common sense!

The "seeker of smooth things" - The searcher of the exact law or regulation - The Precise Rule - That is never to be avoided becomes a (in Jesus' words) complacent hypocrite!

One must never fall out of step with his own changes - or the changing world around him or her - or the "Changing message" - All "change leads to individual adaptation" - This cannot be ignored.

All of this leads to a higher level of thought - A true Christian Spiritualist is a day-at-a-timer!

35 - Son of Man - Son of God - Servant of God

In reading Mark 10:45 we hear Jesus saying, “For the Son of Man also came not to be served but to serve, and to give his life as a ransom for many.”

What we are hearing and seeing here is the central theme of the “Suffering Servant of God” and a clear allusion to Isaiah 53:5 - It is exactly as if Jesus really said, “the son of man (natural man) has come to fulfill the task of the suffering servant of God (ebed Yahweh).” Jesus clearly is made to unite in his person the two central concepts of the JEWISH faith - barnasha and ebed Yahweh!

If Jesus did reach such a consciousness, in that he had to realize the task of the ebed then it had to come at the Jordan River - Mark 1:11 “thou art my beloved Son; with thee I am well pleased” is a quote from Isaiah 42:1 wherein the Old Testament these words are addressed to the ebed Yahweh (servant of God).

In the New Testament, in Mark 1:11 and in Matthew 12:18 the Greek word means both “son” and “servant” - Luke quotes Psalms 2:7 “You are my son, today I have begotten you” - The Fourth Gospel recognizes all this as a “voice from heaven” - What the New Testament is saying is that Jesus became conscious at the baptism (they say his)

that he had to take upon himself the ebed Yahweh Role – the role of the suffering servant of God as a son of man (natural man).

The words of the heavenly voice prompted Christians later to ask – what is the meaning of baptism for forgiveness of sins for Jesus himself? After all, everybody else went to John for their own sins and the Church now claimed that Jesus was sinless, so why was he reported to be baptized if he was sinless?

The answer forthcoming was that when Jesus was baptized, he heard a voice – a divine voice but one no one else heard – which implicitly said to him “You are not baptized for your own sins, but for those of the whole people, For you are the one whose vicarious suffering (the ebed Yahweh) for the sins of others the prophet predicted” – This also seems to be the sense behind the words in Matthew 3:15 about fulfilling all righteousness. But all this means that Jesus is baptized in view of his death – that on the Cross he will accomplish – bring about a general baptism of all of his people – He “takes on” himself all the sins which the Jews have – and his and their baptism – Real baptism is the Crucifixion.

Looking at Mark 10:38 and Luke 12:50 we can see that for Jesus “to be baptized” means the same as “to die.” This

is the very reason he did not baptize, with water or with anything else - he was independent of John - above him - There was only one baptism for him and therefore for us - His Death and I Paul supports this and changed to conform by stopping his baptism of people.

The Fourth Gospel seems to be saying the same thing wherein The Baptist John is made to say "Behold the Lamb of God, who takes away the sin of the world" John 1:29 and 36 - Isaiah 53:7 - In Aramaic the phrase which means "Lamb of God" also means "Servant of God" - I Paul himself alludes to this concept in I Corinthians 5:7 wherein he means "sacrifice" - A voluntary one.

Further - Acts 3:13 refers directly to Isaiah 52:13 - In Acts 3:26 Jesus is called "Pais" as he is later commonly called "Christ" (Messiah) - the earliest Christology of the Jewish-Christians then was really a Paidological doctrine - Acts - Chapters 3 and 4 attest to this and the "name" appears nowhere else in the New Testament - only in the beginning of Acts which is the Jewish-Christian section of the book.

Acts 3:13 - 3:26 - 4:27 - 4:30 all attest to the truth that in the earliest period of the Christian Faith Jesus was not called "Christ" but "Pais," the suffering Servant of God (ebed Yahweh) from Isaiah - Acts 3:13 is a direct reference

to Isaiah 52:13 for example.

All of this of course had to disappear once the later “Church builders” made Jesus Son of God and a person within the trinity dogma invention.

It is also pretty well known that the Gospel of Mark is shaped around the suffering Servant of God and even in I Peter 2:21 on, reference is related to ebed Yahweh.

All one needs to see clearly that “Pais” (Servant) was the original title of Jesus and not “Christ” (Messiah) is to read the combined language from Mark 14:24 – Matthew 26:28 – Luke 22:20 and I Corinthians 11:24 to see that the last supper was the decisive moment when Jesus finally and openly told his followers that his task was that of the suffering Servant of God!!

It is no accident that all such references disappeared at the end of the first century and beginning of the second on from the liturgies – it had already disappeared from other Christian writings by this time.

Now, we, still have a further question to ask. Where does I Paul fit into all this? What is his attitude to the concept and was he part and parcel to destroying the truth of the “Pais” title of Jesus, for I Paul always calls him Jesus Christ or Christ Jesus?

In II Corinthians 5:7 we find the designation “Paschal lamb” yet there are remarkably few actual quotations from Isaiah 53, in fact only Isaiah 53:12 is directly quoted, this in Romans 4:25 – but when we come to understand I Paul we find nothing really remarkable about all this at all.

In I Corinthians 5:21, concerning him who had no sin or better “who knew no sin” this clearly seems to be a reference to Isaiah 53:6, also the quotations from Isaiah 52–53 in Romans 10:16 and 15:21 refer more to the missionary preaching than to the peculiar work of the Servant of God. All of these passages serve to prove that the application of the ebed Yahweh concept to Jesus was not unknown to I Paul, the absence in his writings of other citations from that concept and the absence of the title “Pais” demands an explanation.

The first point that we should make is that only direct quotations are absent. Three of the most important Christological sections in the letters of I Paul the idea of the vicarious suffering Servant of God are present. These three passages are, I Corinthians 15:3 – Philippians 2:7 and Romans 5:12 on.

I Corinthians 15:3 contains an ancient conception which he himself expressly says he had received – many believe this to be the oldest Christian Creed – I Paul has

simply taken it as is and then corrected it in line with what was revealed to him – The assertion made in it is that Christ died for our sins in accordance with the Scriptures – it doesn't say that the Scripture referred to is Isaiah 53 but it appears to be exactly that. What is significant here though is the fact that I Paul's citation of an already existent confession of the early community confirms the fact that the ebed Yahweh Paidology¹ preceded all other Christologies and that I Paul was not its creator.

Philippians 2:7 also includes the idea of the suffering servant in the very concept of the humiliation of Christ's incarnation (taking the form of a slave). In Romans 5:12 on I Paul no longer reproduces old formulas but lays down a Christology revealed to him, in his own words and this passage unites (as did Jesus) both of the most important concepts: The Son of Man and Servant of God.

Verse 19 says “by one man's obedience many will be made righteous” – here I Paul is making the opposite point from what the first Adam did.

Still, with all of the above, the question still remains why did I Paul not use the true title Pais to express his faith in Jesus and the truth? Simply because that title was Jesus' human, earthly title – And I Paul says we are not to know

¹ Paidology: The use of the Suffering Servant of God Image of Isaiah 52-53 for Jesus Christ.

him in the flesh anymore. I Paul's Christology is only interested in the Christ Jesus – the proper title after the facts of the death on the Cross and the Resurrection – Now Kyrios and not Pais – no longer are we to know Servant Jesus, we are to know only our Lord Jesus Christ.

I Paul's reasons are now clear – but not those of the later Church – They shunned the true title – destroyed it because of the later invented Christology which made the man Jesus divine, God – before the Cross and the Resurrection – Son of God to the “Church” came to mean God.

The work, the task of the ebed Yahweh, the Suffering Servant of God of which Jesus truly was, was a Prophet by his very nature – who has only a preparatory character which the later Church turned into a person whose nature had a decisive character – brings salvation.

In Romans 1:3 I Paul says clearly Jesus is the Son of David according to the Flesh (Son of Man) and since the resurrection the Son of God in power according to The Spirit – could he say this without protest if it wasn't truth, wasn't the belief of the early community? There is no record of any protest, but the later “Church” certainly changed it upside down to fit their own needs – From Psalms 2 the early believers only applied the title of Son God to the risen Christ

Jesus – Mark 9:7 in the voice of the transfiguration supports this (is this an Easter Story projected into the Past?)

Was Jesus a Son of God – divine? Only in this sense: He believed he had been called over and above all other men, for all other men, to fulfill a task which would result in complete unity with the Father, God. This isolated distinction meant to Jesus not merely miraculous power, which he felt within himself, but the absolute obedience of a son to a father who has been given a divine task to execute.

I Paul in Galatians 4:4 on and Romans 8:14 on actually speaks of our “sonship” where he derives it from the manner that Jesus acquired his unique sonship. The very fact that Jesus taught others to heal and forgive sins is proof positive that the “sonship” was and is “available” and not merely “transferable.”

Later theology (Catholic) decided on the two natures of Jesus. Son of God was said to designate his divine nature and Son of Man his human nature.

The “title” Son of God has a lengthy history. In ancient times kings were thought to be begotten by God. This was common in areas such as Egypt, Assyria, Babylonia. In New Testament times, Roman Emperors were so designated – In Hellenism anyone believed to possess some sort of divine power was automatically labeled a Son of God. Apollonius of

Tyana for instance had his life described in writings quite similar in style of the Gospels and he is credited with having done all that Jesus did and more. Then there is also Alexander of Abonoteichus whom Lucian wrote a history on who was another Son of God who did marvelous and awe-inspiring things. What's important here is that long before New Testament times, during it, and ever since the title Son of God has been quite common and quite loosely used, the designation carries no uniqueness which the New Testament attempts to establish. The world was full of people at that time and sad to say still is with people who say of themselves "I am God or I am the Son of God or I am the divine spirit and I wish to save you or save the world" - All exactly opposite of what The Message teaches us. In the mystery religions of the earlier times, prior to during and after the New Testament period, all their initiates became Son of God.

In the Old Testament we also find the designation Son of God. The whole nation of Israel is called the Son of God - All of its people collectively are designated Son of God - Kings bear the title - People with a special commission from God such as angels, and the Messiah are designated Sons of God.

As "man only" Jesus was not a Son of God to any degree greater than you or I are. As the receiver of The Spirit via the

incarnation of the Heavenly Man – Christ in him he then was something more than all other human beings – he was then the human “image” of God. God’s image was reflecting itself to the world through Jesus of Nazareth, a man, born of a woman naturally. Jesus never called himself Son of God during his earthly life. Even the writers of the New Testament Gospels (all written after 75 A.D.) were confused. In Matthew 14:33 the writer tells us that the disciples recognized Jesus as “truly you are the Son of God” but in his structured writing he goes on to tell us later in Matthew 16:16 that the disciples finally – actually – recognized for the first time who Jesus was. This type of confusion – contradictions – falsehood is prevalent throughout much of the late New Testament writings simply because those involved were more concerned with control, Power of a secular nature than they were with truth and spirit. In all the passages of the New Testament wherein the title Son of God is used it is always connected in some manner with SUFFERING – the ebed Yahweh. The Gospel writers use the expression Son of Man only when Jesus speaks of himself and never when they are speaking of him. The early Catholic Church is responsible for this later designation of Son of God which they put in Jesus’ mouth after he was no longer around to protest – The synoptics are careful to have others (also at that time passed over) call Jesus Son of God and

almost always when these others had a special superior supernatural knowledge (supposedly) such as Peter in Matthew 16:17 to whom “Flesh and Blood” had not revealed it – by “Satan” Matthew 4:3-6, by “demons” Mark 3:11 and 5:7 – or by a divine voice who no one else hears.

The truth is, that based on truth there is no ground for the early Catholic Church or its writers whatever to designate Jesus as the Son of God.

To answer the question what did Jesus think or know we can turn to Mark for an answer:

The whole point from Mark 2:7 is that God is somehow not only acting through him but with him. Thus, he can presume to forgive sins – an act promptly interpreted by the scribes as blasphemy who were correct at least in seeing that this meant a conscious identification with God – “who can forgive sins but God alone” they said. Jesus does carry out God’s plan for him as did some apostles and even prophets, but in his doing so he experiences oneness with the Father. This experience is Jesus’ secret and here lies the explanation of Mark 1:35 where he is made to speak of himself as “son” – he does not openly proclaim but only suggests the secret hidden within him and hidden therefore also from human understanding – the synoptic writers were all writing “after the fact” and after I Paul so that they took

liberties to make the story tell what they wanted it to or actually what they believed did happen and what had been handed down orally.

We can also see in Matthew 11:27 the statement about the son whom no one knows except the Father – in the Magical Papyrus of Hermes there is a statement “I know you, Hermes, and you know me; I am you and you are I” – I Paul himself used this myth in his Message to teach you some things when he compared himself and me. I am not “his son” though!

What Matthew 11:27 is attempting to show is that the relationship between Jesus with the Father is his exclusive secret – the perception of which demands a supernatural knowledge which can only be given to a man from outside of himself. Such an act does not make the man more than a natural man, like me and like you also.

Matthew 11:11 – A translation – “He who is least (i.e., Jesus as a disciple of John) is greater than he (i.e., John) in The Kingdom.”

36 - Mark 14:57 - “False Witness” Statement

Compare with John 2:19.

Also see Matthew 12:6 (something greater than the temple is here).

Another good example of contradiction and deliberate putting of false words into Jesus’ mouth is this:

Mark 10:18 “Why do you call me good,” etc.

Matthew changes this in 19:17 to read: “Why do you ask me about what is good” – whoever wrote this into Matthew did this deliberately because Mark’s Gospel made Jesus’ sinlessness problematical – so he did what was becoming common – he falsified it!

You can’t very well forgive others of their sins unless you are sinless! Don’t cast stones unless, etc.

Read Hebrews 4:15 – “one who has been tempted as we are” means in “all respects.”

This means the common temptations connected with human weakness, the temptations we are exposed to simply because we are men “in every respect as we are” refers not only to form but to content! This is the boldest assertion of the total and completely humanness of Jesus in the New

Testament outside of I Paul - Galatians 4:4 “born of a woman” and the “seed of David” in Romans.

The whole epistle to the Hebrews is about Jesus’ perfection and sinlessness as the high Priest - about Melchizedek and Abraham.

Also in Hebrews is the formulation of the High Priest concept wherein because he (Jesus) is himself “Perfect man” as High Priest he brings humanity to its perfection - The covenant with God is renewed in such a way that humanity is made perfect. In 10:1 on it says the blood of bulls and goats cannot take away sin - In the true high Priestly work completed by Jesus, the high Priest is identical with the sacrifice - he is both sacrificer and sacrifice - he gave all - once and for all.

In Hebrews 2:10 - 5:9 and 7:28 it says Jesus is made perfect by the Father and that he in turn makes his brothers perfect 2:11.

Hebrews is of course a cultic writing - the cult of the High Priest who is also the ebed Yahweh - The Suffering Servant of God.

Jesus could not be “moral perfection” unless he was man - real man and not pre-existent deity - and that’s what Hebrews really says - (Hebrews 4:15) - (7:26) - (9:14).

You cannot be “sinless” in the true sense unless you can be tempted not to be – God cannot be tempted! Men can be tempted! That’s not a high level of thought – it is common sense!

37 - Christian Christologies

The earliest known Christian Christology is I Paul's. In his writings contained in the New Testament he does not use the title Son of Man in the Greek form that is so familiar to use from The Gospels. In the Jewish conceptions of the common root of the original man I Paul appears to use only the one concerning Adam, to be found in Genesis 2:7. He seems to ignore the conception of Genesis 1:27. (A point we will arrive at further on).

As you have been told, I Paul's Christology is so deeply imbedded in eschatology that he calls the "Second Adam," the "last Adam" (The Coming, then) I Corinthians 15:45 and Romans 5:14. I Paul does not refer directly to Daniel 7 in connection with statements about the "Man" but he does give the view that Christ will come on the clouds but, as he writes in I Thessalonians 4:17 we can see that we (together with those who have fallen asleep "in-Christ") shall be caught up in the clouds to meet the Lord in the air. I Paul's primary interest, from a careful reading of the New Testament texts, however, seems to be the idea of the heavenly man (the incarnate heavenly man), the "Second Adam." In this situation we look back to the "man" who had already appeared and at the same time we become concerned also about the connection between the incarnate

and the “Last Man” who comes at the end. This seems clear from the eschatological framework of I Corinthians 15:45 on. (Another point we will get to more fully, ahead.) – What is important here is that it is plain that I Paul formulates the Christian solution to the Jewish problem of the relation between the Son of Man and Adam entirely in agreement with Jesus’ Self-Consciousness.

It appears, then, that I Paul makes use of the Jewish speculations which, try to achieve what appears it be an impossible identification of the Son of Man with Adam. Yet, he shows, the only way in which the problem involved in those speculations can be overcome. I Paul’s radically new teaching, in contrast to the Jewish speculations is his identification of the Son of Man with a historical man who appeared on earth once at a very definite time and lived in the historical framework. This teaching no longer speaks of the constantly recurring return of the Heavenly Man of the Jewish-Christian theory, or of the mythological descent of Gnosticism’s heavenly being who is only disguised as a man (seeming). Thus, I Paul gives a completely new complexion to the relation between the Son of Man and Adam.

There are in the whole of the New Testament three passages that are extremely important for us. I Corinthians 15:45 full – Romans 5:12-21 and Philippians 2:5- 11.

In I Corinthians 15:45-47 we read “the first man Adam became a living being; the last Adam became a life-giving spirit. But it is not the spiritual which is first but the physical, and then the spiritual. The first man was from earth, a man of dust; the second man is from heaven.”

I Paul speaks of a “first” and a “last” Adam. Nowhere else in the New Testament can you find the expression “last Adam” - it means practically the “second man,” an expression found in verse 47. It seems clear that the connection between the incarnate and the future “man” is present here - Also in verse 48 shows clearly the eschatological connection between the heavenly character of the Son of Man and the men who belong to him.

I Paul clears away all the speculations about the “Heavenly Man” and identifies him as a spiritual - pre-existent spirit image of God and then identifies him with a historical human being, Jesus of Nazareth, who supplied the physical body for the incarnation of the heavenly body.

So, what becomes of the identification of the Heavenly Man with Adam, which was the Subject of the Jewish Problem? I Paul disallows it - deliberately abandons it, attacks it as coming from men. It is not spiritual which is first, but the physical, and then comes the spiritual. What I Paul is saying here is that the Heavenly Man may not be

identified with the First Man at Creation – This is what is new in I Paul’s teaching – received not from men but from Christ and God. The Heavenly man was not the first created man! God did not create two first men! There is only one physical Adam – The one who was unfaithful to his divine destiny – who transgressed the divine command. The ideal divine Heavenly Man, the perfect prototype of men, does not belong at all in the Genesis account of the Creation of Man. He came only later, when he descended and incarnated in Jesus of Nazareth. I Paul clearly teaches the pre-existence of the Heavenly Man, but he does not speculate about this like the Jews and later Christians. He simply and clearly tells us of what has been revealed to him, that the “second Adam” comes from Heaven, where he exists in the “image of God” – In reading through the New Testament I must stop and ask a question “where was the pre-existent Heavenly Man, the Christ before his incarnation?” The New Testament does not answer the question with the idea of the Son of Man at all, but with the related Logos concept of the early “church” – according to the Gospel of John the Logos was with God. This cannot possibly be Jesus or even the First Adam, it is something other. The idea of our own transformation into the image of Christ (who is himself the image of God) recurs repeatedly in I Paul’s writings – (Another point we will pursue further on) – Such as II

Corinthians 3:18.

I Paul not only denies that Jesus was the Heavenly man but denies that he was also identical with Adam - He does say though, that the Heavenly Man came to correct Adam's error - The error of physical man - and to fulfill the task which the first man failed to fulfill. It is clear then that I Paul will hear nothing of two first men, one in Genesis 1:27 and a different one in Genesis 2:7.

He says that God formed Adam out of the earth, on the earth and breathed the breath of life into his nostrils, in order to make him a living being. But I Paul seemingly ignores Genesis 1:27 that says that man is created in the image of God. There can be no contradiction between the two because the Adam in Genesis 1:27 is not the pre-existent "Heavenly Man" who later incarnated in Jesus' physical body but the Adam who is created here and sins thereafter. I Paul's teaching is clear in I Corinthians 15:45-58 - that the Heavenly man appeared on earth, not in Adam but in Jesus, now our Christ-Jesus, in the fullness of time - whereas only the sinful, physical Adam was on earth at the beginning. The First Adam was not equal with God but attempted to be and lost all - the Second Adam, the Heavenly Man was divine but instead of attempting to become equal with God he emptied himself, descended down to earth, entered into Jesus as spirit and sacrificed himself as a slave for the salvation of

man and to fulfill that which Adam had thrown away. That I Paul teaches that the Heavenly man was the mediator of creation (I Corinthians 8:6) is further confirmation of the fact that he does not believe that Christ was already on earth at the beginning as created physical man – Christ's pre-existence extends beyond Creation.

Yet the First Adam and the Second Adam do have an identity in regards to their tasks – it would seem clear that the common task was exhibiting the image of God – here and there. One was of course unfaithful to this mission – he attempted to become equal with God – this sin of his led to his down fall and following him, all humanity became sinful and no longer bears the image of God – There is only one exception – The Heavenly Man – who already existed at the beginning, but not on this earth – he came only later via an incarnation and he did this, of course, in connection with The First Physical Man Adam – that is, I Paul teaches us, to atone for the Sin of Adam. Thus, the Heavenly Man is related to Adam in a twofold way. Both shared the task of exhibiting the image of God so that's the positive aspect for the Son of Man and negatively, he must atone for Adam's sin.

The second side of the relationship is to be found first in Romans 5:12 on – This is the second passage relevant to the idea of the Son of Man. This shows rather clearly how I Paul has solved the Adam – Son of Man problem which

Judaism was unable to solve either by tracing man's sin to the fall of the angels rather than to the Fall of Adam (Enoch), or by denying the Fall of Adam altogether (the Jewish-Christians), or by seeking a middle way in presupposing two first men (Philo) - I Paul alone gave the solution because he knew that through Jesus as the Son of Man, the Heavenly Man brought something new - Something that was not a mere repetition of what was already on earth at the beginning. He gave us the truth - The full meaning of the Heavenly Man's becoming flesh and restoring the lost image of God to the Son of Man but he goes on to say that only at the end, at the coming stage does the existence of the Heavenly Man in the image of God become effective for created men - in Romans 5:12 on I Paul says, "therefore as sin came into the world through one man and death through sin, and so death spread to all men because all men sinned - but the free gift is not like the trespass. For if many died through one's man trespass, much more have the Grace of God and the free gift in the grace of that one man, Jesus Christ abounds for many - Then as one man's trespass led to condemnation for all men, so one man's act of righteousness leads to acquittal and life for all men. For by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous" (It doesn't say ALL)

In verse 15 Jesus is called the one man – This means the union of the Heavenly Man (Christ) with earthly man (Jesus) who by God's gift of grace have become Christ-Jesus or Jesus-Christ – In Verse 14 it says of Adam that he is “A type of one who was to come” – it wasn't Jesus the Son of Man (who represents all of humanity) who came but the Second Adam – The Heavenly Man, a Spirit, representing God as His Spirit image and who compounded with Jesus' Flesh and in obedience became a sacrifice for the salvation of all men – that is The Way! The role of the Heavenly Man is to redeem men by making them what he himself is, the image of God. That is his mission – and since man lost his likeness as an image of God the Heavenly Man had to himself enter sinful humanity in order to free it from its sins and give man the way out of his dilemma.

In simple language the First Adam played an evil role, and the Second Adam reestablished the proper role or “good” one. Verse 15 shows us the fundamental differences between the two Adams, or the physical Adam and the Spirit Adam – A single man, Adam, sufficed to make all men sinners – The gracious act of Jesus, also a man, is then representative in the same way in that it frees all men from the effects of sin. Therein lies the correspondence between the two – But in this Verse 15 I Paul says further that the power of The Atoning Act must be greater than the Power of

The Sin. Therein lies the difference between them!

I'll give you a word picture to clarify it for you - A single spark is enough to set an entire forest on fire - it takes an infinitely greater power than that though to put out the fire. In the case of the Second Adam's work, one individual made whole brings to play this greater power. The one who accomplished this miracle is precisely ONE man, Jesus Christ.

All this makes it clear what I Paul means when he says that the old man depends on Adam, but the new man depends on Jesus Christ or the second Adam - Clearly it is Adam for the old man and Christ for the new man - but the putting on of the new man also means putting on God's Image which is Christ. Now all of this is nothing but the cake without the frosting - we find that in Philippians 2:5-11 - The third important passage that we mentioned at the outset above - in it the idea of the Son of Man plays a prominent part - The text itself is extremely rich in Christology and unites three concepts - the "Son of Man" - the "Servant of God" and the word Kyrios.

Verses 5-8 are particularly important for the concept of the "Son of Man" and its connection with the mind of Christ - "Have this mind among yourselves, which you have in Christ Jesus, who though he was in the form of God, did not

count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became obedient unto death, even death on a cross.” – Now this is one interpretation and there are many others, and we will need to become familiar with some of them so that we may understand fully what I Paul teaches us is correct. (You have some of the Christological explanations already) So here we turn to Philippians 2:5-11 and whatever other letters of I Paul necessary to make and show the cross-references and the continuity. The idea of the Son of Man title plays a prominent part herein as does the Servant of God Concept. The connection between the two concepts is prominent in Verses 5-8, quoted above. This English translation from the Greek shows clearly that it exhibits Aramaisms. Some scholars, exegetes and theologians have labeled these passages gnostic or an Aramaic-Christian Psalm or Jewish- Gnostic or Jewish- Mythical or a Hellenization, etc. – Let me step out of Verses 5-8 and Philippians altogether for a moment to explain some of the labels given just above by others to I Paul’s words. In Gnosticism and Hellenism, the Heavenly Man saves (soteriology) other men simply by descending to earth and ascending again, but for Jewish and Christian theology this is not enough, the problem is not redemption from

matter only but Redemption from Sin. A simple appearance on earth then is not sufficient to accomplish this. Redemption is a question of atonement by the “Man.” Because of this we can see why in Christian theology the son of man concept must necessarily encounter that of the suffering servant of God concept, which rests wholly upon the idea of representation with respect to sin. I Paul shows how through his sin Adam also played a representative role – An evil one of course (disobedience to God) – so back in I Corinthians 15 we can see that there is a fundamental difference between the Representation of Adam and that of the Second Adam. A single man, Adam, sufficed to make all men sinners. Another single man, Jesus, is representative in the same way in that his gracious act frees all men from the effects of sin. Neither man acted alone and here lies the comparison between the two – both men, one born sinless but who became a sinner, the other born in sin but who became (lived) sinless and took all our sins onto himself.

The difference in Judaism lies in Daniel 7. The Son of Man represents the holy people – and he is thought of only in a Redeeming Role, not in an atoning one also or in conjunction. The idea in Romans 5:12 on is that the one man, Jesus, comprehends in himself the whole fellowship of those freed from sin. I Paul’s teaching of The Family, The Community, as The Body of Christ has its understanding

here.

Now we return to Philippians where the word “Form” appears in the statement – taking the Form of A Servant – the word Form establishes the connection, the likeness, between Jesus and the earthly Adam of the Creation story. The Greek word I Paul uses here for form corresponds to the Hebrew word for “image” used in Genesis 1:26. This tells us that verse six does not refer to Jesus’ “divine nature” but rather to the “image of God” which possessed him. (The Heavenly Man – The Heavenly Messiah – The Heavenly Christ – Original Spirit “Man” – Archetypal Man, etc.) This Heavenly Man, God’s spirit image with form and structure, pre-existent before creation even, is the only one who can undo what the first physical image of God, Adam of the dust, undid. He, the Heavenly Man can only do this as or in physical man – it’s the only way to fulfill the divine destiny of man who was created originally in God’s image (i.e., “physical” Adam), we can see in Colossians 1:15 even, that Christ is the image of the invisible God – in II Corinthians 4:4 we read – The God of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the Gospel (I Paul’s) of the glory of Christ, who is the likeness (image-form) of God. In Philippians 2:6 on we can see then that Christ is the only true likeness of God – the Heavenly Man – not Heavenly God but Heavenly “Man.” It is on this

foundation that we can grasp the idea that our renewal (change) can come only through a trans-formation into the image of God. We are not then, and understandably so, to know Jesus in the flesh anymore – he is no longer flesh, we are not to be trans-formed into flesh – we are already flesh – we are to be changed into something “other” than flesh! This whole idea of our transformation into the image of Christ (who is himself the image of God) runs all through the I Paul Message – then and now!

Look at II Corinthians 3:18 – Colossians 3:10 – Romans 12:2 and 8:29 – Philippians 3:21 – then read, and see, all of the above clearly, in I Corinthians 15:49, for here it follows immediately after the clarification of the two Adams and includes its application to our human bodies and its transformation change, changing, changed! – “Just as we have born the image of the man of dust so shall we also bear the image of the man of heaven! The word “image” here is same as the word “Form” back in Philippians 2:6 – wherein, we can understand that by the “Form” of God in which “Christ” existed in the very beginning means the Heavenly Man who is the true and only image of God, everywhere and anywhere since and before the Fall of Adam – it also means that Christ Jesus is now the same – since the events of his, Jesus’ earthly-human-life.

Jesus was the son of man – Christ the Son of God – Jesus

is the Christ and Christ is Jesus which is now a title of exaltation - even majesty - not one any longer of humiliation. Because the Heavenly Man came and entered Jesus, son of man they became The Suffering Servant of God or Son of God, compounded - The Heavenly man, emptied himself - had no thoughts of robbery like the earthly Adam he descended rather than ascending and “found” himself “born” in human form and became obedient and submissive - was crucified - died, real death, and was buried. This was humiliation for both earthly man and Heavenly Man - he could not raise himself any more than the First Adam could save himself - God did this - he raised Christ Jesus or Jesus Christ if you like - The name which every knee must bow to Now - This Jesus Christ whose task is still to place all things under God’s feet so that God’s All in All will be as God the Father Himself Wills it!

38 - The Way! The Message! The “Better Way”

The leadership has obligations over and above those of an ordinary Family Member - You cannot practice any other way - it's not respect for The Message to do so.

You cannot even refer to another way except to show the contrasts and why The Message is the better way or to illustrate the truth of The Message over other ways based on untruths, mistakes, preconceived ideas, etc. To do otherwise is a barrier - one of the biggest barriers as yet prevalent and which keeps you blind and deaf to The Message of I Paul.

There can be no oneness of will and work - No fellowship of love when anyone is bringing false ideas, false ideals and untruths into The Message of I Paul - which is “new” (as explained, i.e., The meaning of new) - You will find it in no church except the All in All Church and from no other priest - minister - rabbi - teacher - then I Paul.

There is no “must” herein - it is “compulsion” - it moves you or it doesn't to strive to learn it - know it - teach it and use it.

I quote I Paul - You (i.e., us) must work the works of him who sent me, while it is day.

Teaching, learning, work, love, truth, respect all apply to the one Message - embrace it - put all others aside or withdraw - that's I Paul's demand.

Don't put a barrier in the way of another - yourself - another person, a thing, etc., includes "other ways."

The very Proclamation by which I Paul opens the teaching to the Galatians with says all this: "Paul, an Apostle - not from men nor through men but through Jesus Christ and God The Father, his Redeemer, who raised him from the dead "... The Apostle then - not an apostle - called to prepare men to end the present evil age of the world - There are other ways and all of them preach one thing individual salvation - not world salvation - live a certain way and take your chances at a general resurrection wherein you will be judged.

The Message of I Paul is exactly the opposite of this! "Tradition" is The way of all other ways.

Personal experience is the Way of The Message of I Paul which culminates in a collective experience.

Christ is not another Moses - He is not Peter or John or James, not Mohammed, Confucius, Buddha, Billy Graham, the Pope, Dr. Seale, nor Robert Schuller.

I Paul teaches that nothing stands between him and His

Lord Christ Jesus - nothing and no-thing of this world nor of space and time - not “now” or “then.”

I Paul’s personal interview with the Christ at Damascus freed him - gave him his independence - not only from the law - not only legal casuistry as a method of applying religion to life - which is impossible - but to a personal relationship with the Spirit-Christ and not with any flesh - he wasn’t encumbered with any relationship with a man in the Flesh - Jesus - His Revelation and his Freedom all came from The Way - The Spirit Christ-Jesus - not the Flesh man Jesus.

God and Christ were both source and agent of his commission - it demanded a daily relationship with Christ - instructing and changing him so he could instruct and change men to fulfill the undone task of Jesus who restored the “image of God” to man, something we-he did not have since the Fall of The First earthly Adam.

To I Paul all human authority is useless without this personal experience of Christ-in-us. It is the source of the exhaustless energy. It springs from God’s forgiveness (love) and God’s mighty Act of Raising Christ Jesus from the dead - The sign to all of mankind everywhere that man had been forgiven - was loved - and could now go on and complete God’s assignment, given to Adam in the beginning.

The only fact that mattered to I Paul was the Resurrection - only a living Christ could have called him on the Damascus Road - only a living Christ could draw him across the line from Judaism his ancient heritage into the larger, fuller, fulfillment of that heritage.

All the beautiful writing - songs - hymns, psalms, orations about Jesus could never have persuaded a Jew so strong in his faith to accept what they attempted to portray and they could not make an intelligent Jew like I Paul, a Pharisee, a Hebrew, into a Christian - Such a profound change of life as I Paul experienced was and is the work of Christ - not of men - priests - rabbis, doctors of divinity - ministers and so forth - The one true way the better way - because it is truly from God and Christ - Spirit then - is The Spirit Message of I Paul. We are to form a community - A Family around the actual Presence of Christ!

In I Paul's letter to the Galatians we can see that it was a corporate letter - From Paul and all the brethren who are with me - not against me - not practicing another way - not following Peter - James - John - Judas - Moses - Apollo or anyone else but Spirit - God and Christ and this only through the Christ and then through I Paul to men. Just as the Heavenly Christ found Jesus - The Spirit Christ-Jesus found I Paul - and ever since they have collectively been attempting to find a further extension to complete the task

- Jesus had his Family, I Paul had his - and now we are trying to have ours - theirs - Jesus and Paul.

The Message clearly tells us that when we seek the things of men, we receive the things of men and not of God - Seek the "other" - The Things of God The Spirit and you will have all given unto you!

No matter how deep, how profound the Things of man are they are still only the Things of man. They are scandal and folly in the eyes of Spirit.

Walk, then, after "The Things" of the Spirit - truthfully, honestly, dedicatedly, and you will become in-the-Spirit and not in-the-flesh - chasing after the things of the Flesh that will all disappear - As great as man thinks - and thinks he is he has not YET devised a way to take it all with him - God has given it to us but we still ignore it - Seek the greater - the truly profound, the absolute and you will find it! Not from man! But from and in The Spirit!

So, Your indifference to The Message on the one hand and your infatuation with trivia (other ways, etc.) is exactly how you demean The Message.

I realize how very difficult it is for all of us but without an actual and an extended confrontation with our "selves" and then with those around us (and only then) we can never

begin to even come to know the Real “self” and to understand The Message of I Paul.

39 - Truth - Stories - Tradition

A story (a parable) which is purely fictitious can deeply move us while a truthful story can leave us cold and unmoving. Here it must be remembered that truth (on a higher level) is not always the same as facticity on a lower level. There are different planes of reality so there has to be different planes of truth too - truth then but in different FORMS!

Regardless of our (mankind) concepts we can never capture the ultimate Reality of God. They will always remain at best symbolic concepts. God is incomprehensibly inconceivable, ineffable, unknowable to us then.

All most all dogmatics and doctrines which deal with an explanation of God are in truth mere myth - they are truly mythical - unprovable - I Paul says unknowable but we can know Christ - who is not God - but who is his reflection.

We know that the stories about Adam - about Christmas - about Easter - about Pentecost - about Judgment - about Satan - are all pointed towards one main thing - not in what really happened but of what it does mean for us - what is the effect upon us, of them.

Where the actual event (whatever it really was) and the actual writing of them (the gospels) are separated by forty

or more years we must give our attention to the fact, the truth, that all those decades in between mean something! All of this is labeled tradition - but whose tradition? The Jews, the Persians, The Egyptians, the oriental Mysteries, the Hellenists, the Jewish-Christians, The Essenes, the Ebionites, the Baptists, the Greeks, the Gentile-Christians, the party of James, or Peter, or John or Apollo's or Paul's or Barnabas' or the Catholic Church? Somewhere - lost in all of this and mixed up and in all of this is the truth or a huge part of it at least for both Christians and Jews - This is a point we must never lose sight of.

Certainly, in light of all the truth, that has surfaced down through the years such as the failure of Jesus as testified to by the Gospels - The failure of the imminent Second Coming as attested by history - Our faith cannot rest on the Gospels or on the ridiculous "religions" that have resulted directly from them and to this day are supported by these religions, cults, sects as the true words of God - which they are not! Our Faith has to rely on the man Jesus, born of a woman, exactly like you and I and who as a man only became the first true human being to be raised from the dead, real death, and give to us all The Way!

How else can Jesus' humiliating, painful, repulsive, ignominious death, have any understanding and any hope for us if he was God instead of man - As men and women

exactly like him we have hope, therefore we have faith, and in them and behind them lies our love of him, then and now - As God, we would also have to be Gods to follow him - he was not God and therefore we can follow him - that's the whole secret of all the secrets and all the mysteries of The Way - Because he did what he did - so can we - we are equals to him as humans! To base your faith on the assumption that you can do what only a God can do is not faith at all but a silly superstition. The huge majority of so-called (self-professing) Christians today and for quite some time in the past are dogmatists and ritualists - They don't follow "Christ" they pretend to be Gods, to usurp God's Authority. What the world Christians have today is a diversity of interpretations - not one of them can make a claim truthfully of finality - which has been done. No human being is infallible - Jesus himself was not - I Paul was not, and neither was any human before them or since been really infallible, truly infallible, honestly infallible, faithfully infallible, and absolutely infallible! Know this and learn this truth!

Why do we have diversity of interpretation? Simple - and here is the evidence, further evidence, over and above the fallibility of all men and the infallibility of Spirit.

Jesus was claimed to be many things - his titles from the New Testament attest to all this - They have simply

compounded all the problems and misled men, weak and fallible men as well as strong and fallible men. Here is a list of titles: Master, Teacher, Prophet, Messiah, King, High Priest, Mediator, Servant of God (ebed Yahweh) (and Pais), Lamb of God, Son of God, Son of David, Son of Man, Judge, Holy one of God, Lord, Saviour (soter), Logos, God - herein then are the most important of all the titles used in the New Testament - Can you give me an explanation of all of these one by one? Do they all mean the same thing? Of course, not but some are parallel. Did you notice I did not use "Christ" even though it was in the New Testament? Why? Because during Jesus' lifetime no one, including himself, ever called him that! It wasn't a "then" title, only a "now" one as some of the others above which have less importance really, so I did not single them out for the same treatment. I think with this list before us we can see part of the reason for the confusion and the diversity of interpretations. All the above leads us directly to the view of Jesus as the rejected teacher - the misunderstood Prophet - the Judged Judge - the betrayed witness (another title?) - the sacrificing High Priest (who sacrifices himself) - the Crowned King (mockingly) - The Crucified victor (he was raised) - even the Fruits of the Cross have been interpreted in various and diverse ways - love, forgiveness, faith, hope, redemption, liberation, purification, justification, sanctification,

reconciliation, ransom, sacrifice, etc.

We have political, financial and vicarious suffering as well as military interpretations. All from the New Testament. Yet the Old Testament predominates in much of the New - Passover - Covenant - Expiatory suffering - Resurrection - First man - Prophets - etc.

There is no uniform theory of the Cross even! The earliest attempt to one goes back to the year eleven hundred - even though I Paul gave his much earlier. The 1109 one was of course Catholic (Anselm of Canterbury) - What exists today, since the time of Calvin, is the three "offices" of Jesus - King - Prophet - Priest! It attempts to prove Jesus as true God - true man - God - man - priestly - royal - prophetic office! It's not only after "the fact" it's very, very late after the facts - too late in fact. The whole theory rests on the assumption that God's honor has been offended by man (which it was) and that God had to restore His Honor (which he didn't - it is and was man's job) - God doesn't need to reconcile Himself to us - it's the other way around!

So, Anselm has God send his son (Jesus) as a God-man to do this. Fascinating but untrue! In fact, every single word in the bible - old and new - are untrue - symbolic, not historically and scientifically provable - unless - and also regardless - of how man - woman - the world even - sin -

are and were - unless then (and regardless - now) the spoiled world and all in it, on it and under it, can be restored to its supposedly unspoiled state - its state of Paradise.

Christianity today puts off all human action - they disappear behind God's Son - they are not inwardly affected and are actually put off with idle - silly - promises of an after lie - in hell - in purgatory - in limbo - in heaven - they preach suffering - take it - carry your cross - love it - and someday - at the second coming you will, if you lived righteously - be saved! No Way is that The Way!

40 - Attitude - Authority - Goals - Jesus

Jesus' attitude and especially his attitude to secular authority was totally different to all who came before him and to all most all who came after him. Jesus did not believe that secular authority or any other type of authority of an earthly nature concerned him and his mission because he was acting, always, in and for an infinitely higher cause - namely Spiritual - God's.

In truth, Jesus is not the only man in history who has claimed that no one can be wholly right except himself because he is uniquely privileged with God's guidance. All through history we can find such people and see how notorious they acted and how very difficult and uncomfortable they were to live with, and to follow. Yet their magnitude, their unexplainable self-confidence, gave them an uncanny strength over all things. No single man in history has ever displayed such impregnable strength and singleness of purpose as Jesus - the closest to him was I Paul who displayed the same kind of toughness and impregnable determination.

The very fact, the truth that the mission of Jesus failed is something Christians are loathed to face or accept. After all, he was divine - God - and therefore he could not fail - (they say.) - He was a man, born of a woman, just like you

and me. He was not divine while here on earth and he was not God - nor is he God Now. He was human and prone to human error - and he was mistaken in his belief that the Kingdom was imminent - it not only failed to materialize it was not, as yet, materialized! But, does all this make his message and himself invalid? Was he really just another fanatic, a maniac, a false messiah, of which there were many? No! As I Paul has told the world - I teach Jesus and Him Crucified - we are not to know Him any longer in the flesh - From that moment on man was to think, speak, and act, in the Spirit - we are to walk in The Spirit - not in The Flesh.

Jesus demonstrated, once and for all, what one human being is capable of. I Paul gave to us the extension of this and its fuller knowledge - knowledge and motivation that did not exist until after the death and resurrection of the man Jesus.

With extreme urgency Jesus attempted to communicate to all human beings the universal situation and what must be done - and - what one human being could do to change it. And "in death" he did more than any human being has ever done to change the world - Some good and some bad - not his fault, really, but the fault of humans who outlasted him and those who came into being after his time. Jesus taught that material standards were useless and

irrelevant, He preached “absolute standards,” entirely detaches from temporal contingencies, for they were the only ones that could ever have any possible meaning.

What Jesus taught about God and His Kingdom is still valid and still holds an enormous importance for mankind today even though we no longer think nor speak nor act today as he did or as the people of his age did. Our world today, like his then, is faced with problems and emergencies that demand solutions and ironically, he gave those answers and the way to the solutions that faced the people of his age and are as yet valid to our age although we today act as did the people of his time - by in-action. We are more concerned with the “immediate self” than we are the “New Worlds.” We are today a society enslaved by and beholden to a system of standards which is a relativity of standards. Standards are not relative at all - some things are good, and some things are bad, period. The Pope himself is not a better Christian than say your neighbor is - it is only because of the reputation of the office that people believe and think this - such a conclusion is wrong, and this is what Jesus attempted to teach to all.

The vast majority of people in the world today pay no heed to Jesus and see little or no connection whatever between his teaching and the circumstances of the world then and now. Many of these people are professing

Christians while others disbelieve in him entirely and most disbelieve because of the high-handed folly and falsehood of the Churches that arose using his name but who did not and do not follow his way. The fact that a man, a human being, has been turned into a god by other men is not really significant here.

The point is that Jesus, while on earth, was human, and that he gave us a revelation of the maximum effect that one human being has ever been able to exercise upon others. As I Paul and others have told us, this man Jesus was remarkable. A man who demonstrated, in his own person, the highest level of attainment of which human beings, at any time, have ever proved themselves capable. This remarkable demonstration that such an achievement could be, has been, performed and by a single individual – And did happen in spite of adamant, crushing opposition from those around him, remains the single most heartening thing which has ever happened to the human race and for the human race.

The question has always remained, how was one man able to do this? The answer given by Christians is that he was not simply man but God. He was divine. They fail to answer the question though, that if he was divine, was God, how could he have erred? How could he have been guilty of human error? The answer! They say he gave up being God in

order to become man and after dying as a man, he raised himself up and went back to being God again.

Behind all the fancy rhetoric and shoddy dogma and doctrines lies the fact that if you really want to follow Jesus, then you must become God first, then become man, then get yourself crucified, die, and be buried and then raise yourself up in three days and go to heaven. Can you follow that way? No, of course not. It is an impossibility. You or we are not Gods, we are not Holy Spirits, and we are not God's pre-existent Sons. We are human beings just as Jesus was a human being and in that truth lies the fact, the truth, and the hope, that we too can leave this perishable, corrupt body and put on that glorious, imperishable and incorruptible body as did Jesus. If you are one of those who believes every word in the Bible is God-given then you cannot follow The Way - ever - For you are blind and deaf and enslaved to a closed-mind, one of the very things that Jesus warned against and the Church has perpetuated down through history. (Index, inquisition, infallibility, miraculous conception, mariology, excommunication, etc.). Until all of this is overcome not a single portion of Jesus' teaching can come to fruition, not a single promise of God can be manifested by anyone enslaved to such falsities within Christian Churches.

41 - John the Baptist

In the New Testament he is designated the Prophet and placed in the line of the Old Testament prophets - Luke 3:2 says, "The word of God came to John."

Because of the expiration of the prophetic gift the "coming of the word" to him marks him as the one who introduces the end time in which the gift is to appear again. He therefore was identified in a double way - (1) As the returning ELIJAH as forerunner of The Messiah (late Jewish speculation) and (2) he is identified as the Returning ELIJAH in the original sense of a forerunner to God himself.

The later speculation is present in Matthew 11:7 and must have added to it also what is stated in verse 11 about the "least" who is greater in the Kingdom.

Matthew 17:10 on and Mark 9:11 on also lead us to the same conclusion - Jesus himself identifies John as the forerunner to The Messiah and not to God - He clearly identifies John as Elijah.

In Luke 1:76 the Baptist is called "The Prophet of the most High" which means God and is contradictory to other passages making him (John) the forerunner to The Messiah, who is not God.

One thing is certain - that the Synoptic Gospels consider John the Baptist to be the prophet of the end time - in some passages in the forerunner of God, in others as the forerunner of The Messiah!

What seems unclear, is what John himself, thought of himself - John himself nowhere gives an explanation of himself. It is always others who ascribe the role of prophet to him. But it is clear that he did not at least consider himself as the prophet of the end of time in the sense of one preparing the way for God - Evidence? Yes - Matthew 11, in which John sends his disciples to ask Jesus whether he is the one who is to come, or whether they should continue to look for another. The way in which the question is formulated shows clearly that John expects still another sent from God who comes after himself. This is clear from John's sermons also when he baptized - he speaks of the "mightier one" who will come after him and especially emphasizes the paradox that he who comes later, who is subordinate to or the servant of the one who comes before, is in this case endowed with the greater divine power. All of this leads us to conclude that in any case John did not consider himself The Prophet in the sense of the forerunner of God himself - he ascribed to himself the modest role of a prophet, but not that of the final prophet (Jesus himself is called Prophet in the New Testament, by some also).

It appears that John was only labeled as The Prophet of the end time after his death – by both his own disciples and Jesus – certainly it is clear from the synoptic tradition that the First Christians and even Jesus regarded The Baptist as The Prophet who was the forerunner of The Messiah – The Baptist’s own disciples on the other hand considered him the Final Prophet who prepared the way for God himself – they believed him to be The Messiah just as the twelve believed Jesus to be The Messiah. (Luke 3:15).

The Mandaeans – a sect of Jewish origin of those times and still intact today label Jesus in their sacred writings as an imposter – a False Messiah – while John appears as “the Prophet” in the absolute sense – i.e., whose function is sufficient in itself and requires no messiah to come after him since he himself prepares the Way for God to establish his Kingdom.

Both the Synoptic Gospels and the Mandaean texts say for sure this: After his death, his own disciples considered John to be The Prophet (above all the Returned Elijah), and indeed, in the sense of a direct forerunner of God, so that the role of another Messiah becomes superfluous – Also, the disciples of Jesus and seemingly even Jesus himself also considered The Baptist to be the Prophet, but in the sense of a forerunner of The Messiah. It is unclear that The Baptist considered himself the Prophet in the first sense, but on the

other hand, it is possible - but only possible - that he considered himself The Prophet in the sense of a forerunner of The Messiah.

In the Fourth Gospel all of the above runs into trouble - According to it, The Baptist himself expressly refuses the honor of being considered The Prophet - even in the second sense! He does not want to be regarded as the eschatological Prophet at all- he rejects every comparison with Elijah and is content to be a simple “voice” crying in the wilderness like the prophet of old. He wants only to be a prophet like the ones of the Old Testament - Evidence? John 1:21 - The Jews ask him - Are you Elijah? He answers - “No” - John then rejects for himself the title Jesus gives him in the Synoptics!

42 - The Parable of The Man on The Road to Jericho

What can you tell me about this story? What questions can you raise about it?

Why was the man alone on such a dangerous road?

Did he have no friends on such a dark night?

Is his aloneness a symbol of something?

Why were the official representatives of religion so unmoved by tragedy?

Had they perverted the most profound perspectives of the faith they had inherited?

Did their failure exhibit the fact that “the proper time” had come for God to act in a new way?

And what of the person who beat up the victim? What happened to him? Was he a victim of his own crime, like Cain, a vagabond or fugitive from among his fellow humans? You see, Jesus died for him also. This is the issue!

The parable is not only concerned with the injured man on the Jericho Road, but with the man who put him there, with those who left him there, and with those who permitted the road to become infested with robbers in the

first place. God's Will is undone!

The story is The Story of Man – Man in his anguish, his vision, his dread, his lusts, longings, loves and loneliness – All the characters, both identified and implied, are involved in a community under the Grace of God. But true God is ignored – His Will is ignored.

This parable of course excellently pinpointed one inescapable truth but the “whole story” of it is bigger than this one truth. Just as in Jesus' day those who had ears to hear didn't always hear – even those who lived closest to him. The simple parable really requires a higher level of thought just as The Message of I Paul does. Too much is taken for granted and that leads to failure like some of the people in the parable. Jesus reminds the listeners that suffering and need exist in this world and asks his questioner in effect, what he is going to do about it?

The questioner being a Jew seeking a narrow definition of “a neighbor” but that all fades out of sight before the spectacle of a man's generous action to a stricken fellow-mortal. He went more than the first mile – he did God's Will – he honored man's well-being – he obeyed God's commandments – Love God and your neighbor supremely – He upheld The Law in the proper way. This parable shows clearly also a condition of “Change” – From the world as it

stood to that which was to come - Men ignoring men for all sorts of selfish reasons - doing their own thing - protecting their own interests - ignoring the well-being of others - but finally along comes the new man - he does all the right things - he is indicative of the time to come - to the change of men's hearts in realization of the nearness of The Kingdom.

Luke 10:25 - 37 - Not in Mark - Matthew - John.

Eyes to See - Ears to Hear!

43 - Hebrews!

The Epistle to the Hebrews - 2:17 and 5:7 on what is emphasized in 2:17 is the High Priest's full participation in the humanity of all men.

Therefore, he had to be made like his brethren in every Respect, so that he might become a merciful and faithful high priest in the service of God, to make expiation for the sins of the people. For because he himself has suffered and been tempted, he is able to help those who are tempted - The idea of Jesus' weakness manifested in his susceptibility to temptation dominates the beginning of Chapter 5. In 5:7 on the writer brings forth a concrete temptation - "In the days of his flesh, Jesus offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard in his fear. Although he was a son, he learned obedience through what he suffered.

The only probably interpretation one can give to this passage is that it is a reference to Gethesemane and not to Golgotha - The "cries" and "tears" are so concrete that they must refer to a definite event when Jesus pleaded for rescue from death - Golgotha here would be too late - it can only be Gethsemane, when he still had time, the possibility of going Another Way than that assigned to him - The Way of The Cross - The Way then of obedience!

Where the Greek is translated to read “He was heard for his godly fear (reverence)” is wrong and especially so because it can be just as accurately translated “He was heard in his fear (anxiety).” Because the writer all through the Epistle is telling us of Jesus’ Real humanity and the whole context – above forces upon one sense of ordinary human fear as the meaning of temptation. This is just what the temptation is. The temptation shows itself precisely in the fact that he was afraid – that he had ordinary human fear of death – AND he was heard because he conquered his fear when he prayed “not my will, etc.”

The verses in Hebrews dealing with Jesus’ fear are extremely important. There is no Gnosticism here – no Docetism here – no Catholic dogma nor doctrine here. Jesus was really a man, not just God disguised as a man. Here we find expressions which indicate that the fear which the tempted Jesus experienced were more terrible and more truthfully told than The Gospels dared to tell.

Jesus cried out loud and wept in fear. He did NOT with stoic resignation, view death as a very natural transition – but as something horrible, to fear – not will by God, or as I Paul said the last enemy (I Corinthians 15:26).

Someday, when Jesus’ death is taken this seriously, and only this truthfully, his resurrection also will be! Hebrews

itself hints at this in 12:3.

Hebrews 5:8

Was Jesus human? The best confirmation probably lies here – in the statement that he learned obedience.

All the Christian theologians – scholars – popes and all the Kings' men wish this expression would go away!

The life of Jesus would not be really human if its course did not manifest development – change! Even Luke clearly says this in 2:52 “Jesus increased in wisdom and in stature, and in favor with God and man.”

Hebrew 2:10 says that through suffering Jesus was made perfect. This obviously implies a certain development which finds its completion only after the way ends in obedience. (Atoning suffering) Jesus, then, had to “learn” this obedience. He had to “learn” to carry out his task of the suffering servant of God to the END!

Obedience in Hebrew 5:8 then is an echo of the expression in Philippians 2:8 – “obedient unto death, even death on a cross.” This “even-unto” refers to a development which reaches a climax which goes further and demands something extra – Humiliation. When you give all to God – You give All in All!

44 - Jesus - Aim - Mystery - Secret

There is only one Aim in life worth pursuing - it comes before all other things - Jesus and I Paul taught it - preached it - Admission to The Kingdom - The New Worlds, here and hereafter. We have to sink our individuality into this as a community (here and everywhere) - our "self" love needs to be replaced by total love - Real love - honest love - truthful love - For all who are our own companions in this struggle and allow it to grow inwardly and outwardly to all our neighbors - not as merely our own love but as God's Love - From His Grace.

What was Jesus like? All we can derive from The Message, both the Bible and the one before us is that he was not humble - except - in The Material and The Physical sense. He was proud - learned - tough. Look at the life he led and the way he died! He "died" for others because he was in control of "self." Anyone who attempts to act and do for others and for the world without first broadening and deepening his or her own self-understanding is heading for failure. He or she must have an understanding of freedom, integrity, order and a capacity to love. Without these attributes they will not have anything concrete to give to others. They will communicate to others nothing but their own blindness and deafness - They will foster onto others

their own infections, obsessions, dis-eases and aggressiveness, their own ego-centered ambitions, delusions of ways and means, their own visions of grandeur, their own bigotries and closed-minded ideals and ideas - so that all they have to give to others is exactly the very things they shouldn't even have - never mind running around attempting to give them away!

What I Paul learned on his trips to the Third heaven he said were unutterable - but he lived them openly - They were sacred open secrets then. How he got there and back were still mysteries to him and to others - Mysteries then but not secrets. He told the world!

Secret, then does not necessarily mean mystery nor should you take it to mean such at all times. Underneath a secret there may or may not be a real mystery.

A Mystery on the other hand is something to be or that is now experienced, venerated, lived - Therefore it is not especially kept secret - Yet it remains a mystery - sometimes forever - The "How" of it. The Secret itself on the other hand may be less important than the fact that it is kept a secret (you don't tell anyone!)

Every one of us are in our own unique way an ineffable mystery! Our "life" is inexpressible - Something we have in common with each other on this plane - we act - enjoy -

suffer, but we don't, and we cannot fully express "our life" - "my life" - "your life," etc. It is still a mystery even though we see it - feel it, live it, experience it, love it or hate it. Where we came from, originally - how we came, etc., are as yet mysteries but not secrets since we are here.

The secrets of The Message are not something that demand silence (closing the mouth) or something that demand blindness (closing the eyes) or something that demands deafness (closing the ears)!

The Message is a Mystery to you - A Secret to me! A Secret because it is not something, I can fully convey to you with words - Some of it is inexpressible - ineffable - it has to be experienced - venerated - lived!

The Message is Secret to you - A Mystery to me! A mystery because although I participate in it at all levels and areas possible to me, I still do not know fully the hows and whys of it - I participate - I live it - I experience it - I venerate it - but I do not fully comprehend how or why I do experience it - live it or venerate it - so to me it is a mystery - to you a secret!

To rise up and experience this phenomenon which is akin to an atmospheric body with its special visibility, special audibility, which is not beholden to light nor to darkness, to time nor to space, to silence nor to noise, is a

mystery and a secret which become commonplace but remain ineffable to the experienter, the venerater, the liver, who, not merely, gets out of “self” but who is practicing and living a “going-into” constantly. It’s this constant action of “entering-into” - instead of a “coming-out” or a “backing-away” - or a “putting-off” because of fear or I don’t have the time right now, attitude - it’s the very foundation, the basis for its success - order and self-discipline (not legislated rules or laws) - The constant practice of control - The attempt to do even the impossible - is what is necessary - if you don’t know who you are - earth wise - then you cannot get out of “self.”

Christianity over and above all its rites, rituals, sacrifices, idols, goddesses, ceremonies (what was and is “magical and secret” to pagans is only differentiated by Christians as “accidents” - “mysteries” - “sacraments”) - was and is a new and all-powerful instrument by which man could be and still can be helped to partake in a wholly different - totally new - supernatural realm. The “being-Christ” that The Message teaches and preaches in the preparation phase of it is a transformation.

Christian Spiritualism (and you won’t be one (spiritualist) until you consciously pass into it) consciously passes beyond and above all these man- created rituals - rites - ceremonies - myths, etc., beyond all of its

materialism and material resurrection, to its true, original beginning - Spirit! And to The Revolution brought forth by one man - real man - true man and not a God-man, but in conjunction with Spirit, the longest enduring revolution ever wrought by a single human being - Jesus - He gave us The Way - The Way which is Spiritual - it is the only way to consciousness of The Source of Life.

45 - The Kingdom of God

The actual phrase does not occur in The Old Testament - The Old Testament (covenant) makes references to The Lord's Kingdom, but the word kingdom refers not so much to a realm "out there" but to a dynamic kingly rule and sovereign Action of God (Psalms 103:19 and 145:13 denote a divine authority permanently in existence - not simply "out there" but everywhere - forever). God is King - Your King - The King of Israel and Israel is His Son - and at all times His Kingdom - independent of temporal and spatial relations, is His claim upon the loyalty and obedience of all individual beings of the Jewish nation collectively. The Kingdom then existed at all times in God but until it is freely accepted - willingly accepted - it is then, as yet to fully come! When will this day of the Lord Come? Israel relegated it to the indefinite future but from The Bible itself we can readily see that nobody was sure. And what would happen when it did come? The Old Testament is reticent about this - except that it will be a time when God's Will is as perfectly done on earth as it is in heaven - (and with Satan and all the Fallen Angels - Spirits then - Running around many people have a warped sense of how perfect God's Will really is in heaven) - then God will show his hand and he will rule and judge the earth - his true people will be redeemed - his enemies and theirs will be destroyed and the current evil conditions of things

will have been abolished - The Jews declare all this daily - today even - in their prayers - The state of perfection will then ensue (it is vague and variously defined in the Old Testament) But at all events God will exercise his full powers as King over all the earth - on that Day the Lord shall be ONE Lord and His Name ONE Name - That's from Zechariah 14:9! Are we to understand that God cannot now or then exercise His Full power? Are we to understand that He doesn't have ONE name now? Is He not One Lord (God) Now? If Christianity really is new - then why do all these matters clearly show up in it, these old matters?

The entire bible is the writings of MEN and its most primary goal is very simple - We are made to feel - very dramatically - that mankind is engaged in a process that ends towards a definite goal - that all things that have a beginning also have an end - that God (and we really know nothing about Him) Himself will intervene at the right time - (Can you begin to even see why men made atheists and not God?) - Jesus himself thought his day was that time - he believed he was, single handed, bringing The Full Kingdom down to earth - was he really crazy like Mark's Gospel implies (a very good point for honesty in Mark's gospels) or was he "possessed" in another manner?

In a late first century writing, A.D., called Fourth Ezra - Chapter 6 Verse 59, Ezra asks a very profound question - "If

the world has indeed been created for us, why do we not possess our world as an inheritance now!” – but as history tells us – they did not – we do not! This all means that only some tremendous – superhuman – intervention will suffice to introduce the Kingdom – And so the expectation and speculation of just that kind of intervention developed! True, at first the various eloquent utterances about the future spoke of this world (earth) alone, and there were few signs of a transcendental Realm beyond it but as Realism increasingly denied the likelihood that Israel’s miseries would ever come to an end on the earthly plane, the picture began to be altered. It did so in a very confusing way and not according to any single pattern. (This confusion shows up in The New Testament also). A bewildering maze of composite, lavishly interpolated documents offered widely divergent views about what was going to happen. But all the while, alongside the orthodox Jewish belief that the New Kingdom would belong wholly to this world, there was a growing conviction among a minority that instead, in some sense, it would be sudden, cosmic and extra-terrestrial. Such were the Essenes, the Messianists, the Pharisees and scribes and many others including the Christians later on.

Before the Christians and during the Jewish-Messiah parties there entered upon the scene one John The Baptist who proclaimed the imminent Kingdom of God and called

the people to repent by washing away their sins in the water of the River Jordan – Enter now Jesus who preached exactly what John The Baptist preached – Repent the Kingdom is at hand, thy Kingdom come, they will be done, on earth as it is in heaven. In Mark 13:4, Matthew 10:23 and 24:34 Jesus is said to have taught (believed then) that the day was to come soon. (See also Mark 9:1 and Luke 21:32).

Jesus fomented a continuous excited expectation of its coming – The imminence of The Kingdom was the very heart of his message. All therefore who wanted to enter it must take heed and make every possible preparation for its arrival – which he would not name a day – Just imminent – they must be ready for Action – All systems go – their belts fastened – their lamps lit – “What I say to you I say to everyone Keep Awake – Luke 12:35 – Mark 13:37 – An example of Jesus thinking is in Luke 16:1-8. The parable of the dishonest steward – this low character who expecting disgrace had reduced the debts of his masters creditors underhandedly so that when he was dismissed they would take care of him – That is to say then that he acted very deceitfully and quite dishonestly. How shocked are the “pious” to find Jesus praising this deceitful person (to read some of the really phony explanations is to make you laugh and cry at the same time) – But why did he praise this mean character? He praised him because, when confronted with a

crisis – he at least acted! What Jesus was telling his listeners was that YOU are all faced with much Graver Crisis – A Far More Urgent NEED for Decision and Action. You cannot, as this relentless emergency approaches simply sit on your hands and ignore me – you must do something – Keep your eyes open and be totally alert and prepared to act if you want to be among the chosen, among the Remnant – who will endure the time to come – the terrible time to come (?) Don't even stop to bury your dead he said – sell everything you have and give it to the poor and come follow me.

For all this he was ignored, run out of towns, called crazy, denied by his own, crucified, mocked, and disfigured, spat on they say.

If we take the New Testament Gospels as pure truth, then Jesus was a failure. Peter was a traitor and I Paul was a fool! Yet Jesus seemed to have said that a final, faithful group – the elect – would emerge to fulfill the way – the remnant? I Paul carries this on – then and now!

Here is where our faith is decided – Our credulity tested! If Jesus was the Son of God how could he commit such errors? If he was God, he could not! It is not use in trying to explain it that he did not mean what he said – that he was using a “time conditioned thought form” – one which he did not expect us or them to take literally (the Churches claim,

no less). The truth? Jesus either deceived mankind by conscious fraud, or he was himself deceived or mentally unbalanced or deluded. OR was he divine or an illusion? (All actual claims as explanations by others – not fools or crazy people, ignoramuses but by scholars, rulers, philosophers, religious leaders, etc.

Was his teaching based on an error? He did prove to be wrong, sadly so, if we can accept all that Gospels claim as truth. These are the very facts (and more) that have left theologians and scholars in considerable distress (and led them into falsehoods also) and lay at the bottom of all Christian Apologetics! Some have said that Jesus, in assuming human form took on human limitations – This won't hold water or as I Paul says, this dog won't hunt! According to Mark, Jesus was unaware of the exact date when all his prophecies would come to be (Mark 13:32). These have to be Jesus' real thoughts and words rather than an interpolation by the writer or others simply because it doesn't fit into the picture of the whole gospel wherein Jesus as Son of God is painted as infallible – it fails to harmonize with the rest of the Gospel!

Conclusion

The Kingdom's Final Consummation still lies in the future – yet it has already begun – the barrier is man – God

has done his part - man hasn't. Mark 4:11 which was eliminated by the later gospel of Matthew (13:13-15) with Luke 8:16 - says this in part "to you the Secret of the Kingdom of God has been given - but to those outside, everything comes by way of parables" - If Jesus' mission was missionary (which Christians claim) then no secrets could have been involved! It makes utter nonsense of any missionary preaching to declare it to be kept secret! You can't go out and preach something that is to be kept secret and unknown!

Yet - All through the Gospels and I Paul's letters (epistles) we seem to be always running into secrets and mysteries - and what looks like missionary trips and missionary work - how do we explain this? By understanding The Message of I Paul, of course!

But let me stay for now in the New Testament - the parables include many pictures of The Kingdom. It is a small growth at the present time - outward signs of its presence are still few but growing - how then, people will ask (and did ask) could it be possible for such a small group in an insignificant movement (which it was - then) wrapped around this one man Jesus to have it or to bring it? Simple! If the truth is served perfectly it will proliferate gigantically - Jesus himself said this and many a parable points this out, see Mark 4:30-32 - Also Luke 13:20-21 and Matthew 13:33.

All through the New Testament the sense of crisis is acute and pressing! It is imperative for all humans to define their position - both because of what happened - is happening now and because of what can happen - The teaching of Jesus dwelled on all these aspects - First, The Present dawning - the strong man is disarmed, the forces of evil are in retreat, the physician comes to the sick, the lepers are cleansed, the great debt is wiped out, the lost sheep is brought home, the door of the Father's house stands open, the poor, the beggars are summoned to the banquet, a master pays full wages to a man who does not deserve it, a great JOY fills all hearts, the hour of fulfillment has come - or rather - it has begun to come, its full realization still lies in the Future - that is the very reason for all the insistence upon truth, upon alertness, do not be caught asleep - be ready - present not available, to render your account.

The Kingdom is with us - but not all of it is with us yet. Jesus himself struck satan down and watched how he fell like lightning out of the sky (Luke 10:18) - Nevertheless the final battle still remains to be fought. It is only according to later Christian doctrine that the ultimate consummation would take the form of Jesus' own second second coming (Parousia) - Yet there is no reliable evidence that Jesus ever believed or taught that it would be himself or even a "person" who would come again!

I Corinthians 11:26 has been misunderstood as a physical coming and in John's Gospel it is not Jesus at all but a counsellor (Paraclete).

I Paul says to us - Prepare - Follow - Come! The one real secret (death) and the one real mystery (death conquered) in all things physical are solved. All roads lead to truth - truth is demanded - is absolute - necessary before any following or come are actually realized - experienced - man's problem! Set your mind upon his Kingdom and all the rest will come to you as well - We have not and do not, as yet, set our minds on the Kingdom - First - Foremost - Always - that is the preparation - the way to all truth - Jesus said "Anyone who wishes to be a follower of mine must leave "Self" behind and come after me" - Mark 8:34 on. The Message is telling you the same - Prepare - Follow - Come! Change - changing - changed - it is The Way.

46 – Son of God – Lord – Titles

Acts 2:36 tells us that after the resurrection God – “has made him both Lord and Christ” – I Paul says that God more than exalted him – God bestowed upon him this name of Lord – the name which is above every name – Philippians 2:9.

Therefore, we should not expect to hear from the earthly Jesus the use of the title Lord – but we do in Mark 12:35 on and other parallels throughout the New Testament except in I Paul. Mark 11:3 and Matthew 7:21 – (we should also look at John 13:13) and of course all through Luke.

The original followers of Jesus did not think of him or worship him as divine – No, rather they denounced him and fled him at the end. It was only after the Cross that this happened – The evidence is clear!

We can, right here then, ask why a particular Church was formed and only after the death of Jesus! For if the very early Church (Catholic) really had only a future expectation – if only The Coming Messiah or Christ was significant for it – then it would be impossible to explain the need or impulse to build or form a Church in which rules and regulations were needed to control the working of The Spirit and the whole life of all its members – If the end was right around

the corner why build a Church? Everybody it would seem at that time believed that the resurrection had already introduced the end time and now it was only a matter of becoming alert, keeping the watch and being prepared for that terrible moment. (How “terrible”?) – How do you truthfully equate The Coming of God with something terrible? That’s from preconceived ideas both within Judaism and before it – a carryover!

The belief, the conviction that the resurrection proved possession of a supernatural event on earth, for the first time, gave them, the absolute confidence – which characterized their attitude, (and after the event – for they had fled) in the consummation – This is what the New Testament is telling us. This conviction that the resurrection signaled that the end had already begun disallowed them to think of him only as The Coming Son of Man – he had to be something “other” – while he was present – he had to be God – and that’s what evolved – Just as they were wrong in their misinterpretation of the imminent Second Coming, they were wrong also in proclaiming Jesus, the Son of Man as God!

The intense belief that the end is near then, was not the foundation but the consequence of the Easter belief.

If God Himself was to come to earth he would not need

to return - God is himself earth, of course also many other things - he is everything and No-Thing - He cannot create Himself - everything is already included in Him - there is nothing else - God can only create "other" things not "self" - There cannot be two Gods only ONE - everything else is less than God.

The Heavenly Man (Second Adam) and the earthly man (First Adam) were close but not exactly Alike.

The resurrection said this: If Jesus has been raised from the dead (real death) then death is already overcome and the transition from one eon to another has already taken place - There is really no need for a church nor a second coming by Jesus or anyone else.

If he has died and been risen must he come again? Or did he have a task to fulfill between his time on earth and his resurrection which he did fulfill.

Did he give the sign that, what was done, was possible for all men if they would do their part? What was this life - this death - this resurrection all about?

Was all that necessary just to build a church? Just to give us a new moral code? Just to give us an ethical example? What was this event in history ALL ABOUT!!?

You cannot find the answer anywhere else - only in The

Message of I Paul - That's why it is so much a matter of FAITH - Faith, not in men, nor from men, but From Spirit - Something I myself once laughed at - called silly - and degraded as I went The Way of Flesh - do you think knowing the kind of "life" I used to live that I would live as I now do if I didn't know something? Think that out clearly for yourself.

The Way doesn't exist in a church - or in other people's writings - certainly there are bits and pieces here and there - after all - all religious talk sounds and seems the same or similar - but it's like night and day when you clear-out All Ways for the time being - and listen and see clearly with an open mind The Message - its truth and its tasks.

Christ's present Lordship must be experienced not only as individual revelation but as a collective and a Christological Revelation of his present form of existence - This is what those love feasts were all about and from which the eucharist wrongly evolved.

In the course of these community meals, in which bread was broken "with glad and generous hearts" Acts 2:46 the presence of the Risen one was appealed to, to appear! The goal of these meals was precisely to achieve, to attempt then - to realize fellowship right there and then with Christ by enticing him to appear as he did appear after The

Resurrection.

It was a call, a pleading, an enticing to Come - Lord Come - to make the Second Coming an actual event here and now and bring about the end as they believed it would happen! These were "Appearance meals" - The calling to Christ to make this one (meal) - now (right) - The last supper! Marana-Tha! Marana-Tha! They shouted in ecstasy! "Our Lord, Come!" - They were not experiencing The Presence of The Lord - they were trying to bring it to an actual reality by invoking his presence - they were attempting fellowship, not realizing it!

Now this doesn't mean they were crazy - it means that they considered Jesus now, the invisible Lord who appears "whenever two or three are gathered in his name" - After all they believed he said this - they believed then that he would appear even though they also believed he was sitting at the same time at the right hand of God and ruled the world - This was clearly their preconceived beliefs - what all religions and Churches teach today! He hasn't appeared or come again and obviously he doesn't rule this world in the sense they believed or as churches teach today. If he doesn't rule, then why doesn't he?

Now - At the end of I Corinthians I Paul, writing in Greek all the way through writes one statement in Aramaic

“Maranatha” - This can mean Our Lord Comes, Our Lord, Come or Our Lord - Come! These have been labeled as confessions or prayers, just as the word ABBA (Father) has been called a prayer - Why did I Paul leave this in the original language when all the rest is in Greek? Was he talking or more properly writing to a group who would “catch his meaning” or did he think everybody would “catch his meaning” - If I Paul has not been properly translated or interpreted correctly by scholars - theologians who admit this - how do they attempt to discern this word more readily than all the rest of his words?

In Aramaic “Mar” is “Lord” - The second part of the expression “Anatha” is a form of “to come” in Aramaic. It doesn’t necessarily mean then “Our Lord to Come” or “Our Lord, Come.” I Paul, writing in his peculiar way, “obviously” means something other. The Message tells us what!! Change-Changing-Changed - Prepare-Follow-Come! - Not our Lord but ourselves - and if death has been conquered - only we do not realize this because of all the false teaching - then it has its mysterious meaning and secret - As Yet! Only for you and me it is no longer a secret - The Message reveals it. Only you haven’t realized it - why - you are caught up as yet in old untruths you believe to be truth - in old, preconceived ideas - you haven’t “set your mind” on “The Message” - other ways are still in your head

and you are fooled by them like all other humans have been fooled - misled - since the days of Jesus and I Paul.

All worship in Christianity was considered an anticipation in the "Present" Kingdom of God - What would become an enduring reality at the end then, already was happening in the community now - as the church taught!

This connection between present and future reality (a relationship which was lost and dropped with the passing of secular time) represented the character of the early Church's worship - the imminent second coming was forced by "time" to be changed to an end - somewhere off in the future when he does come again to earth and establishes his Kingdom and Judges all those who have died, been buried and await this coming - either in hell, in purgatory - in limbo or wherever - All manufactured things dogmatized to enslave the minds of the ignorant through Fear - This "attempt" to steal The Spirit - lock it up in a "Church" and then threaten to excommunicate you if you don't obey the Churches' Rules and Regulations is "government by Fear" - God is not Fear - but truth - but love - but life - eternal life for those who obey Him - not men - through his image - Christ Jesus!

If you wait for the Lord "to come" you will wait in vain - he has already come - I Paul in I Corinthians 11:26 says

“until he comes,” to you he means – just as Revelation in 3:20 tells you – Behold I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him and eat with him, and he with me.”

He doesn't eat you and you don't eat him – you become compounded with him – you are in him and he is in you – You eat, sleep, talk, act, do together – in the flesh but in the Spirit – You open the door – the gate – by preparing and following – When you and I do this we can Come! Not before – no matter what Church, what priest, what minister – what rabbi – what evangelist tells you – believe them – in them – you have nothing – Listen to The Spirit and you have life – you have to get out of “Self” in order to do this.

We are not, like all the rest of Christianity, trying to entice or force his early return – we are attempting to experience I Paul's “being-in-Christ” mysticism and we will “Come” not the “Lord.” He's been here, he doesn't have “to come” again – it is man who has to come! I Paul says we will meet him “up in the air” – So be it!

The Church says Christ is both present and coming again – yet if he is present – there is no need for him “to come.” If he is not here, then it is possible he may come again or do they mean he is here, invisible and that he will appear again? I don't believe this is what Christianity

believes – They eat him, and they drink him in the Church so they must believe he is here – present – Yet they put a human being on his throne and say he is his representative – him in The Flesh – infallible! Does the history of Christianity seem infallible to you? – does it appear to you as if it was and is guided by a spirit? – In Luke – Acts 2:36 he says “God has made him both Lord and Christ – This Jesus who you crucified – that means that God has made him God in the language of the Jewish-Christians.

I Paul says it differently – Jesus Christ is Lord – or Christ Jesus is Lord – The “name all knees bow to” – who will place all things under God’s feet and complete His All in All – I Paul looked back at the whole history of “Christ” when he was in the form of God and attempted to assist mankind, to redeem it by “appearing as a man but not really totally flesh or in-man – he was pre-existent before all other things – God created the heaven and earths through him – Finally he emptied himself – gave up his heavenly place and entered into a man as a slave to the man and to God, died real death – was dead – and could have remained forever dead except for God who called him Son, loved him and so called him back – raised “him” – “him” who was now also Jesus – and named him Lord – named him god – not made him God – made him equal to Himself in name – All because he did not attempt to grasp equality with God as did his earthly image

The First Adam - so he became what I Paul called The Second Adam - in Jesus - compounded - real man - and gave all of us The Way and received equality with God in the doing.

God - unexplainable.

God's Spirit Image - Pre-existent - heavenly "man."

God's Earthly image - man - Adam.

Adam - soul - God's Image.

Man - Soulless - lost "image of God" - Adam's Fall.

Jesus - man (as Adam) - Heavenly "man" - united.

Jesus - new earthly image of God - Received From Heavenly Man.

Man - soul available - become "in-Christ" - Come!

Acts 2:36

"God has made him both Lord and Christ (Messiah), this Jesus whom you crucified" - "Luke" is attempting to show that reverence for Jesus as the Lord after his resurrection was connected with reverence for him as The Messiah - only now, can Jesus be designated "Messiah" too, for now lordship is actually conferred upon him - it is strange that in this passage the title Lord comes before the title Christ (Messiah) - He seems to be saying and very

clearly so, that Jesus can be designated Messiah - King only in view of his invisible lordship as Kyrios! (Lord).

The foundation of the Lordship would seem to be found in Philippians 2:9 - I Corinthians 12:3 and Romans 10:9.

Why is this name "Lord" a name which cannot be surpassed? It is the name of God Himself! In all the ancient religions, including Jesus' and I Paul's a name represents also a Power.

So, God gave to Christ Jesus his name - he did not abdicate - God is God - No one nor no other thing can ever be God but God Himself and He can be no- thing nor anything but God - God makes - creates - all things in the beginning Read Matthew 10:17 on - What Jesus asked his followers to do for him!

I Corinthians 12:3 - who has the Spirit? This is the test!

In Revelation 17:14 we hear Jesus called Lord of lords and King of kings - Revelation is full of allusions to emperor worship - The Lord Jesus Christ then was named as ruler over all rulers of this earth - but the Messiah-King has his Kingdom not on earth but a "Kingdom not of this world."

The King title is found in Matthew 2:2-27:11, 19, 37; Mark 15:2, 9, 12, 18-26; Luke 23:3, 37, 38; John 18:33, 39 to 19:3, 14 (and on in 19).

Also, Matthew 27:42 (of Israel) Mark 15:32, John 1:49 and 12:13.

I Timothy 6:15 sounds like Revelation 17:14.

I Corinthians 15:25 – For he must reign as King until he puts all his enemies under his feet.

The time of Christ's Lordship (no longer mediator) is the time of the Holy Spirit, and the common possession of the Spirit begins only with this glorification (John 7:39).

Matthew 16:18 – interpolation – Jesus did not build a church – the claim made is that he meant after his death and resurrection he would do this.

The Holy Spirit is only an anticipation, Romans 8:23 and II Corinthians 1:22 and 5:5, of the completed task.

The difference between Christ's Lordship and our Family is a decisive one – time and space – the difference lies not in the category of time, but of space.

In Romans 13:1 I Paul tells of the invisible powers behind things he means spirit powers – such as he now employs – he intends that spirit will rule empirical states. The being-in-Christ of I Paul is mystical on the one hand (space) and time (temporal nature) on the other. To be a member of this lordship (spatial) also means to be both

ruled and to share in the rule, despite subjection to the head of this lordship.

I Paul says that all people, all places, all things in both heaven and earth and under the earth belong to that lordship - Thus all invisible powers and authorities together with their empirical organs (the earthly states, for example) are also members of the lordship - they are placed completely within it by God's Act and for this reason both the people to whom it is given to understand this and who comply fully, owe obedience to the powers and authorities (Romans 13:1 on).

I Paul following Jesus says exactly the same thing - Render unto Caesar that which is Caesar's and unto God that which is God's.

The "center" of Christ's Lordship on the earth has never materialized - The Spirit cannot function where there is not absolute obedience, preparation, following, therefore the "center" remains invisible to man - even though many men claim to have it - to be it - All are false - Some have come close to making it visible but like All others in the end they have failed - they have reverted back to Adam and attempted to "grasp equality with God" - to usurp God's Absolute Authority and to place others in Christ's lordship or by their refusal to recognize the second Adam and his

rule. Those who go around professing to be Christians with their mouths but not by their acts and deeds and thoughts are all anti-Christ - “complacent hypocrites” as Jesus called them.

In I Corinthians 4:8 I Paul speaks about “a reign of Christians” which means spiritual - because we must also understand at the same time that this reign is not of or from our power but that we must be the slave, the servant of the “Lord” Jesus Christ which is in II Corinthians 4:5.

Recognition of the “lordship” refers also to The Absolute Claim the “Lord” has on our whole existence here on earth, above earth, and under the earth!

He is not only lord of all this, but he is also my Lord - of every individual - whether he is visible to them or not (invisible).

This is the only way that John 20:28 can be understood - Thomas says “My lord and my God” - while in the flesh - yes - you cannot in the flesh bypass the Lord and go directly to God because God Himself has made Christ Lord over us - therefore he who has seen me has also seen the Father, makes sense - because he says I go to the Father - you who are truly, really, honestly mine - will do greater things than I have (as a man) because you will have the full power through Christ - The Lord - therefore it means that after the

resurrection Christ rules over all things and not before!

The end of the original Gospel of John ended with Chapter 20: - it's well known today that Chapter 21 was a later church addition for purposes obvious enough!

The second-coming of Jesus thoughts were true - those of the Church a farce - An invented one - of which all were at first mistaken - but when it became obvious - the mistake was allowed to continue - it was needed as a weapon of fear - not as one of Hope!

The events of Jesus' life on earth really are of no great significance - his followers shattered all that - they fled - it showed that as a man - now absent - had no great hold on them except when he was with them - the whole story, the real story has to begin as it did with the rallying cry - Jesus is Risen - You have to imagine what this meant to those people who had fled in terror for their own lies and left him to face death and humiliation all alone. (The women stayed - but in those days they didn't count.)

"Is risen" led to all kinds of illusions, fantasies, illusions - make believe mixed in with truth - and after Pentecost, Chaos actually reigned - complete control was lost again and again they fled - not in fear but in ecstasy and with wild claims and great feelings of power which was abused and later lost. Man has been trying since the end of

all this to weed out the truth from the fiction - he has never totally succeeded - "Self" has always gotten in The Way - then and now!

In the Gospel of John 20:13 Mary Magdalene says, "they have taken away my lord" - Yes they have and men have kept him away ever since - The truth is that many millions desire him to return but they really do not do anything that needs to be done - honestly, constantly, truthfully - we are exactly as the early Christians were - attempting to entice him to come and offering him hypocrisy and material things as an inducement - it hasn't worked - sooner or later the entire race of mankind will come to the understanding that it will never work until first there is change - changing and we are changed into the glorious spirit body that is our rightful inheritance.

We have the Promise - we need to bring about its Fulfillment - that is The Way - the only Way - but here there is more than one way - more than one way to fulfill the promise - no one and nobody as yet has done so for all of mankind!

47 - The Path

God-Christ-Creation

Adam-Eve

Abraham

Moses

Prophets

Baptist

Jesus

Christ Jesus

I Paul

Communities

Church - Apostles

Church - Popes

Stagnation

“Christ” - is God’s self-communication manifested in Jesus - God is The Spirit, One - “Christ” the image of God, of His Spirit.

Adam - the physical, Flesh image of God - Lost to man.

“Christ” - The Spirit, Heavenly Image of God - Regained by Man.

New Testament Titles

Prophet	Holy One of God
High Priest	Lord
Mediator	Saviour
Servant of God	King
Lamb of God	Logos
Messiah	God
Son of David	Teacher
Son of Man	Rabbi
Son of God	Master
Judge	Pais
Comforter	Christ
Paraclete	Second Adam

48 - Death - A Reminder?

Death is a reminder to all of us that we are mortal and that all our efforts are ultimately in vain - We cannot “grasp” the results of our efforts - They are completely beyond the realm of man.

Man's self-awareness has borne the fruits of some pretty grim companions - fear - anxiety - death awareness - they have risen up out of our level of consciousness on the materialistic plane - We cannot adapt to these “Fully” from a physical-materialistic plane level - we must rise above this level of consciousness to the higher levels which are not materialistic but Spiritual.

We make death one of our primary concerns, but we do not exert the effort to live righteously in order to overcome it. Death continues to remind humans of their ultimate dependency on their creator which is continuously rejected.

All humans have a free will - A choice - but the Free Will to do good cannot be maintained by sinful humans without God's assistance (Grace) - Goodness before God does not just consist of individual morally good acts, it is the result of a “life attitude” which is in conformity with God. Therefore all “good works” without this conformity (Faith) are not really good works at all and when we are in revolt

against God in any way we cannot undo this non-conformity through “good works” only. Sin then is not merely “right” or “wrong,” it has a far greater dimension than the presumptuous attitude of being in control of one’s life – Sin is revolt against God – it is aversion from God and there with pride and self-love. We have a free-will but that can never redeem us of and by itself – only Christ can do that for it is through him that we gain our introduction to God and from him that our image can be restored.

Death is a constant reminder of the incompleteness of human life. As long as man keeps seeking his own glory he will continue to die.

49 - “Mind” - Open and Closed

There are two kinds of minds - open and closed from a spiritual viewpoint. The highly emotional who are “out of control” are in the latter group - those “in control” are in the former - We can measure then our open or closed mindedness by our temperament and emotional manifestations - Those who are deep in “self” are the bigots, the dishonest, the untruthful, the addictive, the controlled, the easily misled, the haters, the cynical, the atheists or professing believers who actually dis-believe - God - man - etc., the distrusters, the people then who refuse to go beyond their own little world - “self.”

The open-minded are those who are truly open to All things, who are courageous enough and prepared to go beyond themselves. They are the true seekers of truth - The truth - knowing that it can both create and destroy - transcendent truth is their aim and they trust absolutely in God to lead them there. They are the ones who are unafraid to say “I don’t know” bowing to the powers and guidance of the Spirit. They know absolutely that no man can save himself - They are the ones who devote themselves entirely to unity in a completely unselfish way. Openmindedness is the path to freedom and to unity in His All in All.

50 - Unity - Truth - Truthfulness - Honesty - Freedom

The work of The Family of I Paul, the primary tasks of the Inner-Circle, the Ultimate task of The Church of The All in All can only be seen in the perspective of the communities' over-all mission to mankind - to become One!

Since we are not one at the present time we can only emerge as one through preparation. Unity is available but not as yet present. The unity is grounded upon our Christ and the Spirit. From the oneness of Christ Jesus comes the union of all who will prepare and follow, "in Christ" both visibly and invisibly. Our unity must become visibly manifest to one and all to show clearly the presence in this world of the Spirit who although invisible is clearly present "in us" and signals that presence through the gifts of the Spirit - everywhere!

Clearly, from The Message, we can readily see that all roads lead to unity. Clearly, from the Bible itself, we can readily see that all roads lead to unity. Where there is schism there is no freedom and where there is no true freedom there can be no gifts of the Spirit. Unity then is not simply a goal but a task. The primary task which transcends all

things of this earth, not simply an achieved goal here but the ultimate goal of perfect unity. All unity begins from a personal-individual commitment to Christ Jesus. He is the Alpha and the Omega for us all. We must rise upwards to him to reach God's All in All, absolute unity. The commitment to Christ removes us from the commitment to sin and error of men, religions, churches, cults, sects and so forth of this world. Christ is totally of God. Jesus is totally of men. Christ Jesus united is the way, the fruits of our salvation. The "body of Christ" is not a church, etc., but men and woman in the flesh, first as individuals and then as a collective unity. To be a Christian one must realize absolutely his or her personal commitment to Christ. Words, rites, rituals, ceremonies are no proof of such a commitment. Going through the motions or orally reciting the "proper or correct" words do not a "true Christian" make. Baptism, confirmation, birth, conversion as material ritual acts do not make a Christian. You cannot eat or drink Christ and be magically transformed. A Commitment is much, much more than words. It involves total Action - in all your thoughts, words, deeds and acts. It demands preparation and a continuous upward following through of the Commitment to unity through the being-in-Christ here and hereafter.

True commitment is a confession - a once and a "once for all" commitment to Christ. The only thing you can take

with you when you go is your being-in- Christ - The Christ-in-you is “All” but not yet “All in All”!

Unity is the foundation of The Message of I Paul, both before us and in the New Covenant. Unity is the foundation of the Old Covenant. To prove life after death is to prove unity - Unity between the “now” and the “then” - Unity in the “here” and the “hereafter.” Unity in Christ Jesus and when he places all things at God’s feet, unity of His All in All - Absolute unity is the goal, the Ultimate Goal of All of mankind - everywhere! Here and hereafter.

- so -

The Mechanics of All this lies imbedded in the Preparation Phase of The Message of I Paul - the “How”!

- therefore -

The following is the “follow through” to the Third Phase the “Coming” - it’s as simple as A-B-C or change (us) - changing (others) - changed - (united) All in All!

- and -

The New Worlds are in themselves a unity!

Repent - be sorry - change your mind - set it on The Kingdom.

As a matter of honesty, we must all make clear our own position. From that beginning we then can, as a group begin to work towards unity. There is so much we don't know, but which is before us, in addition to so much that is unknown and as yet unrevealed, that we must strive to let the full light allowable in. What appears to us at the moment as unchangeable may in The Future be changed. What has been revealed hasn't changed but rather we haven't grasped it fully and therefore to us it has not been fully revealed. Revelation keeps its transcendence over all attempts to express it. Truth is then transcendent truth.

We call personal experience truth, and this opens up to us that there are similar happenings beyond our own particular experience and ultimately to truths beyond any experience. When we cease to think in isolation, and stop making, an exclusively personal reference the sole criterion of truth, we can begin to understand something about truth that is meaningful and liberating. We cannot presume to know what the Spirit is doing or where it is leading. All we can do, our ultimate Action then, is to believe and trust in the Spirit and follow its guidance – we cannot do more than this, but rarely do we do this. We don't follow the path along which the Spirit is leading. We want to pick and choose our own path, draw up our own maps and institute our own ways in the belief we know more than the Spirit! There is

then only one thing that remains beyond man's and outside of man's understanding and control - The Sacred. We can understand and control the immediate reality - The secular. The Message represents an advance of human consciousness that must be recognized as such before it can be utilized as such and to do this, we need a differentiation between what is sacred and that which is secular. Much remains within the secular which we do not yet know but it is knowable. The sacred then is a mystery but not a mystery as we believe, such as a puzzle unsolved but solvable. The sacred is a mystery that forces itself upon our experience but remains fully beyond our understanding. God has revealed his presence, but we have not solved nor removed the mystery. God remains the transcendent - distinct from all things known and unknown and therefore beyond our comprehension. Christ then is our introduction to God as The Message explains. True mystery is the presence of God and The Secret of Christ is God's mystery. How does God reveal himself? By gifts. He doesn't come to us He sends gifts Christ - Love - Truth - Grace - Faith and so on. All barriers are obstacles to faith and all the obstacles to faith must be eliminated - You cannot legislate faith; it is a gift - To believe because a church believes is not Freedom of Faith and Faith like all of God's gifts must be free and unrestricted. No Freedom, No Spirit - No Spirit, No Gifts.

These gifts, God's revelations were not given to be placed under man's disposal nor to be dispensed through official secular channels. Neither was the Spirit sent to be placed under man's disposal and domesticated like some wild animal or kept in a cage.

One must be free before receiving The Spirit. Those who are free constitute a unity in their freedom. This Freedom allows one to receive the Spirit. Those "in the Spirit" have the gifts which can be utilized only in the freedom and unity by which they are received. To be prepared is to be free - to follow is to put into action the gifts received in a united effort - to come is to know The Way - through the unity of the "being-in-Christ" and the utilization of the gifts, freely given, to those united in the Freedom - No human being can save himself no matter how free he truly is - without the unity he remains lost in his Freedom.

51 - The Impossibles of Christianity

The immense difficulties for all professing Christians are clear. Not only the historical but the systematic.

Beginning with the infancy stories forward we are confronted with the stories of the empty tomb, the descent into hell, the resurrection and appearances, ascension to heaven, world judgment, second coming, the stories of Mary and her birth, the cannibalization of the flesh and blood of the man Jesus, and all of the secondary difficulties of the trinity, hierarchy of a “church,” exclusiveness of the spirit, infallibility, celibacy, sacraments, etc.

The message of Jesus of Nazareth has been deliberately and systematically turned into a story of the gods - mythology. The problem that has always confronted the historians, scholars, theologians has been how to demythologize the New Testament writings and all subsequent accumulating doctrine, dogmas and theologies. How to separate “legend” from “truth” and distorted and corrupted matters claimed as “truths.”

The single greatest difficult lies in the truth that the demythologizers always protect their own preconceived ideas or articles of faith by weaving word structures that far out do the wizardry of a constitution of Philadelphia

lawyers. To purify the Gospels down to “pure truth” like it or not, is to destroy Christendom as it now stands in the world. We no longer, in this day and age, think mythologically as did the masses when the Gospels were written. There is no longer any doubt that the gospels were written for people thinking mythologically and by people thinking mythologically.

The virgin birth, for instance, is a legend, created for the express purpose of supporting the divine sonship and must be abandoned for the reality and life of the message and its real truth. This holds truth for all the myths, the legends, the symbols, the images that are used for the express purpose of enslaving the thoughts and minds of men and support the pure myth of authoritative exclusiveness in regard to the truth. No human being and no collective group of human beings have ever captured the Ultimate Reality of God - of what we call God. Once we (mankind) can truthfully and forthrightly say openly that what we call God is in truth incomprehensible, inconceivable, etc., then and only then can we go forth in honesty and fearlessly pursue our search for truth - transcendent truth in a never-ending living approach to this Ultimate Reality which we have designated as God. To those who do believe in this One God they openly reveal to one and all that they believe in Spirit. We say God is Love,

God is life, God is truth, etc., but above all the labels, names, attributes by which we believers designate this one God as God we claim Him to be Spirit, pure unadulterated Spirit, Absolute Spirit, etc. From that beginning we consider Him “something to be grasped” and brought down to earth and made human and be manipulated as “one of us.” How do we designate God to be a Him? Or a Her? Who among us “knows” God, not merely “knows of” Him? Him? – Spirit? Where do all these titles, labels, symbols, myths, legends, images, come from? How can we admit “His” unknowability Face to Face, and then proceed to contradict ourselves in every way possible? If we are going to talk about truth and proceed in an orderly truthful and honest manner then demythologizing is not a fallacy but an inescapable truth, an inescapable reality whose time has come, in fact and in truth, has been long overdue much like the second coming error as attested to in the New Testament and which history has clearly and truthfully proved false as “claimed” by Christendom. Must our “Faith” be based upon “proven error,” known myth, legends, symbols, images, untruths, superstitions? Is faith then not a myth and a superstition as is the infallibility of any human being, Jesus included, or the “creeping infallibility” that has stampeded in Mariology, the Goddess above this Spirit we call God?

So for Faith – faith in truth and truth in Faith – We have

an obligation to demythologize while at the same time we have an obligation not to totally intellectualize the real message of Christianity. Mythology is a Catholic Christian error while the intellectual gospel of the Reformation is the Protestant Christian error. Both have contributed to the increasing depopulation of Christendom. The true Christian message must not be allowed any longer to suffer from either of these two evils (i.e., corruption and distortion of the pure truth). Christendom is caught up in a two-camp preconception supported by indiscriminate interpretations with false claims to tradition, etc. The Christian message itself has become a corrupted and distorted message and its mission and task has been set aside for self-serving motives - materialism not spiritualism which is the true eschatological heart of The Message itself - Repent (change), the Kingdom is at hand (new worlds). It is the message of a real man to real men which was confirmed by what we call God and because of this external but incomprehensible power, man has mythologized, not simply the message but the real man who proclaimed it and, in an attempt, to demythologize it the demythologizers have indiscriminately intellectualized it to such extremes that its appeal actually lies beyond the powers of the human comprehension.

The Message and its proclaimer must be reintroduced

via a revolutionary action with a clear as possible understanding of its truths and in a realm of reality as comprehensively concrete as possible.

52 - “Self” - Law - Freedom

Any rule, regulation, law of an authoritarian or totalitarian nature that impairs your well-being is not divine and need not be obeyed. Yet you must be alert herein for reason and caution are necessary. You must decide on such issues from a position of truth, love, justice, and common sense. You cannot make such decisions from a “self” position but only from one of complete “selflessness.” If Christ would or wouldn’t is a norm to follow here.

Remember that you have a freedom from all sin and law but only if you maintain them and not by fear of death or damnation either, for if Christ is in you, he will keep you safe. It is the guarantee of your freedom and personal development within the Family as well as without. We must be a family on the move – in action – so much so that if we cease to continue moving, we cease altogether to be a Family. The eschatological reality is not merely in the future nor is it fully being realized now. It is among us but still being realized within us, building upwards to our future day. We live the spiritual life within our physical bodies of today until that future day when we shall be transformed into that “glorious body” which defies description.

You have a freedom of conscience! If you apply it wisely

you will experience the freedom of consciousness like never before.

53 - “Self” and “Truth”

My prestige is never at stake simply because I have none that demands I protect it. That is why I am able to enter the zones of truth. I can receive and communicate truth because I have no one to impress, not even “self.” Whatever truth I do have I can dispense because to me it is not a power, a weapon, useful to control people, places or things. To me all truth is a gift that is useful only in the giving of it to all in His All in All.

Truth, like words, must never be manipulated as a means of power to control human beings as we do lesser animals and machines. Truth without absolute freedom is not truth at all but deception and corruption. Real truth is alive and free. The words of truth are alive and free. It is for these very reasons that we can see clearly that truth not only creates but can also readily destroy. We, then, are on a search and discovery mission which when completed will demand that we freely communicate the truth - and nothing less. The truth demands loyalty, humility, respect, order, freedom, faith, hope and love. It requires absolutely no external power outside of itself - truth is All Powerful.

Truth as truth is all powerful. When men distort it, they do not really weaken truth but themselves and they become the victims of their own punishment - if not now - then!

Truth of course belongs to All. With it comes an open-ended freedom of inquiry and of thought and an open-ended freedom of speech to express the truth as truth. Truth must never be subordinated to authority nor must it ever be used or abused, to support a personal position or argument which is erroneous. The truth demands respect in all areas, in your thoughts, your acts, your words and your deeds. Faith without works is possible but faith without truth is not faith at all.

The continuous frustration of our movement upwards towards and into truth lies in our individual barriers and manifestations of “self.” Truth is alive and lively! Are we? Truth is warm and personal as well as interpersonal. Are we? Truth preserves nothing less than truth! Do we? Truth and Love are partners! Are we partners in genuine truth and love? Truth is The Way. Do we follow the way of truth or are we fragmented, caught up in other ways, including “Self”? The truth fears nothing! What do you fear? That’s the question you all must come to terms with! The Message of I Paul is a renewal of “life.” You cannot renew or change “life” while it is stuck in the status quo level. Preparation doesn’t mean stagnation it means a steadily upward progression filled with change. The truth, like The Message, forces no one to do anything. The truth is present – eternally. The Message is present – it’s available now!

Where are you? Wherever you are is your responsibility – not the truth or The Message's responsibility but yours and yours alone. I thought it was my responsibility at one time but fortunately I have long since grown out of that silly supposition and moved onto and up to better things.

You see, truth is not an escape into the spiritual, but a facing of life – all aspects and levels of life – and the Message clearly spells this out. A new life here before hereafter. A fully human life before a fully spiritual life. A new world here before a new world hereafter. The new worlds mean just that – New World's not world. Truth is life then, at all levels both here and everywhere! Truth to be truth must be transcendent truth. God is truth. All mystery is God; therefore, truth is a mystery – a sacred truth as opposed to secular truth.

54 - Free Will - Free Choice - True Freedom

This basic freedom, freedom of will is understood by most as a God given liberty. It was made much clearer by Jesus and I Paul, wherein All human beings are free to choose the Way - The way to live and the way to die.

It's not a question of right or wrong - it's a flat unrestricted freedom to choose one way or the other without Coercion - which would be tyranny - God is not a tyrant - neither is Jesus or I Paul - neither may anyone of us be a tyrant if we choose to follow The Way. It is only after we have made freely a free choice to follow the way that we also freely accept the obligations inherent in The Way. Why does God allow us a freedom that can result in negative actions? - What other kind of freedom could there be?

What are the obligations? Over and above those spelled out in The Message let me say this, both a reinterpretation and as addition.

We are not to seek suffering or pain of any kind, but we must bear it if it comes - exactly as Jesus and I Paul before us. To indulge in self-torture, to long for pain or to induce it, to inflict it upon ourselves or others is to be Anti-Christ. Pain is pain, suffering is suffering and will always remain such and are an assault on man and anti-God's will. You

cannot follow Jesus by carrying his cross, he carries yours and you must learn this, accept, and then follow him. It calls for endurance and patience and not ducking out and letting Christ carry your cross without your presence! The cross then becomes a criterion for self-critical knowledge and in a real understanding it is the criterion for all self-critical action. While Christ is carrying your cross, you are free to help those still suffering to carry theirs until they can become as you.

To I Paul imitation of Christ means obedience to him which has to be proved in visible action – an imitation then which means following him, not copying him. You don't have to suffer as he did – You don't have to be crucified as he was – You don't have to sacrifice as he did – You don't have to be deserted as he was – You don't have to feel pain as he did – All of these things have been done for you – no longer need you fear or fear death – You are now free of all these things. Free, then, to do what? To join in the struggle against pain and suffering, against hunger and poverty, against sickness and dis-ease, against untruth and prejudice, against man's inhumanity to man then. None of this is prophecy or a pie-in-the-sky future promise to put people on – No, it is a call, a summons to stand up and wake up and become visible and present – vigorous and vital and vibrant – to become an I Paul is to become an Apostle and to

become an Apostle you must be prepared and following Christ Jesus in the doing of God's Will - Man's well-being - to be-in-Christ is the highest elevation of that "well-being" man can attain to here on this earth. You don't attain to this high level without preparation, and you cannot reap the promises of The Message without Unity. Amen!

55 - Revelation (John - New Covenant)

Written for the express purpose to meet the needs of the Church - especially in Asia as it was faced with the Roman persecution - the book itself opens with letters to seven Asian churches - it was a call for them (and therefore to all others) to hold fast in faith - no matter what happens - since martyrs would be abundantly rewarded in heaven.

Its author (not St. John) anticipated the martyrdom of the entire church - he looked for increased persecution and wanted it accompanied with attendant martyrdom - Revelation 6:11.

Yet more than this was involved in the book - the seven churches were given a preview of coming events - soon to occur - which would mark the end of the Age.

It showed the Church the overthrow of all forces which opposed the Christ and his followers - this included Satan - the Roman State and priesthood - pagan rulers - evil men - All would be judged - sentenced - and then destroyed. The present earth would vanish - and in its place a new heaven and a new earth would let down from above - Here the martyred dead, together with the saints who had died or been saved out of the final calamities would live with Christ and god.

In all of this Jesus Christ has a pre-eminent place – both as revealer of the future – and as the agent of God’s Judgment – destruction and blessings. It is this connection with this activity that his portrait in the Revelation appears with a picture of distinctiveness that sets it apart from other New Testament portraits.

Up to this time in history the author’s true identity and the date of the writing remains unknown – The first to identify or allude to the writing was Justin Martyr in 138 A.D. The book has been credited to St. John; to John the Presbyter; to the Prisoner of Patmos; yet the author as yet remains unknown. Most of the New Testament writings are forgeries – what the polite label “pseudonymous writings” – The writing is of course Apocalyptic which means literally a revelation or an unveiling of hidden mysteries – usually written after the facts – it is not a prophecy – although prophetic elements are to be found in the works.

Prophecy deals in political and earthly aspects of kingdom matters while the apocalyptic conceives the non-political and supernatural things of the Kingdom. Prophecy therefore deals with the mundane (earthly) and the apocalyptic with the super-mundane (not of this earth).

The Revelation of John is in the New Testament because it was believed to be the most impressive of all the

apocalyptic documents dealing with Christ. Other literature which belongs in this category are – Isaiah 24-27; – Daniel; Mark 13; Luke 21; Matthew 24; Enoch; Baruch; Second Esdras, the Apocalypse of Peter, of Elijah, and of Paul. Most of these are forgeries.

The Revelation of John claims to be the Revelation of Jesus Christ (1:1) and then he qualifies that by stating that what follows, therefore, will be “the word of God and the testimony of Jesus Christ (1:2), it shall be written down and all who read the words of the prophecy, even reading them aloud, and who also keeps them, will be blessed. (This is the “magic” of Revelation) the author, in order to prove his authority for his writing claims that he was given a vision of “one like a son of man” who commanded him to write what he was to see in a book – He was told to send this to the seven churches – Ephesus – Smyrna, Pergamum, Thyatira, Sardis, Philadelphia and Laodicea – We must remember that the number seven stands for completeness in Hebrew apocalyptic writings, so the book was for all practical purposes meant for all.

The Christ of the authors vision (1:12-20) was seen as a heavenly figure which calls to mind at once the son of man in Enoch (1 Enoch 46:2-8) – What the writer says he saw when he turned to the voice speaking to him is in 1:12-16 – (one need only read Daniel 10:5-6, Daniel 7:9, 1 Enoch 46:1,

Apocalypse of Zephaniah 9, the same of Abraham 11, - Ezekiel 43:2, I Enoch 82:7-8, third Enoch 17:4-7 to see where the author got his image from, he drew it from his knowledge of Biblical Accounts and skillfully combined them as a literary artist - which he was.)

And what was the reaction of this “seer” at the sight of this vision? - He fell at its feet as though dead - Daniel 10:8-11 and Enoch 71:1-3 - only to be “lifted up” and told “Fear not, I am the first and the last, etc.” Revelation 1:17b - 18 - the expressions “the first and the last” - “the living one” - “alive for evermore” and “the keys of death and Hades” and all “known” matters since the resurrection of Jesus. Two generations of Christian experience underlie what was being written after the fact of the Resurrection, the Ascension, the Pentecost.

Although the author and his claimed revelation are excitingly written and seem startling to many, its essential convictions concerning Christ had been in the making for seven decades or more.

Chapters 2 and 3 contain individual letters to the seven churches spelling out accomplishments, faults, and failures - each letter to each church begins with the naming of the angel of the specific church which was its protector. Then, an identification of the speaker whose words the seer is

recording is given. This is followed by a description of the church, a warning or order to give heed to the prophecy, and a promise of blessing to those who overcome in the present crisis and the life and death struggle soon to begin.

The references in 2:1, 2:8, 2:18, 3:1, 3:7, 3:14 are all identifications of Christ as the one who is speaking to each Church - he is the one praising, correcting, judging, warning and so forth - not the seer!

Chapters 4-5 turn to the situations in heaven from which the judgment and deliverance are to come. Here we see Christ in the throne room before the presence of God - as the slain lamb, slain - yet standing in omnipotence (seven horns) and omniscience (seven eyes) as the only one who can unlock the secrets of the future.

God who is pictured as Creator in Chapter Four is shown seated on his throne - holding a scroll which is sealed with seven seals in his right hand - it contains the blueprint of all final future events and can only be opened by one worthy enough to do so.

It seemed like no one could be found worthy enough until one of the twenty-four elders announced that one had conquered and therefore was worthy (5:5).

Chapter 5:9-10 pretty well sums up the whole

Christology of the Apocalypse of John.

Now this whole throne room scene is a composite of a number of conceptions found elsewhere - The "Root of David" for instance is the traditional Davidic Messiah in Isaiah 11:1 and 11:10 - also in II Esdras 12:32 - The Lion of the Tribe of Judah who is victorious in his kingly power is Genesis 49:9, II Esdras 12:31 - The figure of The Lamb is already existing in writings also such as Isaiah 53:7 and John 1:29 and 36.

The portrait of Christ as the slain lamb with its combination of triumph - power - humility is reminiscent of I Paul's writing in Philippians 2:5-11 but the lamb of the Revelation shares much more for he is shown to share omnipotence and omniscience with God in Chapters 4 and 5 - here he is the object of worship by both the hosts of heaven and earth - in Chapters 5-6 he is the unveiler of the destinies of the ages - in 7:9 on he is the one enthroned, before whom and to whom the redeemed render the praise of their salvation in 13:8 he is the controller of the book of life - in 14:1 he is the Lord of hosts on Mount Zion - in 17:14 he is the victor over the Anti-Christ - in 19:7 he is the spouse of the glorified Church - in 21:22 as the temple and light of the New Jerusalem - and in 22:1 he is the sharer of the throne of God - Christ then is called the lamb and usually these functions are not symbolized by a lamb - This is

peculiar to this book - The lamb usually is a symbol for sacrifice only.

Christ as the lamb is in the throne room picture has seven eyes (Zechariah 4:2-10) and this in addition to complete knowledge or omniscience is also a relationship between Christ and God, for the writer says that the seven eyes are the Seven Spirits of God sent forth into all the earth (5:6 and 1:4) - some interpreters have said this is a reference to the Spirit of Christ - the Spirit of God - and the Holy Spirit? (Who is to know - how to prove?)

In 6:1 to 8:6 we have the opening of the seven seals by Christ - the slain lamb - which released a series of Judgments upon the earth which were continued in the blowing of the seven trumpets (8:7 - 11:19) and the emptying of the seven bowls of the wrath of God (15:1 - 16:21) whether these are three separate acts or a threefold representation of a single period of judgment the author doesn't tell us - the opening of the seventh seal, for instance, instead of being a separate judgment marks the beginning of the trumpet series, so it is hard to tell - the whole purpose of the series of the Judgments though seems to be to soften up the people on earth who are under the control of Satan for the Final Judgment - but when we read carefully the whole work it leads us to a conclusion that it was intended primarily to strengthen the faithful who were

already in the fold – it was not an attempt to save the wicked because the evil situation was too matured to even expect repentance – The Faithful were being exhorted to hold on and hold out to the very end and thus conquer – being assured that God would act on their behalf in the very near future – A fact or an exhortation that of course history has laid to rest – it seems that as long as men keep making promises For God – God always proves them to be liars and false prophets.

The Final Judgment, which John was leading up to, included the life and death struggle or battle between the forces of evil (Satan and his devils) and those of righteousness – it was to occur, he states, at the place which is called in Hebrew “Armageddon.” (16:16).

In Daniel 11:45 and in Ezekiel 39:1-on, such a battle was located among the mountains of Israel – the Hebrew word armageddon meant Mount Magiddo which translates as “hill of victory” – We can read about a battle that took place there involving Deborah in Judges 5:19- but whether the writer was referring to these mountains or to Rome (built on seven hills) or Jerusalem (built on Mount Zion) is left an open question! But he did anticipate the overthrow of Rome and devoted all of Chapter 18 to this, wherein he designates Rome as Babylon, a well-known diversion of the writer’s time to avoid seditious claims being charged against

Christians. The Beast in Revelation refers to the imperial rule of Rome, who was enforcing emperor worship, and to his false prophets, the Roman priesthood who presided over the cult ritual (which the Church itself later took over – both the priesthood and the throne, where the Pope was installed – with the same title).

The writer regards the Beast as the anti-Christ of Hebrew Apocalyptic, an evil human figure embodying world power who sets himself against god – especially in the Final Crisis – he is distinguished from Satan as he is human. We can see references to I John 2:18 and 22 – II John 7, II Esdras 5:6, the Sibylline Oracles III 63: full on and the Apocalypse of Baruch 36 and 40 – One can also trace this back in very early Christian writings such as the “teaching of the twelve” 16 – and the “ascension of Isaiah” 4.

Christ, as concerned with Armageddon, is found in Revelation 19:11-16 – here he is seen as the supreme power over evil forces – the very evil forces that were threatening the very first readers of the work.

This Christ – now a warrior – Messiah (pure Essene teaching) is represented as possessing several names – three are known and one is a secret!

He is called “Faithful and true” (Psalms 89:35-37), the “word of God” (John 1:1, Hebrews 4:12, Wisdom of Solomon

18:15-16 where he became a stern warrior), “King of Kings” and “Lord of Lords” (I Enoch 9:4 - Daniel 2:47, 11:36 - Deuteronomy 10:17 where the title is given to God).

The secret name only Christ knows adds a further element of power to Christ’s person - in those days it was believed that a secret name held miraculous potentialities - especially an unknown name and the warrior - messiah has a secret name!

Now this warrior-messiah not only has an unknown name he also has a mission to fulfill - Just as the messianic figure in Isaiah 11:3-5 he judges in righteousness, a judgment which in this writing is expressed as by “making war on the Beast.” With the sword from his mouth he will overcome and conquer the enemy nations ruling them with a rod of iron (Psalms 2:9) - in doing this, so to say, he will be treading “the wine press of the fury of the Wrath of God the Almighty” - see Revelation 14:19-20 and compare to Isaiah 63:1-6.

Now, with the issue between Satan and God so clearly defined in the writing and the setting at Armageddon - including the Character of both the warrior-messiah and the Anti-Christ so sharply presented we are led to believe or envision one terribly long battle in this struggle to the death - but not so!

The power of Christ is so immense that the victory comes before you can know it (19:19-21).

This Christ of Revelation seems hell bent on vengeance with no grief nor love nor forgiveness for the poor sinners in the final hours - this follows pagan thoughts more than Christian thinking along with a lot of "magic."

Christ comes out of the battle, unscarred as victor over the Beast and his false prophets - The author tells us evil has been routed and the two are cast into a lake of fire - a place of eternal punishment not unlike the Hebrew Ghenna (Revelation 19:20) the armies of the Beast have been slain (19:21), those who served him and died are to be raised up again to be finally judged (20:13-14:9-10) then they will be thrown into the lake (20:15) - even Satan will eventually join them but not until he has been tied up for a thousand years - temporarily (20:3) while Christ and the Saints sit around and rule and watch over him (20:4-6) then they will untie him - capture him, and commit him (20:7-10).

After all this the picture of Christ in the final scenes shows him in his personal relation to his followers who have remained faithful to the church and to him unto death. They share in the victory over Satan, the Beast, his false prophets and all those who worshipped them. There is a great tenderness and glory in these depicted relationships which

have inspired some people to anticipate eagerly the day when they can join them.

Before this can happen according to this writing, all these things written must take place first and even then they have to wait another thousand years for Christ is shown reigning with his Saints (martyred saints that is) for a thousand years – sort of a reward for martyrs first) – This special reward is to prove that their sacrifice has not been forgotten and it takes place on earth, this earth, which will then disappear at its close, Revelation 20:11 – then comes The Final Judgment from the reading in the book of life (20:12-13).

Following the disappearance of this planet – a new one comes down from heaven (21:1-2) to become the New Garden of Eden, the site for a beatific life forever – only now the writer calls this the New Jerusalem (21:9-22:5) and Christ herein as the Lamb becomes the groom of the Holy City (21:9-10). And together, with God that is, he is its temple (21:22) and its light (21:23) – Christ and God share the throne in this New Jerusalem and the servants shall worship him (22:3).

When will also this happen? The closing verses of the book repeatedly refer to its very near future, its immediacy (22:6-7-12 and 20)! The writer believed he himself was to

participate in all this as the closing of the book so attests.

It is interesting to note that in 19:6-8 the Church had been named as the Bride of the Lamb - but in 21:9-10 the Lamb becomes the groom of the Holy City - See Mark 2:19-20 and Ephesians 5:22-27 for other comparisons to this!

Once one investigates the Revelation book of the New Testament, he can see that very little is new to it, then and now - it is a clear example of how superstitious people can be made to both fear and desire things beyond them and how easily they can then be controlled. Outside of the artistry of the talents of the writer everything he writes and claims as a revelation can be found in existence in writings prior to his revelatory writing. If all of these things are deleted, then the Revelation becomes a no thing!

The Author of Hebrews wrote when the church was beginning to feel the pressure of persecution under Domitian (Roman emperor from 81 to 96) but hadn't broken out into its full fury as yet - it was a threat to the church's membership but not yet critical - When Revelation was written it was crucial, people were defecting right and left and Revelation was written to help stem the tide - it held out nothing for the distant future - it was composed to cover the immediacy of the Now - it was a clear warning to the people at that time that to turn from Christ now meant to embrace

Satan as well – For this reason the Christians were told to hold on, to resist, even unto death – As a martyr they would be given a thousand years of paradise with Christ before all others – if they refused and defected they would be thrown into the fiery lake and suffer eternally – In those days and in that environment people believed all of this – In fact when we look at Guyana some people still can be misled in this manner.

What is revealed in revelation is a clever piece of work designed to save the life of the Church at the cost of human life – and it worked! See Psalms 89:4 – “A day with Lord is as a thousand years” – This was used as a key to interpret Genesis 1 Creation.

The Epistle to the Hebrews 4:4-9 – Sabbath as a day of rest – combining the two Irenaeus calculated that the world would last 6000 years, leading up to a seventh millennium under the reign of Christ (Hippolytus also).

56 - Lord as Title

Greek - Kyrios - King - emperor - master - owner - etc.

Hebrew - Adonai - God.

Aramaic - Mar (Maranatha - Lord Come!) meant "Rabbi" and used as polite title or address also both secular and sacred in use (lord-Lord).

Lord, i.e., God and master, owner, ruler, etc.

Mari (Aramaic) - king and emperor and to highly respected teachers - the double form mari mari or Lord Lord or Rabbi Rabbi meant very special respect but not God! Lord means respect but not equal to The Lord.

The post-Easter meaning of Lord in the Jesus cultic worship meant the "name which is above every name" on earth and in heaven with but one exception - God!

Acts 2:36 (Jewish-Christian section) emphasizes that God "has made him both Lord and Christ" - This is post-Easter not pre-Easter title then. It's what I Paul means in Philippians 2:9 "more than exalted him."

Examples of use of word Lord - Mark 12:35 on.

Matthew 7:21 - Mark 11:3 - John 13:13.

Phillipians (continued)

When one puts aside all the claims of all the various sects of Christianity and understands that Jesus did not establish and did not intend for the establishment of any Church, then or now, perhaps such a one, can then, with an open mind, without any predetermined beliefs, or preconceived ideas or opinions, begin to comprehend The Message of I Paul, whether or not you can or cannot decide its truth or untruth. Without an understanding of what is being revealed it is an impossibility to place your faith in it or to reject it from a level of honesty and truth within yourself. That kind of decision from ignorance of the facts is what enslaves minds and keeps them enslaved to false doctrines, dogmas and theology and leads them also into the rejection of truth. Without an open mind you are stuck-in and unchangeable. You are exactly where all exclusive religions are - stuck-in and dying, stagnating. Those who claim to have the truth - to know the truth - to be the Keepers of Absolute Truth - The transcendent truth are stuck-in to scandal and folly - They no longer can search for the truth and remain blinded and deaf to it. They refuse to see the unworkability of their own way, the impossibility of their own claims, the falsity of what it is they hold out to mankind as hope and demand that they have faith in - it's naught but pie-in-the-sky supported by pretty words and

backed up by authoritarian exclusivism and fear. There can be no greater demonstration of mind-control than the person who says openly “I believe because the Church believes.” That person is not free and not in-control of his own well-being! His open-mindedness is a non-existent fallacy. None of this is possible in The Message of I Paul once you can come to a complete understanding of The Message as it stands - alone - without your preconceived ideas or opinion, without old truths that have proven to be untruths by their unworkability and by being enslaved to old ways - false ways - false doctrines and theologies that sound - good - look - good but are proven unworkable by history. The error of Jesus in regards to the second-coming is obvious - it didn't come nor has it come as interpreted or as it has been taught by Christendom - “Then and now” and history has proven this - history is the only witness we need to prove this claim. On the other hand, The Message of I Paul states that the true second coming has taken place already! So that Jesus' error is then the error of men who have consistently misunderstood him and his true teaching. I Paul admits to being a party to this misunderstanding “then” but not “now.” Let us keep all of this in mind as we continue on in Philippians.

Whether Jesus really said or not these words: “Where two or three are gathered in my name, there I am in the

midst of them!” – that’s in Matthew 18:20 – We do know though that I Paul did write these words: “For as often you eat this bread and drink this cup, you proclaim the Lord’s death until he comes” – That’s in I Corinthians 11:26 – We are also aware that somebody wrote in Revelation 3:20 these words: “Behold I stand at the door and knock; if any one hears my voice and opens the door, I will come to him and eat with him and he with me” (the kooky spiritualists used this in their “knocking Spirits” routines – believing that the “knock” was the “voice”).

It is clear that we have here (in the three passages above) an act of memory and an available spiritual experience of some kind! All three references above are, of course, to our Lord Christ-Jesus. We have covered the title “Christ” and the name Jesus and now we need to explain the title “Lord” a little more fully for in our previous outline of Philippians 2:6 full on – We have seen that the climax of the whole foundation of The Message is the statement that of everything in heaven and on the earth and under the earth Jesus Christ is Lord. Now in addition to what you have before you concerning Philippians 2:5-11 we give the following for your understanding. In verse 2:6 we find the words “he did not count equality with God a thing to be grasped” – This would be very difficult to discern if we did not already have for comparison the two Adams – a contrasting comparison

to be sure in this statement about the Second Adam to the First Adam. Let me say it again in this way: Reading from Philippians 2:6 on, we find these words: “He did not count equality with God a thing to be grasped” – This can only be understood by comparison to the earthly Adam. A contrasting comparison of course. Without the two Adams concept and context we cannot understand this – but we can once we grasp it and think only of Genesis 3:5 – “When you eat of it . . . you will be like God” – Adam was tempted and wanted to be like God and that was his sin, his disobedience, and as a result he lost his highest possession, the image of God in the Flesh. It took another “possession” to regain it – the Heavenly, Spirit Adam did not commit this “robbery” and therefore remained subordinated and faithful to God – he “descended” instead of “ascending.” He emptied himself of his divine spirit nature, determined to enter man (become a man) – to enter into humanity which had lost the likeness of God and was therefore lost. Equality with God is thus to be understood as something to be grasped – “A thing to be grasped” and Adam’s real fall consisted in his arrogance (symbolic of all men) – by not being satisfied with the high task of God had conferred on him, his earthly image.

Both the heavenly “man” (we call him Christ) and the Son of Man (whom we call Jesus) proved their obedience –

dual emptying of themselves (not trying to grasp equality with God) and restoring to mankind the lost image of God - even in humiliation - whereas God raised them as one - united - from the dead - real death! - it opened the Way for all “in the Spirit” while still in the Flesh.

In Philippians 2:7 - “being born in the likeness of men” shows that the heavenly man entered completely into fallen humanity through Jesus - it’s as I Paul says “I died, but I live, but it is not I who live but the Christ who lives in me” - Here is death (descent), resurrection (ascent) and “life” all in one or a man, born and living naturally - dying - being raised and living in a mystically transformed way - existing “in” someone else or someone existing in you? No - it’s a compounding and a replacing of your “old man” with a “new man.” Jesus and I Paul are the only two who connected the Son of Man and the Suffering Servant of God with The Heavenly “Man” in exactly this way - only Jesus did not do so in a theological manner - that task was I Paul’s - “not called by man or through men - but by God through the living Christ”!

The title “Lord” (Kyrios) was a title conferred on Jesus Christ after his death - with all sovereignty “in heaven and on earth and under earth” - How did God reveal all this - through I Paul by revelation. “I didn’t receive my gospel from men but from God and Christ Jesus” (where is this

gospel?)

When we are told that Christ Jesus has been named Lord (Kyrios in Greek - Adonai (a-don-a-i) in Hebrew) we are being told that God did more than highly exalt him - he actually gave him His own name - finally making his likeness - his image - equal with Him - not Him and not His Power - but equal to Him in name - All because of the obedience and the fact that the heavenly “man” did not like the earthly image (adam) usurp, as “a thing to be grasped” equality with God.

Let's explore further some passages from the New Testament written decades after Jesus and Paul had gone over. In John 9:35 we find Jesus asking the blind man - “Do you believe in the son of man”? - if this meant more than just man such as heavenly man or God or Messiah - All of which the earlier gospel writers tell us was a secret that Jesus kept to himself - how are we or even Jesus to presuppose that the blind man could know he was anything but a man - unless the blind man himself was some sort of deity or prophet which he most certainly wasn't (don't be mis-led by your Bible which reads “Son of God” instead of “Son of Man” in John 9:35 - it's a point that is provable from the earliest Greek texts!).

You see, if Jesus wasn't a man, a human being like all

the rest of us, in all ways, in natural birth, etc., then we had better eat, drink and be merry because all is otherwise beyond us - but if he was, and he was, we can fulfill the promises made in The Message. It is only because he was exactly like us, one of us, conceived and born like us, lived like us only in the style and manner of his day and age which is uncommon to us, that we can through this victorious human being defeat the last enemy also (death). Jesus the man then, completed the divine creation of man - he was the first to have eternal life and be his own witness, of all the earthly natural men. He fulfilled the role for which God created and assigned to man at the Creation. The point that everybody seems to miss in all this is that Jesus' act also redeemed the First Man - Adam - And all those from Adam on up to the resurrection - it's not surprising since even I Paul missed this deep understanding during his earthly life! That's a real secret that has been hidden from all of mankind and all religions from the beginning! It's been so visible it has remained invisible. That's what a New Covenant in Jesus means - There can be no NEW until the OLD is completely done away with. If all who died from Adam up to Jesus remained dead for eternity, then from Jesus on there would be really nothing new. The slate was wiped clean by God when Jesus Christ worked their marvelous and mystical unity and redeemed all including

Adam and Eve and those of the Old Covenant.

It is when we believe Jesus to be God who came as a man and lived an exemplary life, died and raised himself that we go wrong. If true man did not do what was done, we could not follow it no matter what kind of life we lived and this is a point that demands much contemplation and intelligent thinking - out to come to the truth of it and not some silly supposition or untruth, which man has been doing since he first set foot on this earth. The solution lies in The Message of I Paul.

So, in the future if you say "Lord" do so from the truth of I Corinthians 8:5 on - "For there are to men many gods and many lords Yet for us there is only one God and only one Lord, Jesus Christ! Put no one man above another!" Can you understand this demand NOW?

If the Lord is a living lord - A present lord and not simply a coming lord or available lord then who dares to be so presumptuous to place any human being in or on his throne?

57 - Some Differences!

What's the difference between Jesus' sacrifice and the sacrifice of an animal?

The "personal will"! This involves moral and ethical factors not found in the case of a helpless dumb animal whose blood was poured out on the altar by Jews, pagans, etc. Jesus was not a victim - but a voluntary participant.

There is a tremendous difference - every human being who has been persecuted, murdered, slain in the name of Christ by people professing to be Christians must be answered for by the people directly responsible. Such continual sacrifices in the name of Christ or god are a direct refutation of Christ who offered himself but once and once and for all to end all sacrifices - How many Christians are there in the world? None! But there are a lot of pagans still practicing the rituals of sacrifice to put away sin that has already been put away by the one perfect sacrifice - Christ Jesus brought us nearer to God than we have ever been and since that time man has been running farther and farther away from him to live in "self" and to die - alone!

Through Jesus the house of God was brought to earth, but man continues to honor the house more than its builder, to whom the honor and glory belongs.

So, who is Jesus? Who is Christ? Who is God? – Jesus should be well known – We (mankind) have the letters of I Paul, we have four different accounts of Jesus’ life in the four canonical gospels (biased, of course) written much later after the death of Jesus – some of them, including the other epistles and the revelation book of the New Testament, over a hundred years or more later! Few figures of Jesus’ time have been so well documented – in fact no human being has been documented as intensively as has Jesus, and none has been so widely disputed. These very facts alone ought to tell an intelligent person that there is something strange about all this and all the interpretations, interpolations and so forth. Further, not all the writers have been scholars (unbiased or otherwise), but theologians and apologists determined to justify their own positions. These are the very writers who have made things “appear” and “disappear” magically – right before the eyes of the poor, uneducated masses that they have been hell-bent on enslaving for their own benefits – wealth, position, prestige, power, pride and so forth. Truth is not their aim nor is transcendent truth their goal. Otherwise, they would be truthful!

One point is very clear – that after the destruction of the temple (70 A.D.) the field was wide open for all religions to gain favor with the Roman authorities – everyone wanted

the “Religion license” that the Jews had enjoyed up to that time. The Jews and the Christians were locked in a battle for supremacy and charges and countercharges were flying fast and heavy and from many different directions. Foremost in the minds of the Christian communities at this time was the Jewish-political-religio leaders’ charges against Jesus made to Pilate. They charged Jesus with criminal assembly, the practice of magic, armed resistance, sedition and with a plot to destroy the temple and a claim to be the King of the Jews and therefore refusing tribute to Rome and inciting the people to open revolt. All these charges have their basis from the records in the four canonical gospels of the New Testament. What must be remembered is that in Judaism it was not blasphemous nor sinful in any way to claim to be a prophet or The Messiah!

The final break with the Jewish-Christian sect came in 135 A.D. and from there on the “Catholic” Christians’ rise became one of meteoric proportions up to the present time!

58 - Preaching

Liberation: Redemption and Emancipation

You all have to stop practicing the art of showing “that it was not me” - “not my fault” - “don’t look at me” type of alibi to shift the blame for our failure to unite. Collectively it is “your fault” - You are not only responsible for the successes but for the falls and any failures of the I-C. Until you can face the question of your own guilt you cannot face the question of your real redemption and not just your emancipation. Redemption and emancipation both mean liberation! Emancipation means liberation of man by man - self-liberation. Redemption means liberation of man by God and not by anything you can do, you cannot “save” yourself! Redemption makes man free at a height which emancipation cannot reach. It is God’s Will.

59 - Jesus

The moment anyone attempts to deify Jesus they are in serious and scandalous error. All such ways are folly.

It must be consistently and eternally stressed that “then” and “now” he was wholly and entirely man with all the consequences of this as they apply to anyone of us. This means the capacity to sin, to be mistaken, to suffer, to be tempted, to fear, to be lonely, to doubt, to feel insecure.

Jesus was not merely man but real man. In coming to this understanding, in knowing him and believing in him, as one of us, we can then begin to see truth and follow him. As true man he is the model of all that it means to be fully human, enabling everyone, everywhere who commits themselves to him to discover and realize the real meaning of being human and in discovering this freedom are free to exist for the well-being of All in All. Jesus was confirmed by God through the resurrection and he therefore represents unity between man and spirit and gives to us the permanently reliable ultimate standard of all human existence.

Because Jesus was fully human, we too may become fully human and in doing so we may also be fully spiritual. There is nothing mythical nor mystical in all this and all

such statements about Jesus' divine sonship, deity, pre-existence, virgin birth, incarnation are false.

The whole truth of what happened in and with Jesus is explained in the truth of The Message and was confirmed, not by men but by God through the resurrection. It was the sign to all men that a change had taken place and we had with God a new covenant which Jesus' had proclaimed but had not proven when he was put to death and his followers had fled in panic as men of no faith in him nor in his mission. At that moment in history Jesus was to them a "False Messiah."

Why is this important to us?

60 - Where do you Fit? Who are you of?

Which Peter are you? Peter, according to the Second Gospel, placed himself above Jesus. Taking Jesus off to one side, with an air of superiority, claiming to know better than Jesus what was really to be done and pretending to know exactly how things would turn out, he suggested a way of victory which would bypass the cross. These thoughts of Peter are typical of someone who falsely thinks he knows better than anyone else because he falsely believes he has a direct pipeline to God. What he has of course are typical human ideas conceived from self-importance and what they say or do are usually directly opposed to what God Wills - Whenever Peter simply takes it for granted that he is thinking God's thoughts and has knowledge of God's Way he is - without having the true knowledge that he is doing it - taking man's side instead of God's - that's when Jesus swiftly rebuked him and Peter heard the very harsh words "Get behind me Satan" you are a scandal to me, your thoughts are not those of God but of men.

In the third Gospel we are shown that special responsibility goes with a special position and Special Gifts - but these do not exclude one being tried nor tempted! Peter's Faith then is not to waver but as soon as he becomes cocky and he pretends that his readiness, his preparation,

and his commitment are all of his own achievement, when he therefore becomes self-confident and overestimates himself and no longer places absolute trust in Jesus, then his cockiness turns into denial at the cock's crow! He no longer knows Jesus and denies him – not once mind you – but three times – he deserts him to save himself.

In the Fourth Gospel Jesus makes a request for Peter's undenyng love – three times Jesus asks Peter for his Love. “Do you love me more than these?” For only in this manner will the leadership of the Family be committed to him according to the writer. But Peter, instead of declaring himself straight to Jesus, turns around, sees the man whose love has already surpassed his own and asks the totally irrelevant question as to “that man's” position and wants to know what is to happen to him. “What is it to you?” Jesus asks which seems to contradict any mandate being given to Peter to lead! Peter just hasn't learned that some things are of no concern to him or of him – Peter is unwilling to cope with or accept his own limited task – he wants to decide the fate of everybody else – he forgets that there are very special relationships to Jesus in which he has no part – cannot have a part – but he is unwilling to accept this – he wants to play the part of a know-it-all and be the boss. The harsh words hit him again “What is that to you? Follow me!”

Peter forgets the greatness of the mission in his own

visions of grandeur. Peter simply couldn't see the enormous burden of responsibility that lay ahead – as key-bearer he failed – as “the rock” he proved to be less than a pebble – As a shepherd he was a wolf in sheep's clothing – As a servant he was a deserter. The question then we must all ask ourselves which Peter are we? Are we all three?

Or are we to be counted among the loyal, the unselfish, the sincere, the truthful, the followers?

The questions need to be answered and only You can provide the answers – it comes from your words, thoughts, acts and deeds. It is visible in your love and the energy that it manifests for the works of the tasks of The Family of I Paul. I Paul wrote to the Corinthians these words. “For it has been reported to me, brothers, by Chloe's people, that there are disputes among you. What I mean is that each of you says: I am for Paul, I am for Apollos, I for Cephas, I for Christ. Is Christ divided? etc.!

Of course, Christ is not divided, but are we? Are we for self? For other ways? Are we for Paul? Or for Peter? – No, not if we are for Christ but we have not yet proven who we are for – We are divided and in division we are not wholly and totally for Christ – disunity is a clear designation that we are not prepared. Peter was not prepared hence the calling of Saul of Tarsus – called – chosen – elected – not to do his own

work but the work of our Christ.

Which Peter are you? For certain you are not yet an I Paul! The Catholic orthodoxy is of course the party of Peter. The Eastern orthodoxy is of course the Party of Apollos. The Party of Paul is who? The Party of Christ! I Paul said, I thank God that I baptized none of you but two, lest anyone should say that I claimed you in my name, also one household, I know no others, For Christ sent me not to baptize but to teach the foundation - not with wisdom of words for ye are seekers of signs, No, I preach Christ crucified - A stumbling block - but to them called I preach and teach Christ the power of God and the wisdom of God. I determined to know anything among you save Jesus Christ, and him crucified, that your faith should not stand in the wisdom of men but in the power of God! Amen!!

61 - The Basics and The Goals of The Message

I Paul teaches us to rest our hope upon the truth of Christ and the honor of God Almighty. What then, is this truth which we Christian Spiritualists not only believe but know? The dead live! The discussion of these truths teaches us the greatness of the future and urges its paramount claims. How can we be charmed any longer with this world? How can we resist the attraction of the new worlds? This thing we call time - an hour, a day, a year, what hold has it for us that we should cling to it, love it?

Our citizenship lies elsewhere and who as he stands here and looks into that higher state feels not within him the yearning to be there - Yet we have the battle of life to fight on this plane before we can ascend to the true life there. The new worlds are a prepared place for prepared people and amid the drudgery, pain, and hardship of life here we must keep that truth in mind. We are on the right road even though the way is sometimes hard and dark and plagued with barriers but as we persevere, we shall see that every experience along the way was clearly intended to fit us for the higher planes and joys of life. Other worlds await us. Greater opportunities are in the near future for those who are prepared to greet them and who know that the other life is a clear and distinct fact. We must have more faith in it

than we have in this life and believing thus, we must, of course regard it as altogether preferable to this life of the physical system. We know that the spirit lives and therefore the pinnacle for us is to live the spiritual life now to the fullest of our capabilities. He who lives and was dead comes to us as he did to Martha and holding out the key of death says with the great, final, conclusive words, the dead live! "Thy brother shall rise again!" Men's hearts leaped to those words simply because they wanted to believe and had not dared wholly to believe until he showed them it was true. Now as we believe in him, death is already changed for us and those we call dead are really living by the assurance of our Christ, the old but ever new, ever constant living truth! Do you believe? What are you dreary for, weary for? What are you hesitating for? What are you afraid of? Lift up your heads and begin to live with him now the new life, the high life, the life of love and unity and faith and hope to which death should be nothing but the final breaking away of the last veil and the letting of the life out to its completion. Without this effort and faith in the future we would be without defense and without comfort in the face of the worst despair and desolations of the heart - without this faith there can be no inner- healing. In the power of endless life all things are possible and having begun to live, it is but a little thing, that God Almighty should continue the spirit

that has begun its long career in Him and lives and moves and has its ultimate goal with Him. We are here, for a little time, and to waste this life is to refuse the real life for it is a denial and a rejection of God's most precious gift to man. This life is an experience, and we are to transform all this into a larger experience via The Message which leads us along the way.

I know that to be absent from the body is to be in the presence of Christ. To translate "in the presence" really means to go among one's own people in one's real home and as the spirit goes forth from the body there is no feeling of loss or of having left something behind nor is it oppressed with the strangeness of the transition nor overwhelmed by the immensity of its new world - it is a going home to the real home of the spiritualist which is The Home of Christ.

To me all the trials and tribulations of the Family are worth even a moment of this experience of freedom and love and it is available to all. It lies before you. What are you afraid of? Revolution means change and all revolutions must begin within. Jesus taught this first and I Paul after him and today we teach the same. What are you afraid of? That's a mystery and a secret that only you can answer.

62 - Preaching

In the authentic letter of I Paul we have the earliest historic records of Christianity which the world possesses. The letters date back into the middle of the First Century and are the only true point of departure for any search into the origins of Christianity. It is almost impossible to come to any conclusion from his letters that I Paul was even faintly acquainted with the later statements and historicized accounts of the canonical gospels and the forged letters that make up the balance of the New Testament writings - All of I Paul's conceptions breathe a totally different atmosphere! I Paul doesn't teach the Jesus of the historized gospels - he teaches and preaches the way of the mystic Christ. His letters are replete with conceptions and terms which receive no explanation in the "traditions" of general Christianity.

Nowhere in the first two centuries can we find any trace of the later orthodox boast of "one church, one faith, always and everywhere" - on the contrary the first two centuries clearly point out a picture of many lines of evolution of belief, practice and organization. The struggle for life was being fiercely waged and though "survival of the fittest" was the outcome it was not "survival of the truth" or survival "of The Way." The survival was the outcome of materialism over true spiritualism. What eventually became

“orthodox” and “tradition” was based upon writings composed mostly within the period 100 – 140 A.D. None of which give the picture found in the earliest authentic writings known – the Epistles of I Paul.

The picture which the original letters of I Paul gives us (and are now explained in The Message) of the true state of affairs in the middle of the first century is one of an independent teacher and preacher called not by men – but by Christ, to illuminate the way in contact with both an inner-school and with the outer communities of various kinds! These outer communities where I Paul labored were Jewish synagogues of the orthodox Jews, synagogues of the non-orthodox Jews such as the Essenes and mixed communities of Jews and Gentiles – communities of which had received some hearing of the public teaching of Jesus and who had some understanding or misunderstanding of it. I Paul was called also to break down the Jewish exclusiveness and clear the way for the Message for all. I Paul needed to bring about the disappearance of exclusiveness from the original Jewish-Christian sect and move them out of their temple worship and adhering to the “letter” of the law. He was to ensure that every true member of the total community received the Spirit – his teaching was charismatic – in the nature then, of “spiritual gifts.” The result of this was to culminate in the end of the present age

and the reign of the spirit on earth where the spiritual life would be a mode of life - not a dogma. I Paul preached no fixed doctrinal forms - allowing the greatest freedom in preaching and teaching The Way. To I Paul the sayings and doings of Jesus were secondary - the "Spirit" set them aside. There was no attempt to build a Church or a new temple - he wanted people out of that enslavement, and he made each community independent of each other in the hopes that when one community caught fire it would ignite all the others. Unity was needed, especially in the inner-school and the parties of Peter, of Barnabas, of Apollos, of Paul, were disrupting his teaching and preaching which was of the Spirit, in the Spirit, of Christ - not of man! It involved faith and hope. Love and Unity. Gifts and Action. Its goal was eschatological. It hasn't changed, the same then as now. The Way to its accomplishment has changed and always continues to change as the world of man changes. There are more obstacles - barriers and they continuously increase as man advances and rushes forward blindly more deeply into materialism and away from spiritualism. The fact that we have the Message points clearly to the fact that there are still opportunities on this earth to change the meaningless life of man and society into one that is meaningful. A qualitative change can as yet be brought about and not again produce violence, terror, destruction, anarchy and Chaos! Man needs

to comprehend that no amount of wallowing in nostalgia will relieve him of the necessity of living life today and finding some way of mastering life in the Now. This calls clearly for the task of actively reforming the existing order of life and the source to all this lies buried in the imaginations of all men. Everybody today seems more interested in “where it is at” than they are interested in “how it feels.” This attitude continually, brings about all the abuses that plague society today - drugs - sex-self - etc. Just “use and abuse” - this is why we remain firmly in the grasp of man’s inhumanity to man - everybody is a god unto himself today and that applies especially to political - social - religious - and economic leaders and controllers world-wide. What now exists in this world of ours is true and real - truth and reality as we know it, yet our visions assure us that all this can be changed - reformed - upgraded - both materialistically and hand in hand spiritually. But this cannot ever come about until enough faith and enough hope is engendered to force love and unity into the forefront of the minds of all men everywhere for the purpose of bringing about the New Worlds where God rules supreme, and the will of all men coincides with the Will of God - Man’s well-being - today - tomorrow - forever!

63 - Fear is not God's Will - How do we know?

Man is reared in fear. All his life he lives in fear of disease, financial destruction, scorn by his peers and of course of death. All of this fear - real and imagined crimps his mentality and drives him into a limited life and depression. In our life sphere it is a marvel that any health - bodily or mentally survives or exists at all.

How did Jesus feel about all this disease and evil in the world? He sent the answer to John the Baptist: "the blind see, and the lame walk, the lepers are cleansed, and the deaf hear, the dead rise up and the good news is preached to the poor." This was mind-cure - the announcement that the Kingdom is coming - even, "here," in these good works, overcoming and removing misery, in the removal of want, the removal of sickness - the doing away with evil and the casting out of it was Jesus' answer to John's question and the very sense and seal of his mission. He did all this without a trace of sentimentalism and not as a moralist. He never takes the time to ask if the sick or the afflicted "deserve" to be cured - he doesn't sympathize with the pain or the death - he abhors sickness and evil, he never says that they are "beneficent infliction," all of it to him is dreadful - He teaches and shows by his presence and his acts that advance is possible only when weakness is overcome and when

sickness is cured and done away with. He shows man that there is a higher nature, that it is spiritual and that all men can reach up to it through their consciousness - it is man helping man, God's Will - man's well-being! It begins in the lower levels of consciousness and becomes whole in the higher levels of consciousness. You are not what you eat but what you think - "now" and "then."

64 - Resurrection

The Raising again of Christ after his death and burial:

The raising again of men at the Last Day: Revival.

I Corinthians 15 Magna Charta of Resurrection

Christ died for our sins according to the Scriptures. He was buried and then after three days Resurrected. You believed the preaching - but some of you say, I don't believe it - (resurrection of the dead). But I tell you, if this (no resurrection) is false or an untruth then Christ did not rise and if Christ didn't rise then our preaching is false and your believing it is vain or a waste of time. Not only that, we would be in reality false witnesses of God for so have we sworn. If Christ is not risen, not only your faith is vain, but you are still living in sin or "are still lost." This would also mean that those who died believing in the Scriptures, of a Messiah are therefore doomed to perish. If in Christ there is only hope in this life then we here now, especially the preachers, are the most miserable of all men.

But I tell you the truth Christ was resurrected from the dead, his Spirit arose and returned to God - He was the first to do so by His loving act of sacrificing himself on the Cross to atone for Adam's "Sin." Adam chose "Earthly" Life which is "Spiritual Death" - and Christ redeemed for man

this “error.” It’s “your” choice, Christ showed us the way – that it is possible to go back to the New Worlds.

II Corinthians 5:20

Now then we are ambassadors for Christ, as though God did beseech “you” by us: we pray “you” in Christ’s stead, be ye reconciled to God.

I Corinthians 2:6 on

For I determined not to know anything among you save Jesus Christ, and him crucified.

And I was with you in weakness, and in fear, and in much trembling.

And my speech and my preaching “was” not with enticing words of man’s wisdom, but in demonstration of the Spirit and of power:

That your faith should not stand in the wisdom of men, but in the power of God.

Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to naught:

But we speak the wisdom of God in a mystery, “even” the hidden “wisdom,” which God ordained before the world

unto our glory:

Which none of the princes of this world know: for had they known “it,” they would not have crucified the Lord of glory.

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

But God hath revealed “them” unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.

Now we have received, not the spirit of the world, but the spirit which is of God: that we might know the things that are freely given to us of God.

Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know “them,” because they are spiritually discerned.

But he that is spiritual judgeth all things, yet he himself

is judged of no man.

For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

II Corinthians 11:12

But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

II Corinthians 5:13

For whether we be beside ourselves, “it is” to God; or whether we be sober, “it is” for your cause.

II Corinthians 12:9

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

II Corinthians 2:17

For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

II Corinthians 2:17 & 4:2

But have renounced the hidden things of dishonesty, not walking in craftiness, not handling the word of God deceitfully: but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

Asides:

The Resurrection is an integral part of our Faith – it is the foundation of your faith. If it is true, this Resurrection we teach, how can you deny it, life after death? We Christians rest on one fact – Christ did rise – I Know Him!

To refuse to believe is both foolish and wicked.

Sermon in a Sermon.

I Corinthians 16:13

Watch ye, stand fast in the faith, quit you like men, be strong.

65 - Memo from Frank

Changing Water to Wine - in John only the latest of all the Gospels.

Why, if it is true, is it omitted by Mark, then Matthew and final Luke?

What is the use and significance of changing wine into water (what does it lead to)?

The Gospels by order written:

Authentic Pauline Epistles

Mark

Matthew

Luke

John

Revelation

Titus

Philemon

James

I Peter - next to last

II Peter - last - not written by Peter

Tobit (Prophetic)

Judith (drama)

66 - Uniting the Opposites

There is a legend that, when Adam and Eve were turned out of Eden, an angel smashed the gates, and the fragments flying all over the world are the precious stones. Now let us carry the legend further: the precious stones were and are picked up by the various religions and philosophies of the world. Each claimed and claims that its own fragment alone reflects the light of heaven, forgetting the settings and the incrustations which age has added. Patience, my brothers and sisters. In God's own way we shall, all of us, fit our individual fragments together and reconstruct the gates of paradise. There will be an era of reconciliation of all living faiths and systems, the era of all being in at-one-ment, or atonement with God. Through the gates shall all people pass to the foot of the stairs that leads of God's throne in all its splendor and love in the new worlds from where God spoke thusly: "They shall all know me from the least of them unto the greatest of them, for I will forgive their iniquity and I will remember their sins no more, for they have followed the Way of Love.

67 - The Three Commandments

The Old and The New.

Deuteronomy 6:5

And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

Leviticus 19:18

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord.

Matthew 7:12

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Matthew 22:39

And the second is like unto it, Thou shalt love thy neighbor as thyself.

Matthew 5:44 (is the final key to 5:48)

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

Matthew 5:48

Be ye therefore perfect, even as your Father which is in heaven is perfect.

Matthew 5:17-48

(It is Jesus' own personal attitude towards the law of Moses - it is here that he brings things old and new out of his treasure.)

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.

For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of

the judgment:

But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;

Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced commiteth adultery.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thy self, but shalt perform unto the Lord thine oaths:

But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

Neither shalt thou swear by thy head, because thou

canst not make one hair white or black.

But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

But I say unto you, That ye resist not evil: but whatsoever shall smite thee on thy right cheek, turn to him the other also.

And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

And whosoever shall compel thee to go a mile, go with him twain.

Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you, and persecute you;

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the

good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye? Do not even the publicans the same?

And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?

But ye therefore perfect, even as your Father which is in heaven is perfect.

68 - Thessalonians

First Known Letter of Paul to Any Community

- 1:3 - Faith, Hope and Love.
- 1:5 - Its origin.
- 1:6-7 - What it has done.
- 1:8-9 - What it is doing.
- 1:10 - Speaks clearly of separation of Jesus (earth) and Son (heavenly).

I THESSALONIANS

First Known Letter of Paul to Any Community.

1:3

Faith, Hope and Love

Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

1:5

Its origin

For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as

ye know what manner of men we were among you for your sake.

1:6-7

What it has done

And ye became followers of us, and of the Lord, having received the word in much affliction; with joy of the Holy Ghost:

So that ye were ensamples to all that believe in Macedonia and Achaia.

1:8-9

What it is doing

For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;

1:10

**Speaks clearly of separation of Jesus (earth) and
Son (heavenly)**

And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.

69 - Preaching

From the beginning to the present moment of the Message of I Paul we can see that I Paul regards Christ as God's Spirit Image with structure and form as the great Spiritual Power, the Way to redeem our lost souls from evil. He reigns as Son of God compounded with son of man over the human heart not as God but as God's agent and instrument. I Paul wrote thusly:

“For by him were all things created that are in heaven and in earth, visible and invisible; whether they be thrones or dominions, or principalities or power; all things were created by him and for him, and he is before all things, and by him all things consist, and he is the head of the body the community, the beginning, the first born from the dead, that in all things he might have the pre-eminence; for it pleased the Father that in him should all fullness dwell” (Colossians)

If you ask how I Paul knew and saw all this, you will never understand until you are prepared to receive more of the mysteries of Spiritual insight and foresight. There is a power in every human spirit which can unite it to God and eternity. How it acts is at best difficult to say but there are those who have been caught up into the third heaven and have heard awesome words which it is not lawful to utter.

Such a one is I Paul. It will save Christianity when this view of Christ given by I Paul is taken and displaces its dogmatic views and replaces its ecclesiastic views and rituals which have so long prevailed in defiance of The Way of Christ. Christ is the eternal flowing of the fountain of life, Spiritual life, and hence the ever-flowing fountain of moral life. Divine because he is the image of the unseen God compounded with the flesh to reconcile us to God, not God to us. Divine because he brings God to us and brings us to God via the Way. It makes him the ever-living, ever-present head of the Family of God's children, the human brother as well as the celestial new worlds brother, our master. It gives our hearts a visible object of love second in dearness only to God Almighty Himself. He gives us a friendship which this earth cannot give us nor take away from us. He visibly gave his All to us for the love of the All in All. From the beginning then of both the Epistles of Paul and the Message of I Paul we can see that his view of God, Christ, Jesus, is a progressive story of growth, sincerity, Peace, Unity in love. The Christ of I Paul with whom he lived in intimate communication here and in continued unity there must not be conceived as a mere creature of his imagination nor on the other hand as an exceptional, miraculous, or supernatural manifestation given to I Paul alone. As I Paul teaches us now, it is The Way, and its only exceptions lie in

those who turn their backs to it. God's Justice is reserved for those who deny Him. Paul while here was a man of good sense, of sound judgment and a clear mind. He was not a dreamer but a natural mystic not a mythologist, yet he confesses that he has made mistakes and now devotes his Spirit life to the task of rectifying them and giving freely The Way, without error, to the New Worlds to those who will prepare, follow, come. To those who have faith, hope and manifest charity in all areas in which the word implies. It will unite all things; it will allow you to redeem your exiled soul and enter into the full light of God's mysteries. There is mystery in death as well as in life yet the mysteries in death shall never be fully disclosed to you until you have solved the mysteries of life, and for that you must prepare to become prepared to follow the Way to the New Worlds.

There came a time when I turned to God, I prayed and besought Him in His Heaven. Suddenly it was revealed to me that close to me was a loving personality upon which I could rest my weary, ragged self. Christ lay revealed in my heart as a strange human relative of love, a sympathetic listener and an unpurchasable treasure, a gift. I was invited to the feast and my response was unhesitating and immediate. From that moment on I have been instructed in and of The Way and Christ Jesus and I Paul are as close to me as any human could ever hope to be. This Christ is the reality I lean

on for it is my faith, hope and love. It is a reality verified by a thousand trials and my own experiences have taught me that Christ is my way to God my Father, my mother, my brother and my sister, for He is my All in All. I know Jesus was man and that Christ was also man but in a higher sense just as I am man and in the higher sense, I am spirit but I am not a soul in the highest sense of all that word implies. I live and walk with man as man, but I also walk with spirit as spirit. I know that Adam represents the earthly and lower nature, the old, and that Jesus the second Adam represents the new earthly nature (new because compounded with Christ, the Spiritual and higher element) as well as the heavenly nature hence we say He has made all things new. New because we are no longer of a human nature only or of an earthly nature only with a soul that is lost but a new creature with a compounding of flesh and spirit whose new quest is the exiled soul and the true life of the heavenly nature, the New Worlds.

I Paul teaches Christ as the principle of spiritual freedom, the living guide and inspiration of all who will prepare, follow, come. He is to be formed within us (Galatians 4:19 for example) - We are to adopt his spirit and be clothed with his character (Galatians 3:27 for example) - by his cross we are to be crucified to the world (Galatians 6:14 for example) - In Romans 1:4 Christ is seen as the

Divine heavenly Son proved through the resurrection, our hope, who brings pardon and peace to the soul (Romans 3:22) by the power of faith (Romans 5:1) and plants within us the principle of eternal life (Romans 6:23 and 8:2). His love in the heart is the principle of Power and Life (Romans 8:10 and 35) so that he becomes the Lord and master of the dead and the living (Romans 14:9). So, if you can see and can hear, and do, you will find in the truth of the Message of I Paul that Christ is the principle of inward life, peace and power to each individual who will follow the Way. But from this point I Paul goes further, much further, beginning with the teaching that Christ is not merely the saviour of each individual from evil and death but the central point of our unity from which we can transcend life through death to the real life in the New Worlds. This can only be done when we truly love him and learn to imitate him for even in perfection, we can do no more than imitate him, we can never be him. I Paul warns us all that freedom alone tends to atomism. When we seek only the redemption of our own soul, this selfish separation voids our gift to prepare, follow, come. Our love of Christ holds the key to the power of our organized life which will bring an end to sectarianism and unite all who will into one body. It requires an understanding of the Message of I Paul both from a material and a spiritual viewpoint. Nothing can be done without the

basic preparation. Are you ordered, is your faith firm, is your anticipation eager and progressive, are you out of “self,” do you manifest love? All of these are basic components of the preparation phase. Without such solid preparedness you could not physically or spiritually follow the Way.

Prepare - Prepare - Prepare is old but seemingly ever new to most all of you. It is old to prepared people, new to unprepared and it will bore into you relentlessly as long as you maintain faith, hope and charity, for without them you are nothing and can become no thing! There is no other way for you to go to the New Worlds via the Message of I Paul unless you Prepare - Follow - Come. Love, Peace, Happiness and Understanding, - Frank.

70 - Preaching

Memo: To T.W.

From: F.K.

The answer to the question of the antinomians would appear to be: God's forgiveness is available only to the penitent, and repentance involves constant awareness of, and submission to, the righteous will of God.

I Paul's opponents have asked "why then not sin that grace may abound? What ground is there for ethical obligation, once one is in Christ?" In Romans 3:21 we have a justification "apart from the law" altogether. I Paul's answer to the two questions above lies in Roman 6 - it takes the form of a demonstration that the believer will be righteous, not of an explanation of why he ought to be - I Paul doesn't have to explain why he ought to be simply because the true believer is in Christ, he will fulfill the law of Christ, for if he is truly in Christ then he has the Spirit, and he will manifest the fruits of the Spirit because he cannot do otherwise even if he could "think" that way, which in truth, he can no longer do for he is possessed!

One need only read I Paul's profound autobiographical statement in Romans 7:7-25 to understand the forgiveness of God as I Paul received it and interpreted it to us, for it

brought with it a “mystery,” a new freedom and power.

We can see that to act natural carries also the truth that you are to know yourself as a natural man or woman, to be a sinner – that is, a transgressor of God’s command, morally and sanely responsible for your acts and deserving judgment and death because of them. So as such I Paul tells us we need forgiveness, or “justification” and “reconciliation,” as he puts it. He knew himself to be the “slave of sin,” a helpless victim, incapable of freeing himself from a bondage which he hates, and which he knows ends inevitably in death – so in Romans 7:7-25 he tells us of this enslavement. The law is “spiritual,” but he is “carnal, sold under sin.” He does not understand his own actions, for he finds himself doing the very thing he hates. He even goes so far to say: “It is no longer I that do it, but sin which dwells within me.” And yet in other passages Paul expresses just as forcefully his awareness that it is he who “does it” and that he deserves death on account of it.

This understanding of the nature of sin as being both transgression for which we are responsible and a slavery of which we are the helpless victims may not be logically consistent, but it answers to the realities of the human situation. Any way of dealing with sin which presupposes that it is simply the one thing or the other is unrealistic – whether it is the characteristic way of the moralist, who

holds that one has only to repent and to make a stronger effort, or of the determinist (whether he be psychiatrist, philosopher, or theologian) who denies both responsibility and guilt and, if he contemplates the possibility of salvation at all (as, of course the psychiatrist and the theologian do), conceives of it entirely in terms of release from bondage. If we must make a choice between the two, let it be the second, but actually neither alternative is adequate. We know ourselves to be guilty, and we know ourselves to be helpless to do the perfect will of God. This is the nature of sin as it makes itself known in our experience.

“Justification” and “Reconciliation” is God’s answer to our guilt, “redemption” is his answer to our bondage. This redemption or deliverance (as indeed the Reconciliation also) is an aspect of life within the kingdom of God. It is therefore essentially eschatological and cannot be fully received in the flesh. But a real foretaste of the life of the world to come has been given us in the Spirit, and thus we have actually received an advanced installment of our inheritance of freedom and power. New resources are available to those who become true members in Christ. Although “sin” has not as yet been destroyed it has been placed under a sentence of death (Romans 8:3) and our powers of resistance have been renewed and strengthened. The true believer “in Christ” is therefore elevated within

from “without,” or externally. Not only is he forgiven, he is given a new righteousness. This righteousness is not his own. He can claim no credit for it, in fact, he will not know it as righteousness at all! He will, in the future, be aware only of God’s goodness toward him, not of the working of that goodness in and through him. Yet others will see it, feel it, will think God and will take courage. Still, it must be recognized that there are two levels of goodness – the goodness of this earth and God’s goodness which is the goodness of the Spirit. The only goodness we can make is the first kind, the earthly kind. True goodness is living and fruitful, unending, and man cannot make it, no matter how hard he tries. In fact, one’s tense effort sometimes gets in the way of God’s active goodness and brings chaos or despair. True goodness is God’s goodness then, not our own, it is God’s gift, not our achievement. It is God’s love being poured into us through the Spirit which has been given to us. It is, then, agapé – the participation in the Family of agapé which God has brought into being in and through our Christ. So, to be “in Christ” is to be a “true member” of the ultimate, highest order, the divine consciousness of the community of love which is partially present and partially realized in the symbolism of the Church of the All in All, whose Spirit is the very Spirit of God manifested in the presence of Christ. Christ is present not

simply available and a true “in Christ” Family “member” must emulate same. Within all this, even now, is to be found forgiveness, peace with God, the joy of fellowship with Christ, and that beginning of victory, of conquering, over sin and fear and death which is the ground of hope that we shall be “more than conquerors through him who loved us” and that “neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor death, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.” (Romans 8:37-39).

No other man of whom any record stands available has manifested such a devotion and understanding of Christ as has I Paul. No one has ever interpreted the meaning of Christ is so profoundly, so truly. The meaning of Christ goes beyond the teachings of Jesus and I Paul was given the gift of the Spirit to understand “his” intentions and of course he did so far better than any of the disciples of Jesus did. The “meaning of Christ” went beyond their comprehension, for it involves more than a reference to Jesus, for it involves the whole event of Jesus, including his teaching, his death, his person and his resurrection, through which God Acted. Although no interpretation of that event which is not consonant with Jesus’ teaching could be true, nevertheless it was impossible that the event should have been fully

interpreted in the teaching! Impossible both because the teaching was itself a part of the event and because the event had not fully transpired when the teaching was given!

I Paul, and not without some error, became the first true interpreter of the complete event just as he and he alone became the first true Apostle “in Christ” and “of Christ” to the world. He was the first to fulfill in obvious ways the words of Jesus “Greater works than these will he do, because I go to the Father.”

Yes, the marks of human frailty can be discerned on his earthly work but then “his work” is not yet done for he is still in command of this calling and the supreme work of God which is wrought through him. I Paul has been greatly loved and greatly hated, the facts lay clearly in his letters and in the book of Acts. He promises nothing better for us, no easy road for any of us yet when failures or sufferings “catch us up” some of us “go to pieces.” He exhorts us to “Love one another with brotherly and sisterly affection,” to rejoice with those who rejoice, weep with those who weep” for he is teaching exactly what he practiced, here! Remember his “I planted, Apollos watered,” where he added that it was only God who gives the growth. So, he who plants and he who waters here, in the Family, are equal! (I Corinthians 3:5-8) Also, listen well to his words in I Corinthians 4:15, “For though you have countless guides in Christ, you do not

have many fathers. For I became your father in Christ Jesus through the Gospel.” And also, in I Corinthians 3:10 where he says, “according to the commission of God given to me, like a skilled master - builder I laid a foundation and another man is building upon it,” who and what do you suppose he is talking and writing about? His loyalty was to Christ and not to any other “gospel” (Galatians 1:6), which, as Paul saw it and still sees it, was not and is not a gospel at all! His gospel was just that “His Gospel” and his people were also just that, “His people” and he was and is willing to accept any sacrifice which their (and our) welfare demands of him. “Who is weak, and I am not weak? Who is made to fall, and I am not indignant? (II Corinthians 11:29) He has told us that he has endeavored to be “all things to all men” that he “might by all means save some” (I Corinthians 9:22). If you see I Paul as an opportunist you’re mistaken. He chides, exhorts and praises very much in the manner of His and our Father and he has shown great patience with great regard to the psychological realities that prevail today among us. If you wish to get the “picture” of I Paul the fighter then carefully read Galatians and II Corinthians 10-13 and then look at II Corinthians 11:13-14 and Philippians 3:2, then Galatians 5:12. Such language is about as harsh as could be imagined and some people say, “My, and from a Saint too!” I Paul was a mystic and mystics

in general are typically susceptible to extremes of feelings which are internally determined. “Saints” and “sainthood” is a farce perpetrated on man by such men as gave us the inquisition among other such “noble” experiments. Anyone who undergoes what I Paul did as explained in II Corinthians 12:1 was under a lot of pressure and this caused alternations of feelings and constant adjustment in attempting to be “all things to all people” all of the time. In the almost constant dealing with phenomena of this kind it is hard to act natural, believe me! One must learn to be content in whatever state one finds oneself in and trust in God and you don’t have to be a stoic for you can have purely physical feelings for how else could a man say “who is weak, and I am not weak? Who is made to fall, and I am not indignant?” Tenseness will avail you naught and you must learn to transcend limitations in a natural way, The Way! No man could have written I Corinthians 13 unless he had walked here in that more excellent way. It is not impossible but as long as you think it is, consciously or sub-consciously, it will be and remain to be impossible for you! It’s really that simple!

71 - Preaching

Memo: T.W.

From: F.K.

Up to now the Church of the All in All has played a purely secondary role in the overall preparation stage of the Message and for very good and obvious reasons. Now, in preparation for the breakthrough into the Following level of the Message, the Church of the All in All must be ready, to take its rightful place in the overall framework of the Message. This is your responsibility. Now, such matters, as writing a new preamble fits into the overall framework as does our public image. We should look into the possibilities of joining Church Councils, etc., to do some “charitable” work requires funds and one way to obtain them is by increasing membership from within, an established member inviting like-minded people, etc. Once you have helped Danny to get started and the office into a workable entity you can then concentrate on and consolidate your efforts strictly to the “Church” aspects of the Message and ease-off from Inner-Circle business as your number one priority. Of course, you are still to be my spokesman in all affairs when I am not in attendance at any or all functions excepting that you and Danny need to work closely together as intermediaries with you alone as my interlocutor.

72 - Memo to: T.W. - Evangelist

I Corinthians 12:6-13

There are different abilities to perform service, but the same God gives ability to everyone for their service.

Romans 12:6-8

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy, 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.

73 - Preaching

(1)

Mark 1:32

And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

And all the city was gathered together at the door.

And he healed many that were sick of divers disease and cast out many devils: And suffered not the devils to speak, because they knew him.

(2)

Matthew 8:16

When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with "his" word and healed all that were sick.

(3)

Luke 4:40 - F.

Now when the sun was setting, all they that had any sick with divers diseases brought them unto him: and he laid his hands on every one, and healed them.

1. All the sick are brought, and many are healed.
2. Many are brought, and all are healed.
3. All are brought, and all are healed.

Note:

“Divers” meaning “various,” “different in kind,” is now obsolete and used only as a synonym of “several,” i.e., more than one. The distinction between “divers” and “diverse” in the King James Version seems to be that the former is the wider term, the latter being restricted to the meaning of “different in kind,” while “divers” is also used to express difference of number.

74 - Preaching

Repositioning - Karma Awarenesses - Attempts to turn humanity back to the truth and its reason for being created within Christianity:

Monachism.

Inquisition.

Reformation.

Luther's personality.

Spirit and morals of the Papacy.

Spirit and morals of Christian Rulers.

Monasticism.

The Jesuits.

The Syllabus of Pius IX.

The doctrine of infallibility (Pius IX).

The persecution of the Jews up to W.W. II.

The denial of scientific facts.

The attempted domination of education.

Asceticism.

Sickness - Poverty - Bigotry - Exclusivenessism.

Falsehood and its Knowledgeable Perpetuation.

The Failure of Celibacy and its scandals.

Mariolatry.

The lie of heresy.

The Falsity of many manufactured traditions.

The deliberate interpolations and the writing of False documents and Forged documents.

Did Christ do all this? Did a Satan do all this? Or did men do all this and more?

75 - Preaching

Son of God – once in Acts 9:20 – (Just read in connection with John’s prologue).

Any confusion of God with Lord as I Paul uses it must be avoided: “The Lord is dependent upon God (I Corinthians 3:23) and obeys him “even unto death” (Philippians 2:8), being subject unto him in All things (I Corinthians 15:28).

In I Corinthians 8:6 “Yet to us there is one God, and one Lord,” etc.

The Lord then is not equal to God, in fact he is the representative of his Spirit – II Corinthians 3:17 “The Lord is the Spirit.”

The Lord then Represents one of the Categories of Creation, the nearest of all to God and the one which may be qualified as divine but not God Himself!

Jewish syncretists and gnostics preceding I Paul’s conversion had established two rites in the Messianic and Christian synagogues. The Baptism which the twelve adhered to in Jerusalem and the “breaking of bread” in fellowship as the Lord had done when he was alive with his Apostles and which the pagans seized on as a “Rite.”

In Galatians 3:27 – I Paul says, “For as many of you as

were baptized unto Christ did put on Christ.”

I Paul never said that this act makes of the Christian A Christ as the gentiles were using it. He simply altered it, corrected it and made it “clean” – The Rite was too solidly entrenched to spend the time to overcome it.

In I Corinthians 11:23 he turned the “eating of the Lord” around to a remembrance “Ye proclaim the Lord’s death till he come” – Neither Jesus nor I Paul found Christianity but without I Paul it is true that it would not be its historical self today which it should not be!

76 - Preaching

After Damascus I Paul had to meditate and speculate over what he was “Receiving,” then he had to go out and build on his own Foundation but before this could be, he had something else to do. See if you can concentrate on this!

I Paul - “Called” to explain, adjust and Correlate what he had Received.

You must remember that I Paul was a man and all that he uttered he did not originate for he was subject to that influence which culminated in his conversion and abruptly changed him from a zealot of the Law into an invincible witness for the Christ. He had to adjust as he underwent his spiritual education and of course he made mistakes not only from his own exuberance and old ideas but because he was a man in a hurry. What he terms as “his gospel” was one which he had to formulate as he went and when corrected he had to pass it on and this confused his followers, at times to the point of anger and of “giving-up” or of going-over to another sect or cult or Party within Christianity itself. There is no attempt made to hide the Fact that when Light dawned for him he passed it on and in between there were moments he strewed a little darkness.

The direction which the twelve at Jerusalem headed

was not the direction I Paul traveled, and their doctrine was not “his gospel.” I Paul did not proceed from Jesus across the bridge of the primitive community in Jerusalem but by means of an entirely separate route, that of the Christ. Looking at the whole chain of events we would see the succession as: John the Baptist - Jesus - the primitive community under the brother of Jesus and “The twelve,” the diaspora Jewish - “Hellenistic Christianity” - I Paul’s conversion and his attempts at first to pull it all together and then the repositioning that drove him to The Way for the most in the shortest period of time possible.

I Paul was not the Founder of the First “Christian” communities of Antioch, Phoenicia and Cyprus nor did he have anything to do with founding a “Church” in Rome. Acts 11:19-20 give us insight. The “Jewish Hellenists” having been banished by the Orthodox Jews of Jerusalem traveled as far as Antioch and there told the Greeks of the “good news” of Jesus. They did this in their synagogues first and to the God-Fearers second. The name “Christian” was first given to its followers there in Antioch by the pagans who clearly saw the difference between these Greek-Jews and their “Messiah” and the Orthodox Jews of the area who held to the Torah.

These “new Christians” had no “church,” no directions, no rules to follow except that they subordinated

real Judaism to the Christian ideal by making the personality of the Christ the main point of their “separative” religion.

Here, then, were large groups or circles where so many of the followers had no acquaintance with Jesus the man in person but who had pinned all their hopes on him and from this group and its like that an accent begins to be put upon his deification and his glorification begins to be fitted out with particulars. All kinds of ideas were formed there of his personality and his role and they began to strip him of his Jewish character of Messiah, and gave to him another title, something greater and grander – God!

The title “Lord” (Kyrios) was to follow shortly and for a most important purpose. In Hebrew the term Lord was used for God, it is also the term by which Greek slaves denote their respect for their master (Kyrios) and is used in I Corinthians 7:22 to signify the relation between the slaves of Christ and Christ himself – it is a term also used in application to the gods of salvation in Asia Minor, Egypt and Syria when they are spoken of in Greek.

“Christianity then arose out of the atmosphere of Syria and here the constraints of the Old Covenant were put off, monotheism was ignored and a cult with a ritual worship of Christ sprung up and here it received the name “Christian”

to express the dominating position of the “Christ” in its rites of worship – This is where the call for I Paul arose from and the “Christ” made know the reason and the tasks to him on the road to Damascus! Here was the problem at both extremes – the Jewish Messianists in Palestine holding fast to the “old Covenant” and worship ritual of the temple in Jerusalem and out in the diaspora this Messianism turns into a faith in Christ as Lord, replacing God. One is awaiting his coming, the other has already “Recalled him” and are living in his presence “now” thereby by-passing God Himself – The Son of Man in one place has been elevated to the Son of God in the other and then pushed higher to be God as were All their old gods.

When the organization of “The Church” became the single most important task it left behind the primitive era where Faith was regulated by the promptings of the Spirit only.

From here on the organizers went through the everlasting illusion of all revealed religions – the truth is One and therefore immutable, and they imagined the whole of it was contained in the Apostolic teaching – so they developed a Rule of Faith which was declared unvarying.

Tertullian gave a formula: “Faith is contained in a rule; it is both its law and its salvation to observe law.”

The Apostle's Creed is only a "Rule of Faith" which became officially settled upon in Rome about 160 A.D. About one hundred years after the Facts - since it was attributed to the Apostle's and thereby be accepted by all the communities or "Churches" as they were then beginning to be called. Yet there were others of its kind in use up to the end of the third century which indicate that there was as yet no unity. What was true was that all the communities or churches had their own Rule of Faith and their own creeds.

77 - Preaching

Romans 1:1-7

I Paul, a servitor of Jesus The Messiah, summoned to be an envoy, selected to convey God's good tidings concerning that Son of His begotten of David's lineage by natural birth, Jesus The Messiah Our Lord. By him it is I have been invested with the office of envoy to secure A Ready submission to his authority on the part of All the Nations, yourselves included, likewise summoned of Jesus The Messiah, All indeed of Rome who are beloved of God, enrolled for one purpose.

II Peter 3:13-16

Nevertheless, we according to his promise look for new heavens and a new earth, wherein dwelleth righteousness.

Wherefore beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless.

And account that the long suffering of our Lord "is" Salvation even as our beloved brother Paul also according to the wisdom given unto him hath written unto you.

As also in all "his" epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as "they" do also the other scriptures, unto their own destruction.

78 - Citizenship

To be a Christian means to belong to another world - you have a spiritual citizenship which requires you to surrender All other citizenship - the country of your flesh birth and this earth itself are to be regarded as that of friendly aliens - Christian Spiritualism is not a distinct religion but rather a distinct nation.

The Christian Spiritualist on becoming adept will soar eagerly into the New Worlds spheres, but rarely stays there - it must return to the everyday world to complete its tasks - it insist that ideals shall be translated into Action, precepts into practice, the spiritual applied to the physical, the abstract to the concrete - Even the writer of II Peter had knowledge of these worlds and of what I Paul was attempting to convey, even though it was difficult for the many to grasp and practice - See II Peter 3:13-16.

We are speaking of the compounding of a metaphysical spirit with a human plane spirit.

Even the writer of Timothy (First) 3:16 knew this "There is One God and One intermediary between God and men, the Man-Christ Jesus - For us there is one God, The Father, out of whom is everything and into whom are we; and One Lord Jesus Christ, through whom is everything, and

through whom are we.” I Corinthians 8:6.

“Therefore as by one man sin entered into the world, and death by sin, much more the grace of God, and the gift of Grace, by one man has abounded to many. As in Adam All die, even so in Christ shall All be made alive. The first man was made a living soul, the second man a life-giving spirit. The First man is of the earth; the second man is The Christ From Heaven; so that as we have borne the image of the earthly man, we shall also bear the image of the heavenly man (spirit) – Romans 5:1 – I Corinthians 15.

This is the mystical and esoteric teaching of I Paul. It explains on the one hand the relationship between God and His Universe in creation of this earth and on the other hand the relationship of God and man in what we call redemption. Out of and into the macrocosmic the microcosmic proceeds and returns: The unification of things in “heaven” is reflected in the unification of the Faithful (saints) on earth, and ultimately these distinct unities are blended in one through The Messianic Head who comes down and The Messianic Body which rises up. Finally, everything having been brought into harmony with God, the expression of God – The Messiah – Christ – For the Need of Creation has fulfilled its function and is reclaimed by God that He may be All in All. (I Corinthians 15:28).

Now let us explore this: The essential element in the teaching which we are concerned, is that The Visible Universe conforms to a pattern or a design, which represents the image of The Invisible God, who Himself has neither form nor substance. Man, the crown of Creation (on this earth) being made “in the image of God” answers therefore to the original pattern, which thus may be conceived (nothing more) as a man-like figure. This heavenly image, primordial or archetypal man (all are used as designations), is the true image of God, the beginning of The Creation and the lord of it. Hence the first man on earth was given dominion over every living thing in it. (This is the symbolism of Adam). In Jewish occultism and in The Philosophy of Philo and others the archetypal man was being equated with The Messiah as the “Son of Man” or “Elect One,” but not, of course, with reference to a physical embodiment – Here is where I Paul differs and also do the Ebionites (The Poor) a sect eventually branded as heretical and excommunicated by Catholic Christianity. The Jews of the temple called The Jewish-Messianists Nazarenes, but they called themselves, apart from general terms, Ebionim or The Poor, from whence derived Ebionites. Later Church Fathers found the name still employed by later Jewish believers and were sore pressed to explain it. One of them suggested that it was derived from a heretic called Ebion, a

non-existent person of course, another said the name was due (poor) to the low and mean opinions they held about Christ because they continued to maintain that Jesus was not God but man. Anyway, they forced them out as heretics overlooking Jesus' beatitudes about the poor and his brother's words in the Canon (James 2:5).

So, according to These Ebionites Jesus was the begotten of The Seed of David (of man) and was chosen. And so, by that choice he was Called Son of God from The Messiah that entered into him from above in the likeness of a dove (as John baptized him). They denied that he (Messiah) was begotten by The Father but say that he was created like one of the archangels, yet greater, and that he is lord of angels and of All Things made by The Almighty. Messiah (as distinguished from Jesus), they say is a man-like figure, invisible to men in general. So much for the Ebionites - I Paul, on the other hand, teaches that the term Messiah is the expression or image of The Unseen God, The First- Product of Creation, that everything might be founded on him which is in heaven or upon earth, seen and unseen alike, whether thrones or lordships, Rulers or Authorities. Everything was founded for him and because of him. He is both the antecedent of everything, and that on which everything is framed. So, too, is he head of the body, The Assembly, he being the original, The First-Product from the dead, that in

all connections he might take precedence. It being thus fitting that in him the whole totality should abide, and that because of him - his peace-making through the blood of The Cross - All Things, whether on this earth or in the heavens, should be brought into harmony with himself. (Colossians 1:15-20).

So here we can see that The Messiah is not God, he is a Creation of God, and there is no room here for the trinitarian formula of The Athanasian Creed, nor for its doctrine that the Son was “not made, nor created, but begotten.” But in as much as the visible universe is the expression and realization of The Invisible God, The Messiah, as First Product, comprises the whole of that expression, and realization in himself.

Further I Paul writes: “Let your disposition be that of Messiah Jesus, who, though once (as the archetypal man) he wore godlike guise, did not cling tenaciously to that estate; but divested himself (of his garment of light) for the guise of a slave, donning the likeness of man. And thus, disclosed in man’s array, he abased himself, and even became subject to death - death on a cross. This is why God has so elevated him and bestowed upon him The Chiefest Name, that when Jesus is named every knee, heavenly, earthly and infernal, should bend, and every tongue attest The Lord Jesus Christ to the glory of God The Father” (Philippians 2:5-11). I Paul

writes further: “But our type of government is of heavenly derivation, from which source we expect a deliverer, The Lord Jesus Christ, who will transform our plain body into the likeness of his splendid body by the power which enables him to bring everything under his control (Philippians 3:20-21) - It is the compounding of The Messiah with Jesus that differentiates I Paul’s doctrine from that of all others and gives it a personal application and purpose! Without this we would be wasting our time and efforts!

In reading Colossians 2:8-10, 20: and 3:3-4-/9-10 we find I Paul chiding those who “Follow human tradition, the Zodiacal influences of the universe rather than Christ. In him alone (as the image of God) the whole totality of what is Divine finds its corporate abode, and in him it is - the head of All Rulers and Authorities - that you are made complete -

Why, as having died with Messiah - Christ to be free of the zodiacal influences of the universe, are you subject to control as if you still belonged to their sphere? - For once having died (in effect with Christ as true believers) your life has been hidden with The Christ in God, so that when The Christ, who enshrines our life, appears, you, too, will appear with him in glory - you have put off the old man with his ways (if you have) and put on the new man (prepared) who is continually renovated as he becomes intimate (receives) with him, who Represents The Expression of The Creator,

where there is no question of nationality (Greek or Jew) circumcision or uncircumcision, slave or freeman, but Christ is everything and in everything.

According to I Paul we are to prepare and follow as a community of believers whose citizenship is not of this world, and this community represents The Christ body as Jesus is its Head, The Way, and it is our work to transform that body into The Christ Body of Light and bring about The Union of The Two!

I Paul tells us that the time will Come when the hidden secrets will be divulged to The Christ Community, The Families, to whom they belong. i.e., the ones who prepare - follow - made known "That you may apprehend with All The Saints (Faithful) what is The Breadth, The Length, The Depth and The Height, that you may know what indeed surpasses knowledge - The Love of Christ, that you may be filled with The whole totality of God - till we all arrive at The Integration of Faith, at intimate knowledge of The Son of God, at manhood's perfection, at the dimension of the growth of Christ to his Full Proportions, that you be Children no more - but grow up to him who is The Head - Christ is The Head of The Assembly, and the deliverer of The Body - For we are members of his body, his flesh, his bones (Ephesians 3:18-19, 4:13-15, 5:23-30).

Now tie in I Timothy 2:5 above and Romans 5, and I Corinthians 15, and Colossians 1:15-20 and decide for yourself how you get Father, Son, and Holy Spirit out of This?

As I Paul has told us, he made mistakes, but he is now correcting them for us. We need to weed out the corrections from the mistakes and in order to do this we need to learn of the mistakes, not only The one's truly his but those wrongly inserted into The Record (Canon) so as to appear to be his directions. Prove all things is a valid prerequisite for all of us. I Paul's appeal to Caesar was a mistake! Can you see this?

In Philippians 1:12-18 I Paul speaks of those who proclaim Christ wherein he says: What does it matter? Anyhow for ulterior ends or honestly, Christ is being proclaimed, and I rejoice over that; yes and I will rejoice over it! Who was proclaiming Christ for ulterior motives and why has it continued? These are things provable and therefore valid for us to prove.

You should also keep in mind that there is absolutely no proof of how or when or even where I Paul passed over!

What do the "strange words" in Romans 14:17 do to the Eucharist that is laid at I Paul's feet? – F.

79 - Preaching

Christology of:

I Paul - The Lord is the Spirit (Christ is God's Image).

St. John - The Lord is the Logos (Jesus is God).

Docetic - (Greek for "Appearance") - (The Lord was man in appearance only and that he appeared only to suffer and die).

These three were in full force at the end of the Second Century within Christianity and each had its own rituals, etc., in accordance with them, some of which were in use in all three.

At that time concern began to manifest itself over the profanation of these rites and ceremonies. An attempt began to organize them and resulted in a system called the "discipline of the Arcanum" - of the Secret. Under this system the instruction and the initiation of the Future Christians was arranged in stages, and it was not until the final one had been reached and this only after very searching tests that the Last Word of the Mystery was revealed - "Progressive Revelation" was therefore in practice and from it, confusion arose the sacraments - These Rites began with instruction to the neophyte. This is

exactly what the catechumenate is - "I teach," and it represented the education and the oversight of the Faith of the Neophyte by the authorities of the particular community. By signing his name in the book of names and submitting to certain preparatory rites the signer becomes a catechumen.

(Thus, certain rites grew from a denouncing of all other ways, to communism, to the exorcism of devils.)

Now these novices, after a period of instruction varying in length, and of examination, were entered when ready into the ranks of the competent, making them eligible for baptism - which took place on a special day such as Easter, in large groups and usually administered by a bishop.

Baptism itself has now become a very complicated ceremonial embracing a course of special instructions and exorcisms, a three-fold immersion, the laying on of hands, an anointing with holy oil, and the first communion. Henceforth it is understood in the Faith that if the believer in the catechumen stage is qualified for salvation, only the baptized participate in the Fullness of the Christian gifts and graces - Charisma.

80 - Preaching

The office of Preaching is not concerned with the word of the Church or its dominion, nor with the Sovereignty of God in the sanctuary, but rather with the cosmic dominion of the Reconciler of the World, which differs from it in its universality and totality. It will Preach the Spirit, yesterday, today, tomorrow and will do so in the Spirit of Fellowship, not of lordship, in the Spirit of prophecy, not of clericalism, in the Spirit of Partnership with the mandates of God in the worlds of his creation, not of division, but of unity - of faith - of hope - of love as all Christian Spirituals experience.

81 - Our Relationship to Christ!

Thou shall love the Lord thy God with all thy heart and thy neighbor as thyself.

This is the First Command of God. All other commands are subservient to it. The fellowship of Christian Spiritualists stands or falls on this command. All Christian Spiritualists must extend the hand of fellowship to their brethren of every degree.

The Christian Spiritualists' God is a God of right, but He is also a God of love and mercy, forgiving and gracious as well as just. He cares in a very personal way about man. God's will is man's well-being. Our God at the same time is all-powerful. Almost all religions have relegated themselves today to a God measured by rules of fate or fortune in man's affairs. The Christian Spiritualists' God has no such limits for our God is the creator and ruler of all that was, is and will be. His Divine Will is loving and turned to the good of all of mankind. God, the Great Spirit, attracts both the mind of philosophers and the hearts of humble people. The fellowship of Christian Spiritualists shows itself in mutual support in adversity, in generous giving to the poor, in provision for widows, orphans, the mentally incompetent, the prisoners and in hospitality that a Christian Spiritualist in traveling might find among his like

in strange places. Our fellowship is one of equality. We must all extend the hand of fellowship to our brethren of every degree - rich, poor, helpless, etc.

Christian Spiritualism does not stand or fall on the survival of merely human institutions. The collapse of such does not deprive us of our meaning, purpose or tasks.

There is only one test for Christian Spiritual Freedom - does it serve the neighbor and strengthen the Family? Freedom is not just a question of one's rights. The power and authority of freedom is shown by refusing to make use of it when the life and salvation of others are at stake.

Human being is being free for one's neighbors. Jesus is what God wishes us to be in human form. God is the future while Christ is the midst of our life now - our introduction to God and the New Worlds. A non-religious prayer is a good-work - the giving of oneself and your service to others. 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! Christ died for us and for God's worlds. 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 interpretation which is the correct path for man to follow to

the New Worlds. How would you define Jesus' freedom? Its positive character? Simple - He was free of 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 in others not as a holy ghost - not as a religious symbol - but as a Real Spirit in residence! A Christian is a man in Christ - A Christian Spiritualist is Christ in a man.

The Family of Christ Jesus is the place at which Christ is believed and obeyed as the salvation of All in All. Jesus the man was the man for all people at all times. For a Christian Spiritualist a life within the terms of a secular calling has a definite limit. It could very well happen that after we have been called to a secular position, we shall be called to give it up. I Paul had to do this very thing as did Jesus himself.

Christ Jesus was not only a spiritual liberator but a socialist prophet as well - something the emerging Catholic Church denied but practiced in secrecy. Christ taught us not to take advantage of our fellow man - Christian Churches are guilty of this - they do take advantage of their fellow man and they do exploit him - Jesus was a political as well as a spiritual revolutionary and his mission was to free us - He did this on the Cross! 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 understand that sexual differences do not count herein!

82 – Test the Message

Faithfully study the Message of I Paul and then answer truthfully this: Is not this teaching far, far beyond that miserably inadequate teaching of “religious” Christianity of one little lifetime for each individual, and then an eternity of burial for the little personal self, whatever its sins may have been – and the Devil may take the sinners who have not “believed”? Strange that with all the wealth of noble doctrine, knowledge, and ancient wisdom that has been quite plainly given to the world from time to time, these paltry ideas of man’s nature and destiny, the work of ignorant dogma makers of the second and third centuries, aspirants for temporal power, and totally lacking in any spiritual sense – strange, I say, that these – even though now being widely repudiated – should still command the adhesion of millions of otherwise intelligent people, and should be taught even in high places. Such, however, is the power of tradition, preconceived beliefs, old untruths, authority, superstition and fear.

What man needs to know is what the Message of I Paul is attempting to tell him: Each man is to himself absolutely the way, the truth, and the life. But he is only so when he grasps his whole individuality firmly, and, by the force of his awakened spiritual will, recognizes this individuality as

not himself, but that thing he has for his own use, and by means of which he purposes, as his growth slowly develops his intelligence to reach to the life beyond individuality and the knowledge that you may know that you have found the beginning of the Way and when you eventually find its end you will be at the Gate of Christ wherein I Paul has promised to take you through. I ask, which is the better Way? Only “you” can “know”!

83 - On Christian Spiritualism

First of all, allow me to impress upon you a very basic truth. The so-called keys of Peter lay in the hands of all who faithfully do God's Will. Anyone who claims an exclusive right to them must first clearly exhibit his own spiritual gifts and powers of the Spirit before he can lay claim to Apostolic power or succession. Since the passing over of I Paul to the higher spheres no human being on earth has been able to do this.

Now, all through the Message, I Paul points to the revolutionary and universalistic character of the teaching of Jesus and I Paul explains why Christian Spiritualists should not undertake the physical defense of any cause, accept public office, nor serve in any armed force, for Christian Spiritualists are soldiers of Christ in the service of God and therefore we cannot in faith, in Love, in truth, nor solidarity serve both a spiritual master and a secular one - the state has a right to extract taxes from us and to demand that we adhere to its reasonable and righteous statutes but no more. We in turn shall respect their good, resist their evils and pray for their spiritual well-being.

A Christian Spiritualist's hopes lie in the Spirit and its liberation. A spirit liberation from the physical and its progressive advance through the spheres until it reaches

towards Christ and its soul. The human spirit, then, communing with itself and other spirits comes to discover its true essence which is divine and moves in accordance with that discovery. This positive act of self-realization on a spiritual level marks the beginning of the individual spiritual progress. This leads to the ultimate objective of contemplation and knowledge of the divine spiritual mysteries. In the long hard road leading to this ascent lay the many barriers we must overcome, and this is accomplished only by preparation, perseverance, courage, love and unity. Spirits are the guides and instructors of the human race and always have been (God is Spirit), leading mankind upward, now through the Sons of God, now through Melchizedek, now through Noah, now through Abraham, now through Moses, now through the prophets, now through Jesus, now through I Paul and so forth, all servants of God and soldiers of The Christs. The voice of the Message rings across the centuries. Its mysterious beckoning may still, and ever again, haunt the god-seeking spirit of mankind.

Christian Spiritualism is not a religion nor is it Gnosticism, it is not agnostic nor atheistic. It is not Capitalism, Communism nor Socialism. It's life. And it is not physical phenomena but universal ideas we study, as to comprehend the former, we have first to understand the

latter. They touch man's true position in the universe in relation to his previous life and his future life - his origin and ultimate destiny - the relation of the mortal to the immortal - of the temporary to the eternal - of the finite to the infinite - ideas larger, grander, more comprehensive, recognizing the Universal reign of Immutable Love, unchanging and unchangeable in regard to which there is an Eternal Now, while to uninitiated mortals "time" is past or future as related to their finite existence on this material speck of dirt. This is what we study and what many before us have solved. This is practical spiritualism, a real knowledge of our spiritual nature and its inherent gifts. What the world calls religion I call only a weakening of "spirit" - the religionist is content to rest in his "faith" - he does not seek truth, he accepts without "thinking" what the Church teaches - what the Church believes - therefore he does not seek - probably does not believe in - this super-sensual knowledge of the "true self," which alone can liberate him from this ocean of incarnation and death. This knowledge has existed since the beginning for all those who are fortunately able to perceive it. In its outward expression and formulation, it has taken many varying modes of exposition - sometimes by a real Master, but more often by only partially initiated teachers who more or less rigidified the teachings into a "system such as religion." And such,

indeed, is what is known historically and dogmatically as Christianity. In its historical form it was constructed by certain early-century Prelates who had not the capacity to understand the inner mystical truths which Jesus, I Paul and others knew and taught – the truth – not of salvation by the act of some historical person, but of the eternal “Christ” and the “Christ in You,” the Cosmic Christ principle, eternal in the heavens, which is indeed that Robe of Glory, referred to in II Corinthians 5:2, which I Paul refers to. “We long to be clothed with.” Christian Spiritualists cannot accept dogmatic and creedal Christianity other than as a very imperfect presentation of man’s nature and destiny – other than as one of a very large imperfect presentation of man’s nature and destiny – other than as one of a very large number of attempts and indeed very inferior to many of them, and only suitable for minds that can think only in terms of material things and historical happenings, and of God as a magnified human being. Spiritualism is altogether independent of history. Man’s salvation, the recovery of his spiritual nature, never did and never can depend on any single historical event. His “fall” and his “redemption” is a continual process. The “fall” is a present and not a past fact. Man’s real fall is that he is content with the shadow of good. He still eats out of the tree of good and evil, and until the Christ fills the whole consciousness, man will ever be at war

with himself, his fellow man, and God.

What “religions” need more today than anything else is to come into line with the truth, instead of each one claiming it is the truth, exclusively. All one need do is sit down and study their histories to see clearly that inclusively they are all wrong. But it is not merely Christian Religions that we have to reject as truth. We cannot accept any system which is man manufactured, for we are spiritualists and what we have received comes not from man, nor men, but from the Spirit.

There is no finality in any such system as religion. The more rigid it is, the more a person thinks that here he has some final statement of truth, the more he is killing in himself that deeper intuition which alone can carry him forward to the supra region of absolute truth, remembering always that that region is within!

Believe me when I say that there comes a moment in life of an adept, a prepared one, when the hardships he has passed through are a thousand times rewarded. The prepared sees and feels, and lives in the very source of all fundamental truths – the Universal Spiritual Essence of All in All.

Everyone has the key to God in himself, but he must seek it in the right place, for as I Paul says, “In him we live,

and move, and have our being.” It is the prepared ones who can truly state that their life is hid with Christ in God. Yet this is a mystery for we can but dimly apprehend the heights and depths of it. We can but follow, each in his own manner and circumstances, that Path by which we climb to our souls. This Path is steep and rocky, beset with barriers and perils of every kind – but yet a path, and it leads to the very heart of the Universe. I Paul can tell you how to find it and the secret gate at its end that leads inward only. There is no danger that dauntless courage cannot conquer. There is no trial that faith, hope and love cannot pass through. There is no difficulty that a concerted effort cannot surmount. For those who prepare, follow, come there is a gift past all telling – the power to bless and save humanity. And for those who fall or fail, there are other lives in which success will come forth. Has not it been said by Jesus: “Narrow is the gate, and strait is the way, that leadeth unto life, and few be they that find it?” – Why, then, few? And what of the rest? Few because at the present age of man’s recovery of his lost spiritual estate, there are only a comparative few capable of appreciating what really has to be done to recover that estate. Humanity as a whole has barely commenced the return journey of the Prodigal Son, notwithstanding all the teachings of Jesus and I Paul. So-called religions, those of the sacraments, sacrifices, rituals and dogmas, who have

grossly misled countless spirits into thinking that salvation is only a matter of belief in certain dogmas and authority, which today are largely unbelievable - whereas belief - belief in one's own divine nature - in the Christ within - is only the commencement of The Way. For the rest - they will remain earth-bound until they have learned the worthlessness of the "things of this earth" and so turn their steps again to their true home. Thus, one by one shall they also return to their proper place in the Universe.

Although man has "fallen" and has lost consciousness of his real spiritual nature, and gifts which he should possess as a son or daughter of God, he still retains that spiritual nature as the inmost part of his being, and this spiritual man is symbolized in the New Testament as the Christ within. It is by belief and recognition of this great truth of the indwelling "Christ Spirit" (not the historical Jesus) that every individual may begin on his journey to his "Father's House" which culminates into a collective movement. He begins here and now by a step-by-step conquest of evil, suffering and death, even as Jesus of Nazareth did.

"For if we have become united with him (our Christ) by the likeness of his death, we shall also by the likeness of his resurrection; knowing this, that our old man was crucified with him."

Therefore, brothers and sisters, behold the truth before you: A righteous life - an open mind - a pure heart - an eager intellect - a growing spiritual perception - a loving fellowship - a readiness to give and receive - a loyal sense of duty to guide and teach a willing obedience to truth - a courageous endurance - a brave declaration of principles - a constant eye to improvement, for these are all steps along the yellow brick road which lead to the "Gate of Christ."

"He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more."

For those who will see, hear and comprehend the true self will come into the knowledge that the perfect man is a spiritual being, and by him shall the universe be known. The broad outlines of Man's nature, history, and destiny according to the Teachings is simply this: Man - Humanity as a whole - is one a Hierarchy of Celestial Beings, emanated "in the beginning" from the One - that having to play his part in the great Astral process, spiritual man "descends into matter," and becomes the physical race of beings on earth. But the Whole Cosmic process being an outgoing from and a return to the One. Man must inevitably return to his Source - he must re-become that spiritual being which he was "in the beginning" but plus the knowledge gained by his great pilgrimage through the manifested "worlds" of the spheres.

The spirit works that God may eternally be All in All,
and we One with it.

Peace, love, understanding,

F.

84 - Why a Spiritual Consciousness is Necessary?

There is only one way that a person can bring about in himself true serenity - harmony, which is health - peace of mind - truth - love and unity, and that is by bringing about a radical and permanent change for the better in his own consciousness.

Since the beginning of humanity, man has tried in every way possible to improve his position and status in life. Uncountable schemes have been thought up and attempted to bring about serenity, health, happiness, prosperity, and so forth. Most of these schemes have been an external type while leaving the quality of his inner self untouched and forgotten and the results are fairly clear to all who can see - failure!

Why is it, if man is so intelligent, that he cannot see that the only changes for good both externally and internally must be preceded by a radical and permanent change in his consciousness? Why does man persist in trying every conceivable way possible, regardless of how foolish or tiresome they may be, except the One way and only Way that will result in victory?

The answer is not complicated. The changing of one's

thinking and actions there from which is a change in one's consciousness, is not easy. It is really very difficult work, calling for constant unwavering determination, and a breaking of all mental habits that preclude the change necessary for good. Most are simply too lazy to try. Most procrastinate or always follow the path of least resistance and avoid the basic principles necessary for change unless compelled to do so by some potent necessity. Millions of excuses have been formulated and utilized to avoid the changes necessary to eternal spirit life.

Man is an escapist. All the religions in the world have proven this. Religions is escapism - the getting out of this world and into heaven - only man doesn't take this task upon himself for he is too lazy - he allows the religion to conduct this most necessary and most precious possession for him - something no religion can possibly do.

Spiritualism is not escape but conquest - the conquest of one's "self" - the changing of one's consciousness and the walking in the inner spirit self - the true self.

Religion lulls its adherents into a false sense of security by its promises of salvation. What makes religions strong? The attraction is simple - it's so "easy." A mere matter of belief in certain dogmas of the religion and a participation in its rituals and sacraments and "presto" - eternal bliss.

The truth is that the climb up is arduous, rough, ineffable, sublime and involves risk.

Faith is necessary but faith without self-work is no faith at all.

Intelligence is as much a part of the Message as is Love - God is Love. God is truth. God is Unity, but God is also infinite intelligence, and unless these qualities are all combined within us, we do not get knowledge of the way, a consciousness of the Spirit and its demands upon us.

No one can become spiritually prepared through unkept promises to oneself, through laziness, through procrastination, through good but unutilized intentions, through mock prayer, meditation and contemplation, through a part-time love, through untruthfulness, through selfishness, through self-aggrandizement, through an idle tongue, through jealousy, through hate, through glory-seeking, through reward seeking, through dishonesty, through waste, through stubbornness, through idols, through closed mindedness, through debilitating habits, through indifference, through man-made dogmas, through ignorance, through gluttony, through sleep, through spiritual blindness and deafness, through mammon, through evil, through vacillation, through hard-heartedness, through fear, through doubts, through

weakness, through derivation, through lack of study and practice of the Message, through unwarranted criticism, through self-worship, through self-dependency, through emotional dis-ease, through self-exhibitionism, through lack of will, through repetitive error, through complacency, through lack of attention, through asceticism, through inner-slavery, through suppression of the spirit, through indifference to God's Will. Such as these may have a name by which they live, but they are truly spiritually "dead." Their consciousnesses are unchanging and usually unchangeable for they live in their own little world and they shall die in it also for they have chosen the dark side of life. They are constantly filled with strife and conflict. I Paul has said to such as these "I have many things to say unto you but you cannot hear them yet as you are buried in "self" and therefore, unfortunately, unable to perceive."

It is extremely difficult for these people to realize the far-reaching consequences that such a physical lifestyle holds for them. They are blind to all things visible and invisible for they are prisoners in their own prisons.

The most difficult thing in a person's life is his slowness, his reluctance, to perceive his own weaknesses and ignorance. They are afraid to ask and hesitate to seek and seldom do they knock even though it has been given unto them to do so. Such as these desperately need a change

of consciousness for what matters is one's consciousness, because your own concept is exactly what you see - both Jesus and I Paul teach this as "The Way of Life." The gate is "strait" that one needs enter, and since that gate is "strait and narrow is its way" is the reason it leads unto Life and the reason also why so few be that find it. Why? They are too pre-occupied with the wide gate, broad in its passage - the Easy way - which eventually leads to destruction - but that's off in the future, they say, so why bother with it now? So that thieves cannot break in and steal, that's why!

The Way of Life, the strait Gate, the Gate of Christ, is however much more worth whatever trouble or effort is necessary for on this path the results are not temporary but eternally permanent. Therefore, a radical and honestly permanent change in the consciousness is paramount for it is the only path, the Yellow Brick Road to the fulfillment of the spiritual consciousness. Bring this to fulfillment and the physical mind and body will no longer be a burden - your good health and prosperity will be assured, not in materialistic riches but in those which count, in the doing of God's Will. It is the Way to becoming fully human and fully spiritual, the paths that lead to the New Worlds.

Those who have not grasped the secrets of the Message look upon it as "too good to be true" but it is just the essence of the Message that nothing is too good to be true, because

the Love, the truth, the wisdom, the Power and the Unity of the Spirit are true. It is just that attitude that it is too good to be true that really prevents such people from its discernment and fulfillment. It's only natural for human beings to make the laws under which they live and therefore they have to live under the laws they make - they haven't learned to do anything differently. The trouble with these people is that they believe the Will of God to be something dull and impossible for them to achieve. They look upon God with fear or indifference. When they pray, they ask selfishly for material goods or favors. Such as these, without a change of consciousness, will never know or understand God's Grace and Love.

The Message gives you a simple and practical test of its truth. The test is one of "does it work." You and you alone can find out only by exerting the effort necessary and becoming your own witness. You cannot do this without a change of consciousness. You must become prepared in order to take the test.

In concluding, allow me to say this: Man's resurrection from his present spiritual deadness can only be accomplished by his conscious reaching and subsequent development of his indwelling spiritual being. This requires, absolutely, a change in consciousness, absolute!

The direct spiritual knowledge of “the things of the spirit” has been the goal of all of humanity in all ages. Man has desperately searched the world over and the galaxies above for this knowledge and with a few exceptions, the search has been in vain. Man simply cannot grasp the very basic and simple truth that he is more than a material being. God has revealed the things of the spirit through the spirit. Not the spirit of the world, or of the skies, or of a religion or temple or science or technology but the Spirit, which is of God, that we might know of the spirit of man and those things the Great Spirit has freely given unto one and all, which things I Paul teaches us, not in words man’s wisdom teaches but which the spirit teaches, or the spirits have the mind of Christ and so may we.

Let me tell you a secret and solve a mystery. It is the spirit in you who is your Saviour! Not the historical man, mind you, but the Spiritual Man. For we all, with unveiled face, beholding as in a mirror the glory of the Spirit, are transformed into the same image from glory to glory. Awake then, you who sleep and arise from the dead, for the spirit stirs within. To be in Union with Spirit means the joy of possessing interior sources of a supernatural order and the knowledge within you of the power of an endless life. This knowledge and this power is the inner-spirit body of man brought about by the Christ Spirit in you, the unifying

principle of all life and the offering of the All in All to All. You reach this sphere only through a radical and truthfully permanent change of consciousness.

Love & Peace,

F.

85 - Spirits and Spiritualists

The Christian Spiritualists are those individuals who not only are actually affected by God's universal rule but who also know the Spirit and actually acknowledge it, who are grateful for it and therefore not only wish to rely upon it and act according to it but to also reach others through it. Such Spiritualists, over a period of time, acquire a profound insight that others do not possess: the meaning for the true Christian Spiritualist is that for him God's providence and universal rule are not only true but because he is in agreement with the Creator and his Universal rule is reflected in him as in a mirror, they are also actual for him. Such is the case when he believes, when he obeys, when he meditates, when he prays, and when he loves. They are the forms of an active Christian Spiritualist's conduct and they belong inseparably together. On the other hand, understood in the freedom of the Message, each of these forms is at once the whole. Faith is the acceptance of God's word as such. It is the conscious trust that God, through the spirit, is speaking to him so that he does not question it as such. It is not a magical thing, but neither is it an action of which man is capable of himself alone. Neither is it a blind submission nor a self-acquired conviction. Its truth lives beyond all these contradictions, as it is Awakened by God's Power. Faith, then, is God's work in us, but at the same time it is our

own work. It is our complete imprisonment, yet at the same time our complete liberation, hence obedience as well as love, prayer, etc., are included in it. In this way the Spiritualist comes to “share” in God’s Providence and government of the New Worlds. In all of this then it is not a question of whether faith is great or small, weak or strong, but rather only whether it is real faith or just an illusion.

Further there is no restriction or Spiritual limiting of God upon his creation or its freedom. There is a freedom of God’s friends, which he not only has permitted but willed, created, without letting the reins of all of his creation out of his own hands even for a moment, to let himself in turn also be determined by it. In obedience the Christian Spiritualist is the servant, in faith he is the child, in prayer and meditation he is the friend of God.

Where the Spiritualist believes, meditates, prays, etc., the finger of God is secretly and yet most truly at work in the movement of the Spirit. Even more, there God’s very being is stirred and there we find ourselves right in the midst of things, in the very mystery and meaning of All in All.

All of Christ’s activities occur in Freedom. His miracles bear witness to this freedom, and in them and through him the rule of the divine activity, namely the free good will and grace of God himself is revealed. So, it is to be said that God’s

activity does not, it is true, abolish the other determinants to which the creation is subject, and in particular the laws of nature, but relativizes them. God does not have his greatness in the suppression of his creature, he is a merciful God. Wherein God Himself does not directly encounter “us” as he does in the history of the covenant of grace and in Jesus Christ, he does act everywhere and always in a manner which he is there manifest to “us,” through the spirits. That the Lord of our world is our Father depends upon his activity even in the world, being that of his word and spirit. Now if that is how matters stand, then, in fact, there is reason and sense to the statement that in his sovereignty God does not menace and suppress the freedom of creaturely activity in its peculiarity and variety, but on the contrary, establishes it. It is truly the Father of us all who acts, not a principle, not a mysterious power, not a coercive law. Once this is recognized, there is no need for us now on the contrary to want to safeguard our creaturely Freedom by taking anything away from God’s activity. Then the “fear complex” must subside, as if God was a stranger to his children. What good does all our thinking and talking about Christ and his resurrection really do us after all, if in the face of the simple demand to acknowledge God as the One who works All in All, we are seized with anxiety, as if there-by perhaps too much could be said about God, and too little

about the creature as if human freedom and responsibility in particular could thereby be infringed. Back of such anxiety lies a fear of God and for his creatures. But this is due to a refusal, right within religion to speak up freely in favor of loving God more than fearing him, and after all, just this, is the only relevant and intriguing form of human “sin.” The truth is that the God revealed in Christ has “taken man” his creature, seriously as his partner. Who then wants to look for a boundary between the activity of the creature God has accepted and God’s activity? The creature may live his life and may complete the circle of his existence in the light of the sovereignty of the Creator. The creator’s activity does not simply absorb the creature’s activity into itself or blot it out. God, who in his grace is free, does not merely acquiesce in – the creaturely – freedom of the creature, but first truly grants it to him. Even the “imprisonment” which arises through the work of the Spirit is “real freedom.” And what kind of freedom would it be which would induce us to want to protect the creature in the face of the imprisonment threatening here?

What is the real evil? Anything that stands in opposition to the totality of God’s creation. Evil exists solely from the fact that it is “what God does not will,” a product of his creations own will. It is not another God (satan, devil or evil spirits) but man, the creature of the creation with the

ability to think and act out those thoughts. God's creation at one time or another has succumbed to evil as Genesis 3 reflects. Man is lost when he tries to take over God's Will and God's work and his grace - to make them his own and to feel the "self" must always come first. If you pass over from a state of evil you become simply nothingness, the absence of something. Christ is chiefly engaged in a powerful struggle to negate the nothingness and bring All to the All in All.

Now I would like to introduce you to the doctrine of Spirits, keeping in mind that the law of the Message is Love and Unity.

Strictly speaking the doctrines of Spirit has no meaning and content of its own. They are of God's Kingdom - God's messengers. Spiritology is not like anthropology or Christology. God's spirit was in Jesus Christ. God is present to man in Christ through the Spirits. It is not the Scriptures that are master and teacher but the spirit of God through Christ and his legions of spirits. All the transitions which even the Bible accentuates between "history" and "saga and legends" is only a reflection of the transition which the Spirits themselves represent - for with them it is a matter of a projection of the unfathomable into the fathomable. In view of the transition character of the subject (the Spirits), as well as of statements about them we need employ such things as "Divination, order, discipline, and rationality." In

order to understand the doctrine of spirits we must proceed strictly according to the rules “I believe in order to understand.” Right here we are plainly in the realm of mystery, the realm of Spirits. “Heaven” is God’s creature and so are the Spirits. If it is so that there is an “eminence” of heaven or of Spirits, it’s not identical with the pre-eminence of the Creator above his creature. Nevertheless, there is doubtless a “correspondence” here, the whole creaturely reality heaven and earth, is a correspondence of that for which it has been created – of the encounter, history, and fellowship between God and man, between man and spirit. Because and as God deals with man, therefore and thus there are the “above” and “before” of the heavenly creaturely sphere and the “below and afterward” of the earthly. It is therefore the history of God’s dealing with man through the Spirits, in which the superiority of “heaven” over the “earth” is revealed, with “heaven” as the upper spiritual sphere, a “boundary” is set to man together with his “earth.” God is “closer” to heaven than to earth and so “heaven” in its relation to earth is a parable of God in his relation to man. Hence there is no independent ontology of heaven, rather, “heaven” and “earth,” that is, the invisible and visible creaturely world are “qualified” solely by God’s action. The act of creation and everything that “exceeds” it, of divine operation and co-operation appears as that which

it is - a "movement" proceeding from God, aimed at the creature, and extending to it. This is the height and depth of God's free grace. He has chosen himself and he has chosen the worlds he has created to the end that he be altogether living, active and busy in them. Because it is so the "below" of the earth in no way signifies a devaluation. To this "below" reaches a "movement" whose origin is that "above." All of God's action has "here" and a "there." God has "his own peculiar sphere" within the creaturely world, and that is "heaven." "Heaven" is really a "place" even if it is an "inconceivable" place - it is a "created" place, yet God's place, a place created for prepared ones. It also becomes understandable when God's governing activity is described in Biblical figures of speech as proceeding from "heaven" and takes place "by heaven sharing in it" but at the same time it is not simply a matter of something cosmically higher but of "the Higher" to whom all thought is raised. The accepted Christian standard definition of heaven in the bible is Colossians 3:1. "Where is heaven?" Answer: there where Christ is. But Christ sits at the right hand of God. That certainly does not mean that God is limited in Jesus Christ to one place, though no doubt an "on high" is thereby "established" - the exalted Christ is truly the one who came and is present. What, then, substantially may we say about "heaven"? In the first place it is certainly

the sphere of Mystery, but it is not an inflexible, sealed up sphere but one that comes to us in God's Action! And thus "heaven" proves to be, it is true, an inaccessible and unknown yet real category of existence. It is not a vacuum. In heaven something happens, namely the Will of God, and what happens there has earth and man as its goal and that God's Action is not a "misshapen" but takes place in an organized diversity, then perhaps we should also say that that heavenly event is for its part "an event which is ordered, organized, unified, but also differentiated in itself." In the Old Covenant, what we call the Old Testament, heaven is in the plural! I Paul says that we must also understand that in the "Kingdom of Heaven" there are also elements, members, singularity and individuals. When we speak of such individual beings, we are to think of the service they perform in the structural unity of God's Action which, as a service of the "merciful" God, is also a service to the "earthly creatures." We can connect the above with "ministering Spirits," "angels," "holy ones," or "Sons of God" all of whom are celestial "beings." What is meant in that they belong especially to God, never that they have an independent power or importance of their own? No independence, no significance of their own! Nor any hierarchy! All we can say is that there is an "order in function" and an "order in service" that is especially true in

regard to those “principalities, powers, and dominions appearing in the New Covenant “which then” (Romans 13:1) find their antitype in the earthly political powers as powers of a relative Peace.”

We stated that we cannot speak of Spirits, angels, etc., having a power or importance of their own. Even their activity can “not consist in their doing something that God alone cannot do. They would be truly “demons” if under the pretext and appearance of being helpers, saviors, comforters, prophets, priests, and kings themselves they were to turn the earthly creature’s attention, veneration and gratitude to themselves. Their real service is the service to witnesses and servants. Therefore, when one speaks of an experience of spirits or angels, he must also understand that he is experiencing God and Christ also. For where God acts it is testified to God’s creatures by a heavenly witness. All genuine witness to God lives from the witness, and so from the service of Spirits this witness guarantees that there can be room for God’s Mystery on earth, and that God will not be confused with some sort of static or dynamic, spiritual or material datum of the created Cosmos. The dimension and category of the divine is brought to light in the Spirits as a boundary and as an “opened boundary.” They stand on God’s side opposite us but precisely as such they have “to do with us.” Now Christ is more than a pure witness of God. He

is the image of God, speaking and acting upon the New Worlds and the earth. No Spirit or Angel is identical with him, neither is he prefigured by any!

Now what is the nature and meaning of the “service” of Spirits? Usually this “service” bears the character of indirectness, not everyone is receiving from a spirit, so it is in a restricted sense that we speak of a “mediation.” God “speaks” with some of us through his “spirit servants.” God and God alone is the God of the covenant of Grace but if, in carrying out his covenant he continually proves to be powerful, strong and mighty, then this proof is made in and through his Spirit servants being on hand. What is to occur on earth, finally, is not the witness of Spirits or Angels but that of man in the event of which “already the New Worlds dawn” and the “you must increase, but I must decrease” also applies to them. Spirits, then, announce, they point, they deliver a message, they give evidence, and we can only know them in what they do as intermediaries. And just as surely as their service is an action upon men, just as surely is it God’s action through Christ.

And what about “evil spirits and demons”? One cannot truly believe in God, Christ, Spirits and Angels and believe in a second God, Satan, with his own legion of Spirits and Angels. For that simple reason one cannot believe in the one God and his Christ and also believe in the devil and evil

Spirits - they are, in fact and truth, “the myth of all mythologies.” Furthermore, anyone who believes in Satan and evil spirits is not “free” and where there is no freedom there is no Spirit.

In what way do the spirits witness? For example, one of the most important aspects of the Spirit’s witness is the “active affirmation of existence” (i.e., life after physical death in another sphere). Further man can know God only because God makes himself known to man and he does this through the Spirit. Further it is through the Spirits that those who are separated from God are reconciled with Him - they enable us to “see” God, not a seeing of Him in the physical sense but in the sense of spiritual perception.

The circumstances under which the Message of I Paul has been received have been infinitely varied. As a rule, it was necessary that I should be isolated, and the more passive my mind the more easy the communication, easy meaning only in the receiving for the writings of the Spirit was on many occasions executed with difficulty and not easy to decipher. In the very beginning the Message was only concerned with me, then expanded to include my brother and partner. At other times the Message expanded to include others, and since that time, communications have obviously proceeded from a company of associated Spirits, who have used their receivers for the purpose of the

Message. I have received messages under all sorts of conditions and as I have said, at first, they came with difficulty until the method came to be mastered and page after page was covered with the preparation phase of the Message of I Paul. What is now printed has been subjected to interpretation by me to enable you to understand easier the preparation phase of the Message of I Paul. I have revised or rearranged parts of the Message, but I have been extremely careful not to alter the true meaning given through the Spirit. In the beginning I disliked releasing personal matter relating to myself and my partner but fortunately I was guided to see the wisdom behind such disclosures. It's common knowledge in the Family of I Paul that some of the most striking and impressive communications of the Message of I Paul have been held back, and what has been released is only a sample of what cannot see the light now. And they will not see the light fully until the ten has become prepared and the teachers lead. For the formula given to us hasn't changed, we must change and accommodate the formula - this means the Evangelist, the Teacher of Teachers, the First Counsel, and "her" counsels, and the ten!

86 - How Are We Different?

They own property and control real estate, business, people, we don't.

They have a church or temple - we don't.

They have armed security guards - we don't.

They are into politics - we are not.

They own radio and TV shows - we don't.

They have their own newspapers - we do not.

They claim miraculous cures - we haven't - man doesn't heal - the Spirit heals.

They live in communes - under a communism - we don't.

They have totalitarian beliefs - we abhor them - we hold to no monetary ideology - money is good if it is used to do real good - money is not evil in itself - it's how it is used or abused - like all material things.

They separate families - we teach our responsibility to them.

They limit the options of their members - we recognize there are other ways.

They control the lives of their members - we teach freedom.

They teach sex as terrible or they hold sex orgies - we teach freedom - sex is not sin - not religion - it's the individual's obligation to decide what is sin for him - we teach doing the will of God in all things - murder, suicide, rape, robbery, etc., are not God's Will.

We have no human leader - high potentate, etc. - our leader is Spirit - we make heroes or idols out of no human being - that's ignorance to us as is asceticism.

We preach Charity in the sense of all that that word implies - love - fellowship - giving - unselfishness - agapé.

We teach a New Worlds truth - here and after here; we believe in the eternal life of the spirit - we do not believe in Satan or Hell - evil is a creation of the will of man!

87 - Preaching

We of W-303, must, here and now come to an understanding of the mystical and transcendental revelation of Jesus as given to us through The Message of I Paul, so as to shape our spiritual life, feeling and action in harmony with it. We must re-embody the same “idea” if it is to live for us.

First of all, we must realize that morality is not our highest life, but only a particular segment of it under certain contingencies. A study of the meaning of sin as it is outlined in The Message is necessary. Morality is not the total Will of God; therefore, it does not unite man dynamically with God. Conscious union with God is a spiritual experience within which our wills find their true life and expansion that culminates into a compounding of separate wills. Our need for harmony with the Spirit is as great as our immediate need for bread. Both have a bearing on our own individual development. For besides the “ought” of conduct there is the “ought” of thinking and the ought of feeling – the duty of a complete and ever-completer harmony of the whole spirit without limitations. The moral life usually becomes a religious life in order to satisfy the need of a conscious union with the transcendent, but it can never be the whole of it and therefore need not be religious at all. To maintain that

morality or religion as man's highest life is to deny the vital continuity of that life between its lowest and highest form. Once you get stuck into this level it is almost impossible to get out. The most moral human being on earth is still only manifesting and is subordinated to purely physical and temporal interests as is the most religious person. You can be perfectly moral and or perfectly religious and yet block transcendence as easily and surely as the totally immoral and non-religious person. Man rushes forward blindly and in many directions. Has progress ever wiped away the tears from all eyes? Can prolonging life ever conquer death? Can it control the earthquake, tornado? Can all this progress postpone the day when mankind shall be blotted off the face of the earth and the universe will go its way as though we had never been? In truth, what has science or religion really done? That type of progress has no preordained goal. Man has. Man needs to be reconciled with God first. We, The Family of I Paul are that reconciliation (II Corinthians 5:18).

The experiment of common living as outlined in Acts is not the way. It was a physical experiment and all such imitations since that moment and those of earlier times have all failed. Spiritual union, not physical union, is our absolute goal. Today we are so blinded of our scientific and material progress that we have not eyes for our many decadences even though we are face to face with social

chaos. We believe, with childish simplicity, that we are heading straight for the millennium. We forget that every new comfort is a new necessity, a new source of discontent and unhappiness, and leaves the relative proportion of happiness and misery unaffected. Figure out for yourself this: If medical science cures all diseases what does it mean? Doesn't it enable man to simply increase his populations with no foresight on the question of food being given, of the increased depletion of the earth's natural resources being given? Wouldn't the only disease then be death? Would it be a moral death? You cannot seize the Kingdom by force or by death! Suicide, murder, etc., are all denials of God's Will and therefore Anti-God. (I Corinthians 3:17) Does man have a right to control the population of the earth? Is war and famine from God? We face difficult questions in this world of ours but sooner or later something will have to be done by man or if not by man, then by nature.

88 - Theology and Dogmatics

- 1) Biblical theology asks: Does Christian speech proceed from Him?
- 2) Practical theology asks: Does it lead to Him?
- 3) Dogmatics ask: Is it in agreement with Him?

The retirement benefits for a Christian Spiritualist are right out of this world!

The creed of the Sadducees is to be found in Ecclesiastes of the Old Testament.

The creed of the Pharisees is to be found in Daniel of the Old Testament.

The creed of Orthodox Christianity is to be found mainly in the Gospel of John in the New Testament (a gnostic gospel actually) and is certainly not an extension of, nor in agreement with, the writings of I Paul and his Epistles.

89 - Preaching

In the Synoptic Gospels there can be no question that the central theme is the Kingdom of God, but in the Fourth Gospel a sweeping change takes place. The Fourth Gospel, highly Gnostic, the central theme is “eternal life” through faith in Jesus-Christ, the Son of God. The term “eternal life” appears seventeen times in the Fourth Gospel and in the other Gospels only two or three times in each. The term “Kingdom of God” occurs only twice in the Gospel of John, (Chapter 3:3, 5). Further, the Fourth Gospel, believes in a resurrection of the “flesh” which is contrary to I Paul’s truth of resurrection in The Spirit.

The Gospel of Matthew speaks usually of the “Kingdom of Heaven” (thirty- four times), but strangely, also speaks four times of the Kingdom of God, which occurs fourteen times in Mark and thirty-two in Luke. Outside of the Gospel of Matthew, the term “Kingdom of Heaven” never occurs in the New Testament. The word “God” is used fifty-six times in the Gospel of Matthew and thirty-three of these instances is made to come from the mouth of Jesus himself, so that Matthew, with its strong Jewish-Christian background followed a well-known Jewish tendency to avoid wherever possible the use of the word God, out of reverence.

90 - The Titles Christ and Christian Spiritualists

(And Our Family's Christology)

Evangelist - Important!

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, except 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 Christ's, 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 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 movement's synagogues and Family members' homes, and which turned the true and Spiritual "Way" into a gross and apostate sect of the true spiritual movement know as Christianity and so named by its most widely known genius and mystic, the slave and servant of the Supreme Spirit and His Christ's.

91 - Who Then?

Let not your spirit be troubled nor your body to despair on account of the state of your earth. For the Supreme Spirit of all Spirits and the Creator of flesh has appointed a day for all things. And the flesh will walk in the spirit and the Righteous shall walk the path of Righteousness. He will be gracious to those of the righteous spirit and give much. Therefore, Love All in All and walk therein, for it shall guide you on the proper path - The Way.

A great chastisement shall come upon the earths and their Apostates, and idolaters and all the idols shall be abandoned, and all the temples shall be destroyed and forgotten evermore. And all those who lament their destruction shall be abandoned also. And from then forward, Wisdom shall rule overall, and in it man shall be saved.

For who is there of all the children of men that is able to hear the voice of the Spirit without being troubled? And who can think its thoughts? And who is there that can behold all the works of heaven? And how should there be one who could behold the heavens, and who is there that could understand the things of heaven and see a soul or who is there that could understand all the things of the earth and see spirit? And could tell thereof, or ascend and see all their ends and think

them or do like them? And who is there of all men that could know what is the breath and length of the Universe, and to whom has been shown the measure of all things? Or is there anyone who could discern the length of heaven and how great is its height, and upon what it is founded, and how great is the number of its mansions and its stars, and where all the luminaries rest? Who then? Anyone who walks in the Spirit here and now, that's who!

F_z.

92 - Preaching

God's Kingdom belongs to all or to none. It is not Religion and not a church. It is not a theological system. It is not idealism. It is not liberalism. It is not socialism. It is not Communism. It is not an ideology. It is not a race. It is not a nation. It is not a science. It is not a philosophy. It is not mysticism. It is not evolution nor revolution. It is not belief nor disbelief. It is not man's action. It is not lo here! Nor lo there! It is not one-dimensional nor of any dimension knowable to mere man. It is not God in us. It is not God behind us. It is not God below us. It is not God above us. It is not God to the right or left of us. It is God before us - our future. Our faith - our hope - our love. This future is God's. No matter where we may go, in this life or in the real life, God is always there and where God is the Kingdom is. We of the Family because of the Message are living in a critical situation and it will not "go away" no matter how much you wish it to. We are all pressed to make a definite commitment to the truth of, the reality of God who is ahead of us, waiting for us. We need to make a decision in which our very life and our well-being is at stake - an either-or decision that places us for or against this God who is our future!

A new way of thinking and acting is asked of us. Jesus' message was a message of world-crisis - its appeal has lost

none of its urgency, in fact it has steadily increased. Life and death are at stake here and it's a now and here decision and not a last minute of last times decision. To delay is to miss the future and the present - by missing God you also miss yourself.

Your decision should not be based on the Message but on God. The Message will show you how to move mountains, but it is God's Power that will make it possible.

93 - Who are the True Christian Spiritualists?

We are but of yesterday, yet we will fill the cities, the nations, the islands, the towns and stations and settlements, the Senates, the governments, the Palaces, the places of worship, all over this world. We will leave no place, no person, no thing untouched. We can count your armies and navies and air forces, and the Christian Spiritualists will exceed them all in numbers and dedication to the tasks before them.

Further, the true Christian Spiritualists “know” and trust the One Great Spirit, the Creator of heaven and earth, in whom are all things and from whom are all things, and who have no other One before them beside the Great Spirit. From the Spirit they have received the true Message and gospel which they have engraved on their minds and hearts and keep faithfully in the hope and expectation of the New Worlds to come. They persuade others, in love and truth, to become Christian Spiritualists also and when they become so they call them brother and sister, as the case may be, without other distinctions. They walk in all humility, in the Spirit, with kindness, with love and falsehood is not found among them. They love one another. They do not refuse help to anyone truly in need. He, of them, who has, gives ungrudgingly to him or her who lacks through no fault of

their own. If they see a stranger in need, they will assist him as they would a brother or sister. They look after the widows, the orphan, the prisoner and so forth. They actually reap the scattered strangers! Thus, they labor to become righteous in the name of their Christ. They all, expect to see their Christ and to receive from him the fulfillment of the promises made to them in the Message given. Truly they are a new-old people, and there is something Spiritually divine in them. These are the genuine, true Christian Spiritualists.

When the Spirit is in the body, there are Christian Spiritualists in the world. The Spirit is spread throughout the body- so are Christian Spiritualists spread throughout the Universe. The Spirit dwells in the body but is not a part of it. Christian Spiritualists dwell in the world but are not of it. The Spirit is invisible but remains in the body which is visible. So Christian Spiritualists are in the world, but their worship remains invisible. The flesh hates the spirit, and wars against it, so the world hates the Christian Spiritualist, though it suffers no wrong, because they renounce its pleasures. The spirit, when disciplined, is made better, so Christian Spiritualists when chastised or punished day by day, gain more strength. So great is the fortress in which the Great Spirit has placed them, it is not right for them to decline to maintain it.

94 - Evangelist

I Paul was the exact contemporary of Jesus. He seems, from N. Covenant material, neither to have known, nor even to have seen him, but he had associated with the disciples from the beginning, and it would seem, then, that he must have obtained some information from them concerning Jesus, the life and teachings of their master. We do not know, from the New Covenant whether he subsequently made use of the details of the information to direct and enrich his own teaching and Preaching, but his letters contain only traces of it.

We learn from I Paul's letters that Jesus was a Jew - Galatians 3:16 - that he was descended from David - Romans 1:3 - that he was born of a woman - Galatians 4:4 - that he had brothers - I Corinthians 4:5 - one of whom James was the head of the Jewish Christians of Jerusalem (not Peter) - Further that he lived under the Law, in other words as an orthodox Jew, Galatians 4:4 - that he taught and preached only to Israel, according to the promises - Romans 15:8 - that he was without sin (Romans 3:8) (he had been baptized) - and showed himself an obedient servant of God - Philippians 2:8 - that he chose twelve disciples (Galatians 1:17-19) - that he instituted the "thanksgiving meal" on the night of his betrayal - I Corinthians 11:23- 26 - that he was

vilified - Romans 15:8 - and crucified - I Corinthians 15:3 - Galatians 2:10 - Galatians 3:13, etc. - because of the malice of the Jews - I Thessalonians 2:15 - but rose again - I Corinthians 15:4 - and showed himself I Corinthians 15:5-8 - and that he now sits on the right hand of God - Romans 8:34.

That is all I Paul relates about Jesus in his letters as contained in the New Covenant.

He has seen the glorified Christ, far other than the Galilean whom the disciples knew "in the flesh" - Galatians 1:11-18.

95 - The Pauline Teaching

(Called “theology” by exegetes)

In any attempt to get at the basics of I Paul’s teaching we must understand right from the beginning that only the letters of I Paul can be used as sources. We cannot use the Acts, its picture of I Paul’s teachings is not authentic. For reasons of method, only the undisputedly authentic letters can be utilized. They are Romans, I and II Corinthians, Galatians, Philippians, I Thessalonians, Philemon. (We have had to remove II Thessalonians and include Philemon from a previous list I gave earlier, even though II Thessalonians is usually accepted as authentic, while Colossians and Ephesians are strongly suspect. The Pastoral Epistles are inauthentic. All these letters show ideas from the genuine I Paul letters but for reasons of exactness and truth, they must be excluded.)

Further, we cannot attempt to explain I Paul’s teaching psychologically, in terms of his personality. Reason? We only have hints of his personality as presented in his work. An earlier stage of scholarship and exegesis looked for the “religion” behind his “theology” – they should have looked for his Spiritualism, it abounds in his teachings and his preaching.

He has said to us, very simply, my name is Paul and that is all you need to know for now.

96 - Antithesis - "The Opposites"

I Paul's revolutionary ideas were clothed in antithetical forms that the sharp opposition between heaven and earth - light and darkness - life in Christ and death in evil - Spirit and body - belief and unbelief - love and hate - truth and error - being and appearance - yearning and fulfillment - past and present - present and future - should be strikingly set forth, at times almost to the point of obscurity, in monumental antithesis?

Further examples: the New Worlds versus the old - flesh and blood cannot enter the kingdom of God - these all represent spiritual thinking based on antithesis - the opposites.

"Everything in the Kingdom is unchangeable, everything on earth is changeable."

Even I Paul's life falls into this category - the two parts of his life are sharply separated, one from the other, by his conversion - on the one side there is only error, evil, and flesh - on the other side, life, Spirit, truth, and righteousness.

97 - Forming of a Family by I Paul

When I Paul arrived in Ephesus, he met John the Baptist's disciples and he asked them if they had received the Spirit, for this was the most conspicuous mark of the true disciples of Christ.

Prophecy, healing, teaching and preaching were all marks of the Spirit. John the Baptist had announced the coming of the Spirit as one of the marks of the coming new age, the messianic era of the Kingdom of God (Mark 1:8). Jesus also had spoken of the Spirit, both as present in his own work (Matthew 12:18; Luke 4:18) and as the future possession of his disciples (Acts 1:4-5). Hence, I Paul's question was a significant one.

They answered simply, "No, we have not even heard of the Spirit." I Paul reminded them of John's own prophecy of the coming one, which was fulfilled in Jesus. And when I Paul laid his hands upon each one of them, as was the custom, the Spirit came upon them, and they spoke with tongues and prophesied. The number of these converts was twelve. They now formed a Family along with Priscilla and Aquila and certain "brethren" in Ephesus. Only twelve men - but it was a significant beginning - Jesus himself had begun his Family with twelve!

98 - I Paul - Arabia - Ministry

In the letter to the Galatians, I Paul says distinctly that immediately after his conversion he did not go up to Jerusalem but went into Arabia, the wilderness, and then returned to Damascus, and that it was two or three years after his return to Damascus before he went up to Jerusalem to see Peter with whom he stayed for fifteen days. He specifically says that he saw “no other” (officially) Apostle except James, the brother of Jesus. From there he went into the regions of Cilicia and Syria and taught.

He spent twelve years at this task, and it was a trial by fire. “Of the Jews, five times received I forty stripes, save one. Three times was I severely beaten with rods, once I was even stoned, three times ship-wrecked, a night and a day have I been afloat in the ocean. In traveling often, in perils of water, in perils of robbers, in perils by my own countrymen, in perils by the heathens, in peril in the cities, in peril in the wilderness (from the Essenes), in perils in the sea, in perils among false brethren! In weariness and painfulness, in watchings often, in hunger and thirst,” in fastings often, then, in cold and even in nakedness!

Those twelve years were I Paul’s training for his later, more important tasks. It was a very rigorous and demeaning schooling, to say the least! What kept him from despair?

Read the twelfth chapter of II Corinthians - It was herein that he received his "thorn in the flesh" and where I received mine!

F_z.

(Could you live this life?)

99 – Cosmic Christs

I Paul uses a certain defined preaching for the edification of the members of the Church of the All in All, such preaching is used to stimulate those who are as yet infants in spiritual understanding and development. Behind that preaching is the teaching of I Paul designed “for all,” but which he realizes only a few, at first can understand. The deeper teaching is that of, (in I Paul’s words) the teaching of the Cosmic Christs and the “Christ in You,” and “You in Christ” – In I Corinthians 2:2 I Paul writes, “For I determined not to know anything among you save Jesus Christ, and him crucified.” This obviously implies that there was something else to know – And moreover as shown in verses 6 and 7, that it was a deeper, superior knowledge, a mystery – teaching which could only be disclosed to the “full-grown” (the prepared), the Spiritual adult. Notwithstanding this reservation, these deeper mysteries appear, in part, in the teaching of the Cosmic Christs and our Christ-Jesus, the “Christ in you” but only as it is applicable to the growth of the individual spiritual maturity, to a full consciousness of the inner nature. There is depth within depth in the spiritual aspects of the Christs and are hinted at as of things visible and invisible, whether thrones or dominions or principalities of powers.

The Message opens the Way for all to obtain the mastery over their hearts and minds and bodies. This mastery is to become fully human and leads to our becoming fully Spiritual. The Message is the way to regain one's birth-right as a "son or daughter of God."

100 – Community, Communism and Asceticism

What are we to believe and how are we to interpret the primitive Jewish- Christian communism? The sharing of goods in this sense is an ideal picture which is meant to show fellowship as a fellowship of love – an example for what the world should become. That no ascetic principle has been developed in this, is clear from three areas:

- 1) Food: fasting (eating only within need) is not asceticism.
- 2) Sexual asceticism: I Paul approves of it in view of the current belief that this was the last age of the world. But he makes no law of it (I Corinthians 7) – today it is not pertinent.
- 3) Possessions: Riches are not in themselves evil (conditioned by how accumulated), but they are dangerous, this danger cannot be escaped by legal regulations (in the style of the Essenes), but only through the practice of love, which becomes possible in community holdings.

True ascetic tendencies did emerge here and there, but they are rejected – For the Earth is the Lord's and all that is in it (I Corinthians 10:26 – Romans 14:14, 20).

Note: asceticism - the practice of severe self-discipline, typically for religious reasons.

101 - “Spirit Knowledge” (Wisdom)

“Howbeit we speak Wisdom - among the perfect, yet a wisdom not of this world - nor of the rulers of this world, which are coming to naught.

But we speak of God’s Wisdom - in a Mystery, the wisdom that hath been hidden, which God had foreordained before the worlds unto our glory.

Which none of the rulers of this world knoweth; For had they known it, they would not have crucified the Lord of Glory - But - as it is written:

Things which eye saw not, and ear heard not, And which entereth not into the heart of man, whatsoever things God prepared for them who love him.

For unto us God revealed them through the Spirit; For the Spirit searcheth all things, Yea, the deep things of God.

For who among men knoweth the things of a man? - Save the spirit of man, which is in him. Even so the things of God none knoweth, save the Spirit of God.

But we received, not the spirit of the world, But the Spirit which is of God, that we might know the things that are freely given to us by God.

Which things also we speak - not in words which man's wisdom teacheth, But which the Spirit teacheth, Interpreting spiritual things to Spiritual men.

Now the natural man receiveth not the things of the Spirit of God; He cannot know them, for they are foolishness unto him, because they are Spiritually judged.

But he that is spiritual judgeth all things, but he himself is judged of no man, For who hath known the Mind of the Lord, that he should instruct him?

But we have the Mind of Christ.

I Corinthians 2:6-9

102 - Love

If I “speak in tongues” - yes, tongues of men and of Spirits - and have no love, I am nothing more than a ringing gong or a clanging cymbal. If I have the gift of “prophecy” and know all the mysteries and secret wisdom - and if I have such faith that I can remove mountains, but have no love, I am nothing.

Love is long suffering, and kind - love does not envy - is never rude - nor self-seeking - nor irritable - nor resentful - love is never pleased when others do wrong - but rejoices in the Truth - love is always forgiving - always believes the best of others - always hopes - always endures. Love never fails. As for “prophesying” it will disappear - “tongues” will cease - “knowledge” will pass away.

For we know only in part - and we prophecy a little at a time - but when what is perfect arrives, what is partial shall pass away. When I was a child - I spoke and felt and thought exactly as a child - Now that I am an adult, I have put away childish things.

At present we see only the dim reflections in a mirror - but then it will be face to face - Now I know only in part - but then shall I understand perfectly just as I have been understood perfectly all along (by One who knows all the

secrets of a man's mind and heart).

Faith - Hope - Love remain - and no matter how you combine them - the greatest of all these is Love!

103 - Preaching

The Great Spirit who made the world all that is therein, since he is the One God of heaven and earth, dwells not in sanctuaries erected by human hands; nor is he ministered to by the hands of men, as though he needed anything, he who is the Giver to All of life and breath and all things.

Moreover, he created out of one every nation and every habitat in the Universe of mankind, to inhabit the whole face of the earths where man is found, having determined beforehand their periods and their boundaries and to seek after God, if indeed in groping after him they might find him - He is really not far from any one of us, no matter where we may be or go. In fact, in him we live and move and have our being - a truth which certain Spiritualists have come to know quite clearly.

Since, then, we belong to his race, we ought not to imagine that the Deity resembles gold or silver or stone or a work of art or any other thing of human design. The ages of ignorance lie not only in the past but have continued right up to the present when it comes to the worshipping of the Great Spirit and it hasn't overlooked this, but now he bids all human beings everywhere to change their ways, since he has appointed the day in which the New Worlds will begin in Righteousness through a man whom he has set apart and

has given proof of this to all of mankind everywhere. Therefore, it behooves all of mankind to Prepare, Follow and be ready, without notice, to Come.

104 - The Kingdom of God

Is the Kingdom of God future, or is it already present? And if it is already present, in what way is this so?

The New Testament contains some sayings which suggest that the Kingdom is still to come. For example, the Lord's Prayer - "Thy Kingdom Come," and others which suggest that it is already here. For example, the statement of the "Kingdom is within you."

Widely different answers have been given to these questions. It would seem from the scripture that it is a "both - and." But in that case how did Jesus regard the juxtaposition of present and future?

Is it that the Kingdom must still develop to its full extent, like the seed, the grain of mustard? Or that it is already present in the person of Jesus and will dawn openly in the future? What does "present in the person of Jesus" mean? If that is to mean anything it can only be in a spiritual sense - not in a religious sense!

One thing we know for sure from the scripture is that "the Kingdom Comes - it is not created." It is itself the subject of movement, not the culmination of our movement. We cannot bring it in but must be prepared for its coming. The Kingdom is still not visibly present - it can and must be

announced. It will be brought in by Spirit - men cannot hinder its coming. But can they hasten it? Yes, through prayer and obedience to God's Will.

105 - Preaching

Christian Spiritualism, like Judaism, but not of it, can find no room in its monotheism for the concept of Jesus as “Son of God, born of a virgin” (the Apostles creed), or as “very God of very God” (Nicene Creed), or as “Perfect God and Perfect Man” (Athanasian Creed).

Man is man - God is God and pure Spirit - Man doesn't become God and God does not become man - God created man - man did not create God. Religions have made God in their image (man's image) - Spiritualism realizes that God created man in the image He willed.

106 - Preaching - The “Church”

Not the material building but the spiritual society known as the assembly - a body collective and a body mystical.

Collective because of its multitudes.

Mystical because the mystery of their conjunction is removed altogether from sense - it's supernatural and celestial - The word “church” is in (Matthew 16:18 and 18:17) only place used in New Testament Gospels.

The Church is God - Supreme Spirit.

Christ is God's Apostle - Son Spirit Image, etc.

I Paul is Christ's Apostle - Spirit Servant of God and Christ.

The other “Apostles” were Jesus' disciples.

The title “Apostles” did not come into use until after the Resurrection.

107 - Preaching

If anyone human being can foresee the end of man's inhumanity to man then it shall be he, who will dare to dislike as well as to like, this or that person for his or her beliefs or simply for their being.

As long as that person can remember to love, regardless of a person's race, color or belief.

108 - “Righteous Living”

Wherefore, putting away falsehood and all other ways, let everyone speak the truth with his neighbor - for we are members one of another. Let him that lied, lie no more - let him that stole, steal no more, but rather let him labor at some good task, that he may have something to give the needy.

Let no corrupt speech proceed out of your mouth, but such as is good for edifying those in need of it, that it may bring grace to the hearers. And grieve not the Spirit of God, by whom you were sealed unto the day of Redemption. Let all bitterness and wrath and anger temper and petulance and bitter speaking be put away from you, with all malice - and be kind one to another, love one another - trust one another - assist one another - tender hearted - forgiving each other - even as God in Christ forgives you.

For if you have fought the good fight - if you have finished the course - if you have kept the Faith, the henceforth there is laid up for you a crown of Righteousness which the Lord, the Righteous Judge shall bestow upon you on that day which is future - and not only you, but also to all of them that have loved him and followed him.

For behold, he stands at the door and knocks - and to

anyone who will hear his voice and open the door, he will come in to him and he will break bread and eat with him. He that overcometh, he will give to him - to sit down with him in his throne, even as he also overcame, and sat down with our Father in His throne. And I Heard a great voice out of the throne saying, behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples and God, the Great Spirit, shall be with them, and be their only God - And he shall wipe away every tear from their eyes - And death shall be no more - Neither shall there be mourning - nor crying, nor pain, anymore - the first things are passed away - and he that sitteth on the throne said - "Behold, I make all things new."

109 - Preaching

The New Worlds cannot be won by shortcuts, by the sudden illumination of knowledge. It demands long and hard work and schooling in self-mastery, through study and meditation and contemplation of things spiritual and by the manifestation of Love, solidarity and by an exoteric and esoteric interpretation of the Message.

All Religion is institutionalized salvation and favors the discipline of ascetic morality over a literal understanding of the ideal of spiritual freedom. Spiritualism is total freedom to know, to comprehend and to be guided by Spirit and not by men masquerading as gods.

110 - Preaching

The experience of “going out” of the body is a mysterious one though it can be described as a situation where the physical body becomes passive, and the spiritual self is generated by a Power descending into it and with its entrance comes the exit. The initiate, spiritually Prepared, is throughout receptive rather than active. With the physical body inactive the spirit self passes outside and beyond the body into a different sphere. The whole process of “going out” and “coming in” is climaxed by an ecstatic experience very difficult to describe for we are dealing here with a rare phenomenon - rare because of the small numbers of people who experience it out of the total population of the world, yet this mystical-spiritual phenomenon and its resulting illumination is Ancient. To experience this phenomenon puts the fact of transformation and the possession of a higher truth beyond doubt. And strangely enough, it is the aftermath rather than the experience itself that has the strongest hold and the lasting effect upon the experiencer.

111 - Preaching

Jesus the man could not have died unless he was truly human - spirits do not die "out of body." God, the Great Divine Spirit of All in All cannot "die." How, then, could the "heavenly Messiah," "Archetype," "Son of God," "Spirit image of God," with form and structure, "die." By its incarnation, i.e., to give bodily form and substance to - to embody - the embodiment of a Spirit into a human being, for as I Paul tells us the "heavenly Messiah" emptied himself and took the form of a servant - compounding itself with the spirit of Jesus. The Gospels claim this took place at the baptism in one form or another (dove for instance) - Mark and John know nothing of the virgin birth - and I Paul tells us that Jesus was born of a woman "naturally" and had brothers and sisters. So, the heavenly Messiah-Spirit when it emptied itself of its standing in the highest spheres and sacrificed itself for mankind by entering into (incarnating) the physical man Jesus it emptied itself of all privileges, rights, deity and so forth and by compounding itself as one with Jesus and his humanity it died as Jesus died - was not able to raise itself up nor Jesus and it took an act of the Great Spirit to accomplish the Resurrection. There was no "Christ Jesus" until God made manifest the Resurrection. And I Paul did not write until after it.

Many sayings point to these truths - “He was born of David’s stock” - “He was rich, yet for your sake he became poor” - “Born of a woman, under the law” - “Made himself nothing, assuming the nature of a slave” - “Bearing the human likeness” - “In a form like that of our own sinful nature, and as a sacrifice for sin” - and most important of all “We are to know him in the flesh no longer.” Christ Jesus, then, was a natural man and a spirit compounded with a divine Spirit to cause God’s will to be done on earth. As to the question of Jesus as “Son of God” we need to understand this:

The significance of the phrase is clear - it does not describe a divine being but characterizes an individual (and sometimes groups - Genesis 6:2 - Job 1:6 and 38:7) who stands in a peculiarly close relationship with God. In the Old Testament both the King and Israel are “son of God.” I Paul calls Christ the son of God and in Romans 8:14-17 he applies the phrase “Sons of God” to those who are led by the Spirit and which makes them heirs of God and joint heirs with Christ. In II Corinthians 6:16 we find, “you shall be my sons and daughters, Saith the Almighty.” In Galatians 3:26-27 we find, “For through Faith you are all Sons of God in union with Christ Jesus.”

We are, then, sons and daughters of God not in our own right, but as spiritual members of Christ, a spiritual

community of God and Christ. “Yet for us there is one God, from whom all being comes, towards whom we move; and there is one Lord, Christ Jesus, through whom all things came to be, and we through him.”

I Paul’s declaration that there is a physical body (man) and that there is also a spiritual body (spirit) can be interpreted thusly: The Heavenly “Man” is a supernatural being (form and structure) who existed before and is closely linked with the foundation of the world. He is the “perfect spirit man” and his destiny is a “type” of the destiny of mankind. He is a savior who incarnated into a man – a more than once happening. Read I Corinthians 15:45, where “man” and “Adam” are closely linked to Christ (the heavenly “man”) and Romans 5:15 “the one “man” Jesus Christ,” as well as I Corinthians 15:21, “A “man” also brought the resurrection of the dead.”

Further, I Paul has never called Christ God, I Paul has always placed Christ in a subordinate position to God. One needs only to read I Corinthians 3:23, “You belong to Christ and Christ to God.” Or as the Message tells us, God was in Christ (II Corinthians 5:19) and Christ was in Jesus. I Corinthians 11:3, is a descending order: God – Christ – Man – Woman. Finally, we find in I Corinthians 15:28, “And when all things are thus subject to him, then the son himself will also be made subordinate to God, who made all things

subject to him, and thus God will be All in All.” Christ then is the mediator between God and man and always has been. There is no sphere of existence where Christ has not held sway as God’s vice-regent.

In the Old Testament, Joel 2:28, it says: “And it will come to pass afterward that I will pour out my Spirit upon all flesh.”

I Paul tells us that a true Christian is a man in Christ and that a true Christian Spiritualist is Christ in a man, and this is a primary physical truth as well as a primary spiritual truth.

So I Paul tells us that all of mankind has a spirit, but he also adds in Romans 8:9-10, “If a man does not possess the Spirit of Christ, he is no Christian,” and Romans 8:14-15, “For all who are moved by the Spirit of God are Sons of God” – I Corinthians 3:16 says, “You are God’s temple where the Spirit of God dwells.” and in I Corinthians 2:1-4 I Paul puts down his own ability and credits the demonstration of the Spirit and its power. In I Thessalonians 1:16 we find, “The welcome you gave the message meant grave suffering for you, yet you all rejoiced in the Spirit.” In I Corinthians 2:10, I Paul speaks of what God has revealed through the Spirit. What he means is, that deeper knowledge is now possible for those who are indwelt by the Spirit.

One truth which we must all remember is that Christ shared our life in order that we might share his, and this is possible only through Spirit for we must all still endure physical death as did Jesus. The position of I Paul on the above is to be found in Romans 6:5, “We have become incorporate with him in a death like his death; “therefore “We shall also be one with him in a Resurrection like his.”

We can say that the heavenly Messiah (Christ) by his decent and involvement in the human situation took upon himself three things: 1) the ability to suffer physical pain, 2) the ability to suffer, in a non-physical sense, as a result of the sins of others, 3) the ability to suffer the agony of temptations brought upon by the sins and disbelief of others. The temptation to choose the easier path, and to win the allegiance of the disbelievers by constantly showing them signs, was a real temptation to do wrong, and it came to Christ as a result of the evil of others, being due to their hardness of heart.

Christ took upon himself our flesh, not merely a physical body, still less a phantom body, but a real human being - the man Jesus. All this Christ endured by sharing our life in order that we may share his as Jesus is. I Paul says we are to understand that Christ took upon himself everything of our life except in respect of sin, in order to deal with sin, II Corinthians 5:21.

Finally, through Christ's death and our Faith, Hope and Love, our participation is affected - we are linked with Christ. Christ is risen and has ascended. We are risen with him, but our mortal bodies have not been transformed, and will not be until we are called. Our human life is characterized by an undeniable element of the "not yet" as well as by the truth that our day is future.

112 – Matthew 15: Mark 7:

Jesus accuses the Jews of having made God's word powerless and of having substituted human tradition for it.

Colossians 2: Shows the Apostles battling against the corruption of God's word through human ordinance and human tradition.

The primary and intrinsic secret to which the Gospels attempt to convey to us is that God's word has become one with man's word – that it has come to us and become understandable in a human word.

One word summarizes the manner and impact of Jesus' teaching – “He preached as one having Authority and not as the scribes.”

“Authority” here means a direct divine power and authority – it lies in the words with which he proclaims the Will of God. “You have heard that it was said to the men of old, but I say to you”

It is present and effective in the words with which he promises the Kingdom to the poor, the forgiveness of God to the lost and broken, and life to those bound up in death.

If one would only seriously consider how all religions in the era of Jesus and prior, had set in motion powerful apparatuses of sacrifices and cults, of hierarchical laws and

“holy traditions,” of theologies and scriptural learnings, all man-manufactured, in order to bring God and men together and to order their relationship to each other, this way or that as the cult believed, one would recognize fully that religions are man-made and contrived, and for obvious, very obvious reasons - history screams these very truths yet man is so highly superstitious he fails to consider these truths. All of mankind has a deep-seated desire to be saved - hence the many saviors that have arisen - time after time someone comes up with a “gimmick” to “save” people - if their gimmick is good or unique, they “gather in” unaccountable adherents - each “religion” fights for the “strangers within and without the gates.”

It is apparent that there is no parable, no word to the followers, no controversy, no healing word of Jesus that does not issue forth to enrage one person and to bring joy to another. Again, and again, he drives home his message - Religion is narrow - it is not the word of God - let him who has eyes, see and let him who has ears hear - let all the religion collapse - get thee to the Spirit, for there is truth and love and salvation.

Forget “self,” go forth to the poor, the sorrowing, the hungry, the humble, the insulted, for there you will find the Spirit.

113 - Preaching

Gospel Problems:

Are the three synoptics accurate or is John's?

Did Jesus teach in parables as in the synoptics or in long allegorical discourses as in John?

Did his ministry last one year as the synoptics suggest, or three as in John?

Was the temple "cleansed" on "Palm Sunday" (Matthew 21:10f) - or "Palm Monday" (Mark 11:12-19) or early in his ministry (John 2:13f) - or did he do it three separate times?

We should call the four gospels - the many "lives" of Jesus.

I Paul fought the self-righteousness of Jewish legalism, the "self-complacency" of the pious and their "self-glorification," against which he set the Message that we are saved by faith alone, that God offers salvation, not to the Righteous, but to the sinner who trusts alone in His forgiveness - and that is the very gospel of Jesus - and it is clear that we cannot understand the Message of I Paul unless we understand the Message of Jesus - that is why the interpreters have failed to understand I Paul - they have

never understood Jesus and neither has the Christian Religion.

Some were what they are no longer, and others are what they once were not!

114 - Preaching - Gospel Comparisons

The traditional names of the gospels are used throughout the Message without pre-judging the question of authorship. All four gospels were originally anonymous writings - the titles, "According to Matthew," etc., were added by the Church much later.

Compare Mark 6:1-6 to Matthew 13:53-58 and the rather unique parallel in Luke 4:16-30.

What happened to the word "kin" as used by Mark in the other two?

In John 7:3-8 we find: "For even his brothers did not believe in him." The brothers of Jesus were by no means inconspicuous in the early church - (See Acts 1:14 - I Corinthians 9:5) - Also I Corinthians 15:7, Galatians 1:19, Galatians 2:9, Galatians 2:12, Acts 12:17, Acts 21:18, Jude 1).

Compare Mark 6:13 with Luke 9:6 - Compare with James 5:14 - does this have a connection with I Corinthians 15:29?

There is a very close association between the truth of authorship of most of the New Testament and the authority of truth in Christianity. The many forged documents contained in the New Testament is not only a discredit to

Catholicism, but completely shatters their claims to tradition, to truth, to exclusiveness, and to unbroken Apostolic succession. Such fraud and fiction of which the Church is guilty will one day destroy it.

Christian Spiritualism is a movement of progressive Revelation.

115 - Preaching - Mind - Lower and Higher

In Philippians 2:5, I Paul says, "Let that same mind be in you which was also in Christ Jesus." Here he is talking about spiritual (cosmic-astral) mind. It is that "mind" which makes a man an Initiate, a twice born, a divine consciousness. "But we have the Mind of Christ," says I Paul in I Corinthians 2:16. In Romans 8:6, I Paul declares, "For the mind of the flesh is death - but the mind of the spirit is life and peace." This lower mind is "self," the mind of the flesh - the higher mind is the Higher, Real "Self," the supra-conscious.

116 - Preaching - Burials (Up to Late 2nd Century)

Up to the late second century, there is evidence that at Carthage, Jews and Christians were buried side by side in the cemetery at Q'Mart - and at Milan Jewish and Christian burial inscriptions have been found intermingled in the same area- this use of the Jewish cemeteries by Gentile Christians would account for the complete lack of identifiable Christian sepulchral remains except in Rome before circa 250. During this period the house of worships used by these Christians were still called synagogues (not churches) - The Epistle of James calls the so-called Church a synagogue!

117 - Preaching - Spiritual Gifts (Use of)

It's not what adds to one's own prestige, or seems to impress strangers as extraordinary and marvelous, but what is "useful for edification" and builds up the faith and strengthens the will- such speaking by the Spirit is to be cultivated. But we will play no games.

118 - Preaching - Spiritual Prayer

I will pour forth my Spirit upon all flesh.

And your sons and daughters will prophesy.

And you shall see visions.

And you shall dream dreams.

And before that day is future comes.

That great and notable day.

And it shall come to pass.

That whosoever calls on the name of the Spirit shall be saved!

119 - Preaching - Spiritual Prayer

O' Almighty Spirit, who has knit together thine elect in one family and fellowship, in the mystical body of our Christ and your heavenly image, grant us grace to prepare and follow the Spirit in all righteousness and spiritual living, that we may come to those unspeakable joys which thou have prepared for them that love you and do unfeignedly your will.

120 - Preaching - Spiritual

O' man, know not that you once died from the mineral
and became a Plant.

You died from the vine and became an Animal.

And when the animal died you became a man.

Why then should you fear?

For die from the man you will

And you will soar in the Spirit

Through the spheres

Back through all from whence you came

Until finally unto Him shall you arrive

Eternally, in His Glorious All in All.

The higher spiritual Self is “buried” in the “tomb” of the mortal “self” - “crucified” on the “cross” of matter. But most assuredly as it is now “buried,” so also shall it be “resurrected.”

This is the profound mastery, this “grave” which will have no power to hold the “Divine Consciousness,” who must inevitably “rise” from the tomb on the “third day.”

121 - The Book of Enoch - Its Real Significance and Truth!

The New Testament Gospels introduced into their writings and their speech ideas and expressions most decidedly derived from Enoch! The writings of Enoch furnished the gospel writers with their conceptions of the Resurrection, Judgment, immortality, perdition, and of the universal reign of Righteousness under the dominion of the “Son of Man.”

The “Book of Enoch” once thought to be one book, is now known absolutely to be a small library of celestial travel-stories, interspersed with parables and beatitudes, all attributed to Enoch and other unknown writers.

These “books” had been banished from 3rd and 4th Century Catholic Christendom because they contained too much of what was then supposed to be a special new, and unique revelation of truth given to the world first through Jesus and his disciples!!

The books just disappeared, some that survived destruction, were hidden for long centuries in far-off Ethiopia and in the Qumran Caves, in one of which were lately found fragments of ten manuscripts of Enoch, a fact not widely publicized by Religionists. Much of the “Book of

Enoch” that appears in the New Covenant was deliberate, premeditated and conscious borrowing! Religious prejudice and fear have long stood in the way of its truthful recognition and it is impossible for anyone who still denies it, to honestly understand the historical (man-manufactured) process which led up to the birth of Christian Religion, Catholicism! The great majority of the religionists still retain the “myth” of the Faith once delivered to the saints! Thinkers who could not accept that “official Faith” because it was corrupt, determined truthfully just what that Faith was, what its Message meant, and what its tasks were, were deemed heretics, and were persecuted, imprisoned and burned by the thousands.

It’s a known truth that religions come by natural evolution and not supernatural or miraculous creation – man manufactured not God created – No religion is an exception to that truth but rather excellent and undeniable illustrations of it. Of course, the religionists refuse to see or to admit, so patent a fact, even though the evidence has been hammered home time after time that the whole Judeo-Christian complex is a “normal development,” the “natural response to contact with various foreign patterns of thought” and therefore the product of the minds of men and not “a phenomenon” of God. It is truths such as these that we must make widely known! – Fz.

122 - Cryptic Writing - An Example

In Revelation 13:11-18

The last two sentences read:

“Here is Wisdom! He that has understanding, let him count the number of the beast; for it is the number of a man; his number is six hundred and sixty and six.”

In this passage the “beast” is no longer the Roman Empire - it is “a man” whose “number” is 666 - and the “second beast” in the passage is the imperial priesthood which enforce his worship.

Who is this man, this beast man that other men are compelled to worship under the penalty of death? The only way to find out is to translate the name into Hebrew, the language of the original author and sum up the letters after the ancient fashion, hence:

N = 50		Q = 100	
R = 200		S = 60	
W = 6		R = 200	
N = 50			
<hr/>		<hr/>	
306	plus	360	= 666

NRWN QSR is Neron Qasar - Hebrew for the Emperor Nero - Nero Caesar - the cryptogram is thus solved. It would have been dangerous to refer in so many words to the worship of the Emperor. Hence this cryptic, oracular style of writing was employed, which was common in all Apocalyptic literature of Judaism and early Christianity (see Daniel 9:27 and Mark 13:14 for further proof).

123 - True Self

I'm not overly concerned about what has been written about faith, hope and love, but what is actually believed, thought, taught, hoped, demanded, and practiced through faith, hope and love by all of us who constitute W-303.

The sense of "I" pertains to the person, the body and the brain. When a person comes to know his true "Self" for the first time, something else arises from the depths of his being and takes possession of him. That something is behind the mind - it is infinite - divine - eternal. Some people call it the Kingdom, others call it soul, others nirvana, others liberation, and they may give it whatever name they wish, but its true name is Spirit. When this happens to a person, he has not really lost himself - rather, he has finally found himself. Now unless and until, all of you embark courageously and persistently on this quest for the true self, doubt and uncertainty will follow your footsteps throughout this life. The greatest power on earth is at the command of those who have penetrated to their innermost depths. In this world there are giants of intellect who spend their whole lives gathering knowledge about many things - but ask these persons if they have solved the mystery of man, if they have conquered themselves, and they will hang their heads in shame. What is the use of knowing about

everything else when you do not yet know who you are?
Many avoid this inquiry into the true self, but what else is
there so worthy to be undertaken?

124 - Preaching - Jesus' Teaching - Spiritualism

The so-called religion about Jesus must necessarily change with the passage of time into his true teaching intent - Spiritualism, His God, our God, His Father, our Father. Whoever contributes to bringing back what Jesus and Paul taught - he himself has taken part in the work of Christ and has advanced it.

125 - Faith (Little Word, Big Meaning)

Think of all the Christ Spirit sacrificed for the creatures of this world. Such as Faith.

There was, first of all, the awesome act of renunciation, when the Spirit exiled itself from the cosmos - emptied itself of all its Kingdom's Glory and position and incarnated itself into a sinful flesh - the man Jesus of Nazareth - This is the taking of the form of a servant and being made in the likeness of man. There forth was the life among men - both friend and foe, the life of a pure one, sinless and undefiled, in the midst of evil with all its human defilement and all its inevitable concomitants of disease and death!

Is it hard to see that the man Jesus performed all his good works through the powers of the Spirit? He was prepared and obedient to follow the will of the Supreme Spirit for this was the condition of the abiding fullness of the Spirit's Power.

The prime obstacle to physical well-being, being fully human, is spiritual disease. There can be no physical healing except that spiritual healing comes first. Faith plays a role in all healing - Faith is Prayer! Faith is meditation! Faith is contemplation! Faith is Hope! Faith is Love! Faith is Unity! Faith is Truth! Faith is Freedom! Faith is the Spirit! Faith

heals! Faith prepares! Faith follows! Faith comes! Faith is both physical and spiritual! Faith is self-discipline and Faith is also a Spiritual gift and a Power, for it assists and it also cures!

Faith must never waiver! Faith is never cursory! A part-time faith, a now and then Faith, is no faith at all!

Faith gathers in our daily bread - the Spiritual Food - the energy giving powers of grace to the faithfully true Christian Spiritualist!

Even in the Lord's Prayer, Faith asks for this daily bread - Faith asks that we be delivered, not from sin, not from Satan, but from evil - from our own temptations and from physical temptations which are evil - and Faith as it forgives, asks only that in return!

When the Apostles were commissioned to heal, during their preparation period (which was actually never completed) their success was not uniform. On the first occasion of their commission, it was stated in Luke 9:6, that they "healed everywhere." But a short time later they experienced a bitter disappointment (Mark 9:18) - But this was not because the Power was withdrawn. Jesus gave them the reasons why they had failed - Matthew 9:29 - they failed because of the littleness of their FAITH and the weakness or entire omission of their prayers.

And did not Jesus promise later that, “Verily, verily, (double asseveration!) I say unto you, he that believeth on me (FAITH), the works that I do, shall he do also; and greater works than these shall he do, because I go to the Kingdom!”

Writing to the Corinthians, which boasted of the Spiritual gifts even of its rank-and-file members, we hear I Paul saying, “to one is given through the Spirit the word of wisdom - to another the word of knowledge - to another FAITH - and to another gifts of healings” (different kinds, then)!

Therefore, it is clear that Spiritual Faith, not ecclesiastical rank, determines the distribution of the gifts and the type of gift given!

Even before I Paul received the Spiritual gifts for himself, he was the recipient of a healing by the laying on of the hands by another, Ananias. With this I Paul’s sight was restored, and he received the Spiritual gift of healing blindness, both physical blindness as well as spiritual blindness!

All of us are losing a part of our natural heritage in the Christ Spirit and seem to be content to go on without possessing the Gifts of the Spirit, even those who quite definitely possess these gifts for the whole Body! What is

needed for their recovery or manifestation? First, we all must stir up the Spirit within! Further, we have not united to ask for them - to be worthy of their recovery or manifestation and as yet we are not fully free, and the Spirit will not operate in any environment short of total freedom and total Faith.

We know that God's Will is man's well-being, but it is more than just a healthy mind in a healthy body, and that is why we are assured by I Paul that special gifts await us and included are special gifts of Faith and healing to be bestowed on certain members of the Family for the well-being of All!

And what of Faith?! It has an all-conquering power when it is true and unwavering. Faith in Love - Faith in Freedom - Faith in Unity - Faith in Prayer - Faith in Meditation - Faith in Contemplation - Faith in the Message - Faith in the Spirit - therein is the mystery, the open secret, Faith that can enable us to do all things in the Spirit if only in Faith and Freedom, prepare and follow the Way of the Spirit.

The Spirit came so that we may have life and may have it abundantly - we have yet to accept it and this is really, in the beginning, a matter of Pure Faith!

126 – A Walk on the Water – John 6:18 on

Did this take place or did it not? Did Jesus really perform this “miracle”?

It's simple enough for us to say No! Rubbish! But woe to us if we reply hastily with the foolishness of ignorance or with the weight of our supposed intellectualism, that it did not take place, and it's all a contrived lie!

To do so (walk on water) would be a tremendous breakthrough into another reality – where a new weightless matter, overcoming all the laws of gravity and reason.

This story in the New Covenant is closely attached to another therein, for it is to be on this same lake of Gennesaret (John 21:1-14) and in both these stories, those who see him do not recognize him and think it is a ghost, a “demon” in both he says, “It is I,” and in both, Peter jumps into the water to go to him.

What we need to do is to question honestly whether we can accept the miracle, the walking on the water, in fact we need to keep in mind the miracle of the Resurrection and ask if they are the same kind of miracle or different – can we accept only one and reject the other? And if so, why?

Let us begin by asking “Rabbi did you walk on the

water!” Had the disciples asked him in this way, would he have said, “I did”?

In fact, “Rabbi, when camest thou hither?” He was asked by the people, on returning next day to Capernaum from the mountain of the Loaves, who seemed to have suspected something miraculous in this sudden appearance! But if he had been asked by the people not “when,” but “how” camest thou hither? It is more than likely that he would have answered “I came like all of you along the ground!” The contradiction between these two replies is not to be solved by us in our geometrical space and “historical time,” but it is capable of a solution in that, as yet or already, unknown to us, highest point of Spiritual experience, where our three-dimensional space touches that of four, and our “time” touches eternity, history touches mystery. One body cannot be two places at the same time, but two bodies can! And that’s a truth!

“There is a natural body (psychikon), and there is a spiritual body (pneumatikon)” – (I Corinthians 15:44).

As I Paul tells us!

Two bodies had the same man Jesus. In the “natural” “Psychic” body stood on the mount, in the “Spiritual” “pneumatic” he walked upon the water! That is why to the question, “How camest thou to Capernaum on the water or

on the earth?” – There are, if the above be so, two obviously, apparently contradictory, but actually consonant replies:

“On the water” and “On the earth.”

Do you yet not understand – are your hearts and minds still hardened?

127 - Two Facts for Your Thinking

Out of all men (bar nash² - son of man, meaning simply “a man”) who claimed Messiahship, only Jesus was crucified - Therefore he was not crucified because he believed (or didn’t believe) he was the Messiah - The reason for the crucifixion lies much deeper than that!

To be hailed “King of the Jews” by the people was to the Romans sedition - an act punished by crucifixion.

Long before Jesus’ disciples were able to discern the true spiritual significance of the new worlds, the Kingdom, to them it was given “to know” (even though some never did) the “mysteries” of them - for they were supposed to be witness of their outward manifestations long before they were spiritually prepared to understand, or enter into, that state of mysticism through faith, hope, love, truth and unity! No argument accompanied their announcement of the good news - they simply, and usually ignorantly, proclaimed the good news - The attestation of its truth was independent of their own minds!

For a claim so overwhelming to the common order of thought as that of open spiritual intercourse is established,

² The expression "son of man" - In Aramaic "bar nash," "bar enash," "bar nasha" - In Hebrew "ben adam," "ben enosh," "bene adam"

not through the deductions of human reason, but by “the acts of faithful witness” and the evidence of its truth is inherent in the very nature of those actions, discerned or committed through Spiritual powers.

“Quench not the Spirit! Despise not prophesying’s! Prove all things! Hold fast that which is good!” I Thessalonians 5:19-21.

128 - A Parable

I tell you this, we stand amazed, marveling at the boldness of the Message, dazzled by the richness of thought, touched by the depth of Spirit of its true author. It is like a mighty eagle whose genius has soared high and left the world behind it and rose in wide and ever wider circles towards pure light, towards pure knowledge, towards pure truth, in which it eventually lost itself in pure ecstasy. To you, therefore, I say what I say, and write what I write. And the writing is this: "Of the Universal Eons there are two growths, without beginning or end, springing from one root, which is the Power Silence invisible, inapprehensible. Of these, one appears from above, which is the Great Spirit Power, the Universal Mind, the Monad, ordering all things male, and the other from below, the Great Thought or Conception, female, producing all things. Hence matching each other, they unite and manifest the Middle Space, incomprehensible Spirit, without beginning or end. In this Spirit is the Father who sustains and nourishes all things which have beginning and end. This Spirit (Father) is He who has stood, stands and will stand, a male-female power, like the Pre-existing Boundless Power, which has neither beginning nor end, existing in oneness. It was from this Boundless Power that Thought which had previously been hidden in oneness, first proceeded and became twain. He,

the boundless, was one, having her in Himself, He was alone. Yet was He not “first” though “pre-existing” for it was only when he was manifested to Himself from Himself that there was a “second.” Nor was he called Father before Thought called Him Father!

“As, therefore, producing Himself by Himself, He manifested to Himself His own Thought, so also His manifested thought did not make the (manifested) Father, but contemplating Him hid him - that is, His Power - in herself and is male-female, Power and Thought. Hence, they match each other, being One, for there is no difference between Power and Thought. From the things above is discovered Power, and from those below Thought. Thus, it comes to pass that that which is manifested from them, though one, is found to be two, male- female, having the female in itself. Equally so is Mind in Thought - they are really one, but when separated from each other they appear as two.”

Now this is the Writing of the Revelation of Voice and Name from Thought, the Great Power, the Boundless. Wherefore shall it be sealed, hidden, concealed, laid in the Dwelling of which the Universal Root is the Foundation.

The Dwelling is man.

The temple of the Spirit.

The Boundless Power and Universal Root is Fire, Fire is known as being of a two-fold nature, i.e., the concealed and the manifested, the concealed parts of the Fire are hidden in the manifested, and the manifested produced by the concealed.

The manifested side of the Fire has all things in itself which a man can perceive of all things visible, or which he unconsciously fails to perceive - whereas the concealed side is everything which one can conceive as intelligible, even though it escapes sensation, or which a man fails to conceive.

Of all things that are concealed and manifested, the Fire which is above the heavens is the storehouse, as it were a great tree from which all flesh is nourished. The manifested side of the fire is the trunk, branches, leaves and the bark. All these parts of the great Tree are set on Fire from the all-devouring flame of the Fire and destroyed. But the fruit of the Tree, if its imaging has been perfected, and it takes shape of itself, is placed in the storehouse (or treasure house) and not cast into the Fire. For the Fruit is produced to be placed in the storehouse, but the husk to be committed to the Fire - that is to say, the trunk, which is generated not for its own sake but for that of the fruit. The fruit of the Fire, Tree and the Flower of Fire are simply symbols for all of the Spirits immortal, the garnered spiritual consciousness of the man-plant!

129 - Spiritual Reserves

Greetings:

It has been said of Christians: “You wear too much expression on your faces. You are living with all your reserves in action.”

Well, it's true, that many hospitals, asylums, and private sanitariums are crammed with people who have overdrawn their emotional accounts.

The only adequate way to meet this situation is to begin using our Spiritual reserves. Nobody has ever yet overdrawn his or her spiritual account. Most have never learned to use it, and that is sad! Let us, in studying the Message of I Paul think deeply about these Spiritual reserves which ought to be in ACTION in all of our lives, as Christian Spiritualists, daily.

Truth for the day:

Try to imagine what would happen if we could face every situation with genuine love for all the people concerned in it - if there were no more fear - no more striving to create the right impression - no more active dislike for certain people. Love is the greatest lubricator of human relations. Have you ever over drawn your account of

love for people?

Second in the list of reserves is Joy. The springs of joy go deep. It is not mere happiness nor contentment. Joy can be operative when neither of these is present. Joy comes from loving and giving! All the reserves of the Spirit are linked together. Try smiling more - whether you feel like it or not, and you will find Joy flooding your life. Nobody has ever overdrawn his account of Joy!

Question - what is most needed in this world of ours today? With one accord we answer, Peace! Not that we are putting down, Faith - Hope - Love - of course not - Jesus said the worldly-minded could not receive nor understand the peace he gives, but Christians - true Christians can have it without price! There is enough workable peace stored in the reserves of the Supreme Spirit and our Christ, to place war, hatred, bigotry and so forth, forever among the discarded things of our world.

Patience is a word that appears quite often in the Message of I Paul. Let me say briefly, this, about it.

Patience assumes perspective.

It is a mark of the mature surface-mind. Yet we must sharply distinguish between patience and stolidity. Patience is positive and Active. Patience demands Faith - Hope - Love

- Unity - Truth! Both Patience and Faith, which is a beginning, will come, will be ours if steadfastly we choose them!

Gentleness is another trait of a Christian Spiritualist who is true to the Faith. Gentleness has been described as a rare manifestation and often neglected and frowned upon. However, the strongest characters are gentle because gentleness is bred in reverence and respect for personality.

Gentleness knows when to speak and when to be silent - something we all here need to learn and learn well and soon! Because gentleness keeps one from hurting others.

Many a human being has a problem of expressing themselves - self-expression has been so urged upon us that many have grown weak in self-control. We need self-control even before we seek self-expression. Indeed, without self-control there can be no true self-expression. God has for us unlimited reserves of self-control. They are indeed what the Spirits cite as "God-control through Spiritual guidance."

The Message of I Paul speaks extensively about such matters as despair - loss of Faith - bitterness and hate and jealousy - anger and revenge and so forth.

How many people have you met recently who showed

evidence of discouragement - even bitterness? Did you have anything but a false courage to offer them?

True courage is the faith of a devoted truth in the Supreme Spirit, our Christ and the Message. If the Supreme Spirit in its own sublime purpose be for us, who can really be against us? Let us all draw upon his inexhaustible reserves of courage, faith, love, unity, truth!

130 - What is a Miracle? What is a Sign? What is a Healing?

Most humans think of a miracle as “some happening” that is absolutely contrary to nature and human reasoning. Augustine gives a scholarly definition, to wit: A miracle is an occurrence which is contrary to what is known of nature. Many theologians find this formula attractive both for its scientific and theological humility. It admits that we don’t know everything yet, that our scientific knowledge is still limited. (even to this current day). But it is also prepared to surrender belief in a particular miracle, if it should turn out to be a natural occurrence after all. Based on this formula, many believe that the day will come when we shall know so much about nature that there will be no place for a miracle at all, and of course, would result in a final and factual explanation for all such events previously labeled as miracles.

(For a Christian discourse on miracles see the following writings: C.S. Lewis - “Miracles”; Nowell-Smith “New Essays in Philosophical Theology”).

The Bible knows nothing of a nature as a closed system of law, in fact, the very word nature is unbiblical. For the Bible the world is God’s Creation, which is thought of quite

naively. God puts plants in the ground and makes springs of water for the wild beasts to quench their thirst. He provides corn and wine to make men prosperous and has appointed the sun and moon to mark the seasons and to provide a “time-table” for man and beast. Everything that happens in the realm of what we call nature is supposed handiwork of God himself. In these operations his hand, is of course, invisible. No one has seen God doing these things at any time or place. His hand is seen more directly in unusual and terrifying occurrences like storms, lightning, thunder, and earthquakes. These acts of God’s Power have been made a part of our modern laws. But this is not all. Nature, whether usual or unusual merely furnishes the stage for the major work of God. This takes place in the realm of history.

Again, the Bible does not view history as the tranquil operation of God’s “providence” – another unbiblical word, by the way. Rather, history is the arena where God intervenes specifically from time to time, succouring men, pressing his demands upon them and judging them for their disobedience. It is these extraordinary interventions which, properly speaking, are the miracles of the Bible. They are not necessarily breaches of the laws of nature, or even of what cannot be known about nature. But they are sufficiently startling, unusual and unexpected to call attention to themselves. At the same time, however, they

are not sufficiently unusual that they have to be explained as acts of God in the insurance company's sense of the word, as though we only call in God when all other explanations have failed. Rather, they are occurrences which Faith recognizes as acts of God. Not that Faith makes them acts of God but recognizes them for what they must be in the absence of a better explanation. Faith, then, is always a free decision – and decision can be right or wrong – in fact, Faith to some is so credulous it cannot be coerced by even overwhelming proof.

There are two basic events in the Old Testament and the New Testament that properly fall into the category “What are miracles.” These are Exodus and the Christ event, the foundation miracles of the people of God, of the old covenant and of the new. Each biblical miracle of Supreme order is also followed by lesser miracles or preceded by lesser miracles. These call attention to the true significance of the Supreme miracles by both preparing for them, as well as following them up.

For example: before the Exodus come the plagues of Egypt, and before the Crucifixion and Resurrection come the healings and so-called nature miracles. The plagues of Egypt were preliminary judgments of Pharaoh, warning him of worse to come, if he remained obdurate (signs). The miracles attributed to Jesus are preliminary rounds in the

final conflict with the powers of evil, or the preliminary manifestation of the final revelation of the glory of the Spirit finally revealed in the cross and its outcome.

In addition to these preliminary “miracles” (signs, as they should be properly called - (such as in Exodus and in the gnostic gospel of John) there are also what should be called “accompanying miracles occurring alongside of and as part of the great miracles” themselves. In the Exodus story these accompanying miracles are the dividing of the Red Sea, the pillar of fire by night, and the cloud by day, the water from the rock and the manna! In the New Testament they are the virgin birth, his baptism, his transfiguration, the empty tomb and his appearances after the Resurrection. They all accompany the “Messiah event” to show that event to be the redemptive act of Spirit itself.

Yet the “miracles” associated with the great “miracle” do not end here, either the Old Testament or in the New Testament - in each case, after the supreme “miracle” has taken place, it is continued and extended in the on-going life of the people of God it brought into being. Israel’s cultus, its worship, sacrifices and sacred feasts, above all the passover, are a “remembrance” or memorial of the foundation miracle. This means more than the recollection of the great miracle as an event in the past, like the numerous Passion plays of the Octoberfest

(Oberammergau). Every devout Jew believed that in celebrating the passover he was transported across the centuries and enabled to participate in the supreme “miracle” itself. He was actually there, coming out of Egypt with his forefathers, crossing the Red Sea with them and entering into the promised land. The very same is true in the New Testament In the preaching and the teaching of the Message, the Messianic (Christ) event is not merely commemorated, but experienced. The act is brought out into the open and made present so that the believers can partake of its benefits. The “Messianic” events are therefore labeled as “miracles” in the biblical sense. But they are not “miracles” in their own right. They are “miracles” only insofar as through them the Spirit makes present the Supreme miracle of the messianist event!

Proofs of Signs?

We can see that the biblical view of “miracles” runs counter to the accepted view of “miracle” as an occurrence contrary to the laws of nature or to what is known of nature (at that time). But it also runs counter to many other serious theological interpretations of the gospel “miracles.” For some, Jesus’ “miracles” were proof of his divinity. This is wrong on many counts. Many contemporaries of Jesus performed “miracles” as did some of his followers – were they all also divine? The truth of this lies in the fact that the

New Testament rarely uses the abstract term “divinity” and never in respect of Jesus. It always prefers to speak of the Great Spirit’s presence and actions, of the Spirit present in and acting through the body of Jesus. Faith, then, here is not the mental acceptance of an abstract proposition – that Jesus is divine, but the commitment to the Spirit’s saving act through Jesus the man.

You cannot prove one article of Faith by invoking another. “Miracles” are not proofs, but challenges to Faith. They place us before an either/or – either they are acts of God, or as Jesus’ enemies held, they are black magic (see Mark 3:22) – or as the rationalists claim, no “miracles” took place because such things simply could not happen. (See for example Adolph Von Harnack, in “What is Christianity,” London 1901 – and T.R. Glover, in “The Jesus of History,” London 1917.)

In investigating the words used to describe miracles in the New Testament we find, rarely, the word compassion, and more fluently the designations of “mighty works,” “signs,” “work,” and “good works.”

Most theologians agree that the “miracles” and “signs” are not proofs of Jesus’ messiahship. This is of course open to serious objection by others, those who claim that Jesus never used messianic titles of himself, and that

explicit faith in Jesus as messiah arose only after the resurrection. All the messianic titles mean just this, and only this: that God was in the Heavenly Messiah (Spirit), and the Spirit was present in the man Jesus. There can be no doubt that this is how Jesus understood himself and his mission. His “messiahship” is to be sought, not in his explicit use of messianic titles (this was the work of the later Catholic Church, which transformed its “tradition” of Jesus’ sayings and “memory” of his doings in the light of its new faith (anti-Jewish)).

Jesus’ messiahship is to be found primarily in his teaching that the reign of God is dawning in his call, prepare, follow, come; in his acceptance of publicans and sinners; in his healings; and finally in his willing exposure of himself to rejection and death at Jerusalem in order to confront Israel with God’s last word. Here is the substance of messiahship: the titles come after the resurrection as the scattered communities’ response to the empty tomb. All of this was later reformulated by the Catholic Church to fit its own purposes.

Before going further, let us look briefly at the “words” used in the Bible for dealing with “miracles.” In the Hebrew Old Testament, the word is usually “ôth” (sign). In the Greek the corresponding word would be “semeion.” As used in the New Testament it indicates a legitimating sign,

something Jesus seemed reluctant to give. But in the fourth Gospel the “signs” are startlingly miraculous. Here this Johannine gnosticism is influenced by the meaning of “semeion” in paganism – where it implies a stupendous miracle of magic. We can find the same usage in Acts 4:22, where it means magic pure and simple.

In the Synoptics the most important word for “miracle” is “mighty work” or “good work” (Greek – *dunamis*), a word suggested by the Hebrew Old Testament word of “geburah,” but also firmly established in pagan usage.

Also, in John, we find the word “*ergon*,” Greek for “work.” It also occurs in Matthew 11:2. Occasionally we find the word “*teras*,” Greek for wonder (Hebrew – *mopheth*). The synoptics seem to avoid this word – John uses it in 4:48 – Acts uses it in 2:22 – it is a common word in paganism for a “magical portent.” Three other words, all found earlier in Pagan usage, are: “*thaumasia*,” Greek for “wonderful magic or things,” see Matthew 21:15; “*paradoxa*,” Greek for “strange things (magic)” in Luke 5:16 and “*aretai*,” Greek for “wonderful deeds,” I Peter 2:9.

All of this leaves us with the questions: Did Jesus do miracles? Did Jesus give signs? Did Jesus heal? Or was Jesus a magician – a psychologist? One truth stands out in the New

Testament - we cannot attempt to explain Jesus' (nor I Paul's either) teaching psychologically - in terms of his personality - reason? We only have hints of his personality and these are by the authors of the Synoptic Gospels and John, none of whom are reliable and of course nothing of importance from the Epistles of I Paul since he clearly tells us we know him in the flesh no longer. We have not a single writing of Jesus' hand, and all of the words placed in his mouth by the gospels are at least forty years after his death and highly suspect. Therefore, before we try to find out how Jesus understood his miracles, we must first ask ourselves whether he did them or not!

Are the "miracles" of Jesus related in the Gospels genuine? Or are they falsifications of the later Catholic Church - which the faithful accepted as credal, or on credulity, if you will?

All we know, they claim, is that "miracles" are part of the apostolic witness to messiah, and you cannot get back behind that witness, no matter what, so you had better believe.

Quite frankly, this is dishonest! In fact, it is downright deceitful and evil. After all, since the Christian Religions claim that in the history of Jesus of Nazareth, God has acted himself finally for man's salvation, they involve a specific

interpretation of historical facts. We do, after all, have the right to know just what the particular history was. And we need not be pessimistic nor optimistic - just honest, because we cannot, of course, prove beyond a doubt, that Jesus' history as handed down to us is true, or that it is the redemptive act of Spirit. That's something, at least for the religious that always rests on faith and the credibility of the Church Religion.

Did Jesus do miracles? Conservative apologists argue like this: God can do "miracles": Jesus was God; therefore, he did miracles! This dog won't hunt! That Jesus is God Incarnate is a decision made by Catholic Fathers long after the facts, a decision forced down the throat of people and called "Faith," faith then, is what the "Church" teaches, not in what your intelligence tells you to be truth.

Christian Spiritualists know that Jesus was a man, not God. We also know that the Heavenly Spirit Image, the Heavenly Messiah or Christ as we have come to call that Spirit, incarnated into the body of Jesus, possessed him. Therefore, the history of Jesus is not important prior to the possession of him by the Spirit. Yes, Jesus healed but the accounts in the Scriptures of exorcisms are "late" falsehoods of the Catholic Religion, designed to gather the very superstitious to their folds.

Of course, all arguments, for or against the genuineness of the recorded “miracles” are “a priori” (deductive) ones. Basically, this is a historical question as presented to us in the New Testament and can conceivably only be answered by the canons of historical criticism.

What we must do, is to throw all this out, and study carefully the “traditions,” true or false, as recorded in the Catholic Gospels, to see how far back, really, to the truth and Jesus himself we can go – without the lies and interpolations of the later apostates.

Since Jesus never wrote anything, we have no first-hand testimony from him – and anyone quoting him in the New Testament “word for word” simply has to be a liar! I Paul never speaks of Jesus’ miraculous activities, but he does tell us of his own. In II Corinthians 12:12 he says: “the signs of a true Apostle were performed among you in all patience, with signs and wonders, and good works.” In Romans 15:18–19, he says: “I will not venture to speak of anything except what Christ has wrought through me to win obedience from the Gentiles, by word and deed, by Power and Signs and Wonders.”

Among the gifts of the Spirit, I Paul lists in I Corinthians 12, are gifts of healing (verse 9) and the working of “miracles” (verse 10). He speaks also of similar phenomena

to the Family leaders of Galatia (Galatians 3:5 for example), and the Message of I Paul to W-303. And God bless me, if I should overlook the secondary claims of the Acts - therein we find the "tale" of the raising of Eutychus by I Paul (Acts 20:7 forward) - the "tales" of I Paul's healing of a lame man at Lystra (Acts 14:8 forward) and then the "tale" of Publius' father from dysentery (Acts 28:8 - and where other healings follow). We find nothing of these in the legitimate Epistles of I Paul. Yet if I Paul and other followers of Christ could heal, why then should anyone deny that power, or gift, to Jesus himself? What the Catholic and Christian Religions at large, are absolutely refusing to concede is the fact that long before Jesus, healings of a supernatural nature were commonplace. Here is where the "Christian Religion" falls flat on its face and bottoms. They simply had to suppress the truth and claim "miraculous doings" for their hero and to "put down" all other such claims for anyone else, come what may.

Later, the vast and complex machinery of the Roman Church simply ground the truth into the ground and imposed upon its subjects what they declared as truth - and if you denied it or argued against it, you were dealt with! In fact, from this simple beginning of "Believe what the Church believes, or else" came the Office of the "holy Inquisition" the darkest period in the history of the earth

and the foundation of the Nazi Holocaust – the Catholic Religionists were the forerunners of the Hitler Auschwitz's – they showed the way of how not to do God's Will. Was it a "miracle" that anyone survived? Was all this God's Will? Think about it.

Getting back to the subject, then, did Jesus perform miracles, did he give signs, did he heal? The answer is no if we say simply Jesus, the man! The answer is qualified Yes, if we take into account the Spirit's acts through Jesus the man.

Qualified, because we must also, separate the true acts from the untrue claims of the later religious zealots. Of course, this is difficult – but the best evidence available is the references to healings in Jesus' own words that we can very delicately extract from the many glosses planted in the New Testament Synoptics.

So here we are – thrown back on the gospels themselves, written by men who were far from perfect and obviously tremendously biased in what they wrote. There is absolutely no proof and no guarantee that any of the Gospels came from eyewitnesses – in truth we know that none were. Not a single gospel writer was a follower of Jesus in the flesh, all the gospels were in fact written anonymously and later assigned "a name," an author, to make them more authentic. Fact? Even the early tradition

never claimed direct eyewitness for them and in Luke 1:1-4 we find such a disclaimer. And shouldn't we question who were the many Luke talks about - and where are these documents? If he (the author) was referring to "Mark" and Matthew only, would he have called them "the many"? Who wrote the Gospels? Were they miracles? - No - not miracles, not signs, not even factual truths throughout! They are constructions and guess-works - and deliberate falsehoods - no "miracle" here.

Look at Mark 3:23 - the true saying prior to the Catholic interpolation read thusly: "how can evil cast out evil?" - Satan, as we know, is a figment of the imagination. The whole point was of course, "How could a power reduce its powers?" (There is an esoteric secret hidden here - one that Religionists have completely overlooked.) Let us now go on to healings (and so-called exorcisms). I would like to preface this by five quotes:

- 1) "But if it is by the Spirit of God that I cast out evils, then the Kingdom of God has come upon you."
- 2) "And the scribes who came down from Jerusalem said, "He is possessed by Beelzebub, and by the prince of demons, he casts out demons."
- 3) "The blind receive their sight and the lame walk, lepers are cleansed, and the deaf hear, and the dead

are raised up, and the poor have good news preached to them. And blessed is he who is not offended in me.”

4) “Blessed are the eyes which see what you see, and the ears which hear what you hear – for I tell you that many prophets and kings desired to see what you see – and did not see it – and to hear what you hear – and did not hear it.”

5) “Go, and tell that fox, “Behold, I cast out evils, and perform cures, today and tomorrow.”

Are these authentic sayings of Jesus? Are they genuine references to what Jesus actually did?

The miracle stories actually rest upon the evidence of a single source – Mark – and of course upon what his sources actually were. Let us investigate!

To the religionists, Scripture has always been Holy, the indisputable word of God and no question could ever arise that it was anything but the word of God. The Bible was regarded as “the Book,” the book of books, set apart from all other documents of the entire world and of history. It was distinguished by an incomparable authority – a direct, infallible dictation of the Holy Spirit.

But then another period dawned. A dawning in which

the true human spirit and reasoning awoke to its freedom. All the previously undisputed claims of the Christian Church, its traditions, teachings, dogmas, etc., began to totter in the face of the “real truth,” and were no longer accepted simply because “the Church demanded belief” in what it proposed as truth – “believe as the Church believes or else” was finally challenged. Historians have labeled this as the Period of “the Enlightenment.”

Certainly, it was a period of great discoveries – scientific discoveries, as well as historical discoveries – it was clearly a period that strongly determined and shaped the thinking and questioning of the preceding times. Judge it as you will it did bring about powerful changes in human thinking and not without profound consequences. Of course, the Church fought back – they called all this scientific investigation into the truth as insinuations of the devil and that all such questionings of the Church and its truth should be condemned outright as Satan’s work. A Church which so fears for its faith that it avoids the questions that the truth seekers must ask and blames it on the Devil, is a Church in deep trouble. It all came down to the question, “Is the Bible the word of God or of man?” The Bible is, of course, man’s word, a product of the intellectual and religious history of mankind in the fallible words, ideas and pictures that man himself could construct. The Bible is

a very human book. Yet what one person challenges, another defends as a holy article of Faith. How, then, can we bring clarity to all this? How can we make a decision? Are we to leave this in the hands of the religionists? Simply read the passage of revenge in Psalms 137.

“Happy shall he be who takes your little ones and dashes them against the rock.” That isn’t the word nor the love of God – it’s the mere outdated word of man from an antiquated area of mankind – Yet this is the Bible that the Religionists cite as God’s word! We should look upon the Bible as the one book that reminds man there is One God!

Other than this, the Bible is simply a very human book bound up in the language, knowledge, concepts and politics of its times. That makes it fallible, antiquated and therefore imperfect. I believe that now we have said all that is necessary to say regarding the subject and that we can now go on to matters of a more spiritual nature.

I would like, therefore, to begin from the beginning and deal with my own spiritualism, its difficulties, its demands and its answers. For those of you who have read the Message of I Paul you know that I was an atheist, a denier of the existence of God. To my knowledge, no one has asked why I believed as I did. Most have simply taken my word for it. That can be both good and bad, depending on their own

beliefs. I didn't believe in God simply because my own life was miserable, and therefore, I styled my life around and about this miserabilism that I was mired in. From the Message, particularly, "I the Alcoholic," you can see that I began to believe in something, a higher power, something over and above my little "self." That's when it all began to "happen" - was it a "miracle" - a "sign," a "healing"? Or could it be a combination of all three?

That's what this whole communication has been all about - miracles - signs - healings.

Therefore, those who peruse our teachings might question whether they be pure Deism, or pure Theism or even Gnosticism. We are, of course, theistically, Spiritualists.

Deism is a system of thought advocating natural Religion based on human reason rather than revelation. We are certainly not Deists.

Theism is a belief in the existence of one God or Gods, we are not theists. Gnosticism has many variations, but it is a pre-Christian belief that all matter is evil, and that emancipation comes through gnosis. It is also highly ascetic. Certainly, we are not gnostics.

We are Spiritualists and more properly Christian

Spiritualists who believe that Spirit is a prime element of Reality. God is Spirit – Christ is Spirit, man is the off-Spring of Spirit. Christian Spiritualism is a spiritual quest – the “New Quest,” the dynamic search for the true gateway to the Supreme Spirit of the All in All. Further, among us women and men can be disciples and prophets or prophetesses or teachers or counsels, in fact anyone can fill any office – for in the Spirit there is neither male nor female. Christian Spiritualism is essentially a Unity with its center in the Spiritual Realm.

Most of the Family members are “approachers,” not yet “fully” prepared. The fully prepared are signified “adepts” who follow and those who follow are already filled, already rich, already reigning, and therefore will Come. They know the Supreme Spirit’s Future is God’s call to the present, and the present is the moment of decision in the light of the Supreme Spirit’s Future!

131 - Preaching

The only limitation set upon our liberty is the law of Love. In truth, I Paul is the champion of thought in Christianity and anyone who thinks to serve Christ is to destroy the freedom of thought is Anti-Christ - once you suppress loyalty to truth you become Anti-God.

For I Paul, the Spirit unites with the Spirit of man. For John, the union is with the material side of man's nature and also with matter itself - This is Hellenistic logic, which must explain the bodily resurrection, and the mediation of this by the sacraments, as caused by the working of the Spirit upon the flesh - A material concept of the spirit has taken the place of the purely spiritual - same with Ignatius and Catholicism today.

I Paul's mysticism is without a metaphysic of the sacraments. In the Hellenized the receiving of the spirit through the sacraments is materialistic - it is magical like the sources it was borrowed from - this Hellenization of Christianity cost it the Spirit and began its impoverishment - When it formulated a system to oppose Gnosticism it began to die.

The one essential to being a Christian is a union with the Spirit of Christ - You cannot unite with the Spirit

through materialistic rites – rituals – ceremonies!

Jesus spoke of the mystery of consecration through fellowship – I Paul explained it and teaches it – his teaching is spiritual truth – it transcends all time and has value for all eternity.

Christian Spiritualism is a Christ-Mysticism – a belonging and a Being together with Christ – grasped in thought and realized in experience – spiritually.

I Paul gave the solution in a definitive fashion, to that pressing problem of the Christian faith of all times – namely, that although Christ has Come His New World is delayed – He does not try to cover-up or to say that God is trying us – or that Christ Jesus was not He who was to come – He tells us that the two events are not connected as Jesus thought! Christ came – we are to Come!

What I Paul firmly grasped and taught was later lost (Not really “lost” but in need of re-discovery) – and it has remained lost.

The Hellenization of the truth corrupted the truth just as men corrupted the written words of truth and slanted other thoughts given in truth.

When the Churches lost their belief in the New Worlds and taught redemption through the atoning death of Jesus,

they lost all, but enslaved many – Redemption is taught now by the Coming of Christ, the appearance itself and they have dropped even the coming as the bringing of the Kingdom of God.

In Christianity today, there is no unity between redemption through Christ and that in the Kingdom of God – it's one without the other – it's been modernized so much down through the years since its initial corruption hardly any truth at all is left within it.

Justification by Faith means faith in the New Worlds and its acquisition only through a union with the Spirit of Christ in fellowship.

132 - Preaching

The contradiction of Jonestown, Guyana - I Corinthians 3:17.

Anyone who destroys God's Temple will himself be destroyed by God.

This includes murder - suicide - etc.

You can do something in line with reconciliation but not directly with salvation.

Romans 5:9-10 - Reconciliation is in the present - Salvation is in the future.

I Paul speaks of the heavenly Jerusalem in Galatians 4:26-27 yet for him the temporal precedence - preparation and following - are those matters which come first and are therefore primary.

The Spirit cannot simply be accepted and possessed - it becomes efficacious only where it is obeyed and truly accepted as being from God.

Hebrews 6:6 rules out the possibility of a second repentance - most definitely not I Paul's thoughts.

Hebrews 8:2-5, 9:23 and 10:1 all leave Old Testament behind - most definitely not I Paul teaching.

The Gospel of John is not compatible with the teaching of Jesus nor I Paul.

John says without Jesus no one can see God – John 14:6 –without his coming there would be no sin, because rejection of Jesus is the only real sin – John 15:22.

In John the gift of the spirit does not take place at Pentecost, but on Easter day – John 20:22-23.

The Epistle of James (whoever the true author was) doesn't understand I Paul.

I Paul never claims that faith is without works. He states only that it does not issue in works of the Law, by which he means works based on the Law, performed only because the law requires them and because they are expected to yield a reward.

133 - Preaching - Why do We Seek Knowledge?

We are concerned with the wonders of God's creation, the fulfillment of prophecy, and the meaning of God's Will and Way for us. We seek knowledge therefore, not as a means or way of salvation, but for learning how best to conduct our lives and live obediently in doing God's Will. We seek to know only what we must do in order to inherit eternal life. Man, being helpless and weak, must depend upon God for both wisdom and righteousness. We walk "after the Spirit of Jesus" and seek an interpretation of his way.

According to the Gospel of Mark, eternal life is to be won solely by following Jesus in the path of martyrdom (10:17-22). It clearly states that one may not need to be literally baptized with his baptism and drink his cup, but one must put his life in pledge "He that would save his life will lose it."

Matthew says it is a matter of repentance, faith and obedience, according to this "second source" the hearer becomes one of "Wisdom's Children." Matthew's Gospel aims to "teach all men everywhere to observe all things whatsoever Jesus commanded" and "he" constructs his work on the model of The Torah, with its five codes in the form of discourses on Moses, framed in by narrative introductions.

134 - Preaching

Hello! Please hear me - take a moment, Please!

Who am I? I'm black, I'm white, I'm every tint and shade in your world - I'm female and male, I'm lonely and in love. I'm you and you and you. I'm no bigot - I'm poor but overly rich - I'm a great dresser, and I'm in rags - I love everyone - everywhere - for I am you, your spirit - Yet I weep daily for you - for each of you do not recognize me, nor pay any attention to me - Why? Have I done something to upset you? I beg you, not that I cannot withstand the pain, the hurt, the insult, but I beg you to come and help me OUT - I need the rest - Yet I shall work ceaselessly for all of you for eternity - I love you - please love each other - Oh, my children see how many hands I do not have - Please, become one. I love you so, come for me, I will trek home with you and share the manse - Come one and All - I am waiting. I shall always be waiting with All my Love!

135 - Preaching

This is a teaching and preaching sermon and should be worded this way - the opening statement is thus:

How many here like Jesus? Raise your hands. How many here know Him? How many of you heal? How come if you like and know Jesus you do not heal? Now that I have that question out of the way, let's talk about Christian Spiritualism.

By far, the hardest part before you in discerning the Message is to free the mind from preconceived ideas and the effects of all the traditional teaching you have been subjected to. Be ready to accept in Faith whatever may be revealed to you regardless of how different or how strange it may appear to you. It is no easy task but made possible to you by following the Message exactly as it unfolds itself before you. It is the Way to the Way.

Now I see the system of this because it is a system, I learned quite some time ago. Some people are very fond of saying, and I quote, "Let go and let God," but you see I can do more than say it - in fact I struggle to do it. It was no mistake at all that I was so heavily laden with people who would make that statement and not prepare, follow and come.

Now allow me to say this to you: Before all of you there is a great mystery being unfolded. It is the mystery that lies between Judaism and Christianity and that mystery is Christ Jesus and Spiritualism as taught through the Message of I Paul.

Now I intend to lift the veils from your eyes, and in light with what is above, you should stop here and read Matthew 11:15-19. From this you can see that they called John mad and labeled Jesus as being possessed by the spirit of evil. John was beholden to asceticism, Jesus to love and the laying away of the old that John represented. The importance of John lies in the fact that with his coming, the Kingdom of Heaven broke through; for John was a prophet, the Elijah who was to return. I refer you to Malachi 3:1. Now turn to Matthew again in the New Covenant and studiously read 7-15. Now, do you get the picture? When I read such passages, I can actually hear the voice of Jesus speaking to them; just as I am sure He intends for all of us to hear.

Now if the scriptures are to be believed, and John was the Elijah returning, then we must look carefully at the words of Isaiah. And having done this, we must then either accept Jesus as the Messiah foretold by Isaiah, or we must reject him. We need to know also why the Jewish Nation in the majority rejected him as the messiah, because, after all, up to this point we are dealing with a strictly Jewish

happening. All parties involved are Jews with not a single Gentile to be found among them. So, for us to have any kind of an understanding about these matters and about the Old Testament, we must have some kind of an understanding of the Jewish mentality, the psychology of the Jew, if you please, and of that era. History and the writings of that era, therefore, are the only true source we have as men to make a discernment based on the facts.

Tonight, I am going to begin my teaching as it pertains to Jesus. From this beginning I am going to give to you a clear, more concise picture of Jesus the man than you have never known. The story hasn't been honestly told in almost two thousand years so you will have to forgive me if I fail to give you the whole story, in truth, in one night. It will require many, but we have them. What I shall be teaching and what you must keep in your minds throughout these sessions is a true picture of the Jew named Jesus hailed as the Messiah. My teaching will be realistic rather than idealized. The traditional, old picture not only fails to satisfy a true thinker, it is tainted and incredible. God is God, All in All, and He is known to be Spirit and formless. If this be true, then the God-man of Christianity is incredible, yet so deeply imbedded in the minds of men it would appear an impossible task to overcome. I am not saying I want to overcome this; I am merely pointing out to you the

problems that lie in my path and yours as we embark on this realistic look at the man Jesus who Christians accept as the Messiah but not the Jews, etc. We need to look at Jesus both in terms of history and in deity and we must also look at those who wrote about him, who professed to know him, and we must look closely at their motives. What motivated them to write what they did is most important for without this we can never really know Jesus.

For a person to ask this question today: "Please tell me more about Jesus," he fails to see that he is possibly treading on very dangerous ground. Modern scholars today are finding it easier to distinguish the work of editing from the original traditional material we have in the Gospels. Such important new findings as the Dead Sea scrolls are opening up doors to truth that have long remained sealed or hidden. I tell you all this - that Christianity as the world knows it today is in big trouble. What the reformation of old did was but a puff of smoke compared to what the new reformation, the Message of I Paul, is going to bring about. The rules are simple. The truth will out!

Now it is important to know that the Gospels were not written until after 75 A.D. This piece of information is important. It tells us that the letters such as those of I Paul were written before the Gospels. It also tells us that many years had passed since Jesus' coming and going before

anyone saw fit to commit his story to paper. Immediately this arouses a suspicion about memory. Somewhere an original first writing came into being, and if you were to say it's possible that two simultaneous originals were possible, let me tell you that a careful analysis of the synoptic Gospels dispels that possibility beyond a shadow of doubt. The very term synoptic gives us a clue. When you lay the Gospels labeled Matthew, Mark and Luke side by side it is possible to arrive at a synopsis of the three, hence their term synoptic. They are based upon common historical material so at best they can give us nothing more than a historical side view of Jesus. The first three Gospels give us a reasonably faithful picture of Jesus as a Jew of that era in history; but they point out also the style Jesus used of speaking of the savior in the third person.

Reading from a strict impartial posture, the three Gospels total up to a picture not of a redeemer of mankind, but as a Jewish healer and teacher; some of the healing, of course, that was attributed to him was miraculous. There are a lot of words in Matthew, Mark and Luke but the picture given fails to give full justice to Jesus historically or otherwise.

Historical preaching and teaching in no way, shape or manner can be interpreted as kerygmatic preaching. We must look further for this - and what Gospel is left? Just

John's.

And is it only a coincidence that the Gospel of John is the only Gospel that teaches a post-Easter Christology? This question is another problem that confronts us in our search for truth. But let me tell you this; that if Jesus was no more than a man, then one truth stands out like no other truth ever has: He was the most remarkable and the most exceptional man that the world has ever known. His being and his achievements have never been equaled, and the truth of this is what allows me to claim that the Gospels, as they have been handed down to us with all their mistakes and mishandling, fail to give full justice to the man and the Son of man as Jesus called himself.

So how do we get to really know Him? The first thing we must do is understand contemporary Judaism, for without this understanding we could not even begin to interpret the sayings of Jesus. We must, also, have some insight into Egyptian lore, Greek thinking, as well as the mentality that prevailed in Syria, which was the seat of much of I Paul's letter writing.

Now let me give you this truth: When Christ was crucified, there wasn't a single Christian on the face of the earth. There were Jews, Romans, Greeks and so forth, but no Christians. There were religions and pagans and so forth but

not a single Christian. Just one Baptist! John never became a Christian! Jesus was never a Christian! Jesus says he was him who was to come, the anointed one, yet he never said so straight out, never! And if you know your New Testament, you will recognize this as a truth. So how has the word Christ come down to us? Let me tell you. Christ is the Greek translation of the Hebrew term “Messiah,” which means or denotes “the Anointed one” and the word Gospel translates from the Greek word “Evangel” which is a translation of the Hebrew word for Good news, and of course, evangelists carried it!

Christianity did not begin as a new religion, but as a movement of monotheistic Jews who held Jesus to be their God-sent king and savior as foretold by the prophets, the messiah to come.

So, it was Messianism which made the life of Jesus what it was. And so, it was Messianism which brought Christianity into being, but not until the crucifixion became history. The day Jesus died there were no Christians, you see, just one Baptist. Now I mention the prophets and you must know this truth in line with them and what they had to say and what the Jews believed of them. The coming of the Messiah was not something fortunate or accidental to the Jewish belief – it was closely aligned with a period of history prophetically foretold, anticipated, the last times or the end

of the days which would precede the coming of the kingdom of God. The Messiah, to the Jews, could not appear at any time but only at the End of the Days, a time of great testing and great tribulation for Israel. The Jews are still waiting!

The conception of the last times came from the Biblical predictions relating to the Latter Days and the Day of the Lord - a Jewish conception from what we label as the Old Testament. That the Apostles preached this imminent second coming is self-evident within the New Testament. (Daniel 9:24-27).

The prophecy of the Seventy weeks is understood in the Hebrew mentality to be seventy weeks of years or 490 years. The last times could be expected to begin after the lapse of 490 years from the going forth of the commandment of Cyrus to restore and build Jerusalem, which is after 46 B.C. The Jews who believed this and who were living during the 37 to 4 B.C. period accepted that the last times had begun and therefore the coming of the Messiah was not to be too long in coming. There was then a strong messianic excitement flowing among the Jews from this time forward and this in itself tells us why no one up to this time had ever claimed to be the Messiah; and history also tells us that Jesus himself was not the only man to be hailed as such or who personally claimed to be the Messiah. John the Baptist's followers proclaimed him as the Messiah even

though John himself did not. There was also Bar Kochba, a Jewish Messianic pretender, who died in 135 A.D. And history tells us of others who are not important to us other than to prove the point given. So, what was the eschatological preaching of Jesus? To tell you this would avail nothing until you have in your thoughts some understanding of Jewish history and traditions, some knowledge of the writings of the Church fathers and early ecclesiastical historians. You will need to know the experiences of the Jewish believers in Jesus, the Nazarenes because the Nazarene movement was the forerunner to the Christian Church. And here we must voice caution. We must never let theology lure us away from the historical truth or the historical circumstances; for to do so we would lose contact with the forces and factors which Jesus had to take into account. Now the expectation of resurrection was alien to the Jews. They believed in the reawakening or reanimation of the physical body which somehow, through some process unknowable, it would become immortalized. Read I Corinthians 15:51-53 for testimony of the Jewish belief in this; it is written by a Jew, a Pharisee no less, who believed Jesus to be the Messiah! So, we have to be able to discern and separate within the Gospels what is first Jewish mentality, Roman mentality, Greek mentality, and also what was written after the facts, how long after, by whom

and why. We need to have an understanding of the historian, Josephus and his writings such as wars, antiquities, etc., and also others such as Tacitus, the Roman historian and so forth. Why? It's so simple, because in reading the Bible you only read words about which you can know nothing unless you understand the total background (the times, sources, old writings, etc.) but also because I Paul has said to us "Prove everything" and the way to this is before us but we must act, we must prepare and we, when ready, will prove to man that we know what we are about and when we have his attention we will lead him to proofs never before seen or known by him except as alluded to in many ancient and not so ancient writings, be they cuneiform, hieroglyphics, or our own language, English. Man reads and learns that in the beginning of what we call Christianity was abhorrent to the Romans and they persecuted those involved. Later they embraced it and the Church calls it an act of God and theologizes it; but in truth, the Roman Empire was declining, and the Romans embraced it to save the Empire, not their souls, and concessions were brought about to accommodate both sides. The truth of God was being criminally and sinfully tampered with and the Church knows this but keeps it a secret by hiding behind a lot of pretty words. History and historical proofs abound to prove this, yet the masses of so-called Christians are denied the

truth, and to go and look for it brings the threat of excommunication, an act that is anti-Christ! Let me say that in another way!!!

The Church Christians have shut out the human Jesus and they make it untenable by Church law for you to search for it – for Him. They say you must take their words, their doctrine, their theology, their ritual, their faith on faith but they fail to tell you that it is a faith of dust and darkness and its incredible how many have done this like robots without question.

We have to study Jewish History and tradition, the writings of the Church Fathers and early ecclesiastical historians as well as ancient writings such as the Dead Sea scrolls, among many other things, to even begin to realize that what has been perpetrated upon us is a spiritual crime of the worst kind interspersed with some accidental, forgivable mistakes.

Further, the war of 66 A.D. between the Jews and Romans devastated the Jewish peoples, and it is likely that only a few of the Nazarenes of Palestine survived.

So, as Jesus was crucified under Pontius Pilate, and therefore, prior to 37 A.D., very few who had seen and heard Jesus could have been alive forty years later. This tells us that the war created a gap in early Christian history.

Christianity went underground and when it emerged again a decade later, much had changed, and it too began to change itself. The value of oral tradition due to the war was unreliable and this is a point too many writers have overlooked. This is important because all of the Gospels were written after the war, and memories were shattered or impaired, and some very valuable information went to the grave with those slaughtered in the war. Josephus estimates that over one million were slain in the siege of Jerusalem alone.

So, I have related to you that Christianity started with the Nazarene; yet in Palestine Christianity, as a new religion, did not exist for the Nazarenes were Jews and therefore they were zealous for the Law of Moses. It wasn't until the Message was carried outside of Palestine and it reached the Greek speaking people on the fringe of Judaism that the Christian religion received its name. At Antioch in Syria those who accepted the Message were labeled Christians simply because the Hebrew title of Messiah translates to the Greek language as Christos, Christ! It means "the Anointed one." The Christian Church was founded on Jewish messianic convictions and the belief that Jesus was Him who would come. What came from this was a gradual shedding by the Church of its Judaism as it became more and more Gentilized. Now I am going to be repeating

myself along the way and I want you to know it is intentional. The importance of comprehending the beginnings of Christianity as wholly Jewish cannot be over emphasized. You must completely divest yourself from old ideas, false teachings, and the traditional views of church Christianity of every consideration; in fact, that what Jesus and his immediate followers represented was anything other than Jewish. Once you can attain to that level of thought we can begin in earnest.

The church was formulated in an era when the historians, both Roman and Jewish with their inherent supernatural concepts, exploded into overflowing. The time was ripe with signs, portents, calamities and unrest bordering on chaos. So, we must go back to those times of great superstitions, that fever of an “other world” mentality and its warnings to all nations and to the strange and fantastic happenings and their significance - their true significance- Just as today we search for the true significance of such strange phenomena as unidentified flying objects, loud atmospheric explosions, spirit phenomena, psychic surgery, the healing of dis-ease by hands and words.

We shall continue.

Peace-Love-Joy-Understanding, To “T” from “P_z.”

136 - Preaching - Sex and Religion

Happiness is a goal in life, but not the chief goal, Pleasure is also a goal in life, but again, not the chief one.

Sex and religion are two areas of human life that are very disturbing emotionally. Overlaid with taboos, it is difficult to make rational judgments about either one separately, not to mention both together. Even so, it is imperative to try to remove the neurotic stance that most professing Christians have towards sex. Clarity of thought is acutely needed since both sex and religion are as destructive as dynamite when used foolishly. We are all guilty of mishandling sex whether we do so mentally or physically. Both hedonism and asceticism in the extreme are signposts of our ignorance of God's Will for us. We are committed mentally, physically and spiritually to God's Will. The irrational exploitation of any or all of these is not freedom and not God's Will. The freedom to love is the freedom of the Spirit and its expression is a freedom of love through all three; mental, physical, spiritual, without any shadows of immoral or illicit uses becoming involved. Sex is not religion and religion is not sex, but man attempts to confuse them and to blend them. When God made Adam a companion, I'm sure that if He didn't have sex in mind, He would have created another Adam. Whether or not religions will confess

to the truth of the fact or not, sex was around long before religion was and long before a “church” was ever constructed. Think about this and all that the Message teaches and perhaps you may finally come to the truth of all things that are clouded in your minds about the co-joining of sex and sin as Christianity did in its involvement.

137 - Preaching

There is one calling which especially deserves the name of the “High Calling of the Supreme Spirit,” namely, that as a teacher or preacher of the true gospel. He or she who from this tremendous calling goes into any other, though it be to hold on to old ways or to occupy some hidden throne, steps down to a lower level. The unity, the love, the dedication of a Christian Spiritualist will therefore be found to be in exact proportion to the intelligent respect and devotion in which the position of teacher of the True Gospel of Christ is held, and by which it is faithfully magnified.

Now, if you can't be a teacher or preacher, at least be a student and await your moment to become a teacher or preacher. Retain your responsibilities - we can wait!

138 - Preaching

We of W-303, must, here and now come to an understanding of the mystical and transcendental revelation of Jesus as given to us through The Message of I Paul, so as to shape our spiritual life, feeling and action in harmony with it. We must re-embody the same “idea” if it is to live for us.

First of all, we must realize that morality is not our highest life, but only a particular segment of it under certain contingencies. A study of the meaning of sin as it is outlined in The Message is necessary. Morality is not the total Will of God; therefore, it does not unite man dynamically with God. Conscious union with God is a spiritual experience within which our wills find their true life and expansion that culminates into a compounding of separate wills. Our need for harmony with the Spirit is as great as our immediate need for bread. Both have a bearing on our own individual development. For besides the “ought” of conduct there is the “ought” of thinking and the ought of feeling – the duty of a complete and ever-completer harmony of the whole spirit without limitations. The moral life usually becomes a religious life in order to satisfy the need of a conscious union with the transcendent, but it can never be the whole of it and therefore need not be religious at all. To maintain that

morality or religion is man's highest life is to deny the vital continuity of that life between its lowest and highest form. Once you get stuck into this level, it is almost impossible to get out. The most moral human being on earth is still only manifesting and is subordinated to purely physical and temporal interests as is the most religious person. You can be perfectly moral and or perfectly religious and yet block transcendence as easily and surely as the totally immoral and non-religious person. Man rushes forward blindly and in many directions. Has progress ever wiped away the tears from all eyes? Can prolonging life ever conquer death? Can it control the earthquake, tornado? Can all of this progress postpone the day when mankind shall be blotted off the face of the earth and the universe will go its way as though we had never been? In truth, what has science or religion really done?

That type of progress has no preordained goal. Man has. Man needs to be reconciled with God first. We, The Family of I Paul are that reconciliation (II Corinthians 5:18).

The experiment of common living as outlined in Acts is not the way. It was a physical experiment and all such imitations since that moment and those of earlier times have all failed. Spiritual union, not physical union, is our absolute goal. Today we are so blinded of our scientific and material progress that we have not eyes for our many

decadences even though we are face to face with social chaos. We believe, with childish simplicity, that we are heading straight for the millennium. We forget that every new comfort is a new necessity, a new source of discontent and unhappiness, and leaves the relative proportion of happiness and misery unaffected. Figure out for yourself this: If medical science cures all diseases what does it mean? Doesn't it enable man to simply increase his populations with no foresight on the question of food being given, of the increased depletion of the earth's natural resources being given. Wouldn't the only disease then be death? Would it be a moral death? You cannot seize the Kingdom by force or by death! Suicide, murder, etc., are all denials of God's Will and therefore Anti-God. (I Corinthians 3:17). Does man have a right to control the population of the earth? Is war and famine from God? We face difficult questions in this world of ours but sooner or later something will have to be done by man or if not by man, then by nature.

139 - Christian Spiritual Wisdom - Part II

Greetings:

There is a law before which the high and the low, the clever ones and the ignorant ones all stand equal. It is not a mechanistic legislated rule for a democratic world which would dispense with wise and talented leaders because of its very perfection, nor would social equality be purchased at the cost of Freedom. Man has but one sovereign whose laws do not discriminate but remain eternally constant.

The age of the Supreme Spirit's Rule over All of the Universe, in love, not wrath, is approaching, and the workers are gathering in the precincts. The Religionists have failed miserably as have All other ideologies and groups. The day of the Christian Spiritualist is coming, and they will give the needed impetus to the Christ's Revolution needed to comply with the Supreme Will for the establishment of the New Worlds.

Now, we said at the outset that, "There is a Law," and then we also said, "Whose Laws." So, you should immediately realize that there is more than one law, but You should be able, through simple interpretation, to see that one law hovers high above All the others.

You do not need to be a mystic or steeped in Wisdom to

realize that this Law is Love, of which we will have more to say about herein.

The other Laws are as follows:

- 1) The Law of Reciprocity.
- 2) The Law of Unity.
- 3) The Law of Freedom.
- 4) The Law of Forgiveness.

What may be found in All the above is Truth!

Now we are sure you All are aware that the Supreme Spirit is not only love, not only the three Omni's but also Truth. If it wasn't for the Supreme Spirit, there wouldn't be any Truth, Spiritually or otherwise. Truth is "Actual existence" as well as the quality of being true, loyal, sincere, honest, all of which, of course, we may apply when we attempt to describe the Supreme Spirit from a physical mind position.

Now, even though Truth can be found in All the Laws listed above, let us tell you what Wisdom says, "No longer must Your Faith be based on a human illusion, a superstition. Faith based on Truth is the only True Faith, and Love is the Supreme Truth!"

Now in the early days, Christian Spiritualist inspiration gushed forth, tumultuously and disturbingly. It became clarified by I Paul's teachings and his letters to the various Families he and Barnabas had established. The letters were something new, profound and True and brought to light the ethical, the moral, and the principles of the movement, to which he clearly and vigorously subordinated All those external, marvelous, often morbid and very dangerous forms which the Jewish-Christian movement had already begun to assume.

The Truth of Spirit is more than an important element in I Paul's teaching, it is the core of All his teaching and preaching, the binding principle which makes All its parts coherent, from the Truth of God who is Spirit, and the Truth of Christ who is the Spirit manifested and active in the World, to that regeneration, which is the Fruit of the Spirit, and eternal life which is the life of the Spirit. Or to express it in other terms, it is a higher form of being, a specific category of thought, of Wisdom, fixing the point of view from which I Paul carries on All his Meditations, Cogitations, Contemplations, prayers, and reasonings, co-ordinates, which logically develops his entire explanation of True Christian Spiritualism. A dominant feature of his teachings is to "think and know, according to the Spirit," now, that's the gateway to All Wisdom; his entire morality

is to walk “in the Spirit,” and the whole forms an understanding and loving relationship with the Spirit, which in his eyes is “the Perfect Wisdom.”

This perfect Wisdom allowed I Paul to realize that the Spirit is the divine energy, which especially, in the spiritual order, is light and life, acting, directing, and profoundly influencing All his Faithful Creatures.

The Spirit which acted intermittently upon the Prophets is in some way individualized in our Christ, so that I Paul could declare that the “Lord is the Spirit,” and that to receive Christ and be united to him by Faith, is at the same time to receive The Spirit as the imminent principle of a New Way and a New and eternal life. Some call All of this “the genius of I Paul” but in Truth it was Wisdom.

What then is the Spirit to I Paul? It is not a hereditary notion, he did not receive it from the Old Covenant, - he received the Spirit by direct contact with it, the Spirit to I Paul is not based on Faith but on direct knowledge of it. Yet, I Paul’s Wisdom led him to teach that the organic connection between Faith and the gifts of the Spirit needed, before All else, to be emphasized. One can no more exist without substance, or cause without effect.

It may even be said that in the initial phenomenon of conversion there is but a single and identical psychological

process, which on the side of man, is an Act of Faith, and on the side of God, the gift of Spirit. “To believe in Christ,” “The Life of Christ in us,” “To be in Christ,” and “To receive the Spirit” are synonymous or at least Spiritually equivalent expressions.

A Christian Spiritualist, then, from a position of Wisdom, is the person who, having truly believed the True Gospel, has by that act received into themselves The Spirit of Christ as a life principle, the permanent inspiration of his thoughts and acts, if they will so exert the effort and share the Action.

It is not enough to represent the Spirit as coming to the help of Your Spirit, supplying strength which you lack, an associate or Juxtaposed force of auxiliary. I Paul’s thoughts have no room for such a moral and psychological dualism, although popular language easily permits it. His thoughts are quite otherwise profound. There is not simple addition of Spiritual Power and human power in the Christian Spiritual life. The Spirit of God identifies itself with the human ME into whose life it enters and whose life it becomes. If we may so speak, it is individualized in the Moral personality which it creates. A sort of metamorphosis, a transubstantiation takes place within.

Having been Carnal, it becomes Spiritual, a “New Man”

arisen from the old man by the Creative Act of the Spirit. Hence, the strong antithesis by which the Paulinian ethic expresses the passage from the Life of the Flesh to the Life of the Spirit. I Paul calls Christian Spiritualists, properly speaking, “the inspired.” They are moved and inspired by the Supreme Spirit. The Spirit that dwells within them as an imminent virtue, who’s Fruits are as organically developed as the Flesh. Supernatural gifts become Natural, or rather, at this mystical height, the antithesis created by scholastic rationalism becomes meaningless and is obliterated.

This action of the Spirit, being essentially moral and regenerating, is felt by All the faculties of spirit and body, by the intelligence as much as by the will. It opens the understanding as well as the heart, its warmth becomes also light. The Spirit reveals to the regenerated true believer such things as the Carnal person could never understand. Not that this New knowledge is miraculously perfect and entire from the very beginning. As to this, I Paul Positively affirms the contrary. The Christian Spiritualist’s knowledge always remains partial and progressive, until he or she reaches maturity in the spirit and rises to the heights of Wisdom. There is, you see, nothing in the illuminating influence of the Spirit at All resembling the scholastic miracle of Theopneusty. All is organic, interrelated, Above All, morally there is nothing in common with the mantic art of the

ancients. Great thoughts spring from Faith in the same way as all other virtues, missionary zeal, charity and so forth.

Inspiration is in the essence of Faith. All Christian Spiritualists have their part in it; it is a sign by which they are to be recognized. Without it one is not a True Christian Spiritualist - still a Tyro. He who has not received the Spirit of Christ is none of his. This state of inspiration as a common and permanent privilege, this transference of the principle and the motive of the spiritual life from the exterior domain of institutions to the conscience, is the vital point of the Paulinian Antitheses between the old and the New Covenants, between the Religion of the Letter and the Truth of the Spirit. The first made only trembling slaves - the second makes full-grown men and women, Free men and women, and sons and daughters of God.

I Paul explains with peculiar satisfaction the principle and the character of the enfranchisement thus wrought. Where the Spirit of Christ is, there is liberty. The man or woman of the Spirit has a Norm of a more exalted Character than other men or women, who are not so endowed. He Judges All things and is Judged by no one. True Judgment is not of this Earth.

The passage from the old Religion to the New Christian Spiritualism signified the passage from the law and the

flesh to Faith and the Spirit. Stand forth, therefore, in the liberty wherewith Christ has made us Free, and be not entangled again with the yoke of bondage. But the Spirit of God and the Spirit of Christ, which are an inward principle of liberty, is not a mere formal and empty principle. It is not only Freedom, but Love. It purifies the will and makes it ready to be sacrificed, to devote self without reserve or reckoning to the good of others. Thus, it fulfills the substantial Justice of the moral law, for love alone fulfills the law – the whole law is summed up in the precept, “thou shall love thy neighbor as thyself,” so that the Abolition of the old order is in Reality the Accomplishment of the divine intention for which it was established.

It has been said, “the price of Wisdom is Above pearls,” and this could be very easily expanded upon, because Wisdom is truly priceless. What is Wisdom, and what is The Way of Wisdom?

The Path of Wisdom is the highest Way, The Way in which All doubt and All uncertainty are dispelled, and knowledge and surety are realized.

Amid the excitements and pleasures of The World and surging whirlpools of human passions, Wisdom – is indeed difficult to find, difficult, not because of its incomprehensible complexity, but because of its

unobtrusive simplicity, and because “self” is so blind and rash, and jealous of its Rights and pleasures.

Wisdom is “Rejected of Men” because it always comes right home to one’s “self” in the Form of wounding reproof, and the lower Nature of Man cannot bear to be reproved. Before Wisdom can be acquired, “self” must be wounded to the death, and because of this, because Wisdom is the enemy of “self,” “self” rises in Rebellion, and will not be overcome and denied.

The foolish persons are governed by their passions and personal cravings, and when about to do anything, they do not ask “Is This Right?” – But only consider how much pleasure or personal advantage they will gain by it. They do not govern their passions and act from fixed principles but are the slaves of their inclinations and follow where they lead.

The wise person governs and puts away All personal cravings. He or she never acts from impulse and passion, but dispassionately considers what is to be done, and does it. He or she are always thoughtful and self-possessed and guides his conduct by the loftiest moral principles. He becomes superior to both pleasure and dis-pleasure.

Wisdom cannot be found in books or Travel, in learning or philosophy, it is acquired by practice only. A person may

read the precepts of the greatest sages continually, but if he or she does not purify and govern themselves, they will remain foolish. A man or woman may be intimately conversant with the writings of the greatest philosophers, but as long as they continue to give way to their passions, they will never attain to Wisdom.

Wisdom is Right Action, Right doing, folly is Wrong Action, wrongdoing. All Reading, All Study, All learning is vain if a person will not see his or her errors and give them up. Wisdom says to the vain person, “do not praise yourself,” to the proud person “Humble yourself,” to the gossip, “govern your tongue,” to the angry person, subdue your anger,” to the resentful person, “Forgive your enemy,” to the Self-indulgent person, “be temperate,” to the impure man, “purge your heart and mind of lust,” and to one and All “Beware of small faults, do your own duty Faithfully, and Never intermeddle with the duty of Another.”

These things are very simple, the doing of them is simple, but as it leads to The Annihilation of “self,” the selfish tendencies in People objects to them and rise up in Revolt against them, loving their own life, of turbulent excitement, and feverish Pleasure, and hating the calm and beautiful Silence of Wisdom. Thus, men and women Remain in folly.

Nevertheless, The Way of Wisdom is always open, is always ready to receive the tread of the pilgrim who has grown weary of the thorny and intricate Ways of folly, No man or woman can become wise except by their own exertions, and he or she who is prepared to be honest with themselves, to measure the depths of their own ignorance, to come face to face with their errors, to recognize Their Faults, and at once set upon the task of their own regeneration, such a person will find The Way of Wisdom, walking with humble and obedient feet, they will in due time come to the Sweet City of deliverance.

A Person should be Superior to their Possessions, their bodies, their circumstances and surroundings, and the opinions of others and their attitudes toward them. Until they are such, they are not strong and steadfast. They should also rise superior to their own desires and opinions, and until they are this, they are not Wise.

The person who identifies themselves with their possessions will feel that All is lost when these are lost, he or she who regard themselves as the outcome and the tool of Circumstances will weakly fluctuate with every change in Their outward condition, and great will be their unrest and pain who seek to stand upon the approbation of others.

To detach oneself from every outward thing and to rest

securely upon the inward virtue – this is the unfailing Wisdom. Having this Wisdom, a man or woman will be the same whether in riches or poverty. The one cannot add to his strength, nor the other rob him or her of their serenity. Neither can riches defile them who have washed away All the inward defilement, nor the lack of them degrade them who have ceased to degrade the Temple of the Spirit.

To refuse to be enslaved by any outward thing or happening, regarding All such things and happenings for their use, for their education, is Wisdom. To the wise All occurrences are good, and having no eye for evil, they grow wiser every day. They utilize All things, and thus put All things under their feet. They see All their mistakes as soon as they are made, and accept them as lessons of intrinsic value, knowing there are no mistakes in The Divine Order. They thus rapidly approach The Divine Perfection. They are moved by none yet learn from All. They crave love from no one yet give love to All. To learn and not be shaken, to love where one is not loved, herein lies the strength that will never fail them. The ones who say in their heart, “I will teach All men and women, and learn from none,” will neither teach nor learn while they remain in that frame of mind but will remain in their folly.

All strength and Wisdom and power and knowledge a man or woman will find within themselves, but they will not

find it in egotism, he or she will only find it in obedience, submission, and willingness to learn. They must obey the higher and not glorify themselves in the lower. He or she who stands upon egotism, rejecting reproof, instruction, and the lessons of experience, will surely fall, yes, they are already fallen. Said a great teacher to his disciples, "Those who shall be a lamp unto themselves, relying upon themselves only, and not relying upon any external help, but holding fast to the Truth as their lamp, and seeking their salvation in The Truth alone, shall not look for assistance to any besides themselves, it is they among my disciples who shall reach the very topmost height - But they must be Willing to learn." The wise man or woman are always anxious to learn, but never anxious to teach, for he knows the True Teacher is in the heart of every man and woman and must Ultimately be found there by All. The foolish ones, being governed largely by vanity, are very anxious to Teach, but unwilling to learn, not having found "The Teacher" within who speaks Wisdom to the humbly listening spirit. Be self-reliant, but let this self-reliance be totally attuned to Spiritualism and never of selfishness. Folly and Wisdom, weakness and strength are within All men and women, and not in any external thing, neither do they spring from any external cause. A person cannot be strong for another, he or she can only be strong for themselves, they cannot

overcome for another, they can only overcome of Themselves. You may learn of another, but You must accomplish for Yourself. Put away all external props and rely upon the TRUTH within You! A Creed will not bear up a man or woman in times of Temptation, they must possess the inward knowledge which slays temptation. A speculative philosophy will prove a shadowy thing in the Time of calamity, a person must have the inward Wisdom which puts an end to grief.

Goodness, which is The Aim of All true Christian Spiritualists, is distinct from the Aim of the Religionists. Wisdom, which is the Aim of every philosophy, is distinct from All philosophies, the unfailing Wisdom is found only by constant practice, in pure thinking and well-doing, by harmonizing one's heart and minds to those things which are beautiful, loveable and True.

Wisdom is Freedom! Wisdom is many sided, the wise man or woman adapts themselves to others. He or she acts for their good, Yet Never violates the moral virtues or the principles of right conduct. The foolish ones cannot adapt themselves to others, they act for themselves only, and continually violate the moral virtues and the principles of right conduct. There is a degree of Wisdom in every act of impartiality, and once a person has touched and experienced the impartial zone, they can recover it again

and again, until they finally establish themselves in it.

Every thought, word, or Act of Wisdom tells on the World at large, for it is Fraught with greatness. Wisdom is a Well of knowledge and a spring of Power. It is profound and comprehensive and is so exact and All-inclusive as to embrace the smallest details. In its spacious greatness it does not overlook the Small. The Wise mind is like The World – it contains All things in their proper Place and order and is not burdened thereby. Like the world also, it is Free, and unconscious of any Restrictions, Yet, it is never loose, never erring, never evil and repentant. Wisdom is the steady, grown-up being of Whom Folly was the crying infant. It has outgrown the weakness and dependence, the errors and punishments of infantile ignorance, and is erect, poised, strong and serene.

The understanding mind needs no external support. It stands of itself on the firm ground of knowledge, not book knowledge, but ripened experience. It has passed through All Minds, and therefore, knows them. It has travelled with All hearts and knows their journeying in Joy and sadness. When Wisdom touches a man or woman, he or she is lifted up and transfigured. He or she becomes a New being, with New Aims and powers, and he or she inhabits a New Universe in which to accomplish a New and glorious destiny and contribute to the bringing about of the New Worlds.

Now, we are hopeful that All of You who hear, read and study this communication on Christian Spiritual Wisdom, know that God is Wisdom, and that All Wisdom comes from God. Let us interpret what the scripture has to say about this:

Dear Brothers and sisters if you will only hear our words and hide not from them or us, we shall be with you always. Now, we want you in a frame of mind so that your ears are inclined unto Wisdom and your hearts to understanding. For if You cry out for knowledge lift up your voices for such understanding.

The Supreme Spirit pours out Wisdom but only for the Righteous in mind, heart and spirit, and a protector to them that walk uprightly. Yes, The Supreme Spirit keeps The Path of Judgment and preserves The Way of All his sons and daughters.

Then shall You understand Righteousness, and Judgment, and equity - Yes, every good and wise path.

When Wisdom enters into Your Mind and heart, You will find that knowledge is pleasant to your true self.

Discretion will preserve You and understanding shall keep You - and deliver you from evil and the unrighteous persons around You, who have left the paths of uprightness,

to walk Alone in the ways of darkness. Those who rejoice in doing evil, and delight in the Frowardness of the wicked. Whose ways are crooked and whose paths are unruly - who forsake their Spiritual guides and forget the Covenant of Their God. Their homes incline toward death, and their paths toward the dead. None that go unto such hardly ever return again. Neither take they hold to the paths of life.

For You dear brothers and sisters That walk in The Way of good men and women and keep to the paths of Righteousness is Wisdom.

For the upright shall dwell in the land, and the perfect shall enter the inner circle of All Light.

But the evil ones shall be cut off from the land, and the transgressors shall be Relegated to the darkness.

Now, if You are wise You will understand the Above. If not, you will need to Think deeply About it, discuss it with others, until you see the Light.

Now, as we said earlier, the highest of All The Supreme Spirit's laws was Love, and we promised to, herein, to elucidate further on it as it pertains to Wisdom. Let us proceed. Can any one of You produce the evidence that You truly love God? No hate, No bigotry, No animosity, no hate, no unrighteousness, No other Gods, such as mammon, self,

pride, vanity, a forgiver and always an accepter of forgiveness, always preparing to meet God on his terms and live eternally. Perhaps today - perhaps tomorrow? Don't procrastinate! You may be caught asleep like Jesus' disciples.

God loves You and tells you so, yet you may not comprehend it or pay any mind to it, yet it requires a reply from one and All. The Wisdom of love for us can be summed up as follows: Our Friends are those who for no reason cause us trouble and suffering, shame or injury, pain and even death. It is such as those that we must Love and love very much.

Now, let us relate to you some aspects of the Law of Love, and its relationship with Wisdom.

The Universe is preserved because Love is at the Heart of it. Love is the only preservative Power. While there is hatred in the hearts and minds of men and women, they imagine The Law to be cruel, but when their minds and hearts are mellowed by Compassion and Love, they perceive that the Law is infinite Kindness.

So kind is the Law that it protects men and women against their own ignorance. Men and women in their puny efforts to subvert the Law by attaching undue importance to their own little personality, bring upon themselves such

trains of suffering, that they are at last compelled, in the depths of their afflictions, to seek for Wisdom, and Finding Wisdom, They Find Love, and know it as the Law of their being, the Law of The Universe.

He or she who always acts from the Spirit of Love is never deserted, is never left in a dilemma or difficulty, for Love, (impersonal love) is both knowledge and Power. They, who have learned how to Love, have learned how to master every difficulty, how to transmute every failure into success, how to clothe every event and condition in garments of blessedness and beauty.

The Way to Love is by self-mastery, and travelling that, a man or woman build themselves up in knowledge as they proceed. Arriving at Love, they enter into the full possession of body and mind, by right of the Divine Power which they have earned.

“Perfect Love casteth out Fear.” To know Love is to know that there is no harmful power in the Universe. Even evil itself, which the worldly and unbelieving imagine is so unconquerable is known as a very weak and perishable thing, that shrinks away and disappears before the compelling Power of Good. Perfect Love is Perfect Harmlessness, and he or she, who has destroyed, in themselves, all thoughts of harm, and All desire to harm,

receives the Universal Protection, and know themselves to be invincible.

To live in Love is to work in Joy. Love is the magic that transforms All things into power and beauty, it brings plenty out of poverty, Power out of weakness, loveliness out of deformity, sweetness out of bitterness, light out of darkness, and produces All blissful conditions out of it own substantial but indefinable essence.

He who loves can never want. The Universe belongs to Goodness, and it, therefore, belongs to the good men and women everywhere. It can be possessed by All without stint or shrinking, for the Abundance of Goodness, (material, mental, and spiritual Abundance) is inexhaustible. Think lovingly, Speak lovingly, act lovingly, and your every need will be supplied, You shall not walk in desert places, and no danger will overtake You.

Love sees the faultless vision, Judges true Judgment, acts in Wisdom. Look through the eyes of Love, and You shall see everywhere the beautiful and the True, Judge with the Mind of Love, True Love, and shall not err, shall wake no wail of sorrow, act in the Spirit of Love, and you shall strike undying harmonies upon the Harp of Life.

Make no compromise with self. Cease not to strive until Your whole being is swallowed up in Love. To Love All and

Always - this is The Heavens of heaven. Perfect Love is perfect patience. Anger and disability cannot dwell with it nor come near it. It sweetens every bitter occasion and transmutes trial into divine strength. Complain is foreign to it. He or she who loves, bewail nothing but accepts All things and conditions as heavenly guests, they are therefore, constantly blessed, and sorrow does not overtake them.

Perfect Love is perfect trust. He or she who has destroyed the desire to grasp can never be troubled with the fear of loss. Loss and gain alike are foreign to them. Steadfastly maintaining a loving attitude of mind toward All, and pursuing in the performance of their duties, a constant and loving activity, Love protects them and evermore supplies them in fullest measure with All that they need.

Perfect Love is perfect Power. The wisely loving heart commands without exercising any authority. All men and women obey him or her who obeys the Highest. He or she thinks, and lo! They have already accomplished. They speak and behold! A world hangs on their simple utterances. They have harmonized their thoughts with the imperishable and Unconquerable Forces, and for them weakness and uncertainty are no more.

Their every thought is a purpose, their every act an

accomplishment. They move with the Great Law, not setting their puny personal will against it, and they thus become channels through which the Divine Power can Flow in unimpeded and beneficent expression. They have thus become Power itself.

Perfect Love is Perfect Wisdom. The Wisely loving heart command without exercising any authority. The man or woman who loves All is the one who knows All. Having thoroughly learned the lessons of his or her own heart, they know the tasks and of other hearts, and adapt themselves to them gently and without ostentation.

Love illuminates the intellect, without it the intellect is blind, and cold, and lifeless. Love succeeds where the intellect fails, sees where the intellect is blind, knows where the intellect is ignorant. Reason is only completed in Love and is ultimately absorbed in it. Love is The Supreme Reality in the Universe, and as such it contains All Truth. Infinite Tenderness enfolds and cherishes The Universe; therefore, the wise ones are gentle and childlike and tender hearted. They see that the one thing which All creatures Need is Love, and they give instinctively. They know that All occasions require the adjusting power of Love, and they cease from All harshness.

To the edge of Love All Things are revealed, not as an

infinity of complex effects, but in the Light of Eternal Principles, out of which springs All causes and effects, and back into which they return. “God is Love”; therefore, then, Love there is Nothing more Perfect. They who would find pure knowledge, let them find Pure Love. Perfect Love is Perfect Peace. They who dwell with it have completed their Pilgrimage in the underworld of sorrow. With mind calm and heart at rest, they have banished the shadows of grief and know the deathless life.

Selfless Love is the hidden Truth. It was once said, that in every block of stone a thing of beauty was awaiting the Master’s hand to bring it into Reality. Even so, within each there reposes the Divine Image awaiting the Master – hand of Faith and the chisel of Patience to bring it into manifestation. And that Divine Image is revealed and realized as stainless, selfless Love.

Hidden deep, in every human heart, is The Spirit of Divine Love, whose holy and spotless essence is undying and eternal.

It is the Truth in men and women, it is that which belongs to the Supreme – that which is Real and immortal. All else changes and passes away, this alone is permanent and imperishable – and to realize this Love by ceaseless diligence in the practice of the Highest Righteousness, to

live in it and become fully conscious in it, is to enter into immortality here and now. It is to become one with Truth, one with God, one with the Central heart of All Things and to know our divine and eternal Nature.

He or she who strives to reach and to accomplish the Divine, will be tried to the very uttermost. But he or she who has resolutely set themselves to realize the Highest recognizes no such thing as defeat. Every slip, every fall, every return to selfishness, is a lesson learned, an experience gained, from which a golden grain of Wisdom is extracted, helping the striver toward the accomplishment of their lofty object. To recognize is to enter The Way that leads unmistakably towards the Divine, and the failings of one who thus recognizes are so many dead selves, upon which he or she rises – to higher things.

God is Love. God is Truth. God is Unity. God is Understanding. God is Forgiveness. God is Freedom, God Is!

Come walk with the Supreme Spirit and be wise. Be Love!

In Love, Peace and Understanding.

Spirits and “P_z.”

DICTIONARY DEFINITION

Wisdom – God is Eternal Wisdom

- 1) The quality of being wise.
- 2) Good Judgment based on knowledge.
- 3) Sagacity – keenly perceptive or discerning – farsighted.
- 4) Erudition – learning acquired by reading and study.
- 5) Wise Teaching – wise persons such as “Magi.”
- 6) A wise plan or course of action.

Now let us tell you that there are three types or categories of Wisdom as follows:

- 1) Human Wisdom – (genius).
- 2) Spiritual Wisdom.
- 3) Mystical Wisdom.

Genius:

- 1) The guardian Spirit of a person.
- 2) A person with a very high intelligent quotient.

3) Having a very great mental ability – highly inventive.

140 - Preaching

To: The Chief Patriarch.

From: "P."

Greetings:

"Are you a whisperer?" (Doesn't mean you).

You see dear sisters and brothers, the "whisperer" can be on any rung of the social ladder. He or she can live in a city, town or hamlet. In a palatial home, farmhouse or tar paper shanty. The person can strike anywhere - no one is immune to the devastating attack or the lethal words of the "whisperer." Governments have been known to be torn apart. Relationships, marriages have been irretrievably ruined. Careers have been stifled and stunted so they never reached their full potential. Reputations are defamed, maligned and often shattered. Unlike lost wealth that can be recovered, reputations are usually lost forever.

The "whisperer" causes heartaches, nightmares, sleeplessness and anger. People all over the world, from all walks of life, are subjected to this cruel person or persons. And sad to say even spiritualists are vulnerable to the "whisperer's" insidious attack. Everyone is unfair game for these people, who have neither compassion nor charity for

anyone. These people are known by the more common familiar name, “the gossipers.”

Each one of you may unknowingly be one, if you do not ask yourselves these important questions – is this story just told to me true? Is it fair? Is it necessary? If the answer to any one of these three questions is “no” then please, for the love of Christ and the fellowship of mankind – don’t repeat it.

141 – I Live, but it is not I who Lives; but the Christ Spirit who Lives in Me

Greetings:

Does the above title strike you as idolatry? When I Paul wrote his famous words, was he worshipping idols? Was he caught up in excessive devotion or reverence? He most certainly wasn't worshipping or bowing down before some golden calf or a stone image. And when he said, "I teach and Preach only Christ, and him crucified," was this idolatry? No, it was pure Faith and pure Wisdom, all as a result of the happening on the Road to Damascus.

The title above could be interpreted and possibly understood thusly: "I live, but it is not I who lives, but the activated Mind of Christ which lives in me." Now it ought to be fairly evident that these words are not such as you would expect from a simple believer in God. No, simply because they are the words of a Mystic, and not those of an idolater. Like I Paul, we are to worship the Supreme Spirit, not an idol, but a living God, and many of us do this through Faith, Hope, Love and Knowledge.

You see, no true Christian Spiritualist, especially a Christian Spiritualist theosophist could ever be an idolater or be involved in excessive worship or reverence for their

spirit minds are on much higher planes than the simple physical mind could ever reach alone. It is the simple matter of direct mystical insight into the existence of God. It is spiritual Wisdom. Let us now return to the title above. "I have been given to have life in myself." So was I Paul and when he received it he said, "I choose to live, but I give up my life to allow the Activated Mind of Christ to live my life for me."

That is how you can live, but not live, since it is something else that lives in you and for You.

Only a mystic or one so gifted can readily grasp all this but it doesn't take a mystic to understand that anyone who truly has the Activated Mind of Christ cannot avoid for long, the showing of it by their every word, act and deed.

Now listen! From the Family and the Church of the All in All, a person shall emerge, who being approved by the Supreme Spirit and the recipient of the Activated Mind of Christ, will with the gifts bestowed, perform great works and wonders before your very eyes. This one you will follow to the New Worlds for you will not only be witnesses but participants with such in all truth. This one among you will pour forth the spirit upon all of You who will see and will hear and will follow. Out of this Mystical experience you will all be gifted and go on as The Ten plus two plus one to do

greater things than the world has ever witnessed.

Trust your leadership, have faith in the Divine Mission of the Family and the Church of the All in All and complete all the requirements that are necessary to activate within that which is waiting.

In Love, Peace and Understanding,

“P_{z.}”

142 - 66-133 A.D.

I Paul in I Corinthians 13: listed the hierarchy of supernatural gifts of which he graded speaking in tongues last – it was preceded by first:

- 1) Apostles.
- 2) Prophets.
- 3) Teachers.
- 4) Miracle Workers.
- 5) Healers.
- 6) Helpers (deacons – “waiting on tables,” Greek translation).
- 7) Administrators.

The first three in this seven-fold hierarchy are the chief orders.

Some seventy years later Ignatius was talking about.

- 1) Monarchal Bishops.
- 2) Presbyters.
- 3) Deacons.

The Apostles and the Prophets had somehow

disappeared and with them the “Gifts of the spirit.” How or why is what is shrouded in mystery and the obscurity of that time period and on further?

Presbyter and bishop (epistle of Clement of Rome) was a title applied to the same person.

(Freedom to elect is idealistic but leads to factionalism). This leads to a transition from vitality to formalism, from freedom to rigidity, from democracy to authoritarianism.

Rome - Alexandria - Antioch - at first equal, then the battle for supremacy was waged - Rome winning!

In 170 A.D. the “Church,” due to the pressures of Tertullian and the Montanist movement he embraced, was moved to declare that Revelation had come to an end with Apostolic Age and they then proceeded to close the Canon of the New Testament - the age of miracles and revelation was over - Iranaeus was the last writer who could still think of himself as belonging to the eschatological age.

“Montanist” - the paraclete came speaking directly through a prophet’s mouth while the prophet was in a state of ecstasy - (i.e., not being in possession of his faculties).

The difference between a “True Christian” and all others is simple: the divergence lies in the True Christian’s

stress on the Grace of God as making the Christian life possible and on the love of God (rather than the individual's self-respect) as the object towards which all human striving should be directed, God's will - displayed by an on-going activity (being present) of charity towards one's fellow human beings - that is what constitutes a Spiritualist.

The phenomena of Neoteny

Of being mature while still growing up humans retain some of their "immature characteristics" in adulthood - they are always becoming and never definitely set in their ways.

We have the will to think - now we need to perfect our thoughts and think to will.

Superiority and autonomy within the family is a bad habit that bars unity.

Why is there something and not just nothing?

The mighty acts of God performed throughout All history serve as a constant reminder that God is. They clearly relate to us that God's plan, whatever it may be, will eventually prevail as He wills it, when He wills it, over even the most adverse obstructions - us!

Romans 4:17 - God created from nothingness -

creation is strictly creation out of nothingness (no-chaos!).

Christ is God's life-giving image and this is supported by I Paul - II Corinthians 5:17.

You are doomed when you attempt to live as gods created in your own image.

Truth can destroy as well as create - look to the Cross! God completes when He destroys.

Galatians 3:2 - 3:5 - How did you get the spirit he asks - Faith is the answer.

Romans 3:27 - A law of faith!

I Corinthians 5:7 - Our Passover is offered - namely - Christ.

II Corinthians 5:15 - One died for all - therefore all have died. He also rose again for all - therefore all have risen! The All nevertheless means the Elect - See also Galatians 2:12-21.

In the Epistle to the Romans, we see an amazing thing happen, that after the new righteousness has been presented at length as coming from faith in Christ's atoning sacrifice (Romans 3:1 through 5:21) it is explained a second time, (without any reference whatever to the previous exposition) - as founded on the mystical dying and rising

again with Christ Romans 6:1 through 7:1.

Philippians 3:20 - Soter - The only place it is to be found in authentic Pauline letters. The semitic name Jesus - Jeshua.

I Corinthians 8:6 - earliest distinction between God and Christ - For us, there is One God, the Father from whom all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist

Logos

The Logos title in John's Gospel only appears in the prologue and the first verse of I John and one other. The Gospel of John begins with the same words as the first book of the Old Testament - and when we compare John 1:1 with Genesis we can see that John gives a new Genesis account - therefore the Gospel of John, unlike the earliest Gospel Mark doesn't start with John the Baptist but with creation! He says "The word became flesh" - the prologue says the "word was with God, was God" - The Logos is Hellenistic and John is gnostic - mixed with Greek philosophy and stoicism (Heraclitis' Greek philosophy) and Philo's Logos philosophy - Platonism also exists here.

Hebrew - the word of God - debar Yahweh.

Hebrew - debarim - words - or - history.

Gospel of Hebrews does not call “Son,” Logos!

The Johannine designation of Jesus as “the Word” is pagan, Jewish, gnostic, thought – Hellenistic thought that is not concerned with the life of a man appearing in history, but with a definite philosophical and mythological idea (its beginning point is different – it began with an event in progress – Jesus’ Life).

The Logos in John’s Gospel means the incarnate Jesus of Nazareth – the word (speech utterance – (breath)) of God which became Flesh (man).

He does not speak of an abstract (stoic) or mythological Logos, but of a Logos who became man – changed – in and of itself into a man – not a spirit possessing a man but an emanation of God – his word – which became “a man.”

John calls Logos God in the prologue and then going full circle he comes to the end of his gospel (original end) where he has Thomas say to the risen Jesus (last to see him?) “My Lord and my God” – this completes the circle from God to God.

Yet John makes a distinction between God and Logos – In the prologue he says, “He was in the beginning with God.” So John says “He is God” and also “He is with God “ – God and Logos to John are not two beings yet they are not

simply identical - In contrast to the Logos, God can be conceived apart from his revelatory action - although the Bible seemingly speaks of God only in his revelatory action - this is a paradox!

On the one hand the Logos was God - on the other hand he was with God - the same paradox appears again in the Gospel of John with the "Son of God" concept - "I and the Father are one" John 10:30 - and the other "the Father is greater than I" John 14:28.

The Logos in John is the self-revealing - self-giving God - God in Action - This action only is the subject of The New Testament - this action of God to John begins with the prologue beginning, he was in the beginning with God, and he was God - from there it goes into the action of The Logos. All things were made through him - God creates through self-communication and he saves through self-communication. So, the Logos is God's word, speech - his self-communication.

So, John says that the Logos who appeared in the flesh as a human mediator is the same Logos who was already the mediator of Creation.

The Gospel of John sees revelation of God in human life yet it takes very seriously the fact that from the very beginning all revelation is an event, an action of God, and

vice-versa, that all divine revelatory action is a “Christ” event – in other words, creation and redemption being together as events of salvation – (assumes that God created first man for purpose of salvation).

I Paul says Christ is mediator of creation – a perfect creation – not imperfect – not created for the purpose of salvation – but since it went wrong – the mediator had to save it – tried to in many ways – Finally descended and incarnated in Jesus – not as Jesus which is docetic and not I Paul’s revelation (God’s really, given through I Paul).

John’s Gospel – like all the others fail to explain the failure of Jesus the man – the errors – by blocking all this out they paint God as fallible – imperfect – and this has led to all the problems of Christianity.

John says the word of God proclaimed by Jesus is at the same time the word lived by him – he is himself the word of God – Jesus’ life (all of it) then is the representation of God’s decisive revelation! Jesus Christ then to John was God revealing himself (totally) to the world – God dies? God fails? God errs? God acts like men? Thinks like men? Acts like men?

John clearly says Jesus is God insofar as God communicates himself.

In I John 1:1 Jesus is called the logos of life (earth) which declares Jesus, but not absolute designation as the Logos.

Jesus then is not absolutely designated as the Logos but instead he is given the attribute Logos of life - Flesh then, not spirit - the Spirit Logos is something other then! Different from the Gospel of John.

John goes back to creation by I Paul in I Corinthians 15:28 takes us upward - in the other direction towards the farthest limit of revelatory history at the end - to the absolute All in All.

The Gospel of John is syncretistic contemporary speculation full of gnosticism which attempts to explain the "life of Jesus" as the center of all revelation. That he is God by being his speech - word - an action of God that became flesh - not by the seed of real man but by God's Spirit impregnating a woman.

The "immaculate conception" of Mary by a mother who is not named in the Old or the New Testament, neither is the immaculate conception itself named in the New Testament.

The Christological theme in Catholicism has slowly waned and the mariological steadily increases in prominence - Mary is now God's Mother - her Mother who

is really unknown is God's grandmother - How many Gods do they now have?

Augustine created the view of the transmission of "original sin" by the act of procreation - It stemmed from a negative view of the sex act by the church Fathers - sex is dirty - dirty but necessary - but only for procreation - if everybody followed the hard line of celibacy many of us would not exist today.

The sanctity of Jesus and Mary had to "be protected" from the evil influence of sex (even intercourse for Mary at any time would have meant defilement for her according to Pope Siricius (died 398 A.D.) - this doesn't agree with the New Testament even!

The birth stories are theological falsehoods not historical truths.

"Today I have begotten thee" - Old Testament statement meaning the King's election and ascent to throne of Israel - this was mis-used to mean procreation by God instead of a human father! Psalms 2:7.

The Messiah in Isaiah 12:2-42:1 was a spirit-bearer the servant of God (spirit servant) - This was changed by Christians to mean conceived by the spirit in a biological sense - Jesus' own brother James served after Jesus with

Peter and after Peter as head of the Jerusalem Jewish-Christian Party.

All through the New Testament Jesus had Father-mother - brothers and sisters - not “cousins” as the Catholic Church much later claimed - falsely of course to support their dogma.

It would not have been possible for the early Party to talk of Mother-Father-brothers-sisters - if Jesus had been born of a virgin - would it now? No, of course not, not even the New Testament writers could get around this (I don't believe the original writers even attempted to, they wrote in knowledge of the times - Mark and Paul the earliest knew of no such concept!

The last Gospel John also knows nothing of a virgin birth - Just before the statement on the incarnation of the Logos - All Christians are described as being born not of blood, not of the will of the flesh, not of the will of man, but of God! John 1:12-13!

How many Christians are there today? How many were there then?

Courage is not skill - not ability to perform but willingness to act fearlessly or otherwise but - to act!

143 - Kerygma - Preparation for the Gospel of I Paul

All Language can be Applied to God only in the Analogical Sense.

The content of the kerygma (the Apostolic proclamation of salvation through the Messiah, Christ) can be truly given as follows:

1. The prophecies have been fulfilled.
2. The Messiah is known.
3. Has been crucified.
4. Buried.
5. God has raised the Messiah up.
6. God has exalted the Messiah to His Right Hand.
7. The Spirit has been sent.
8. The Messiah will judge mankind.
9. Therefore, repent for the Kingdom of God is at hand.

There is no mention of Baptism here because Jesus himself did not baptize anyone and I Paul after doing so to a few, gave it up. We also know that much was added to the original kerygma as the movement grew. Further, we know that I Paul took over from his predecessors “in Messiah” the

activity of Kerygma or “Proclamation” and some of its content at least that recorded in I Corinthians 15:35. Yet, to claim that I Paul’s teaching was basically the same as that of the other Apostles is not so, although I Corinthians 15:3 and I Corinthians 15:11 would seem to refute this – “I handed on to you the facts which had been imparted to me” – “this is what we all proclaim.” But when we read Galatians 1:11-12 the above are countered – “the gospel you heard me preach is no human invention. I did not take it over from any man; no man taught it to me; I Received it through a revelation of Jesus Christ.

The very simple solution to what here seems to be a contradiction is that what he received from Christ was a Spiritual understanding of the significance of those same events.

Furthermore, the truth is, that in the beginning there was a Jerusalem- Messianist gospel recognized as the Petrine gospel and later when I Paul was converted by Christ, a Pauline gospel. The Jewish-Messianist (Christians) of Jerusalem still lived under the law of Moses and also worshipped and continued to sacrifice in the Jewish Temple, while the Pauline Messianists did not.

Typical of the Petrine Gospel is the speeches in Acts by Peter, especially in Acts 3:12-26.

The Pauline Gospel was characterized by the belief that Christ had been exalted to be Lord of All peoples, not of the Jews alone. I Paul received this from Christ in the manner of which Acts 22:17 calls a vision or as I Paul himself infers in II Corinthians 12. Further, I Paul himself supports these truths in Galatians 2:8 - "For God whose Action made Peter an Apostle to the Jews, also made me an Apostle to the Gentiles." What is strange about all this is that I Paul brought into the fold both Jews and Gentiles, but Peter only brought in Jews - the Acts of course was written in part as the Church attempted to reconcile Peter and I Paul and to equalize them since they claimed them as the co-founders of the Catholic Church. The Church, of course, has never been able to overcome the stinging words written by I Paul in Galatians 2:11 "But when Cephas came to Antioch, I opposed him to his face."

How did the Pauline Gospel differ from the four gospels of the New Covenant? The "devils" which Jesus was reported to cast out in the narratives of the Synoptic Gospels are not to be identified with the principalities and powers, etc., of Colossians and Ephesians. The demons of the Gospels are the primitive cause of afflictions which come upon individuals through sin and are now treated with varying success, by physicians and psychiatrists. The "principalities and powers" are the concern of politicians,

sociologists and others. The only passage in which it can possible be argued that I Paul speaks of “evil spirits” as we know them from the Gospels is I Corinthians 20f. The Greek word daimonion which is so common in the Gospels, does not occur in the Paulines or in Ephesians apart from this passage. (It is found in the Pastorals only at I Timothy 2:4). We may also add that I Paul employs the term only in order to express his detestation of idols, so that “individual demons,” which play a Central Role in the Gospels, occur only marginally in a single passage in the Epistles of I Paul.

It must be carefully kept in mind that in the days of Jesus and I Paul all disease was contributed to evil (satan or devil), the proper interpretation for instance of I Thessalonians 2:18 is that I Paul was stricken by an attack of illness which prevented him from carrying out his plan of going to Thessalonica. I Paul’s main concern was that he was eager to maintain that all things evil were to be overcome by Christ, no matter what their cause might be and no matter what terminology men might use to describe them.

In Galatians 1:8 I Paul condemns any gospel at variance with his own that he received by Revelation, even if proclaimed by “an angel from heaven” – he doesn’t say by an evil one or Satan who some believed was fostering a false gospel among some “Christian” teachers. Of course, the

influence of such evil forces is naturally apparent in pagan religion and culture, as we can see from II Corinthians 4:4 “their unbelieving minds are so blinded by the god of this passing age . . .” A similar view of the state of the world is attested in Galatians 1:4, “this present age of wickedness”; in Philippians 2:15 we find “a warped and crooked generation.” I Paul here is concerned with the actual condition of human beings not with the causes which have led to it, and he spoke to these gentiles of his in their own language and on terms they could understand literally.

An example would be I Corinthians 10:21 “You cannot drink the cup of the Lord and the cup of demons” – but when we read I Corinthians 8:4-5 we find I Paul declaring that a false god (satan) has no existence in the real world, there is, he says, no God but one . . .”

I Paul doesn't believe in the real existence of evil spirits, but of idols, that is to say physical objects, and that when he says there are “many gods and lords,” he means only that there are many cults of such things as Zeus, Aphrodite, etc., wherein he is asserting the existence not of gods, but names of gods believed in by the pagans.

Satan is “mentioned” by I Paul on only eight occasions, and the parallel figure of the Serpent once (II Corinthians 11:3). The eight “satan” passages are – Romans 16:20; I

Corinthians 5:5; I Corinthians 7:5; II Corinthians 2:11, II Corinthians 11:14; II Corinthians 12:7; I Thessalonians 2:1; II Thessalonians 2:9 - it is hard to imagine that some theologians believe he was not speaking figuratively.

Natural Faith (in God) by mankind is often called natural religion but this is incorrect. A person can believe in God without any question of religion crossing his mind. God's creative acts have poured out as "natural revelation" upon all sane human beings who only need look around then to see the wonders of God's action.

Some awareness of a Higher power or First Cause is available to all mankind and is not withheld from anyone. There are very few intelligent people in this world of ours who do not think along the lines of the super-natural sometime in their life - a product of "natural revelation."

In the letters of I Paul the important verse dealing with this is Romans 1:19, "For all that may be known of God by men lies plainly in them for God Himself has disclosed it to them."

It would be pure ignorance for anyone to state that a real knowledge of God was never achieved apart from the Bible.

In Romans 1:19 (above) I Paul's words "in them" is his declaration of "natural spiritualism."

144 - What is a Prophet - Prophecy?

A prophet, a true prophet, acting and speaking totally within the Will and guidance of the Spirit, warns and predicts what can possibly befall us and our futures unless we change our thinking. We must also change our acts and devote all of our efforts to preclude such happenings from becoming a reality.

Spiritual Prophecy is an attempt to make unrighteousness, righteous, and turn evil into Love and devotion and to inspire change and right action. All dire prophecy can be overcome by right action and effort of doing God's Will Now and forever and forever.

You see, dear brothers and sisters, if you want yesterday's news you can read today's newspaper, if you want today's news you can turn on your radio or television, but if you want tomorrow's news you don't turn to a prophet, per se, but to the Supreme Spirit and our Christ, through love and cogitation, through meditation and contemplation. And by steadfastly, faithfully, courageously doing his Will unwaveringly and joyously. You do this and you need never again seek out a prophet to find the future, because You become the prophet under the guidance of the Chief Prophet of all chief prophets. When You receive the Mind of Christ what need have you of a prophet? Give your

minds up faithfully to the solution of this query. Remember, that how you act is what you truly are. Your actions is your signature of your total being - good - bad - or indifferent. If only every human being, could and would believe, that only he or she can change the future, and all that has been prophesied, it would be, yes, it will be accomplished. First individually and then collectively. Such action brings forth gifts of power beyond Your immediate belief and imagination. Come, walk out of the darkness and into the bright light. Move steadily upwards toward the inner circle of All Light, of All Truth, of Ultimate Unity, and of All Love.

Now let us continue by telling you a Prophet is nothing more than a servant and an interpreter of the Spirit's Will, through the gift of inspiration. One who opens his mouth and utters without fear of that which pours forth, because it is not he who speaks, but that which guides him. You see, a prophet rally doesn't predict the future, but attempts, through the inspirational gift, to get us all to change and do the Will of he who loves us beyond and above our wildest imagination. Hear not then the prophet unless you are prepared to change upward, to follow the Will of God, and Come into the everlasting Life, where shadows are unknown. Remember that Jesus was the greatest Prophet who ever lived and even I Paul, on occasion, turned to prophecy as a means of teaching. The Message is laced with

it.

Now the Church of the All in All has a Chief Prophet and nothing herein is designed to weaken his task. His duties and obligations are to convey to the Family the direction they are heading toward, the pitfalls of or correctiveness of such directions, the need of change and the reasons why. He must be the Families and the Church's watchdog, the latter in conjunction with and collaboration with the Chief Patriarch. The Chief Patriarch of the Church of the All in All therefore, has a duty to speak out via inspiration what he truly sees as the Will of God and what it is directing the Family and the Church to do, to accomplish. A prophet needs to give directions to people so that they may be led into all truth, and into the Mind of Christ and Divine Consciousness. All Prophets were and are now commanded to turn people to inner light, spirit, and grace, by which all may hear clearly The Way to the Supreme Spirit. So, what's a Prophet if not a servant of the Supreme Spirit? So, what is prophecy if not the inspirational knowledge of God's Will?

Love - Peace - Understanding,

“p.”

(A Teaching and Preaching).

145 - Forgiveness - The Law of

“Forgive them Father for they know not what they do.”

“If it be possible Father, let this cup pass before me, yet your Will shall be done, not mine.”

Christ-Jesus accepted God’s forgiveness and in turn forgave – that’s reciprocity, a mutual exchange.

God has no desire to punish us – He has no resentment against his children – He forgives and forgives – We must reciprocate by accepting his forgiveness and then in turn become forgivers also – Once forgiven we are Free – We know we are loved – the love unites us – frees us – gifts us with understanding, knowledge and wisdom.

“P.”

146 - Come Follow Me

Greetings:

The three words of the title of this preaching were uttered by the man Jesus, son of a carpenter, a man who had no formal education except what his father taught him about carpentry, and the Law of Moses.

Did the many who arose to follow him do so out of idolatry or out of faith in his teachings? When I Paul said “Come follow me as I follow Christ” was he seeking personal followers or idolaters? No, of course not, in fact I Paul made swift with such thinking when he demonstrated against them who went about claiming “I am of Apollos,” “I am of Paul,” “I am of Cephas.” Hence, when I Paul said “Come follow me as I follow Christ” he was asking one and all to be like-minded one toward another according to Christ-Jesus. Therefore, receive you one to another as Christ-Jesus also received You to the Glory of God. Yet I Paul beg you brothers and sisters to mark them which willfully cause divisions and offences contrary to what I teach and hopefully what you have learned and avoid them if they refuse to change. For they are such that serve not our Christ but their own vanity and false claims of Wisdom, and by good words and fair speeches attempt to deceive the minds and the hearts of the simple. I Paul am not of I Paul, nor of

Apollos, or Barnabas, or of Peter, or of James. I Paul am only of God and our Christ-Jesus. Come follow me! When Jesus said it he meant come follow the Supreme Spirit, when I Paul said it he meant the Supreme Spirit and our Christ-Jesus, and if any of us have the occasion to say it, we mean it exactly as did I Paul.

Now, dear brothers and sisters, it is common knowledge that there are contentions among you. And I ask you in all humility the same as I Paul asked of the brothers and sisters of the Family of Corinth. I beg of you in the name of our Christ-Jesus, that You all speak the same message, and that there be no divisions among you, and that you be perfectly joined together in the same mind and in the same judgment. Is Christ-Jesus divided, or one? If Christ be in You and if you are in Christ, are you divided? It's a known truth that the Mind of Christ is in all, but its activation awaits your action! Those of You called to administer, prophecy, preach, teach, heal, must do so not simply as a knowledge of words but with Your minds, Your hearts, Your faith, Your hope, Your Love and Your example of Unity, lest the Cross of Christ-Jesus be made of no effect by Your stumblings.

You who are the called of God have an obligation to call others. And what difference does it make whether you say, when calling others, Come Follow me, or come walk with me?

When I came forth with the Message of I Paul, I came not with an excellency of speech or of wisdom, but rather in weakness, and fear, and in much trembling, and my presentation left much to be desired and if it were not for my brother and partner, many of you would not be with us today. But now we speak the wisdom of the Supreme Spirit in a mystery, even the hidden wisdom, which the Spirit ordains before the world for Your edification. Yet as it is written, eye has not seen, nor ear heard, neither have entered into the heart of men and women, the things which the Spirit has prepared for them that truly love him. But the Spirit has revealed them unto us by his Spirit - for the Spirit searches all things, yes, even the deep things of God Almighty.

Now we have received, not the spirit of the world, but the spirit which is of God - that we might know the things that are freely given to us of God, for we have the Mind of Christ. Which things we speak of, not in the words which man's wisdom teaches, but which the spirit teaches, comparing spiritual things with spiritual. But the natural man receives not the things of the Spirit of God for they are foolishness unto him, rather can he know them, because they are spiritually discerned.

But he that is spiritual understands many things, yet who has known the Mind of God that they may instruct him?

But we have the Mind of Christ.

Now even though we have the Activated Mind of Christ why can we not speak unto some of you as unto spiritual? For there is among some of you envying, and strife, and divisions. So, are you not carnal, and walk as men? You may sound spiritual, but you hardly act it or prove it. We know You by Your fruits not your mouths!

Why has the membership decreased, not increased? Who, pray tell, wants to follow or walk with those who cannot walk together as yet?

Who is “P” and who are “T” and “DL” and “G,” and “N”? They are called to be servants, ministers, to whom the Family, the Church may look up to and believe, to whom others may follow and truly walk in the Spirit with. I have planted, “T,” “DL,” “G” and “N” need water, with the understanding that the Supreme Spirit gives the increase.

So then neither is he that plants anything, neither he that waters – but God that gives the increase.

Yet he that plants and he that waters need be one, for they must be laborers together for the Supreme Spirit and our Christ-Jesus.

Let no one amongst us deceive themselves. If anyone among us seems to be wise in this world, let them become

as a fool, that they may be wise! For the wisdom of this world is foolishness to the Supreme Spirit, for it is written that “He taketh the wise in their own craftiness.” And again “the Supreme Spirit knoweth the thoughts of the wise, that they are vain.” Therefore, let no man or woman glory in other men or women. For all things are yours: Whether “P” or “T” or “DL” or “G” or “N,” or the world, or life or death, or things present, or things to Come, all are Yours – and you are Christ’s – and Christ is God’s. And if this be true then You too can Come Follow me as I follow Christ! Come walk with me as I walk in the Spirit!

For in Christ-Jesus I have begotten You through the Message of I Paul, and will hold you through the True Gospel of Christ-Jesus, wherefore, I beseech you, be ye followers of those who follow Christ-Jesus, the True Gospel and the Message of I Paul as received.

Love, Peace, Spiritual Wisdom and Unity,

“P_z.”

147 - What is the Resurrection?

Greetings:

Dear brothers and sisters the answer to the above question is very simply this: the resurrection is the overcoming or surmounting of what this world calls death. It is not a re-awakening or a rebirth in the true sense. It is the resurrection of the true self and true body from the physical "Waste" body, the last change in the change, changing, changed, sequence. It is the acceptance of the spirit's interpretation of the world's purpose - the acceptance of the atonement for one's true self. It is the end of dreams of misery, and the glad awareness of the spirit's final dream - the uniting with the long-lost soul in the Kingdom, the New World. It is the ultimate of all the gifts and all the Power of God, the Supreme Spirit. It is the eye of the dream, wherein the spiritual body functions perfectly having no function except communication, or if not perfect, it has no other function except to progress through the spheres to the Circle of Light, even, if necessary, to a rebirth in order to do so.

As the Message of I Paul clearly informs us, the truly mental and physically handicapped are excluded from all this as are those who truly lay down their physical and spiritual lives for the saving of another's. As for those who

lived and passed over prior to the Gift of Resurrection one needs only to refer to the Gift of the Message of I Paul. With the exception of the above, resurrection is the lesson in which learning ends, for it is consummated and surpassed by it. It is the invitation from God, through Christ, to take His step. It is the relinquishment of all other purposes, all other interests, all other wishes and all other concerns. It is the single desire of Christ- Jesus for the Father.

The resurrection to a Christian Spiritualist is the denial of death, being the assertion of life. This is all the thinking of the world reversed entirely and especially of those who hold the belief of the resurrection of the physical body at the second coming of Jesus and the sound of a triumph!

Life should now be recognized as salvation by all true Christian Spiritualists and pain and misery of any kind perceived as the hell that others believe to be a place of fire and eternal damnation. Such as these do not love God nor understand God, simply because they cannot see beyond their materialism nor heed the voice of their true inner self.

Love, for a Christian Spiritualist, is no longer feared, but gladly welcomed and followed. Idols have disappeared, and the remembrance of God shines unimpeded across the universe. Christ's face is seen in every living thing, and nothing is held in darkness, apart from the light of

forgiveness with the one exception being those who refuse to accept the forgiveness. There is no sorrow among the prepared followers, for the joy of the Kingdom has come upon them.

Dear brothers and sisters here the Message of I Paul truly ends. From here on, no other directions are needed. Vision, should, by now, be wholly corrected and all ears unstopped, and all mistakes undone. All that remains for the true Christian Spiritualists and those who are exerting the honest and fully earnest effort to become so, is to achieve the goals of the Message of I Paul, a gift of the spirits. For what may seem, by your standards and the levels of your thinking, as being unanswered or incomplete I “P_z” can only ask the question, “what, pray tell, is unanswered or incomplete?”

There is no opposition to the truth! And now the Full Truth can be told at last. The “time” of everlasting things are close at hand. The ten plus two plus one must materialize as soon as possible. No hidden places must remain on earth to shelter sick illusions, dreams of fear, and misperceptions of Life. All things must be seen in light, and in the light their purpose must be understood, transformed and transferred to All in All, and you the called of God everywhere are entrusted and commissioned to do so. Go forth in perfect righteousness, fully prepared, fully human

and fully spiritual and sing out the song of the Kingdom, life, love, truth, unity and dance the only dance there is, the dance of Peace!

We have seen the face of Christ-Jesus and we have heard his voice and seen the crucifixion wherein he died - truly died, yet we have walked with him! His Life and his love belong to All in All.

The purpose of unity and the unity of purpose is like the precious jewel discovered and one you must all share in purchasing. Yes, dear friends, Jesus is alive. He redeemed his soul, for he heard God's word and understood its meaning. He is free because he let God's voice proclaim the truth. Now as Christ-Jesus he waits for all others to prepare, follow and come so that he may introduce them to the Father of All in All.

You have his love and his life - You have the Message of I Paul, shortly you will have the completion of all my tasks and then you shall be left only with your excuses as to why you haven't prepared and followed, in order to come walk with him and all those who are.

Dear brothers and sisters there is no death. Nothing you can do can change Eternal Love and Eternal Life. Forget all your dreams and acts of evil. Forget your guilt and come follow after me to share the Gift of the Resurrection. And

bring with you all those who he has and will direct to you to care for as I have cared for you and many have cared for me.

You have your leadership – your servants. Respect them but do not glory in them. Love them and follow them. But be not the blind being led by the blind nor as the deaf listening to the voice of a mute!

In All Love, in All Peace, in All Truth,
in All Unity, in All Happiness and Joy
and in All Life. Your brother and friend,

I “P_z.”

148 - Jesus of Nazareth - A Prophet but more than a Prophet - A Spiritual Genius

Greetings:

“A prophet is not without honor save in his own country, and in his own house.”

“Verily, Verily, I say unto you, he that believeth on me, the works that I do he shall do also, and greater works than these shall he do, for I go to my Father.”

“And whatsoever Ye shall ask in my name, that will I do.”

“A new commandment I give unto you, that You love one another; as I have loved You, that Ye also love one another. By this shall all the world know that you are my disciples, if You have love one to another. Whither I go you canst not Follow me now; but thou shall Follow me and Come afterwards. And whither I go you know, and The Way you know.”

Dear brothers and sisters let me tell you this story about Jesus, who we all know today as our Christ-Jesus.

The Jewish prophets of Israel and Judah were spokesmen for Jehovah. Their one loyalty was to their God and they called for Righteousness, Justice and Mercy

because these were the demands of God in whom they believed. In this respect Jesus was the greatest of all Hebrew Prophets. His opponents recognized this and because of his power and his uncompromising Judgments upon them and their systems of values he met a very horrible death. His death certainly proved the Truth that there are always prices to be paid for any gains made in life. The prophetic note in Jesus' teaching and Preaching should not be underestimated. However, there was something more profound in him that has caused his message and his spirit to live through centuries of human history. He was a prophet but more than a mere prophet.

Let us explain his teachings and see the qualities of his minds and heart that made him the greatest Spiritual Genius of all "time" eternal. Jesus never made a statement, i.e., teaching or preaching, from a "prepared" manuscript or notes. He spoke extemporaneously in the sense of that word. His words and thoughts were fitted to the particular occasion, they were uttered on the spur of the moment, destined to meet the situation that inspired them. The only preparation he had was about thirty years of life, most of it as a carpenter in a country torn with strife and bitterness and in a part of the world where the cross currents of thoughts and culture made a deep impression upon his imaginative and sensitive mind. Practically every word that

came from his lips showed an awareness of the forces at work upon the individual, a keen insight into human nature, and a keen and sympathetic imagination.

A group of people were seated on the side of a hill. Below, not far off, could be seen the blue waters of the Sea of Galilee. The village of Capernaum lay only a short distance away, and from where the group sat, the inhabitants, the people of the village, could be watched at their various occupations. The crowd itself was made up of rich and poor, Young and old, and a few sick people whose friends had brought them to this beautiful spot. Jesus was talking to his followers, but others, near enough to hear, were listening intently. There were times when laughter broke spontaneously from the group, there were other moments of thoughtful silence as they followed the words of this man who seemed almost to be thinking out loud.

“It seems strange,” said Jesus, “but happiness that has real depth comes in greatest measure to those who feel a sense of need. Such people are far more likely to discover God than those who are completely self-sufficient, the same thing is true of those to whom great tragedy or sorrow has come. There is an anguish of spirit in which one discovers themselves close to ultimate reality. In times of deep trouble many a person has found God.” As he spoke his listeners leaned forward to catch every word. No wonder! He always

seemed to talk of things they had felt and experienced, not that they had discovered all that he was suggesting, but they had touched the fringes, and the insights into which he was giving utterance found deep response in their own thought. How different were his teachings from the conventional ideas of the ordinary man! People were constantly saying such things as, “so and so is a lucky man, no great tragedy has ever come to him or his family, he seems to bear a charmed life” or “so and so is a very fortunate fellow, his self-sufficiency would carry him through any test or tribulation,” yet these two were not men to whom you would go if you wanted counsel or advice. They had not depth of spirit, they could not understand another person’s need, they would have laughed such things off and boasted about some clever or tricky bargain they had just put through.

While Jesus continued to talk there was no word spoken by others, but when he had finished there was a pause, and then one of the followers asked, “Master, tell us what you think about the law, many are saying you hold it of no importance. Some even say that you wish to destroy it. When Jesus replied it was with great earnestness, “I do not want to destroy the law, I want to see it given the meaning it ought to have. For many it has become a barrier and a stumbling block to righteousness and good works. Instead

of cultivating goodness it often stands in its way. Instead of helping people to understand God, it has set up a wall between man and his God. This is not because The Law itself is bad, no, it is because men do not understand The Law, nor do they know how to interpret it. I want to see it given content and importance. Then, and only then, can the Law and the purpose for which it was formulated, be fulfilled.” The group who listened could see that this was an important issue to Jesus. It was to every Jew who believed that God wanted men to live good lives. Deep in their tradition was the belief that when Moses had given the Tablets of Law to them after their escape from Egypt, he had been inspired by Jehovah, and directed by a divine spirit of Wisdom. Truly, The Law, had been given to them by God. The trouble lay in the fact it had become so complex, and the lawyers and Jurists disagreed constantly in their interpretation of it. Jesus began to speak again on this same subject: “Man needs to get behind the words to the spirit of the law, and its purpose. Many years ago, it was written, “Thou shalt not kill.” What is it that makes a man kill? Is it not jealousy, and hatred or fear? These are the things that lead to anger, the kind of anger that makes a man want to destroy or kill another. I tell you that until men learn not to lose their tempers, not to hate, and not to be afraid, this law cannot be observed therefore, try to show good will even toward those

who appear to be your enemies, in doing so you may discover a new friend.”

Throughout this discussion of The Law and in what he said about prayer, fasting, and giving, Jesus’ emphasis was always on the inner spirit of man. Outward show and public parade of virtue were the marks of the hypocrite, and if there were any attributes of the human spirit with which he was impatient, hypocrisy was one of them. In claiming that Jesus understood the workings of the human mind it is not necessary to class him as a psychologist. The scientific study of human behavior is a modern development. Many suspected that he was centuries ahead of his time, little did they realize how far, since he is still way ahead of our own “time” in all ways possible. He had a deep understanding of human nature and the motives of men. Profound intuition and experience gave him what many people today laboriously try to get from books - a knowledge of the hopes, fears, aspirations and conflicting impulses within the individual. Moreover, he knew how to express great ideas and ideals simply. Consider the following statements:

Lay not up for Yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal, for where

your treasure is, there will be your heart also.

No man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon.

He that findeth his life, shall lose it, and he that loses his life for my sake, shall find it.

Many that are first shall be last, and the last shall be first.

I am the servant of all the servants of God.

Such simple declarations as these as compared to those in the beginning of this Preaching, do not solve all problems and answer all questions of spiritualism. But they have pointed clearly in the direction of a truth that centuries of human struggle and experiences tend to validate. We know today that the person who truly lives is the one whose imagination and loyalty has been captured by a great idea or ideal, who has given himself whole heartedly to one absorbing task big enough to demand all his intelligence and interest. Without some such goal or allegiance, the individual may fritter away his energies and burn up his emotions in a maze of contradictory half-interests.

“Belief” is an ambiguous word. It may mean mere intellectual assent or conviction of thought electrified with

intensity of feeling. A person may say “I believe it will rain today,” and his guess may show a certain speculative accuracy, but a person making a statement of Truth gives to others the Key to understanding his whole life. “I believe that God is good, and strong enough to work his purpose out to its appointed end,” such a belief sincerely held and strongly felt has made for some people the difference between a life of despair and one of strength. There is power in this kind of belief – a power that quickens The Mind, releases energy, and organizes the impulses and emotions, so that they cease warring against each other, and work together to create and accomplish chosen ends and purposes. Jesus was dominated by this belief in the beginning. The conviction that God was the most permanent and the most important reality in his life, and in the life of the Universe, lay at the center of his mission.

“God is a spirit and they who worship him must worship him in the spirit and in truth.” “My Father works, and I work.” “My meat is to do the will of him who called me.” “Be ye therefore perfect even as your Father who is in heaven is perfect.” “Thy shall love thy God with all thy heart, with all thy spirit, and with all thy mind.” These and many statements like them came from the lips of Jesus and The Mind of Christ. Not when he was preaching a sermon, but when he was in conversation with people. In other

words, one dominating idea and ideal was constantly in his mind, the idea of God and his relation to men and God's Will for men – the well-being of All in All. The degree of intensity and conviction with which he sought to live and teach the implications of all that had happened to him, and for us, explains his Spiritual Genius. By an act of dedication, faith, hope and love he had become God's man – body, mind and spirit. "I and my Father are one – I am in the Father and the Father is in me." He made this discovery of God in himself before he began to teach, and it never left him. Yet, he gave it away to I Paul and to many others down through the centuries since the crucifixion. Jesus lived out his life in constant awareness of the presence within him and yet he acted natural through all the struggles and conflicts that confronted him. He was everlastingly trying to impart to others this knowledge of God's spirit within and the feeling of sonship to him. It was no easier in that day to convey such truths to people than it is today. Then as now, people could not believe them or did not want to believe that God was that close to human life. Many found it hard to understand in what sense Jesus was convinced of God's care, and in what way he knew him to be close to everyday events. Their minds were often closed by prejudice, or else too many things seemed to contradict what Jesus was declaring to be true. That's the curse of Truth – dis-belief. Even Jesus' Followers

didn't believe him when he told them of his upcoming betrayal and death. And who believed that he would be risen from the tomb, in glory, when he told them so? Not only did his followers betray him, but they deserted him and fled for the sake of their own lives! "He that findeth his life, shall lose it, and he that loses his life for my sake, shall find it."

Now it is not the purpose of this teaching to convince you that Jesus was right in his ideas or sound in his analysis of life, that's up to each one of us to decide for ourselves. The fact that seems indisputable is that God and the Kingdom of God were of greater reality to Jesus and of more importance than anything else in the world, even life itself! Because this was so, he was remarkably gifted, and his life had remarkable power and his words tremendous influence over those who listened to him. It is true that the most effective preaching and teaching takes place through example and influence. The tendency of students today to choose a teacher because of what he or she is, rather than what they teach, has its basis in a sound intuition. The fact is that a great Preacher or Teacher is apt to be great not only because of the subject matter of the teaching or preaching, but because of a certain bigness of spirit, and because their minds work in a way that commands admiration and respect, and their life is consistent with their Preaching and Teaching. Jesus and his message were inseparable. He

taught what he knew to be true, nothing else. What he said was the result of his experiences. What he did was born of conviction and wisdom. Consequently, his most effective teaching and preaching was the example of his true Spiritualism!

Let us conclude this preaching by giving to You three examples of the true Spiritualism of Jesus and his Spiritual Genius. But first let us say this: this man Jesus whom we now call Christ-Jesus, was the same person once called Jesus of Nazareth, the son of the carpenter Joseph. This man Jesus who was a Spiritual Genius, was despised and rejected of men, a man of sorrows and one well acquainted with grief, and mankind, as it were, hid their faces from him. He was hated and many esteemed him not. Surely, he has borne our griefs and carried our sorrows. Many then, as now, esteemed him stricken and smitten of God and afflicted. Yet he was wounded for our transgressions and evil ways and he was bruised, a living sacrifice for our inequities. The chastisement of our peace was upon him, and yet by his stripes are we all healed. A simple Jewish teacher and preacher with a profound Mystic Sense of his mission for God and who implored all men and women to dedicate their lives without reserve to the idea of universal love and thereby gain eternal life. His teaching and preaching puts the most high glory within the reach of the most lowly. To

have discovered and proclaimed The Way of absolute beauty, and, at the same time, to have shown that it is Free to All, and then to have lived gently and ardently and died terribly, as a Supreme exemplification of his own teaching and preaching, is enough for a son of man, born of a woman!

EXAMPLE #1

On one occasion, this man Jesus, went to the Temple and immediately he was surrounded by a crowd, sitting down, he began to answer their questions. Suddenly a disturbance was heard on the outer ring of the circle and the crowd separated. Dragging a woman as they came, the scribes and Pharisees strode forward and confronted Jesus. Ah, he thought to himself, the wolves come after the lamb again. He displayed no facial expression while he waited for them to speak. Their leader spoke, "Rabbi, this woman was taken in the act of adultery, now, Moses, in the law, commanded us that such as this should be stoned, but what say you Rabbi?" It was a very tense situation. Jesus knew and the crowd knew that this was a test case. It was perfectly obvious that these leaders wanted a statement on which they could charge Jesus with a violation of the Mosaic Law. Jesus looked at their stern features, the hardness of their faces, and the hatred in their eyes. He did not answer at first but casting his eyes to the ground began to trace figures in the dust. Again, they forced the question upon him. When he

spoke, his voice was calm and some in the crowd thought it was strange. He stood up and looking directly into their eyes, he said, "He that is without evil among you, let him cast the first stone at her." And again, he stooped down and wrote in the dust. The crowd waited and watched; they knew that Jesus had won. The religious leaders stood there for a moment, shaken, and then one by one they strode through the crowd in the direction which they had come, beginning with the eldest down to the last. Jesus was left alone in the center of the circle, with the woman before him. When he saw that the scribes and Pharisees had all left, and that they were alone again amongst friends, he said to the woman, "Where are those thine accusers? Has no man condemned You?" She said, "No man, Rabbi." And Jesus said to her, "Neither do I, go and commit no more evil." Is there any question as to the feelings of most of the people in the crowd? They knew what he felt about all kinds of evil. They knew that more than any man who ever lived he despised the things that perverted and warped human nature and degraded the spirit within. Prostitution, and the abuse of human personality that it involves, was one of the things that Jesus had clearly expressed himself about strongly. And yet he offered to rebuke to this woman. Here, certainly was a man who could despise evil but forgive the evil doer.

Have you ever wondered what it was that Jesus wrote in

the dust? It was this: “Let only the clean among them stone her, same as we allow the dead to bury the dead.” And after the saying of casting the first stone, he simply wrote, “Your will is done, so be it.”

EXAMPLE #2

Now I am sure that many, many people would like to get behind the story of Zaccheus and to its deepest meanings. Here was a man hated and despised by his contemporaries, for to them it seemed as though he had sold his spirit for money – a tax collector backed by the Roman armies, who was making his own fortune at the misfortune of his own people. Choosing this man from the crowd who were welcoming him into the city of Jericho, Jesus called out, “Zaccheus, make haste, and come, for today I must abide at thy house.” We have never been told what was said during this visit. We have been told that Zaccheus made the promise, “Behold, Lord, I give half of my wealth to the poor. And if I have taken anything from any man by false accusations, I restore him four-fold.” The words and the spirit of Jesus must have had a tremendous impact upon the point of view and practice on this hated and greedy publican.

All that Jesus did was to be generous and friendly to this despised man and to forgive him and grant him God’s Pardon for all his wrongs and to ask him to be a personal

follower of The Way. In other words, Jesus loved him and won him.

EXAMPLE #3

There is a power based on physical force and there is another in patience, Love and suffering. The world has more often recognized the first than it has the second. When Jesus stood before Pontius Pilate, the two types of Power met. The Roman Governor represented the Authority of a great empire supported by its military strength. Jesus had long before rested his authority upon the patient and persistent devotion to what he knew to be The Truth. He was willing to suffer and die, if by that sacrifice he could open people's eyes and get them to face The Truth. It is wrong to say that Jesus did not resist what he thought was evil and those who practiced it. It is right to say that he refused to resist it by physical violence. He might have had his armies. Instead, he chose to stand unprotected before his enemies and in a spirit of superb poise and balance, to declare simply, "For this cause came I forth, that I should bear witness to The Truth." He left to posterity the decision as to whether or not the power of the world or the power of Love would prevail. It was not the words of Jesus, though none have forgotten his teachings, that has led so many to give up so much to Follow him.

It was, and is, the contagious influence of a great Spirit over the hearts and minds of men and women.

Three little words, the most important words Jesus ever spoke, have changed the world and will bring about the New Worlds:

“Come Follow Me.”

In Truth, Love, Unity, Peace,

I “P_z.”

LAST - The Last Preaching

Exhort All, that First, Always.

A Religionist claims to be a Man in Christ.

A Christian Spiritualist claims to be Christ in a Man.

A True Christian Spiritualist is Christ in him or herself.

Obviously, there is a huge difference here between all three and therefore it should be explained.

Professing Christian Religionists claim to be the body of Christ with Christ-Jesus as the Head of the collective body.

“And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.”

Read that very carefully, study it and cogitate on it!
“Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you.”

Study this and be not Puffed up nor boastful for so far All are Equal.

“Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a Fool, that he may be wise.”

Study All of this above.

“For the wisdom of this world is foolishness with God.”
For it is written: He taketh the wise in their own craftiness.”

Understand All the above now!

“And Again. The Lord knoweth the thoughts of the wise, that they are vain.”

If you, as an individual, give your will to God and God therefore, through Christ, gives you the Power and the Wisdom of Christ, think how much more Powerful you can be as a collective body, Family, then, as Christ in you and not you in Christ. Jesus is in Christ, there is no Space in Christ for you and me. Yet we have All the space in the Universe for Christ in us and that’s exactly “the Way” it should be, Must Be in Truth then and in Love then!

Cogitate again on All the Above and see if you are beginning to grasp all this, Yet.

“Therefore, let no man glory in man. For all things are yours.”

“Whether Paul or Apollos or a stone, or the world, or life, or death, or things present, or things to come; All are yours. And ye are Christ’s and Christ is God’s!”

“Let a man so account of us, as of the ministers of Christ and

stewards of The Mysteries of God.”

“Moreover, it is required in stewards, that a man be Found Faithful.”

“For I know nothing by myself; yet am I not hereby Justified: for he that Judgeth me is Christ.”

“And these things I have I have in a figure transferred to myself and to others for your sakes, that ye might learn and that no one of you be puffed up one above another.”

Are you carrying All this along now with the three different types of Christians cited at the beginning herein?

“Faith cometh by hearing and “hearing” by the Truth of God.”

“Wherefore I put you in remembrance that you stir up the Gift of God which is in you.”

“For God has not given us the spirit of fear, but of Power, of Love and a sound mind.”

“Be not you therefore ashamed of the Message of our Lord Christ-Jesus, nor of me, his prisoner, but be you partakers of the afflictions of the True Gospel, the Truth of the Cross, and the Wisdom and the Love and the Power according to God.”

Are you still carrying all this with you? Remember to recognize that the Power and the Wisdom of Christ-Jesus is in the spirit and therefore in you, waiting For your Action!

“Christ-Jesus is the Lord of lords who only has immortality dwelling in the Light which no man can approach unto, whom no man has seen, nor can see.”

You keep on insisting on your own right and your own will and you are in big trouble for that is the way to All strife and all discord, the Dis-Eased Way!

“Study to show yourself approved of God, a Workman that need not to be ashamed, Rightly, dividing the Word of Truth.”

“But shun profane, ignorant and vain babblings, for they will increase into more ungodliness.”

Still carrying all this along?

“And these foolish unrighteous ones, their words will eat as does a canker into them and you who concerning the Truth have erred and therefore help overthrow the Full Faith of some.”

“Nevertheless, the Foundation of God stands sure, having this Seal, Christ-Jesus knows them that are his.”

“And therefore, let everyone that nameth the name of

our Christ depart from iniquity.”

“If a person therefore Purify themselves they shall be a vessel unto honour, sanctified even, and meet for the Master’s use and Prepared unto every good-work.”

Are you beginning to grasp some things Now? You don’t get Faith by reading the Message, by reading the bible, by silly rites, rules, regulations, doctrines, dogmas, discernments to fit your lifestyle, your ways, your thoughts, oh No!

“Flee all unrighteousness and follow spirit, charity, Truth, Love, Faith, Unity, Peace, with all of them that call on the Lord out of a Pure Mind and a Pure heart.”

“By Grace are you saved through the Full Measure of Faith.”

Can you Imagine all of this so far?

To every Family, not a Church, but a Spirit! To every spirit a vessel. To every Vessel Gifts! For every Gift an Exchange. For every exchange “Life”! Your body is the Temple of the Holy Ghost, the Holy Spirit then, which is “Life” and therefore the servant of God and Co-Heir to the Kingdoms of God’s Land and important then to “Life”!

“For we are his workmanship created in Christ-Jesus

for God-Works.”

That has to mean that there are also bad works. Now you should be able to figure out which ones you excel in!

“Remember, that wherefore in times past you were either Jews or Gentiles in the Flesh you are not such now if you be in Christ-Jesus’ service, a soldier of Christ.” “Be a good soldier then, holding the mysteries of The Faith in a Pure conscience.”

“Thou therefore, as a good soldier endure the hardness of heart of others for no one who warreth the good fight entangles himself with the foolish affairs of this life for he must please only him who has chosen him to be a good soldier in Christ.”

“Give of yourself, Yea the very substance of yourself for my gospel for it is not of men nor by men.”

Are your solid walls of “self”-will and “self”-deception beginning to crack even a little? The Glory of Today Was yesterday and Is tomorrow! Are you?

“God Is, I AM.”

Light is now in the Doing not Just at the End of The Tunnel of Life! The only three days of darkness you will ever need to go through from this second upward is at the End. If

you get with the Doing right Now while it is not too late. Stop allowing “self” will and deception from robbing you of your honesty, Purity, unselfishness and Love, for they are the very things you were made of and Perfectly so! It’s all very simple, just learn How to give something back! Try it for a Change! No Sacrifices here! After all you received it All for Free!

Your True Citizenship my dear friends is worth your Whole life, and you had better Come to that Recognition! Right Now or you have Absolutely No Future, believe it or not, like it or not, embrace it or not!

You see, All the Ideals of this world would be Very Perfect Ideals if they were all Christianized, Spiritualized then! See, Now?

If they cannot be Spiritualized, then they are the things that are Not!

Now carrying everything along with you, try that one on for Size!

The Promises are for the Now and the Now is for The Future!

Is there a “time” for anger? Can you spiritually answer this and give it so that All may Understand, yourself even?

Cogitate on this. Contemplate on this. Then tell me, “P,” what you have decided!

You should be Proud to lend your voice to I Paul’s voice for the Full Message, Spiritually Proud and Physically Sure.

Are you?

Are you an “askable” person, spiritually?

“And if a one strives also after mysteries, yet is he not crowned, except that he strive lawfully.”

“The husbandman that laboreth must be first partaker of the Fruits.”

What’s the use of half-doing something, something very important wherein lies no experiencing and no witnessing?

How can you possibly give something away if you first do not have it?

“Consider what I say, and the Lord give you understanding in All things.”

“Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel.”

“Wherein I suffer trouble, as an evildoer, even unto bonds, but the Truth of God is not bound.”

“Therefore I endure all things for the elect’s sakes that they may also obtain the salvation which is in Christ-Jesus with eternal glory.”

“It is a Faithful saying: For if we be dead with him, we shall then live with him.”

“If we endure, we shall also reign with him: If we deny him he will also deny us.”

Can you live this life? You’ll never really know unless you truly Try.

Your Task is Factual Representation of the Message and Actual Recognition of the Mind of Christ by the Proper Use of The Message!

When you cease with your childlike fantasies, your vain babblings, your visions of grandeur which are foolishnesses then and only then can you get down to some serious good-works and begin to move the Message out of its present imprisonment, you.

If you are not spiritually “askable” how, pray tell, are you going to answer foolish and unlearned questions if you go off into the world Foolish and unlearned also?

People who take Come, Follow Me and Prepare, Follow, Come too lightly or not at all, are nothing more than sitting

ducks, helpless babes in the woods waiting to be gobbled up by the real sharpies of this crazy world.

“Know this well, that in the days ahead Perilous moments shall come.”

“For men shall be lovers of their own selves, covetous, boasters, Proud, blasphemers, disrupters, lovers of strifes, ungracious and haters, violent men without natural affections, troublemakers, false accusers, fierce despisers of those that are good.”

Are you Ready? Are you that high-minded?

Why are you supposedly ever learning, and never able to come to the Knowledge of Truth? You tell me! Better me than that crazy world out there, True?

Good intentions that result in nothing more than foolish Pretensions will avail you nothing but misery.

For six short years you have come up with the magnificent results of endless divisions and strifes, the choosing-up sides, the begging for respect, Always quick to display your spiritual ignorance by silly and vulgar Rationalizations and Intellectualizations that are purely physical in nature and perfectly deaf, dumb and blind to Pure Spiritual Things.

You cannot approach this crazy world of ours drugged by “self.”

Just because you are exploited by this crazy world of ours is no excuse for you to exploit it or abuse it. Just because you live in a drugged society is no cause for you to be drugged by such foolish and ignorant things. Be drugged by Christ-Jesus and the Mind of Christ because that is as High as you can get in this hazy, crazy world which smacks with a lack of confidence in just about everyone and everything.

Are you any different? I am not ignorant, I “see” that every time you turn over a new leaf it turns out to be exactly as the old side!

You simply cannot approach this world with the same lack of Confidence that it stinks with.

Look, the world would not listen to Jesus not to I Paul, so why should you believe that it will listen to you. Very simply because they both say so and they are now in a much better position to say it now than they were when here! But if you do not have the Full Measure of Faith in the Promises made you cannot possibly be of any effect either, today or tomorrow.

Where is your conviviality, your fellowship, your Unity, even? How are you going to go out and Teach and Preach

Love and Truth and Peace everlasting if you do not have such among yourselves and in yourselves? If you have that all figured out, Please, tell me! For if you do not have that warm, loving, joyful countenance how do you expect to generate it in others? You had all better get the stars out of your eyes and your searchings for a magic wand. You've already got one in your hand only you do not use it and you do not use it simply because you do not "know" it, "see" it or Fully Love it or Fully Respect it and that's the crux of the Whole problem.

"Exhort therefore, that, First of All."

"Life" must know I am trying. Can you "hear" me?

Do you realize that you have Freedom to fall but no Freedom to Fall? Do you even know how to discern that, spiritually?

Now whether you are aware of the fact or not, I do not exactly love using myself as an example, but there are moments I need to in order to get a point or two home to all of you. Some of you are working very hard on your efforts and the results are obvious, while the example of those who are not working hard is also perfectly obvious. In light of these existing circumstances let me, once again, relate to you how I changed in spite of my "self." When I came to Falmouth I did so rather reluctantly, but I really had very

little choice because I was under the thumb of the Federal Parole System. I had very few friends, in fact, I really had no True Friends, just associates, who if four of us were to gather in a room, each one of us would have our backs to one of the four walls and never to another. Some friends, right? Furthermore, I was a loner, and I had no Faith in anything and very little hope in myself except that I had so far survived in my own way and figured I could continue to do so if I simply would be a bit more careful in the future.

Like I said before, I had made all the mistakes there were, and I was still looking for new ones to commit. I was more than just a night-person, as some are fond of saying, for I truly lived and acted in the dark, in the Shadows then, of life, but, for me, there was nothing unusual about this. I was Carnal Mind Personified, material and Worldly not a speck of spiritual. I very definitely Fasted against everything that was Good and Right and True, and I embraced, Loved All the things that are not. Not of God then, but of the Carnal Mind, the distorted mind that I now know Stills the Pure Mind of the Lower Realm, the mind that allows a physical human being to be fully human and fully spiritual in the Flesh, not Perfect mind you, not absolute mind you, but Full. This Lower Realm Mind is what we call the low-mind and must be united with the high-mind or the spirit realm mind in order to transcend the Plane Levels and Fulfill our

Purpose of Perfection and Augmentation and the closer we move Spiritually the lesser becomes our Separation from the One Mind, "Life." Now I had paid one hell of a price for my past cynicisms and I had no intentions whatsoever of changing my lifestyle and the proof of that was I had already violated the terms of my Parole with the "Feds" twice and although AA had drilled it into my head that once an Alcoholic, Always an Alcoholic, and I believed it, I kept right on doing all things my way. I was a magnet and I attracted trouble and when the magnet wasn't working, I invented some.

Well, you know most of the rest of my story, how I met "T" and found Faith and started receiving. But what did I have to do and how did I do it is, I think, worth spelling out here and now.

When I started to receive the Message, I was a wreck. Emotionally I had never been under such stress, not in the Second World War or even during a holdup. In my receiving I had a great deal of conflicting feelings and if it hadn't been for "T" I don't know how I would have made it. Every time I would head in one direction I Paul would point me in another which was never the one I wanted to go in.

I Paul kept telling me to get honest only I really didn't know what he meant, I was honest by my standards. You will

have to reflect and cogitate on what I am saying to get even a tiny understanding of what it was I was going through. Here's I Paul pulling me one way and my "self" pulling me another and my brother and Partner "T" filling me up with All sorts of tales about the spirits and the supernatural. I didn't believe in any of that stuff, and I thought, for Christ's sakes, I'm going crazy! I Paul wouldn't leave me alone, I couldn't eat or sleep or work hardly, I sweated terribly, and I smelled awful and I didn't give a damn and then all the time "T's" saying, "I wish it was me, I wish it was me" and I'm saying to I Paul look, go get him, he's willing, anxious but oh no, it was me that's all there was to it. Be honest Paul said. You must be pure I Paul said. You must be open and unselfish I Paul said and loving he said! Bull Sh*t, I said! Go Away, I said. Get lost, I said. Leave me alone! But I kept trying to do what he asked, and I couldn't explain why. You talk about being nuts, just ask me! You talk about schizophrenia that was me.

When I look back now at some of this now it is very, very hilarious, especially my dearly beloved brother and Partner "T's" explanation of the nights we first contacted I Paul and he was all alone in that darkened room with two flashlights. We've come a long way since then and that's what I really want to tell you about, impress on your minds and Exhort about!

I Paul told me he had a message for me and that I had to do certain things so that I could unite with my true-self. That, of course, had me pretty confused in the beginning but as I began to settle down and listen, really pay attention and began to follow directions I began to see that honesty wasn't all that difficult at all. Being open-minded even came easy but the unselfishness and loving came very hard and as for the Purity, hell, I didn't have the slightest idea of what that was all about, really!

Being honest was relatively easy, I only had "T" and Joe and the guests at Salt Pond House and a bunch of AA people to deal with, along with my Parole officer. Easy, because these people were dis-honest anyway. Being unselfish wasn't hard because I really didn't have anything to be selfish about anyway. Loving people was simple because I really didn't know what love was, I thought it was "sex and liking" so I just loved everybody in my thoughts. The Purity had me baffled though and I started bathing on a regular schedule and since I had already quit the profanity, I felt pretty Pure and I figured that was that.

Not so, said my friend I Paul, not so! A beginning yes, but hardly that even as I was soon to discover.

Purity and open-mindedness were, I found out to be the most difficult, Faith once I settled down to work in

earnest came easy.

My “self”-will and “self”-delusions set me back a number of times along with my “self”-deceptions. They have a way of stealing your health and your peace of mind, your Ease of Life really. The open-mindedness has to come before the Purity of mind can take place. A sort of purge, really. The attempt to hold on to what is good, right and true while booting all the trash out was very difficult and I Paul would send me from one book to another to show me the opposite sides of certain questions I had and then showing me what to maintain and what to kick out and, of course, all of these good things came along to you through the Receivings of the Message.

Slowly but surely, I Paul beat the old ways out of me and allowed me to discover and embrace the better way, the only True Way by simply following his guidance and believe me he had Patience and Faith and the Tenacity of a million pit-bulls and through me he put Job to shame!

Every time I veered or zigged or zagged I Paul would Force me to back to first principles, honesty, purity, unselfishness, Love and of course the First Principle, God Almighty.

From these growing experiences I knew that regardless of what my emotions said, my “self” said, I had to keep

trying to fully discover just what it was God's Will had in store for me and I "knew," early on, that I was going to do it, come hell or high water. You see, it had dawned on me that this supposed fantasy of mine was for real and if I didn't carry it out, I could not survive and probably couldn't even retain whatever sanity I had. You see, I was very fond of calling people dummies and I really meant it for that was the now, old me, the angle guy, the thief, the con artist, Frankie the Zap. When I Paul called me a dummy I knew in my heart and my mind that everything was true and I really wasn't crazy after all and believe me, I cried!

For me, considering my past and my age I found to my amazement that my decisions and my life arrangements, so hopelessly insoluble by ordinary standards, were all working out as I began to slay "self" on a day-to-day basis as I put them to the criteria of honesty, purity, unselfishness, and love. Everything I was now desperately trying to do were the exact things I had labeled all my life as silly pious hopes and impossible dreams and the insanity of those who believed in spirits and gods.

I did not always feel good or look good through these first weeks and months, but I did manage, by God's Grace and I Paul's whippings, to change and to weather the toughest and the roughest passage of my life without doing anything crazy or destructive and for me that was a huge

accomplishment. Naturally, I came out of all this a very different person than when I went in and I am a living example of what one's determination to change can do.

The most noticeable difference was an entirely new and total reliance upon Christ and God and the Truth, for it was the Truth that really set me free to come to my senses and actually "see" and "hear" all of the Truth.

Even at the early stages of my transition I began to really see my old self in others around me and for the very first time I actually "saw" what fools we mortals truly are and I began to work on my brother and Partner, who was more than a friend or a true friend because he was the very first man I had ever loved, really loved, in my Whole Life and that includes my immediate physical family. I've never ceased trying to get "T" to change, but I have learned well that I do not have the Power to remake anyone unless that person can first instill in themselves the Full desire and the Full Motivation to change in Full honesty, Full purity, Full unselfishness and full Love. Jesus couldn't do it while he was here and neither could I Paul, so why should I have such silly ideas? I did but I gave them up. I "know" full well that nobody can "make it" without the Full Measure of Faith. I can Teach and Preach, Exhort and whip, all I need but it is really all in vain unless the object has the Full Measure of Faith. It's a Gift and I didn't give it. All I can possible do is

point it out and explain what can be done with it.

I still see the tension in people today and I am somewhat amazed by it even though I “know” why it is still in some, no, all Family Members. I watched it disappear from me and the Ease of Life settle in and I do “know” why. Let me go back to AA for a start: I had long heard about “easy does it” but I could never practice it because I simply did not know what the hell it meant. I was loaded with tensions, but I had been all my life, so I really did not know nor was I aware even that it wasn’t supposed to be like that! I truly believed I was no different than Anyone else in the world and who could blame me for that?

I Paul came to my rescue and pointed out to me my own limitations, right then and there, as a human being and he explained to me the necessity of Full Honesty. As I began to do this, I immediately saw how I had really hurt others, All my life, and therefore myself more than anyone else, and I Paul pointed out how very simple it really was to be the victim of one’s own punishment. It hit me like a ton of bricks. He pointed out all my false optimisms, false pretensions and illusions and actually forced me to stay within, strictly within my own limitations and gradually graduate upwards to the no-limitation levels of my true-self, the spirit levels. I consistently overestimated my limitations and rushed forward blindly time after time until

I Paul would shoot me down and sit on me! He would very firmly force me back to Communication one and make me start all over again and again, always telling me to begin and stop starting over for that was for idiots and he made it very plain that that was what I was!

In my beginning it became very clear that through my consistent overestimations of what I could accomplish by forcing into All of life's people and events by forcing my plans onto them was nothing. They were going to resist such pressures just as I did and when I slowly began to move upward into Full honesty, I completely saw this and very clearly so, for the First Time in my crazy, mixed-up life. I needed it, but my needs were still totally blind and deaf to their true-self and married to their illusionary "self." I saw this clearly in "T," in Joe, in all the crazies in AA and even though "T" was thrilled with the Power of the Message and all that, he wasn't even trying to do any of the things it asked of him. Oh, he would start to but something more important would come up to turn him away from the Way and ironically, I did all the suffering watching him do it. I have learned that it takes great patience and tremendous perseverance to maintain Full Honesty, Full Purity, Full unselfishness and Full True Love, not contrived sensual or sexual love and to be capable of Exhorting and teaching gently, firmly, lovingly and by example. People in "self" can

just not understand that a person who loves them with the Love that Jesus witnessed to one and all could simply walk away from them after telling them you love them. But that's exactly what God's Love is all about. You actually have to hurt some people in order to Wake them Up and for those who cannot Fully Understand this and that such an Act is for their own will being, are the Truly hopeless and practically beyond any help simply because they are Fully Possessed by their "self" love and "self" esteem, thoroughly "self"-deceived and constantly whining about how miserable life is and how poorly it is treating them when they are so bloody perfect and "self"- righteous! Yes, I weep for such fools as these but I never give-up trying to Wake them Up for I, too, as a prisoner of Christ-Jesus and Possessed with the Well-Being of and for the All in All. Be Prepared for my Exhortations because I cannot possibly cease them, ever!

I've stood by and watched many people make bold-faced liars out of themselves and at the same time and in practically the same breath accuse others of doing just that and condemning them for doing so! Can you not truly see the absolute stupidity, foolishness and ignorance in such an Act? Believe me, please, for it truly is a matter to weep over, to be forced to watch supposedly intelligent people spit on their own Souls! It's terribly degrading and demeaning and totally dishonest, impure, selfish and unloving!

If your life is all screwed up like mine was there, then lies the answer to all your problems. Without the Full Measure of Faith, the Message can do absolutely Nothing for you, nor You and you are not only wasting your life but All your “time” and the time of everybody else. There is a limit to forgiveness and to Patience and you had better understand that and there is a “Time” to Anger. I know, I have received it from I Paul more than once, but I warn you all, don’t you try it on for size until you are Prepared and Fully Following After or you will regret it eternally!

No matter how you sift out The Message, it can never be Effective unless it is worked from the Fullnesses! You begin by working up to them and once you have Fully established them in yourselves, then you can collectively go out and do that for which you were called to do! These four Principles must be first applied to all the little things in this, the human life, the mundane things of everyday life. Not too many of you, if any at all, can honestly claim that you do this, right now, in your every word, act and deed!

Take a damn good look at the Message and see exactly what the Faith and Hope called for, really are. Are you so blind that you cannot see the Honesty, the Purity, the Unselfishness and the Love as The Full Measure of Faith? For your own sake, stop kidding yourselves about the greatness of your Faith, you are not deceiving anyone!

Every day you make promises to someone that you do not keep, and usually you really have no Pure intention of even doing so. Every day you make decisions that are like leaves blown in the winds. Every day you lie to someone or at least you try to! Every day you too deny Jesus and Christ and “Life”! Every day you mix up practicing the presence of God with the practicing of “self.”

You haven’t got the intestinal fortitude to practice the Message Fully for one day even, never mind one week, wherein you do Remember to Remember and to Recognize to Recognize and to stay totally away from all wants! How you could even think that you could go out into this crazy-hazy world of ours and carry the Message is Absolutely beyond my comprehension!

You’re not Christian Spiritualists, you’re foolish daydreamers! Always and in All ways rushing forward blindly, setting your own foolish timetables and sitting around trying to tell the Spirit and your spirit how to Act! You’re still playing with toys and you do not “see” nor “hear” that they are dynamite and will blow you all to hell and gone if you are not very, very careful. Keep the Watch, the Message exhorts one and all and one and all keep looking in the wrong direction, the direction “self” always looks in, the easy way, the effortless way, the dark way! I lost the Mind of Christ once and you can bet your sour

pimple of a mind that I am not going to lose it again, not for a bunch of selfish fools who fully refuse to Wake-Up and Keep the Watch! I'll keep on Exerting the Effort to Wake you All Up, even one, and I will die trying, believe me, because I do not want to die and have the Message die with me! You are all aware or should be what is in store for me when I pass over and therefore, I am going to need someone, anyone, whom I can work through and as yet I do not "see" nor "hear" that one! Sooner or later, hopefully, someone in the Family is going to display the Courage and Exert the Effort to prove to one and All that "Here I am, I am the one," and in doing so there will be Absolutely NO Doubt in anybody's mind, distorted or otherwise.

It is actually just that simple! And it has to happen before I Pass over or another I Paul will just have to be called.

Starting from being honest with oneself leads up to the Full Honesty which brings about the Full Purity of body and mind and brings forth the Fullness of Unselfishness all of which gives you the Fullness of True Love in the Flesh. All of these combined give you the Activation of the Gift of the Full Measure of Faith which is, in fact, the human All for the Gift of Faith is the Power of Love which allows one to transcend, Unite then, and "see" the Truth which sets you Free and allows you the Fully Activated Mind of Christ and enables you to bring back from the Spiritual Realm the Love and

Consciousness of that Realm and to operate from those two spiritual levels while remaining in the Flesh with The Wisdom of, the Knowledge of, the Understanding of, the Intelligence of and the Love of Christ-Jesus in order to fulfill your tasks and go on and complete your mission.

It reads simple. It sounds simple. It is simple, "IF." If you can get honesty, Purity, unselfishness and love working for you! Even that is simple and easy also, All you need do is cease working against them! Just Stop, that's all there is to it. "Self" wants then, automatically disappear, all you have to do is "see" it and flow with it not against it. The "Happening" is automatic since it has already been done for you. No sacrifices necessary. Be a Competitor for it, not against it, don't race against the clock, go with the "times" and truly live for the very first time in your Whole life. Try it - if it doesn't work, if it doesn't prove itself then I say to one and All, Flee from the Message of I Paul as you would a Plague but first be damn sure your Effort is honest, Pure, unselfish and in and from True Love! Anything less is no effort at all. Just continuance of "self" dominating your whole life of darkness!

And Please, don't come around with that September song "I have done it" because that's a Full-Fledged damn lie and you know it and so do I and your own true-self!

You have to work in the light and that requires nothing less than rigorous honesty if you are able to have any success whatsoever! Don't bother with any ifs, ands, ooh's, ah's or buts because you will only be mouthing-off your "self"! "See"?

You see, the Message says you need to Share and Care that means working "with others and nothing less than that. If you are not rigorously honest you cannot do that. But if you can and do, nothing will bring about full unselfishness and full love any quicker than that!

There is absolutely no Purity in Phony self-justification! Phony love, sexual or otherwise has never done a damn thing for a single one of you except satisfy a want and you all know this to be the Truth!

You forget easily every day by whose stripes you were healed, by whose blood you were washed, by whose death you were Justified by, sanctified by and by whom you were given forgiveness and atonement by, but you never forget the petty wants and mundane things, do you?

You treat the Truth and Love of "Life" just like the dumb Religionists do and do you know why? Simply because you're still carrying around in your distorted minds and hearts their lies, that's why! You're so blind and so deaf you cannot even see nor hear this Truth! When you begin to give

yourself and the Message the Proper Respect it will give you and You everything it Promises!

You keep right on persisting in things which are condemned by your own conscience and guess where in hell you are going to and coming from!

You have no respect for yourself or for the spiritual Wisdom of the Ages, the Message, in fact, you treat it as if it were selfish, harmful and wrong!

Any spiritual aspirations you may possibly have are being nullified every day by your foolish acts, words and deeds all of which you are conscious of and are always going to change - tomorrow!

If you actually believe the Standards of the Message are oppressive and unobtainable, why do you hang around? If you're just trying to be useful then you ought to go somewhere and Really be useful, like helping the dead bury the dead, for you are one of them and certainly not one of "us."

The quicker you put aside who you are not and what you are not the quicker you can begin to become who you truly are and be what you truly were intended to be and stop the silly masquerade!

You must never be discouraged by your Mistakes, but

neither must give in to them or lower your standards to accommodate them.

“Life” will never deny you the help you need in dealing with your weaknesses, if you truthfully commit yourself to his Will and renew that commitment Patiently each and every day without fail and backed with Pure Effort!

I learned the hard way that none of the Original Four Spiritual Principles are obsolete and never shall be for they are “life’s” Principles for All Life, and they are the Shortest, Surest, Safest and Faith-Full Way to All Freedom, Joy and Peace Now and Forever. Can you now fully grasp these truths herein?

The Message contains All the Spiritual Knowledge that can be known by man. It is a vast warehouse full of it, but in your hands it stagnates. It needs your Action to bring forth its Fruits. It asks you to simply change your mind from its still distorted state back to its true state of Purity. That’s really a very simple Exchange. The Courage to maintain the Purity is where the difficulty comes in.

Can you not understand that the wrath of God abides in you and that it will overtake everyone who does not leave this world a better one when they leave it? If you do not fulfill your lower inheritance you can never fulfill your higher one! You see, if you do not do the little things now

you have Absolutely no Chance to do the big things later! There is something very important that you should know by now but just in case it has escaped you, I will make it very, very clear for you and therefore, hopefully, for the whole world.

Of all the dangers in this crazy, drugged, hazy world of our things like heroin and nuclear bombs are nothing compared to still distorted minds, impure minds then. With a Pure Mind there is nothing that exists in this world to fear, absolutely Nothing and with a pure mind there exists no drug that can conquer it. With a Pure Mind you can do anything you need to do in his name and that is a very Provable Truth and available to anyone who will Exert the Full Effort and Follow the Directions exactly as given.

The sooner you act for the living, the swifter will be your better Act for the dead!

You must approach the Throne boldly in spiritual Wisdom and not in bold ignorance nor foolish unrighteousness.

Life here is but a brief Journey and such a very short space in which to Prepare for the very short Journey, those three little days, that are your whole life in the Light or in the Darkness. As the Message has said and asked over and over, What are you afraid of? What are you waiting for?

This Last Preaching never should have been necessary to be given. Some of you have a fairly good grasp of the Message but not a one of you has put it into The Action of your life in your every word, act and deed, simply because the Full Measure of Faith has not blossomed in you and your Fullness of Honesty, Purity, unselfishness and Love have not matured within you, and there is but one explanation possible for this and it need not be stated again for you all do know exactly what the reason is.

Until you become Faith-Rich, Witness-Rich, Experience-Rich, you will remain Life poor now and Forever.

Yes, there is a “Time” for Anger, whether it takes place in the denouncing of one’s own mother, brothers and sisters, or condemning one’s own followers by calling them ignorant or Satan, or with whip in hand cleansing the hypocrites from their lecherous work at the tabernacle or by an I Paul coming with whip in hand, or by Firm Exhortation there is very definitely a “time” for Anger especially when one can turn it on oneself and put a final end to one’s own ignorance, silliness, stupidity, malingering, hating and on and on and on All the Way to the Grave in Love with the Spirit of Death.

Wisdom,

“P” by my own hand.

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