

The Gospel of Mark

New Metaphysical Version



Prosperity Publishing House

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To Students of Truth

It is my position that 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/mystical).

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 Christ.

It is also my position that those who read or study Scripture only at the surface level (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.

An intellectual understanding of Scripture generally tends to remain a cognitive exercise with little movement toward the wisdom of the heart. Such a perspective generally limits its views to the letter of the law and can be judgmental and fairly rigid in its interpretation.

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 Mark*. Hopefully, it will inspire other metaphysicians to add their wisdom and expertise to the growing body of metaphysical literature.

The inspiration for writing this unique version of *The Gospel of Mark* came from extraordinarily varied perspectives and time periods. It is with deep appreciation that this *New Metaphysical Version* (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 Eckhart, George Fox, George Wilhem, St. Teresa of Avila, Friedrich Hegel, Ralph Waldo Emerson, Theodore Parker, Mary Baker Eddy, Emma Curtis Hopkins, Nona Brooks, Paul Tillich, Charles Fillmore, Eric Butterworth, Emilie Cady, 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 Quimby, Geoffrey Hodson, Helena Blavatsky, Horatio Dresser, Alvin Kuhn, and Dr. Paul Hasselbeck.

The Biblical Versions used as reference material for the NMV 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.

This new version is intended for use along-side traditional versions, many of which are listed above. I recommend using it as a study guide for congregational services, as well as for private study, meditation, and daily readings. It is suggested that traditional Gospel 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. It is my hope that I have provided both wings and landing gears with this metaphysical rendering so that it is both practical and down to earth. I have opted for understandability and clarity instead of loftiness and vagueness.

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 are opting 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 Mark*. 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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Chapter One

Our Quickened Intellect

¹The beginning of our spiritual unfoldment comes from the recognition that our Christ Self (Higher Self) ²underwrites all of our prosperity, abundance and higher good through Its very nature (our Isaiah quality). There is a sense of deeper knowing within us that feels the promptings of our Higher Self and seeks to prepare us for our evolving Christhood. ³It knows we are God individualized at the point of us despite outer appearances. Our chief task is *spiritual orthopedics*; that is, to walk the spiritual path on practical feet. ⁴As we grow in our spirituality we move from an intellectual understanding of Truth principles (our John the Baptizer quality) to a Christed perspective. ⁵It is from that higher spiritual perspective that we can celebrate our oneness with Spirit by

purging error (the baptism process) from our consciousness. ⁶Until we mature in our spiritual growth our intellect is undisciplined in its spiritual perspective and blocks its quickening by Spirit. So, we may be a little rough around the *higher consciousness edges*, so to speak, and still tied to the senses (clothed in camel's hair, wearing leather belt). ⁷Indeed, as we transform our thinking we will honor that great Presence within us, our I-Am-ness, which is mightier than our sense-burdened human personality. At this point in our spiritual unfoldment we do not thoroughly understand (untie thong on sandals) the transformation our intellect must undergo. ⁸Our intellect is only capable of understanding a certain amount of the implications of error thinking. However, the Christ of us, our I-Am-ness, sees only wholeness and provides us with the guidance we need to purge ourselves completely of error.

The Baptizing Power of the Word

⁹. As we mature in our ability to discern Truth from error, our Christ potential (our Jesus quality) permeates our subconsciousness (Galilee) and energizes the receptive intellect (our John the Baptizer quality), melding it with Spirit. ¹⁰. Once we affirm our oneness with the Christ of us (come out of the water), we can rise confidently and expectantly above old error patterns and find the *peace which passes all misunderstanding*. ¹¹. At this stage of our spiritual unfoldment there comes upon us a heightened sense of our true identity and our eternal connection with Spirit.

The Temptation to Deny Our Christ Potential

¹². Our conscious desire to attain higher spiritual consciousness is generally accom-

panied by thoughts from the wilderness of our sense consciousness ¹³. which seeks to distract us and *tempt us to deny* (our Satanic bent) our Christ potential .

Purposefully Retreating Forward

¹⁴. As we retreat forward by quickening our subconscious energies (go to Galilee) as we focus on our spirituality, we will notice an abrupt cessation in the need to intellectualize (John the Baptizer's arrest) our spiritual growth. ¹⁵. This insight will have major implications in taking our subconscious energies (Galilee) to a higher vibration by arresting the limiting effects of our past programming (the time is fulfilled) which we allow to slow our spiritual growth before we discover our true connection (the kingdom of God has come near) with Spirit.

Quickening Four Key Spiritual Powers

^{16.} As we heighten our spiritual intention to honor Divine guidance and instruction we will be uplifted by our faith (our Simon quality) and strength (our Andrew faculty) which are used to *catching* divine ideas. ^{17.} When these higher spiritual qualities are quickened, they fortify other qualities and we will help raise our own spiritual consciousness and the collective consciousness of the planet. ^{18.} Once we make the Christ decision, our entire consciousness moves in the Christ direction. ^{19.} When we do this, our innate wisdom (our James, son of Zebedee quality) and abiding love (our John faculty) sustain us from falling into needless negativity as those qualities repair and replace our old thought patterns. ^{20.} When these spiritual qualities are quickened, there is usually no hesitation on our part to deepen our spirituality.

Dissipating Our False Beliefs

^{21.} As we focus more on our spiritual growth, we begin to turn our attention (come to Capernaum) from materiality to spiritual pursuits (enter the synagogue). ^{22.} When we deepen our connection with Spirit, we will be astounded at the awesome power of our innate divinity. ^{23.} Despite our decision to grow spiritually (enter the synagogue), false beliefs (unclean spirits) may surface from time to time. ^{24.} These recalcitrant beliefs come from an unenlightened ego which recognizes our desire to express our Christ potential (our Jesus of Nazareth quality) and fears Its expression. ^{25.} Our enthroned Christ potential (our Jesus quality) denies what is untrue of us (rebukes the unclean spirit) ^{26.} causing even the most encrusted false beliefs to dissipate. ^{27.} The absoluteness of our Christ nature rattles the earth-bound ego which senses a very real threat to its dominion,

²⁸. particularly in respect to Spirit's purifying influence on our subconsciousness (Galilee) which warehouses the thoughts, memories and defense mechanisms we use to keep ourselves attached to the belief in our unworthiness and to the belief in the illusion of our separation from Spirit.

The Power of Faith

²⁹. It is important to realize that when we move out of our prayerful meditative experiences (leave the synagogue) and step into our daily routines, we must do so with a maturing faith and strength of mind (enter the house of Simon and Andres), accompanied by spiritual discernment (our James quality) and love (our John quality) for humankind. ³⁰. The positive, energetic activity of these four spiritual qualities acting in concert will have a noticeable healing effect on our sense-burdened (feverish)

human soul (Simon's mother-in-law). ³¹. The Christ of us is able to elevate (lift) our mortal accomplishments (hands) by taking the worry and stress (fever) out of our work.

³². In our unenlightened human experience, (represented by evening or sundown), we are usually beset by pssychological and mental illnesses (demons) which are the result of ³³. our rather pervasive error-prone human consciousness (the whole city) which has access to, but hesitates to enter the door (exercise faith) leading to our good. ³⁴. We have only to acknowledge our Christ center to be cured of any human ailment (demon) because at the level of Spirit, we are already whole (demons are speechless).

Emancipating Our Subconsciousness

³⁵. It is interesting to note that before we fully grasp the power of our innate divinity (in the

morning when it is still dark) ³⁶our overall sense consciousness will not have caught up to our evolving spiritual attunement. ³⁷Our higher spiritual qualities will be quickened first ³⁸and then our conscious thoughts will feel the effects of our unfoldment. ³⁹Then we will sense the changes in the recesses of our subconsciousness (Galilee) where so many of our false beliefs are stored.

Cleansing Leprous Thoughts

⁴⁰As we turn from false beliefs and impure inclinations (leprous thoughts) which can compromise our spiritual growth ⁴¹we have an opportunity to strengthen our connection with Spirit. ⁴²If our intentions are pure, we can feel the curative effects immediately. ⁴³However, we must be careful. ⁴⁴So often our enthusiastic initial steps become mis-steps because there is a certain amount of naiveté and awkwardness that comes with

our attempts to tell others about our spiritual progress. ⁴⁵Our premature attempts to retail our newfound spirituality usually result in our deciding to keep a lower profile until we can learn to control our exuberance.

Chapter Two

Moving Beyond Spiritual Subluxation

¹Every time we turn our attention (return to Capernaum) to spiritual pursuits we are truly home. ²Such moments are generally characterized by a multitude of thoughts which hover in our conscious awareness as we seek to understand our true nature, the Christ of us (the door). ³We may find ourselves experiencing periods of spiritual subluxation (paralysis) which seem to test our whole (four men) outlook.

⁴. Although we may feel immobilized by what we consider to be dire circumstances, we must give ourselves a faithlift and deny the power of outer appearances (remove the roof) by sorting through (dig through) false impressions so we can lay our fears at the foot of Truth. ⁵. When we demonstrate that kind of faith, we immediately connect with the Christ of us and are able to give up the false for the real. ⁶. Worldly thoughts (scribes) may question ⁷. our ability (authority) to discern Truth from error without seeking the intellect's approval. ⁸. However, our inner guidance system (our Jesus quality) understands the nature of irreverent thoughts. ⁹. We might ask ourselves if it is easier to deny thoughts that seek to negate our divinity or simply affirm our wholeness and live the lives we are meant to live. ¹⁰. Each of us has within us the power (authority) to free ourselves from worldly illusions ¹¹. by affirming resolutely that

we are God individualized at the point of us. ¹². Whenever we affirm, with conviction, that we are one with Spirit, we raise our consciousness an octave and our entire beingness at a cellular level responds accordingly.

From Coma Consciousness to Christ Consciousness

¹³. As we live our daily lives (go to the sea) we will have many opportunities to practice Truth principles. ¹⁴. For example, our purely human thoughts of acquisition (our Levi quality) and attachments to the dollars and cents of material gains (tax booth) can be overcome when we commit ourselves fully and completely to our spiritual growth. ¹⁵. As we continue our spiritual education (dinner) there will be times when we are influenced by sense thoughts and material appetites. ¹⁶. These purely human distractions usually spring from a Pharisaical (perfunctory and dogmatic)

perspective which mindlessly questions our spiritual progress and rationalizes our shortcomings.¹⁷ But if we keep our spiritual antennae (our Jesus quality) tuned in, we will understand that spiritual growth means transforming our sense consciousness (coma consciousness) into Christ Consciousness.

A Consideration of Fasting

¹⁸. Sometimes our externally-influenced intellect with its dogmatic bents (our Pharisaical influence) plays games with us. It raises questions like: Why aren't you struggling like most people when it comes to abstaining from sense pleasures?¹⁹ When these thoughts surface, we can simply remind ourselves that there is only one kind of fasting—abstaining from error thoughts which promote the illusion that we are separate from our oneness with Spirit. When our marriage to Spirit is real, fasting from mate-

rial appetites is unnecessary because we are already operating above sense thoughts.²⁰ It is when we forget our relationship with Spirit that we must conscientiously fast from error thoughts, words and actions.

²¹. Trying to force Truth principles (unshrunk cloth) into a closed mind (old garment) is usually too much for old, stale belief systems. Encrusted error is never ready for a Truth triage.²² Neither should we attempt to pour Truth principles into bottled-up religious dogma, because the Truth will fall through the cracks of exclusivity, parochialism, and religious intolerance. It is best to share (new wine) Truth with those (fresh skins) who are open and receptive to spiritual growth.

Observing the Sabbath Daily

²³. At some point we will actualize our Christ potential (the Jesus of us) to the degree that our daily consciousness

will operate as if each day is free from temporal thoughts and sense appetites. This freedom from sense appetites is what the Sabbath represents.²⁴ Nevertheless, Pharisaical thoughts (narrowly-focused dogmatic perspectives) may surface and we may question our ability to see the spiritual in the material, the extraordinary in the ordinary.²⁵ However, we must remember that we are God individualized at the point of us, and we have a natural urge (love) for spiritual fulfillment.²⁶ And so, when we act out of our Christ Consciousness (rest from dogmatic tendencies) we are able to digest (eat) higher truths which a partially-awakened intellect (an Abiathar perspective) is unable to do.²⁷ The ability to abstain from temporal expediencies and material inclinations is an innate quality within us. We have not been created to be subservient to error. It is through stilling our mind through prayer and meditation

that we find the peace and rest (Sabbath) we need to unfold into our Christhood.²⁸ It is because of the Indwelling Christ within us that we have access to the peace that passes all misunderstanding.

Chapter Three

Taking a Sabbatical From Material Appetites

¹When we turn consciously to spiritual pursuits (enter the synagogue) we become very sensitive to a decline or erosion in good works (withered hand).² In other words, we become human beings being spiritual instead of human beings doing non-spiritual things.³ From our Christ perspective (our quickened Jesus quality) we see the real person behind the error.⁴ We recognize that we have

the ability to marinate everyday experiences (abstain, rest from error) in the context of any of our life experiences. When we approach life from this perspective, there is no need for dogmatic religious pronouncements (the Pharisees were silent).⁵ Pharisaical thinking has no place in our working theology. Spirit continually urges us to rest (abstain) from debilitating material appetites and extend our energies toward affirming health and wholeness.

⁶ It will come as no surprise, however, that the part of us that clings to parochial religious interests (our Pharisaical inclinations) and remains attached to sense pleasures (our Herodic propensities) will want to censor our spiritual unfoldment which it considers a threat to its existence.

When Discordant Thoughts Appear

⁷ It is important for us to realize that there is more to us than our conscious personality. We have a subconscious dimension (Galilee)⁸ which is filled with our old psychological tapes and thought patterns that follow us wherever we go.⁹ We must constantly be prepared to rise above our sensory appetites (have a boat ready) by keeping our thoughts spiritually-focused.¹⁰ What is interesting is that when we focus our attention on our spiritual growth (touch the Master), we find that we have many opportunities to raise the quality of our thoughts, words and actions.¹¹ Whenever a discordant sense thought (unclean spirit) surfaces, we automatically lift it to its highest spiritual essence.¹² When discordant thoughts surface, it is best not to resist them, but to let them pass quickly, recognizing they do not have to be part of our consciousness.

Our Twelve Apostolic Powers

¹³. Whenever we focus on spiritual things (go up the mountain) we lift our essential qualities to their highest essence. ¹⁴. And as we call upon all twelve of our key spiritual energies (disciples) we have the wherewithal to restore order to our entire consciousness ¹⁵. including purging ourselves of corrosive, negative tendencies (demons). ¹⁶. The nature of these higher spiritual qualities is a recognition of Universal Substance (our Simon quality) which is demonstrated as faith (Peter quality) in Its availability; ¹⁷. judgment (our James, son of Zebedee quality) and love (our John quality), two ambitious qualities which must evolve into their higher essences—spiritual discernment and selfless love respectively; ¹⁸. strength (our Andrew quality); the power of the spoken word (our Phillip quality); imagination (our Bartholomew quality); the

will to align the human self with our Spiritual Self (our Matthew quality); intellectual understanding (our Thomas quality); our sense of order (our James, son of Alphaeus quality) which keeps us in tune with spiritual laws; renunciation (our Thaddeus quality) which is the ability to eliminate (release) false beliefs; zeal (our Simon the Canaaneean quality); and ¹⁹. our penchant for conscious movement toward wholeness and completeness (our worldly Judas quality) which, in its underdeveloped emotional state tends to degenerate into sense obsessions which betray our true wholeness.

Our Beelzebubic Tendencies

All of the aforementioned qualities are our Christed qualities (going home). ²⁰. Our worldly qualities (crowd) cannot understand (eat) our higher nature. ²¹. Our personality, with all of its quirks (our family of

worldly beliefs and assumptions), is hesitant to embrace spiritual concepts. ²² If old Beelzebubic (sense-driven) doubts resurface, we must realize they come from a hyper-defensive ego that feels threatened by our spiritual growth. ²³ How can the illusion of our separation from Spirit (our clueless satanic quality) help us rid ourselves of the very illusion it has created to justify its own existence? ²⁴ If a set of false beliefs (kingdom divided against itself) contradicts itself, how can such a discordant belief system sustain itself? ²⁵ And if our overall consciousness (house) vacillates between Truth and error (is divided) we will find it difficult to enjoy happy and productive lives. ²⁶ Fortunately, the same things holds true for a chronic belief in our separation (Satan rising up against himself) from Spirit. It is a false belief which cannot, and will not prevail. ²⁷ Once we are centered in Spirit, error thoughts

cannot trump spiritual thoughts unless we choose to allow the usurpation.

²⁸ The slate on most error thoughts can be wiped clean; however, ²⁹ the denial of our divinity (Holy Spirit) causes us irreparable—and totally unnecessary—pain and suffering. ³⁰ We are not to identify ourselves with our mortal personalities. We are potential Christs evolving toward our Christhood. We must always remember that Truth.

The Genealogy of Spirit

³¹ When we become confused (brethren standing outside) in regards to our true identity, we may be tempted to remain attached to old life scripts and emotional default patterns that we believe have served us well in the past. ³² Our sense-oriented ego with its worldly inclinations (crowd) is quick to point out that our defense mechanisms (brethren)

have evolved for our own good to protect us. ³³We must remind ourselves that our human origins come from unmanifest spiritual images, ³⁴that there is no real separation between us and others at the level of Spirit. ³⁵Grounded in that higher spiritual awareness (surrendering to the will of God), we come to realize that our true genealogy comes from Spirit, which means the Allness of Spirit is in the eachness of us.

Chapter Four

The Parable of the Sower

¹It is important that we take our spirituality (our Christ nature) into everyday experience (beside the sea). When we step into the world, we take with us a multitude of sense thoughts, attitudes, beliefs and

values. However, we can still remain centered in our spirituality. ²We can choose to see the spiritual in every material experience. ³For example, spiritually-oriented thoughts and inclinations ⁴can stay thoughts and remain superficial intentions (seeds devoured by birds). ⁵In other cases our lack of interest (rocky ground) or commitment ⁶may rob our ideas of their potential value. ⁷Other spiritual inclinations (seeds) can get caught in intellectual quicksand or choked by dogmatic myopia. ⁸Fortunately, other ideas sown from our higher consciousness are implemented and bring us immeasurable joy, prosperity, and abundance. ⁹Those who are at one with their Christ nature already know this is true.

The Purpose of Parables

¹⁰Sometimes it is best to attempt to understand higher spiritual principles through the

use of simply-spun stories.

¹¹. The reason tools like stories, analogies and metaphors are so effective is because they bypass the myopic ego and filter into our higher consciousness.

¹². Stories can be catalysts for the enlightened mind or catacombs for the rationally-oriented intellect. Stories seem to satisfy a suspicious ego, but their higher essence filters into our subconscious, preparing it to give up the false for the true (the process of forgiveness).

¹³. If we fail to understand the hidden wisdom component tucked into analogies and metaphors, we will miss a valuable piece of the message.

¹⁴. The fact of the matter is, we must take responsibility for seeing the higher truths hidden in simple stories. ¹⁵. We must

tune into our heir power to see the metaphorical and allegorical relevance hidden in stories ,because there is a self-limiting human side of us (our satanic impulses) which abhors higher, more spiritual interpretations

of scripture and resists any notion of a Higher Power. This adversarial side of us (our satanic tendency) seeks to destroy our spiritual unfoldment. ¹⁶. The insights which

come to us during trials and tribulations (rocky ground) can be catalysts for our overall growth and well-being. ¹⁷. But

we must act on these insights or we will lose their life-affirming potential. ¹⁸. When

we conscientiously honor the Truth of who we are despite our being in the world of

appearances (seeds sown among thorns), we can choose to be more receptive to the promptings of Spirit. ¹⁹. How-

ever, we must be careful because we can allow the centrifugal force of appealing outer appearances to catch us off guard (choke out the word).

²⁰. The level of prosperity and abundance we enjoy depends on the strength and depth of our belief in Truth principles.

Leaving Lamps Under Bushel Baskets

²¹. We may ask ourselves, “Should hidden spiritual truths (lamps) intentionally remain hidden or should they be shared (placed on a lampstand)? ²². By their very nature, higher truths exist to teach us, to help us. ²³. Those who are receptive to higher truths will grow to understand them. ²⁴. The more we seek to understand spiritual truths, the more spiritual truths will be revealed to us. ²⁵. And the more attuned we are to the nuances of higher truths, the more enriched our lives will be. It must also be asserted that our unreceptivity to eternal truths will cause us to miss many pearls of wisdom and therefore lose many opportunities to deepen our spirituality.

The Parable of the Growing Seeds

²⁶. A higher spiritual perspective (the Domain of the

Divine) is like having access to unlimited spiritual ideas and concepts (scattering and growing seeds) ²⁷. which seem to sprout and grow without conscious effort on our part. ²⁸. The whole process takes place as a result of Divine Order: Mind (stalk), Idea (head) and Expression (full grain). ²⁹. And when the expression of a Divine Idea is in tune with God’s Will (the grain is ripe), we can rest assured that the outcome (harvest) will be beneficial.

The Parable of the Mustard Seed

³⁰. With what can we compare the Domain of the Divine (the Kingdom of Heaven)? ³¹. It is like ‘mustard seed’ thoughts (small, underdeveloped Lilliputian thoughts) sown in our consciousness. ³². The capacity of even a fleeting spiritual thought (birds of the air) to develop into awesome spiritual insights and consciousness-raising concepts (nests) is amazing.

The Dynamics of Parables

³³. The Jesus of us (our Christ potential) underwrites all of our thoughts, words and actions at each level of our being ³⁴. so that the process of our unfoldment is a dynamic inner process which unites the eachness of us with the Allness of Spirit.

Calming Emotional Storms

³⁵. There are times when our understanding (day) of spiritual truths may be put to the test, when we seek to know deeper truths (cross to the other side). ³⁶. We must leave the limitations imposed by mortal thoughts (the crowd) behind and stay poised and centered in a positive state of consciousness (boat) by associating with others who practice spiritual principles (the other boats). ³⁷. When troublesome events occur (a great windstorm) accompanied by tumultuous emotional upheaval

(waves swamping the boat) ³⁸. we must remind ourselves that there is an Abiding Presence within us which only sees wholeness. ³⁹. Knowing that all is well at the level of Spirit, we need only to affirm “Peace! Be still!” to remind ourselves that outer appearances have no power over us. Knowing this will calm our emotions so we can respond instead of react to situations. ⁴⁰. We may question our lack of faith even though we have experienced many demonstrations of prosperity and abundance in the past. ⁴¹. It will soon become obvious that through our Indwelling Christ we can rise above any troublesome event (wind) and calm any emotional storm.



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 *The Gospel of Matthew, New Metaphysical Version* or *The Gospel of Mark, New Metaphysical Version*; place orders for *The New Metaphysical Versions of Luke and John*; and request information about scheduling Dr. Bil Holton 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.

