The Gospel of Luke

New Metaphysical Version

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Translator

Prosperity Publishing House

The Gospel of Luke
New Metaphysical Version
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To Students of Truth

The Bible, which is the story of humankind's evolution in consciousness, lends itself to four different levels of understanding:

1. literal [historical],
2. moral [sentimental],
3. allegorical/esoteric [intellectual], and
4. metaphysical [spiritual/ontological].

Given that perspective, I believe the awesome richness of New Testament Scripture should be genuinely explored in accordance with each level of understanding, with the proviso that the *fruits* of each understanding are consistent with the teachings of Jesus the Christ.

Those who read or study Scripture only at the surface levels [literal and moral] may miss the deeper truths associated with the teachings. Unfortunately, a sober look at the effect these two levels of understanding have had on human history uncovers their inability to contribute significantly to creating heaven on earth. These two basic understandings of Scripture generally lend themselves to a condemnation of other faith traditions, and tend to be quite exclusive and judgmental in their dogmatic religious practice.

A metaphysical understanding of Scripture takes Bible students into the realms of the spiritual and mystical. My aim is to give Truth students a metaphysical view that stimulates their thinking and appreciation for the deeper meanings of Scripture. This metaphysical treatment is not meant to be the definitive metaphysical version of *The Gospel of Luke*. Hopefully, it will inspire other metaphysicians to add their wisdom and expertise to the growing body of metaphysical literature.

Sources:

The sources of metaphysical symbology used to render this unique version of *The Gospel of Luke* came from extraordinarily varied perspectives and time periods. It is with deep appreciation that this NMV was able to use insights from the following giants in metaphysical thought: Philo Judaeus, Origen, Pelagius, Zeno, Plato, Augustine, Hypatia, Dionysius, John Scotus Erigene, Meister Eckehart, George Fox, George Wilhem, St. Teresa of Avila, Friedrich Hegel, Emerson, Theodore Parker, Mary Baker Eddy, Emma Curtis Hopkins, Nona Brooks, Paul Tillich, Charles Fillmore, Eric Butterworth, Teilhard de Chardin, Malinda Cramer, Emmet Fox, John Murray, Ella Wheeler Wilcox, Annie Rix, Thomas Troward, Ernest Wilson, Elizabeth Sand Turner, Warren Felt Evans, Ernest Holmes, Georgiana Tree West, Alice Bailey, Phineas

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The Biblical Versions used as reference material for the NMV [New Metaphysical Version] in order to obtain the broadest possible band width of interpretation were: *The New Revised Standard Version, The NIV Rainbow Study Bible Version, the Authorized King James Version, George M. Lamsa's Translation from the Aramaic of the Pashitta, The Oxford Annotated Bible RSV, New International Version, the New Testament in Today's English Version, New American Standard Bible Version, Contemporary English Version, 21st Century King James Version, Worldwide English New Testament*, and the *Wycliffe New Testament.*

How to Use This Book:

I recommend using this book as a study guide for congregational services, as well as for private study, meditation, and daily readings. It is suggested that traditional versions be used as supplements to this version, so that readers can compare traditional interpretations to the metaphysical content of this NMV verse-by-verse, chapter-by-chapter. I have provided both wings and landing gears with this metaphysical rendering, so that it is both practical and down to earth. In reading, you will see direct interpretation of key words identified within brackets [], while my editorial comments are in parentheses(). As you study, it is helpful to have these guides; when you read purely for spiritual enrichment or as a part of a service, you may want to omit the comments within the brackets and parentheses.

Final Comments:

I believe it has been to the detriment of all Christian history [as evidenced by the last 2,000 years of religious separatism, inquisitions, and wars] that religious leaders almost with one accord have belittled and condemned the importance and significance of a metaphysical perspective. Thankfully, a growing number of Truth students and higher consciousness practitioners today have opted for spiritual growth instead of religious myopia, and recognize that religion's failure to cultivate a healthy respect for a metaphysical approach to Scripture has been both unfortunate and costly. It is not an exaggeration to say this hesitation to explore higher truths has caused a pathological tear in the fabric of Christianity.

It is my sincere hope that you, the reader, will embrace the hidden wisdom contained in this uniquely metaphysical treatment of *The Gospel of Luke*. I believe you will be enriched beyond measure by the depth of its teachings and by the practical nature of its transcendental wisdom.

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New Metaphysical Version

Chapter One

Dedication to Spiritual Unity

1. It is a common trait among us Truth seekers to look back over our spiritual journeys so that we might gain an appreciation for the cumulative effects of the readings, studies, and experiences that have shaped our inner quests. 2. Of particular interest, it seems, are the lives of the master teachers who have achieved high levels of spiritual unfoldment before us. 3. The very nature of this journey prompts us to share the light, to enlighten others, and to be a healing influence for others [our Luke inclination] in order to promote spiritual health and unity [our Theophilus quality]. 4. This *calling* to share inner wholeness [our Luke inclination] serves as an invitation to raise our own thought vibrations and to invite others to discover the hidden truths that will lead to their healthy spiritual growth as well.

Our Zechariahic Muteness

5. Although we may want to grow spiritually there is that within us, our purely materialistic sense consciousness [our Herodic quality] which co-exists with our desire to joyfully express [our Judean intention] the Christ of us. We must beware of our narrow religious tendencies [priests] and remember that we are *indivisiblized* expressions of the Christ, God's Offspring [our Abijahic nature]. Our lives must be testimonies, evolving memorials [our Zechariah foundation] to our capacity to become Christed. To fully understand this, our intellect [our Aaron quality] must be softened by a consciousness based on enduring love [our Elisabethian influence]. 6. When our intellectual and love-centered affective qualities are in the right relationship [righteous] we have an opportunity to lift our consciousness to a higher spiritual octave. 7. On the other hand, if our love [our Elisabethian quality] is chronically self-centered [barren]

we shall not be able to express Christed thoughts [children], no matter how developed [getting on in years] our intellectual and affective qualities are.

8. The good news is that in spite of our egocentric penchant for purely religious practices [our priest mentality], we can choose to deepen our spirituality [go on duty]. 9. When we allow ourselves to choose [cast lots] spiritual practices over religious busyness we will find ourselves entering that *realm of divinity* [sanctuary] within us which offers us the opportunity for direct communion with Spirit through our prayers [incense]. 10. Whenever we pray [offer incense], our entire consciousness [the whole assembly of people] is affected by the positive spiritual energies we generate. 11. This purposeful union with the Christ of us through prayer brings into our heightened awareness spiritual ideas [angels], because we are willing to give up lower, more sense-inclined thoughts [our altar experience] for Christed thoughts.

12. When we leave our state of *altered consciousness* [our normal waking consciousness] and seek our *true consciousness* through our quickening spiritual insights [our Zechariah longing for enlightenment] we may be startled by the power of our Christ Connection. 13. However, there is a deeper part of us, our divine sense of right-ness [an angelic impulse] that helps us move beyond any fears or doubts we may have. Because our memory-dependent intellect [Zechariah] has righted itself through direct communion with Spirit, it surrenders to the enduring love [our Elisabethian quality] which underwrites our being and is receptive to the healing nature of spiritual possibilities [the infant John the Baptizer]. 14. The joy and gladness we receive from this elevation in consciousness [birth] will resonate throughout our whole being. 15. Our potential for Christhood will be heightened, as long as we do not allow our sense appetites

[strong wine and drink] to distract us. We must understand that even before this elevation in consciousness [birth] we are *indivisiblized* expressions of Spirit.

16. Such a change in consciousness will create many Christed thoughts [Israelites] and turn our whole consciousness Godward. 17. With the Spirit-filled power of our I-Amness [our Elijahic capacity] we will be able to transcend our prior thinking [parents] and embrace new spiritual concepts [children]. We will turn error-prone choices into wise choices so we can ready ourselves for a more Christed life. 18. We may question [our lukewarm Zechariah inclination] our ability to move beyond old scripts and life patterns; 19. however, there is that all-pervasive I-Am Presence within us [our Gabrielian inheritance] which is constantly ready to speak to us and guide us if we are open to Its wise counsel. 20. If we choose to ignore Spirit's counsel we will not understand [become mute] the nature of our innate *Heir power*.

21. Our lukewarmness [our hesitant Zechariah nature] may compromise [delay] any benefits we expect to gain when we attempt to commune with Spirit. 22. Our spiritual dilemma will become obvious when we move out of any meditative experience unable to understand [muteness] the incredible connection we can have with Spirit. 23. As long as we allow our old, unhealthy scripts and life patterns to dominate our thinking, our religious involvements, no matter how regular, will seem pointless and unfulfilling.

24. As we allow the combined energies of our intellect and love to grow and harmonize, the spiritual possibilities [the infant John] which have been repressed by our five externally-focused senses eventually come into fruition. We come into the awareness that 25. our I-Amness, the Christ expressing at the point of us, only sees us as beings of wholeness.

The Awakening of Our Christ Potential Is Foretold

26. When true union [expressed by the number six] is achieved between our intellectual searching and love for the Truth, we awaken to the Truth that we are the human expressions, off-shoots [in Nazareth] of our I-Am-ness [our Gabrielic essence] even at our lowest [subconscious] level of consciousness [Galilee].

27. This higher awareness can only take place in the virginal stillness of our I-Am-ness which quickens our spiritualized intellect [Joseph] through its perfect connection with Divine Love [David] which is *indivisiblized* at its higher essence of human evolutionary mind. This virginal stillness is the epitome of love raised to its highest intuitive function [Mary]. 28. Such a state of exalted awareness is a blessed state of consciousness. 29. However, since it is new to us we are not sure what to make of it. 30. But we sense through the perfect connection with our I-Am-ness that we are in a good place. 31. This regenerative [womb] experience produces the perfect Christ Awareness [our Jesus quality] of the Christ Principle, which is the Divine Activity of our innate Godness. 32. As we gain a perfect awareness of this Perfect Idea in human form raised to its divine essence, we will become consciously one with our Christ Nature and achieve the fullness [throne] of God's earlier promise expressed as love [David]. 33. Our spiritually electrified mental faculties [our Jacobian qualities] will take precedence over [reign supreme] all of our physical qualities and abilities.

34. Although our evolving intuitive capacity [Mary] has been quickened, it is still not used to the spiritual depth of the virginal stillness. 35. That being said, we are very much aware, at this stage of our spiritual development, of our interior Light, the Holy Spirit, which over-shadows [reigns

supreme over] our human self. We come to realize that this perfect Christ Awareness [our Jesus quality] within us will become just as spiritually whole [holy] as our Christ Nature. 36. It becomes clear to us that we will be able to achieve the enlightenment we seek despite our earlier self-centeredness [our barren Elisabethian perspective] once we harmonize our intellectual and affective natures. 37. We discover that all things are possible when we live at the speed of our Christ Consciousness. 38. This insight comes from our superior intuition [our Mary quality] which surrenders to [expresses] the Christ of us.

When the Human Soul Feels a Spiritual Kick

39. Because of our heightened spiritual intuition [our Mary quality] we do not hesitate to celebrate our Christ awareness 40. and find it easy to appreciate the union between our intellectual and feeling natures. 41. When mature love [Elisabeth] is raised to its higher intuitive expression [Mary], the rightness of our harmonic spiritual potentials [John] is felt [leaps in the womb] throughout our entire consciousness, filling us with a heightened awareness of the presence of the Indwelling Christ. Essentially, our human soul feels a spiritual kick. 42. When this happens, we gain a whole new appreciation for our intuitive power. 43. It may even surprise us at how uncannily perceptive our fully-developed intuition [mother of our Lord] can be, 44. especially when we learn how to interpret our *gut guidance* [the child in Elisabeth's womb leaped for joy]. 45. The quality of our faith, receptivity, and devotion will determine the quality of our spiritual unfoldment.

Celebrating the Eternal Isness Within Us

46. As we begin to sense the life changing implications of our

innate divinity, our intuitive wisdom [the Mary of us] quickens and we become more expectant of and devoted to our spiritual growth. 47. We rejoice at the prospect of deepening our relationship with the Christ of us 48 because we have come to realize we are worthy receptacles to house Spirit. We anticipate that we have the opportunity to make all of our future thoughts [generations] blessed thoughts. 49 And our anticipation is based on the Truth that the Holy One, the Isness we call God, has pre-ordained a universe of perpetual goodness. 50. Because of that perennial goodness [mercy], we have the opportunity to righten our relationships with the Christ of us, thought [generation] after thought [generation]. 51. The quality [strength] of our demonstrated commitment to Truth principles becomes obvious as our actions [arms] reveal our mastery over [scattering] error thoughts and habits [the proud]. 52. We are able to supplant error thoughts and inclinations from their lofty influence [throne] by raising our hitherto unacknowledged [lowly] spiritual inclinations into conscious awareness. 53. When we hunger after the Truth, we send thoughts rich in material appetites out of our consciousness. 54. In rightly adjusting our thoughts [being merciful], we can attain a spiritually attuned consciousness [our Israelic state] 55. by recognizing that our past thoughts [ancestors] influence our current level of faith-ability [our Abrahamic perspective] to manifest unlimited ideas [descendants]. 56. The extent to which we are able to produce unlimited ideas depends on how well we divinely order them.* This process tends to be more productive when we allow our intuitive intelligence [Mary] to preside.

*Metaphysically, Divine Order is a three-step process which involves the interplay between Mind, Idea, and Expression. Mary's three months' stay refers to this dynamic process of unfoldment.

The Birth of Our High Intellectual Perception of Truth

57 Our enduring love for the Truth [our Elisabethian quality] will produce [give birth] within us a sense of rightness [our infant John quality] which is spiritually-focused. 58. The very nature of that higher intellectual awareness causes mental and emotional [neighbors and relatives] excitement throughout our entire psychophysical beingness.

59. Such a birth, actually a rebirth [eighth day] in consciousness, signifies our ability to cut off [circumcise] habitual mortal tendencies. We may be tempted to see this birthing as an extension of our memory-dependent, intellectual perspective [our Zechariahic influence], which tends to be a product of past learning. 60. However, our deepening love for the Truth [our quickened Elisabethian quality] is maturing rapidly and is able to grasp the significance of the emergence of a completely higher intellectual propensity [the infant John] 61. which is not like any of our previous intellectual virtues [relatives]. 62. Oftentimes we are tempted to fall back on our old intellectual reasoning to understand what is happening to us, 63. but by this time we have a sense that we are operating at a higher intellectual frequency [the emerging John of us]. 64. When we sense the distinction between our old intellectual perception and our heightened intellectual awareness, we shall immediately understand [lose our muteness] the innate connection we have with Spirit. It will become natural for us to show our gratitude for our newly-found connection with the Omnipresent Source of our good. 65. Less spiritualized thoughts [neighbors] will surface which do not fully comprehend our growing Christ awareness [our Judean capacity]. 66. One thing is certain, however; we are filled with a deep sense of inner knowing that something wondrous is about to happen.

Our Prophetic Proclivities

67. With this new concentration [our Zechariahic influence] on spiritual things we sense the presence of a deeper, more exalted inner Being [the Holy Spirit]. And we feel compelled to understand divine laws [prophesy]. We demonstrate this yearning by having thoughts similar to these:

68. We call forth [bless] God's good-ness on all of our spiritual thoughts and inclinations so that our human propensities are elevated [redeemed] to conform to the *Christ Standard.*

69. We become aware that there is a mighty Presence, a Savior [the Christ of us] which underwrites our consciousness [house] with love [our Davidic capacity].

70. It becomes obvious to us that this knowledge has been available to humankind for some time. 71. We realize we can overcome [be saved from] sense consciousness [coma consciousness] and the discordant thoughts [enemies] which come with it. 72. And through this righteous adjustment [mercy], our old belief systems [ancestors] can be transformed into their higher, more spiritual essences with the assistance of Spirit, because that is how the Spirit-led entrainment process [holy covenant] works.

73. We are blessed with an innate, pre-wired celestial guarantee [oath] by Spirit that gives us the ability to produce ideas [our Abrahamian quality] in unlimited expression.

74. This spiritual ideation capacity makes it possible for us to cancel out [be rescued] any and all error thoughts [enemies] without fear.

75. It is possible for us, even though we are in human form, to live in a state of all-pervading awareness [holiness] and harmony [righteousness] all the days of our lives.

76. Our ability to trust the *wholing* properties of spiritual possibilities [our infant John potential] will prepare us for actualizing our Christhood.

77. Our Johanic potential will help us regain our Christ perspective [knowledge of salvation] as we give up the false for the true [the forgiveness of sins].

78. By our righteous adjustment [God's mercy] we will see things from a higher spiritual perspective [our dawning awareness] 79. which gives us the heightened perspective [light] we need to deal with any error thoughts that come from our sense consciousness [coma consciousness]. It is important to realize this because we tend to allow sense appetites to contribute to our falling short [remain in the shadow of death] of demonstrating our divinity.

80. The spiritual possibilities within us [our infant John quality] will grow strong despite being in the company of sense-oriented thoughts [the wilderness]. There will come a time when the energetic vibrancy of our spiritual potentials will dominate [become public] our conscious thinking, moving us from a conventional sense perspective to a spiritual perspective [our Israelic level of consciousness].

Chapter 2

The Birth of Our Indwelling Christ Awareness

1. Before we come into an awareness that we are spiritual beings having a human experience, there is a time [in those days] that we give in to the dictates [decrees] of our willful egocentric nature [our Augustian consciousness] which affects our entire being [all of the world]. 2 It dawns on us [the first registration] that, if we choose to do so, we can allow our egocentric influence to become the ruling authority over every thought and activity within our consciousness and behavior. We mistakenly believe that our executive will [our Quirinius capacity], which is a product of our sense appetites [Syria], can maintain

its material governorship [3.] over all aspects [towns] of our being. [4.] However, it is through our maturing spiritual wisdom [our Josephic quality] that we are able to understand we are branches of the one True Vine [our Nazarethean awareness] despite our struggle with past religious dogmas, embedded sense-veenered beliefs, and repressed life perspectives [our Galilean consciousness]. Recognizing this, we are able to identify with our Christed thoughts [our Judean consciousness] which are centered in love [our Davidic capacity], because in Truth we are the expressions [descendants] of the union between spiritualized intuition and wisdom [Bethlehem]. [5.] Our maturing spiritual wisdom [our Josephic orientation] combined with our superior intuitive ability [our Maryness] move within the currents of our ruling willfulness [went to be registered], and negate its influence by molding substance [giving birth] into the perfect Christ Idea. [6.] This awareness comes into fruition, [7.] and we awaken [give birth] to the realization that we are God *indivisiblized* at the point of us. We get this at the intuitive level; however, we are initially confined [wrapped in swaddling clothes] to the intellect's limited understanding of higher spiritual truths. The unenlightened ego's sense-driven instincts [manger] are generally oblivious to higher spiritual truths, even though these truths underwrite all of our human experience.

Spiritual Thoughts and Insights

[8.] When we have reached that illumined, intuitive level [region] of consciousness, our humble, trustworthy, natural thoughts [shepherds] watch over [are the receptacle for] our good and obedient intentions [flock] despite our egocentric unreceptivity [night]. [9.] At this level of spiritual awareness we can receive an incredibly powerful divine insight [angel]. So power-

ful, in fact, that we may be astounded at the depth of knowledge we have access to. 10. However, our capacity to receive such an incredible insight [angel] means that all of the thoughts [people] in our thought universe (our consciousness) have unlimited spiritual potential [good news]. 11. Within us, specifically in our super-consciousness [city of David], is the incontrovertible awareness that we are innately *indivisiblized* expressions of the Christ as us [our Messianic Birthright]. 12. It is from this *cusp of consciousness* that we remind ourselves that our confinement [swaddling clothes] in a sense-induced perspective [manger] will be a temporary condition and not a permanent reality. 13. Many spiritual inclinations [a multitude of heavenly hosts] will no doubt come to us 14 as we give thanks [praise] that our Christed thoughts which come from our super-conscious mind [the highest heaven] will bring harmony and equilibrium [peace] to our entire human evolutionary mind [earth].

15. When these divine ideas subside [go to heaven] our spiritually quickened thought centers [shepherds] are cognizant of the unlimited potential of universal substance [the Bethlehem effect]. We become excited, to say the least, and want to know more about this higher aspect of us which is attuned to Universal Supply. 16. We already intuitively know the way. It is through quickening and combining our superior intuition [Mary] and maturing wisdom [Joseph] that we become conscious of the Christ Seed [Child] in the midst of our baser human instincts [manger]. 17. Once we go through this process it is difficult to conceal our joy and exuberance. 18. Our spiritualized thoughts [shepherds] affect our old belief systems which cannot quite comprehend [are amazed] the transformation which is taking place. 19. But our intuitive intelligence [Mary] is capable of archiving

[treasuring] all of our thoughts as associational and metaphorical links [pondering them] to create new ideas and novel insights. 20. From our new plane of consciousness we find ourselves prone to generate spiritually-attuned ideas [shepherds] which protect us and shield us from egocentric propensities.

Taking On the Nature of Our Christ Potential

21. When we establish a state of equilibrium and inner harmony [eight days pass], we are able to eliminate [circumcise] the purely egocentric propensities associated with our humanness and acknowledge our Christ potential [our Jesus quality] which has been at the center [in the womb] of our being even before we incarnated into physical form.

Our Christ Potential Incarnates As Us

22. As we begin to get serious about purifying our consciousness through the inflow of Christ thoughts and the giving up of sense attachments, we discover that our unfoldment is an inside-out process of uncovering [our Moses tendency] our spiritual potential. We notice a stillness and serenity beyond expression which brings inner peace [the Jerusalem effect]. 23. It is through this dynamic transpersonal process [is written in the law] that our human personality and its thinking nature [first-born male], although a necessary aspect of our spiritual *wholing-ness*, 24. is refined (sacrificed so that it becomes more spiritually sound). This whole process of increased awareness and freedom from sense attachments comes as a result of our putting our quarrelsome earth-bound consciousness [turtles and/or pigeons] behind by transforming our human personality into our Christ Individuality.

25. In this state of peace and harmony [the Jerusalem effect] we are totally receptive [our

Simeon inclination] to the Indwelling Christ Presence, because our spiritually-quickened consciousness [Israel] prepares us to receive our true spiritual personality [Holy Spirit]. 26. It becomes clear to us as we use our powers of divine expression which are emanations from our higher personality [Holy Spirit] that we will not suffer from spiritual inertia [death] once we are truly anointed [Messiahed] by Spirit. 27. Guided by our total receptivity [Simeon] to Spirit's omnipresent pull, we recognize immediately the relationship between wisdom and love [the parents] and their union, the Christ potential [the child Jesus] within us. 28. We are usually so moved that we embrace our newly-found [recovered] spirituality and are guided to think something like:

29. *Indwelling Christ [Master] because you are the Truth of me I willingly subordinate [dismiss] the importance of my 'personal I' and honor my 'divine I-ness.'*

30. *My spiritual intuitiveness and inner vision [eyes] help cleanse [save] my consciousness from error.*

31. *I realize that wholeness is my birthright even in the midst of all of my materialistic thoughts [people].*

32. *This awareness [light] reveals the preponderance of my worldly thoughts [our Gentile propensities] and helps me realize how much I must transform my worldliness into a more spiritually-focused consciousness [Israel].*

33. Our innate wisdom and intuitive prowess [our Joseph and Mary influences] are energetically vibrant [amazed] as we recognize the import of our divine I-Am Connection. 34. It is through this heightened receptivity [Simeon] that we intuitively know [our Mary instinct] that our Christ potential [child] will generate [the falling and rising of] many Christed ideas [Israel] which will begin to dominate [be opposed to] our worldly thoughts. 35. This uni-

versal Truth [sword] will disrupt the status quo of our sense-attached consciousness so much that we must be prepared to eliminate destructive thoughts and inclinations which surface from our subconscious warehouse of repressed, sense-laden material.

36. We will find a part of us which is an *accumulation of incarnational goodness* [our Annaian inheritance]. Put another way, most of us have incarnated into the earth plane many times [of great age]. That is why we have an inherited sense of our innate Christ-ness [our Phanuel understanding] and intuitively accept our divine *heirship* with complete faithfulness [our Asher knowingness]. With the realization of the existence of our Christ Self [our Phanuel influence], each lifetime becomes a cumulative composite [marriage] of spiritualized experience [our Annaian inheritance], making it possible for us to complete another cycle [symbolized by the number seven] of burning off the dross of error from our predictable unfoldment [become prophetic].

37. Each time we make our transition [give up a particular earth-bound personality] we leave our *cumulative incarnational goodness* unattached [widowed] for a time, so that the thoughts and experiences of our last incarnation are added to our cumulative spiritual DNA(our eternal Is-ness). Then when we reincarnate (represented by the number eighty-four, which signifies the reunion of the spiritual and the temporal us), we embody our new human form [temple] and continue our spiritual education and development. 38. In each incarnational cycle; we have the opportunity to discover who we really are and to stand in our Truth, so that the substance [body, mind, and soul] of our human self conforms [redeems] itself to its higher spiritual essence, bringing us the inner peace and serenity [the Jerusalem effect] we seek.

Centering Our Thoughts on Our Christ Self

39. When we center our thoughts, words, and actions [finish everything] on our Christ Self, we position ourselves to deal with our subconscious impulses and errant programs [Galilean influences], because we are aware that we are the *indivisiblized* human expressions [our Nazarean birthright] of Spirit. 40. From that state of awareness, we allow our Indwelling Christ Presence [child] to more fully express Itself, filling us with wisdom and confidence.

Our Christ Potential Seeks Greater Expression

41. At some point on our Truth walk, we are filled with such inner peace [the Jerusalem effect] and abiding reverence that we sense we are ready to move from our current level of consciousness to a more spiritually attuned one [Passover]. 42. We eventually cross that *cusp of consciousness* [symbolized by the number twelve] 43. and adopt it [stay behind] as our consciousness of choice, so to speak. However, our old, established thoughts and belief systems [parents] remain oblivious to our spiritual quickening. 44. We will soon discover that our egocentric thoughts fail to comprehend the implications of our heightened awareness because they only have a basic intellectual understanding [a day's journey] of what is happening. Our confused intellect searches through its logic-oriented data banks [relatives and friends] for answers. 45. However, we soon come to the conclusion that our intellect will not get us there. We must center ourselves in the abiding peace [the Jerusalem effect] of our Christ Center. 46. When we do this we will find that we can divinely order [employ the mind, idea, expression principle symbolized by the three-day period] our experience by teaching ourselves to

question convention and move beyond mindless routine. [47.] Our traditional thinking will give way to its higher, more creative counterpart. [48.] What is most revealing about this phase of our spiritual unfoldment is that spiritual dissonance may develop between our spiritual self and human self. Our conventional beliefs [parents] cannot comprehend our spiritual reformation. [49.] Once we have sensed our wholeness and completeness, we become dissatisfied with religious staleness and the emptiness it creates. We yearn for [must be in] our Christ Consciousness [Father's House or about our Father's business]. [50.] We fully realize that our old, unenlightened self doesn't have a clue about the realities associated with higher states of consciousness. [51.] Nevertheless, we realize we live in physical bodies with a physical mind (Nazareth's lower essence) which has a capacity for higher truths. We must be sensitive to the intra-psychic dynamics between our feeling nature (our mothering impulse), physical nature, and spiritual nature. [52.] It is in this somatic setting that we can grow mentally, physically, emotionally, and spiritually toward our highest good.

Chapter Three

Spiritual Discernment Through A More Enlightened Intellect

[1.] Depending on the strength [the number fifteen represents a mature and divinely ordered strength faculty – 3 times 5] of our spiritual discernment [our Tiberius capacity], we will be able to see the difference between the motives of our carnal will [our Pilate propensity] and our desire to have Christed thoughts [our innate Judean quality]. If we are able to exercise sound judgment when it comes to the temptations associated with our egocentric sense consciousness [our Herodian perspective], which has its roots

in the subconscious [Galilee]; we will be able to voice [our Philip quality] our opposition to the fenced-in narrow-mindedness [our Ituraean penchant] of dogmatic turfdoms and personal aggrandizements [our Trachonitis vulnerability]. Our outspokenness is the outer expression of an interior change, which signals our desire to end our subordination to the belief in lack [our Lysanias perspective] and become more attuned to Spirit. This change in consciousness leads to a richness in our intellectual capacity [our Abilenean capacity] and prepares us to become even more discerning. 2 We can develop powers of discernment despite a personal history of religious elitism [high priesthood] which intellectualizes [our Annas perspective] religious practice to the point of developing a hollow view [our Caiaphas demeanor] of spirituality. Heightened discernment is possible because there is that innate urge within us which zealously seeks to live righteously [our John the Baptizer yearning], since it is the offspring of our intellectual nature all grown up [our Zechariah resolve]. 3. With a quickened power of discernment we can pass judgment on the quality of our stream of thoughts [River Jordan], thereby cleansing [baptizing] our conscious and subconscious from error thoughts by denying the illusionary power of outer appearances. It is not unusual that as we turn [repent] from a purely sense-oriented perspective to a spiritual perspective; we put ourselves in a position to give up the false for the true [the nature of forgiveness].

4. It becomes clear to us that all forms of our good come *through* us as *indivisiblized* expressions of the Christ as us [our Isaiah nature]. We come to know that, as Christed beings, we are the "physical utterances" [voices] of Godness which bathe our worldly consciousness [wilderness] with Truth so that we prepare our human selves to stand on principle [straight path].

5. Every grossly material thought and inclination [valley] will be elevated [filled] to its spiritual counterpart, and every spiritual viewpoint [mountain/hill] will penetrate [made into law] the subconscious to righten discordant thoughts and reveal [smooth] the facade and deceitfulness [rough ways] that are the trademarks of the illusionary nature of outer appearances. 6. Our sense consciousness [flesh] will be transformed [saved] from its addiction to worldly attachments and eventually entrain into its true spiritual essence.

7. At this point in our spiritual growth, we can tame the intellect [develop our John the Baptizer quality] by denying the legitimacy of outer appearances [be baptized], particularly when we recognize the inadequacy of a 'letter of the law' religious presumptuousness [viperousness] which is fed by self-righteous attitudes. 8. It is better to place our attention on the fruits of Spirit and turn from the inharmonies [stones] associated with our materialistic bents. We must take care, however, to keep our high ideals in perspective so we can remain faithful [our Abraham characteristic] to our calling. 9. Therefore we must cut off [axe] those thoughts which see duality [lying at the root of trees] and bring a sense of separation [does not bear good fruit] because they cannot stand in the face of Truth [fire].

10. Our clarity will come, not from our worldly beliefs [crowds] but from the knowledge that 11. comes from the Christed us which underwrites both our spiritual and human natures [two coats], and share Truth principles [food] which nourish the human soul. 12. We will begin to question our most materialistic, pecuniary of obsessions [tax collectors] 13. and realize that money does not buy happiness. We come to know that we are rich in direct proportion to that which we can do without. 14. We shall also

question our blind compliance to the letter of the law [our soldier mentality] and wonder how we could have harbored so many deceitful and manipulative thoughts instead of trusting in our innate talents and abilities [wages].

15. It is good for us to engage in healthy introspection, especially when it comes to our spiritual growth. We must become clear about one thing however; the difference between a high intellectual perception of who we are [our John perspective] and our innate intuitive intelligence, which transcends the limitations of the intellect, is like the difference between night and day. It is our intuitive intelligence that brings us to the realization that we are truly *indivisiblized* expressions [Messiahs] of Universal Mind. 16. Indeed, as we transform our thinking, we will honor that Eternal Presence within us, our Christ Individuality, which is mightier than our human personality, and Whose essence we cannot possibly describe with mere words. It constantly transforms us with love, purifying and cleansing us with Truth. 17. Under Spirit's guidance we will be able to separate Truth [the unquenchable fire] from error.

18 Our entire consciousness is elevated as we internalize [proclaim] the Truth [good news] and *Christize* our thoughts [people]. 19. As ruler of our human personality, the unenlightened ego [our Herodic tendency] feels threatened [rebukes] by our deep-felt need for *right-thinking* [our John quality] and tempts us with sense gratifications [our Herodias influence] 20. so it can cut us off [imprison us] from wrapping our intellect around our innate divinity.

The Baptizing Power of Spirit

21. When our material thoughts [people] are purged [through baptism] from our consciousness, and our Christ potential [the Jesus of us] is affirmed

[anointed through baptism], we have direct access to the realm of divine ideas [heaven opens]. 22. Once we affirm our oneness with our Christ Nature, we can rise confidently and expectantly above old error patterns and find the peace which passes all misunderstanding [Spirit descending] by comprehending our Christship [symbolized by the dove]. At this stage of our spiritual unfoldment there comes upon us a heightened sense of our true spiritual identity [God expressing God-ness at the point of us].

The Genealogy of Our Spiritual Awakening

23. Our unfolding Christ potential [the Jesus of us] is the result of divinely ordering [symbolized by thirty years] our Christed level of consciousness. It is a process which readies us for our highest expression of being [work]. Our spiritual perfection evolves through a process called the *genealogy of our spiritual awakening.* It comes from our having perennially sought our innate I-am-ness [our Helian urge] by honoring our superior spiritual wisdom [our Josephic discernment]. 24. Understanding the gift of divine heirship [our Matthatian knowingness] comes from harmonizing love [our Levic quality] and spiritual discernment [our Melchic quality], subordinating our personal self to our Christ Self [our Jannaic willingness], and using our spiritually-focused imagination [our Josephic ability]. 25. All of this unfoldment is made possible when we are open to the possibility of attaining higher spiritual knowledge [our Mattathias perspective] which is the outcome of a spiritually-attuned conscience [our Amosian discernment]. This combination serves as our *spiritual guardrail* and prevents us from 'missing the mark.' Our sensitivity is heightened because we feel comforted by the presence of the Indwelling Spirit [our Nahumian birthright], which prompts our

desire to apply Truth principles [our Eshi affinity] based on an esoteric understanding [our Naggai instinct] of the way things are. 26. This is the natural result of refining our consciousness [our Maathian penchant] in order to remove error thoughts and inclinations. This refinement is possible because it is the *outformation* of our perception [our Mattahias quality] that we can attain higher knowledge through the process of entrainment [our Semein urge]. It is this *entrainment* which brings us closer to our Christedness. The chief characteristics which produce this *entrainment* are the imaging power of our mind [our Josephic capacity] to perceive higher truths and our honest and spontaneous inclination for praiseworthiness [our Joda quality].

27. This inner realization of omnipresent abundance [our Joanan awareness] is made possible by a dominant will [our Rhesan quality] and a restorative interior *wholing* process [our Zerulbabelic capacity] which help us remain sensitive to our oneness with Spirit. Of course, this conscious union with Spirit [our Shealtiel awareness] is precipitated by our having expanded our spiritual understanding [our Neric capacity] in the first place. 28. Our spiritual discernment and groundedness [our Melchic qualities] are the offsprings of the inner knowing that Spirit is the 'Interior Scaffolding' [our Addian strength] of our blossoming spirituality. These two qualities are the result of a clear spiritual perception [our Cosamic awareness] of our increasing ability to comprehend the absoluteness of God [our Elmadamic nature]. These abilities become manifest through our being able to be attentive to galaxies of thoughts [our Erian capacity] that flow through our consciousness. 29. All of this springs from our being able to identify with our I-Am-ness [our Joshua quality], which is the natural outgrowth of our belief in God as our Sustainer [our Eliezerian

awareness]. That level of perception comes from our elevated consciousness [our Jorimic perspective], which is one of the chief gifts of our divine *heirship* [our Matthatian knowingness] because it signals our indivisibleness with Spirit. This absolute connectedness [our Levic inheritance] is the emanation from the universal love connection.

30. This connectedness comes from an inner receptivity [our Simeonian willingness] to the 'still small voice' which is an outgrowth of our thankfulness [our Judahic quality] for our oneness with Universal Mind. This expressed appreciation has at its roots three important essences: imagination [our Josephic quality], mercifulness [our Jonamic capacity], and a highly-defined will to do good [our Eliakimic resolve]. 31. The intrinsic knowing we experience of the omnipresence of Spirit [our Melean inheritance] springs from an inner sense that our goodness [our Mennan awareness] is our Godness and that we have immediate access to all of the divine possibilities [our Mattathan awareness] associated with wholeness. This knowledge is the distillation of a high degree of foresight [our Nathanian capacity] which naturally flows from the abiding Love [our Divine inheritance] that connects all parts of us.

32. Our awareness of this enduring Love is the outgrowth of our recognition of the eternalness of Spirit [our Jessean perception] and of our thankfulness for the seamless connection [our Obedic awareness] we have with Spirit. These offshoots stem from a willingness [our Boazian receptivity] to apply Truth principles and spring from the realization of the beneficial nature [our Salaian knowing] of that oneness. What prompts this willingness is that pre-wired part of us which knows how to overcome [our Nahshonian ability], our *'skin school'* induced *coma consciousness (*error consciousness). 33. This overcoming error ability is the result of our willingness to obey Spirit's

promptings [our Amminadabic objectivity], particularly when this awareness comes from a built-in reasonableness [our Amminadabic ability] which is distilled from a spiritually quickened intellect [our Arnic capacity]. This quickening doesn't come over night, as the expression goes, because it is the laborious outcome of a lifetime of embedded, unquickened subconscious thoughts that are tied to error beliefs [our Hezronian limitation]. What makes *growing* through the subconscious murkiness we have created worthwhile is that it is an evolutionary outgrowth of our having seen the benefit of *thanksliving* [our Perezian awareness], which comes from a healthy appreciation of our oneness with Spirit.

34. This appreciation for oneness naturally flows from a heightened spiritual understanding [our Jacobic perspective] which is an outgrowth of the joy we gain from the conscious awareness of our Christship [our Isaacian knowing]. This level of knowing comes from our ability to produce an unlimited supply of ideas [our Abrahamic capacity] despite our chronic human tendency [our Terhan penchant] to delay our spiritual growth because of our attachment to physicality. Fortunately, there is an older, more established part of us [our Nahorian inheritance] that metamorphosizes our sense inclinations before they can take root in our consciousness.

35. We have a great capacity for germinating spiritual ideas [our Serugic inheritance] which prepares us for greater spiritual growth. These ideas are the *genealogical harvests* of our evolved concern for the welfare of others [our Reuian nature] and the growing awareness of the difference between the spiritual us and the human us [our Pelegian receptivity]. These *genealogical harvests* are the handiwork of our growing spirituality [our Eberian progress] which comes from the peace and tranquility [our

Shelahic foundation] generated from a life of disciplined prayer, meditation, and service.

36. Our life circumstances [our Cainan dilemma], including the possession of a physical body, are the symptomatic outcomes, or material expressions of our attempts to understand our relationship with Spirit. They are the result of our having mastered the attitude that our greater good comes from outer things [our Arphaxadic perspective]. What is more interesting, genealogically speaking, is that this *Arphaxadic slippage* is the inevitable fallout from our well-defined, yet not entirely mature spiritual integrity [our Shemic growth]. And that is unfortunate because it comes from our innately wired ability to re-establish our mind, body, and soul equilibrium in the midst of a flood of error [our Noahadic capability], which is the genealogical fruit of a strong urge within us to achieve the highest spiritual octaves our evolving consciousness will allow [our Lamehaian distilled human experience].

37. In a still older phase of our genealogical unfoldment, we come close to mastering our conscious oneness with Spirit despite choosing to incarnate in human form. It turns out that we miss an extraordinary opportunity to imprint higher knowledge [our Methuselahic knowing] by failing to 'power down' our subconsciousness, which we have created to justify our reluctance to fully grasp the concept of eternal life. This unfortunate outgrowth of our previously perfected ability to lift ourselves above the illusion of separation from Spirit [our Enochian dispensation] falls at an important *genealogical consciousness cusp*. Before we created this unfortunate illusion, we knew of Spirit's descent into matter, and in particular into our human body. At our geneaological core we already know the nature of our divine *heirship* which is the

genealogical distillate of our innate tendency to praise God, the Eternal Is-ness which underwrites our existence[our Mahalaleclic inheritance]. This growth experience, this purely *Cainanic eventuation,* is an inevitable phase of our evolving spiritual consciousness.

38. The incarnational experience [our Enoshian *skin school* drama] is characterized by a limiting belief that all we are is a physical being. It is a sort of *genealogical numbing* experience at the intersection [the cusp] of our involution and evolution. The shock of putting ourselves into a limited physical form leads to a denial of our prior unmanifested beingness. That state of consciousness was a pure expression of our spiritualized perfection [our Sethian beingness]. This ultra transcendent consciousness shift is the predictable genealogical outcome of our self-deceptive surrender to that irrationally inquisitive and phenomenally creative part of us [our Adamic infatuation with matter]. It is the nature of Adamic consciousness to purposefully manufacture its illusionary separation from its highest, most exalted state of being in order to pursue a consciousness of individuality. This sense of individuality is a sort of *genealogical hibernation,* an intentional denial of our *indivisibleness* with our true Is-ness. This *Is-ness* is the Omnipresence, the Omnipotence, the Omniscience, the Omniactivity of the Eternal Goodness of Love [God].

Chapter Four

Tempting the Incarnated Word Expressed as Our Christ Potential

1. The attainment of a higher spiritual consciousness is usually the result of having gone through a period of development where we have dealt with the temptations [sense attachments] associated with our

subconscious [wilderness] tendencies to reject our oneness with Spirit. 2. The best way to handle such spiritually corrosive thoughts is to *retreat forward* (an interior revitalization process symbolized as a forty day period of time), using prayer and meditation to help us gain the strength and discernment we need to address any and all sense attachments. 3. We can put material appetites before our Godness 4. or we can affirm that we are one with God, the Omnipresent Source of all our good. 5. We can choose to get caught up in the sense appetites of our coma consciousness [sense consciousness] and negate our sense of spiritual worth [settle for the kingdom of the world]. 6. We can also choose to listen to our highly sense-oriented carnal mind [our devilish thoughts] which rejects the Truth of who we really are. It would have us believe in the illusionary power of outer appearances. 7. If we buy into this world of duality [worship the carnal mind] we will place ourselves squarely in the tentacles of our sense consciousness. 8. We can allow ourselves to fall in this manner, or we can resolutely declare our absolute oneness with Spirit. That means we must affirm our conviction that we are *indivisible* expressions of God at the point of us.

9. Because we have the power of choice, we can publicly proselytize our spiritual growth by placing personal gain and worldly recognition ahead of our spiritual unfoldment. 10. Whenever we do this we fall into the trap of believing we are sustained and protected by religious dogma. 11. We mindlessly accept this dogmatic scaffolding as a religious safety net, which can break our fall [bear us up] from grace and prevent us from misunderstanding [dashing our foot] conventional religious practices which place religious parochialism ahead of spiritual growth.

12. However, it is important to see beyond the unenlightened ego's penchant for deception, and choose to reaffirm our *indivisibleness* with Spirit. 13. We must be aware of our tendency to believe in our own sufficiency, and remind ourselves that our unenlightened ego will raise its Truth-deficient head from time to time.

Beginning Our Journey to Christize Our Subconscious

14. When we first become aware of our Christ potential [the Jesus of us] and its powerful vibration, its effect is felt throughout our entire consciousness [the surrounding country] including our subconscious [Galilee]. 15. This higher vibration transforms [begins to teach] the dogmatic aspects [synagogues] of our religious nature into their higher spiritual counterparts, leading to our internal quickening.

Failing to Honor Our Christ Potential

16. When we begin to awaken to the Truth that we are God *indivisiblized* as us, we realize we are "branches of the One True Vine" [our Nazarethian awareness]. Our awareness is raised from a religious perspective [synagogue] to a higher state of spiritual awareness where we 'rest' [our Sabbath experience] in that expanded knowing. 17. Our Higher Self, the aspect of us which knows our good comes through our Christ Self [our Isaiahic knowing], sees the deeper meanings in established religious texts [scrolls] and elevates those texts to their higher spiritual interpretations. 18. For example, if we read Isaiah 61:1-2 from traditional translations of the *Hebrew Testament*, the higher spiritual or metaphysical meaning would go something like this:

Because we are God indivisiblized as us [the Spirit of the Lord is upon us], we must be the

best Christs we can be [we are anointed] by sharing our oneness with Spirit [the good news] with those [the poor] who are unaware of their 'indivisible' connection with Spirit. We are to unequivocally deny [proclaim] the power of outer appearances by releasing all error thoughts associated with those false beliefs [captives] so we can transform sense thoughts [the blind] into their higher spiritual equivalent [re-establish sightedness]. This Christed perspective frees us from the illusion of our separation from Spirit. [19.] *We are truly blessed [favored] when we can firmly establish ourselves in our Christ Consciousness [the year of the Lord].*

[20.] You can clearly see that when we move beyond the literal interpretation of scripture [roll up the scroll] there is immense richness in a metaphysical perspective. However, we must honor traditional perspectives as well [return the scroll to the attendant], as we non-judgmentally and non-defensively [sit down] pursue metaphysical knowledge. We will begin to experience a growing dissonance between old religious inclinations and beliefs [the eyes of all those in the synagogue fixed on us] and our emerging esoteric perspective. [21.] Nevertheless, once our spiritual horizons have been expanded [fulfilled] we find ourselves in an inevitable consciousness shift. [22.] We may even ask ourselves where our newfound insights come from as we become more familiar with our expanded intellectual capacities [our Joseph quality]. [23.] Initially we may expect too much of ourselves. Our yearning to rid ourselves of error thoughts [our Capernaum instinct] may be mediated by our egocentric tendency [hometown] to question our spiritual growth. [24.] Instinctively we know that our innate power to discern and avoid error [our prophetic ability] will not be honored by the materially-oriented ego.

25. However, the Truth is, in the early stages of our spiritual growth our consciousness is filled with many incomplete religious views and biases [widows], which have not been punctuated with a *metaphysical birthmark.* In our striving for a more spiritually-attuned consciousness [Israel] we must realize that most of us have repressed our I-Am-ness [our Elijah quality], which is the Centerpiece of our innate divinity [heaven]. What that means in human terms is that what most people call heaven is really the *Domain of Divinity* within each of us, which gives us unfettered access to our Godness and consequently the ability to divinely order [Mind, Idea, Expression] our experiences. Bringing Divine Ideas into expression is not only our prerogative, it is our earthly responsibility. Unfortunately, when we are out of touch with our divine nature, we block our access to heaven [our divine core] and subsequently lose our ability to manifest Divine Ideas [symbolized by 3½ months – *seven 15-day increments* – which represents the 7-step creation process. See Matthew 22:25 and Mark 12:20].*

26. Such a lack-driven consciousness depletes us of our vitality and essential well-being. Unless we turn from a purely sense-oriented love for life [widowhood] which lacks the wisdom we need to discern higher truths [our Elijah quality or I-Am-ness], we will not fully appreciate the meaning of our earthly incarnation. We can remove this blight of consciousness by surrendering to our true essence [our Elijahic nature, the Christ of us] so that we can experience a metamorphosis in consciousness [our Zaraphathic journey]. Our decision to deepen our spirituality will lead us out of a 'spiritual drought' into the ever present flow of Divine Ideas [a

* That failure to connect with the Christ of us literally causes a famine [blocks the expression of Divine Ideas] throughout our entire consciousness [in all of the land].

constantly available Sidonian experience].

27. Until we accept ourselves as Christed beings [our Elishaic inheritance], we tend to have many leaching thoughts [leprous thinking] which spring from an error-prone ego [our Syrian propensity]. Despite such an adverse egocentric mental environment we can, by our faith-lifts and spiritualized will [our Naamanic qualities], rid ourselves of sense attachments which corrupt our consciousness. 28 This interior quickening will cause dissonance between religious biases [the synagogue] and our newly expressed spiritual tendencies. 29. Faced with such a revolutionary change in consciousness, we can choose to remain a product of our sense attachments [drive Him out of town] by repressing [hurl Him off a cliff] any and all Christed thoughts. 30. However, it is impossible for us to cast off our true nature no matter how much we deny our divinity.

Dissipating False Beliefs

31. As we renew our commitment to our spiritual restoration and growth [enter Capernaum], we must be able to master our subconscious warehouse of repressed and regressed thoughts, attitudes, and beliefs [Galilee]. That becomes possible when we put all of our egocentric attachments aside [rest] by *retiring* into our spiritually quickened consciousness [the Sabbath experience]. 32. When we deepen our connection with Spirit, we will be astounded at the awesome power of our innate divinity. 33. Despite our decision to grow spiritually [enter the synagogue], a false belief [unclean spirit] or discordant intention may surface from time to time. 34. These recalcitrant beliefs come from an unenlightened ego which recognizes our yearning to express our Christ potential [our Jesus quality] and fears Its expression. 35. Our enthroned Christ potential [our Jesus of Nazareth quality] denies what is untrue of us [re-

bukes the unclean spirit] causing even the most encrusted and entrenched false beliefs to dissipate. 36. The absoluteness of our Christ nature rattles the earthbound ego, which senses a very real and present threat to its dominion over our sense consciousness. 37. It is important to know that Spirit's purifying influence can be felt throughout our entire consciousness [every place in the region].

The Medicinal Qualities of Faith

38. It is generally true that when we move out of a powerful meditative experience [leave the synagogue] and step into our daily routines, we bring to our next human experience a certain level of faithful receptivity [our Simon quality]. There is an expectation for spiritual guidance no matter how embroiled [feverish] we find ourselves in the tumultuous aspects of human experience [Simon's mother-in-law]. 39. This is possible because the Christ of us sees only wholeness [rebukes the fever] and brings our mental, physical, and emotional natures into sympathetic alignment.

40. In our spiritually barren experiences [sundown] we are usually beset by discordant thoughts and error-prone intentions [diseases and illnesses] which come from a materially-focused, sense-oriented consciousness. However, even under these circumstances we can take immediate, positive action [the laying on of hands] to heal ourselves from the inside out through the power of the Indwelling Christ. 41. Incurable diseases [demons] can also be healed because they do not represent the Truth of us [symbolized by the statement "You are the Son of God"]. At the level of Spirit we are already whole [demons are speechless] because of our *indivisible* connection to our I-Am-ness [our Messianic nature].

The Incontrovertible Truth About Us

42. It is interesting to discover that before we fully grasp the significance of our divinity [daybreak] we live, move, and assume we are merely flesh and blood beings who depend on our sense consciousness [a deserted place] which, unfortunately, is devoid of divine insights. It is a choice we make, of course; however, there is that sense within us that tells us [wants to prevent us from leaving] we are more, much more, than mere specks of flesh. 43. The moment we recognize [proclaim] that we are God *indivisiblized* as us [the good news] we can take advantage of the unrestricted access to our I-Am-ness [the Kingdom of God within us]. We will come to know this incontrovertible Truth about us: we are all Christs in the making. It is for this purpose we have come: to fulfill our Christhood. 44. It is our privilege and responsibility as divine beings in human form to faithfully, confidently, and joyfully *Christ up* so we can transform our stale religious propensities [synagogues] into powerful spiritual covenants [our Judeaic mission]. When we do this we will help transform the spiritual consciousness of the planet by raising our consciousness.

Chapter Five

Quickening Our Spiritual Powers

1. When we come to the understanding that we are potential Christs [our Jesus awareness] we recognize we are one with Spirit, one with one another, and one with all life [our Gennesaret understanding]. We realize we are related to all things because we come from the same Source. It is in this attuned state of conscious awareness that we are

Bil Holton, Ph.D. currently shares spiritual leadership responsibilities with his wife, Cher, in the growing Unity Spiritual Life Center they co-minister in Durham, North Carolina. He is a Licensed Unity Teacher, and has been affiliated with the Unity spiritual education movement for thirty years. As a student of metaphysics for over twenty years, Dr. Holton believes Biblical scripture has a deeper spiritual meaning, which enriches the literal text and elevates it beyond its dogmatic and parochial limitations.

His spiritual mission is to lead, guide, and inspire people all over the world to live faithfully, lovingly, and wisely at the speed of their Christ Consciousness. While he has authored and co-authored over twenty books with Cher, Bil believes his metaphysical translations of the Gospels are his most fulfilling works to date.

On a personal note, the Holtons like to push the envelope and maintain their zest for life by taking what they call "Indiana Jones Adventures," such as white-water rafting, sky diving, and fire walking. American-style ballroom dancing is also in their DNA. Although they have retired their competitive dance shoes, Bil and Cher love to perform ballroom showcases and exhibitions. Their two sons, beautiful daughters-in-law, and two incredible grandchildren, all live nearby. Their visits are always joyful.

To order copies of Dr. Holton's books, and request information about scheduling him for speaking engagements, visit his website at http://www.metaphysicalbible.net or call his office at 877.819.7489.

You may contribute to the New Metaphysical Version Project, which supports Dr. Holton's work, by visiting the official website, http://www.metaphysicalbible.net or by contacting Dr. Holton at his toll-free office number, 877.819.7489.