

METAMORPHOSIS  
TO  
GLORY



OCHÉ LANDOP



## METAMORPHOSIS

*Feeding and feeding  
on a diet green and pure,  
and spiritual (some say),  
the caterpillar metamorphoses,  
and, behold, a butterfly emerges  
bearing to its origin no semblance,  
and away and high the butterfly flies.*

*Brought forth a caterpillar  
but designed to turn into the Butterfly of Glory,  
man, steadily going by Spirit,  
and so on Spirit his body feeding, metamorphoses:  
his flesh-body changes into a spiritual body,  
a body filled with all the fullness of the Father  
and forever incorruptible and deathless.  
Then says the Father, satisfied,  
"This is my beloved son, in whom I am well pleased."*





## IN HIS IMAGE

I AM verily an offspring of the I AM THAT I AM,  
His image and likeness.  
This I know and feel in my bones.  
A spirit having on a body I am,  
And residing in me is the potential  
of all that the Father is and all He has.  
All the attributes of the Father  
are in my spirit and are potentially mine—  
they are all to be experienced by me in full.  
As I hold onto the Father  
and operate from my spirit,  
His life—His energy and beauty—  
which is in my spirit,  
is released into my soul, into my body,  
till I am filled with all His fullness,<sup>1</sup>  
that is, till, as in Christ, in me dwells bodily  
all the fullness of the Father,<sup>2</sup>  
and it is no longer I who live  
but the Father living as me in me.  
I am—every human is—predestined  
to attain to the Fullness,  
to attain to “the perfect man,  
to the measure of the stature of the fullness of Christ”,<sup>3</sup>  
and hear the joyful words,  
“This is my beloved son,  
in whom I am well pleased.”<sup>4</sup>



1. Eph 3:19.    2. Col 2:9.    3. Eph 4:13.    4. Mt 3:17.

# CONTENTS

Metamorphosis		1
In His Image		2
Preface		6
Acknowledgements		8
The Data		10
Prologue	The Butterfly Vision	11
Chapter 1	Metamorphosis on the Mount	16
Chapter 2	What Is Man?	20
Chapter 3	The Body	24
Chapter 4	The Body as a Caterpillar	29
	Design D, or Design M?	32
	Metamorphose or Die	33
	The Body Is Forever	34
Chapter 5	The Fall of A Man	37
	The Mind of the Spirit	
	Versus the Mind of the Flesh	40
	Falling from Spirit to Flesh	41
Chapter 6	No Life in Good and Evil	43
	Good and Evil: The Way of the Beast	44
Chapter 7	Awareness of Spirit	47
	Recognition of Spirit—	
	Division of Soul and Spirit	48
	The Parable of the Fooled Plant	51
Chapter 8	Manifestations of Spirit	53
	General Manifestations of Spirit	53
	The Fingerprint of Spirit	56
	Special Manifestations of Spirit	57
Chapter 9	Awaking in Spirit	60
	Moonlight Awaking	60
	Sunlight Awaking	64
	Christ the Double Mirror	66
	Wake Up with the Mind of Christ	68

Chapter 10	The Voice of Spirit and the Voice of the Body	73
	The Voice of Spirit	73
	The Voice of the Body	76
	The Voice of Peace, and the Voice of Pain	77
	The Voice of the Presence	79
	The Voice of the Serpent	80
	The Voice of Revelation	84
Chapter 11	The Body as Hell: Suffering in the Body	87
Chapter 12	Pain: A Fish Out of Water	91
	Love Pain	93
	Painless Anger and Painful Anger	93
Chapter 13	The Proper Province of the Thinking	95
	Keep the Pregnancy	96
	Stay in the Light	97
	Beyond Thought	98
	The Beautiful Union	99
	Stop the Groping— Switch on the Light	100
	Mount Up Out of the Gridlock	101
	Expect Glory Always	103
Chapter 14	Chaotic-thinking: The Body in Fermentation	105
Chapter 15	The Redemption of the Body	109
Chapter 16	Feeding the Body on Spirit	112
	Go with the Wind—Go by Spirit	112
	Go by the Living Way	114
	Fix on Christ	116
	Go by the Mind of Christ	119
	Let the Rivers Flow	121
	Pour Out the Rivers from the Mouth	124
	Disown the Body—Own Spirit	125
	Float Above the Body	129
	Get Out of the Train	130

	Be Healed of Any Wound at Once	132
	Have A Single Eye	135
	Chew the Operation-pain	139
	Resist Not Evil	141
	Play the Great Game with the Double Player	142
	Go on the Wings	145
	Maintain Dominion	146
	Learn from Spirit	148
	Love Is the Glory	150
	My Love Song	155
Chapter 17	Daily Ascension	157
	Experiencing Ascension Daily	159
	Seek Admittance	161
Chapter 18	Why Die?	162
	Death Not Inevitable	163
Chapter 19	Dwelling in the Heavenlies	167
Chapter 20	The New Body	171
Chapter 21	The Song Triumphant	174
Appendix 1	The Light of the Chameleon	176
	Our Own Conicon	179
Appendix 2	I Looked into His Face	181
Appendix 3	Songs	184

## PREFACE

THIS BOOK STARTED out as only a putting down of some of my experiences, just for myself, because I treasure such “happenings in Spirit”. As I went on, however, I started to feel that what I was writing could help some people if it should be made into a book. The hope is that it will awake the reader to his Spirit-essence and his indissoluble link with the Father, or it will strengthen his awareness of this reality, if he is already Spirit-aware. Then—as I desire for myself—he may go steadily by Spirit and metamorphose and, as Paul says, “attain ... to the perfect man ... to the measure of the stature of the fullness of Christ.”<sup>1</sup> For this is the *fulfilment* of a human, this point when he attains to the stature of Christ and is no longer corruptible, and the Father is well pleased in him.<sup>2</sup>

My experience that appears to me to be the link of all my other spiritual experiences and the key to my understanding them in perspective is the one I relate in Chapter 1. This is my being somehow taken to witness and to experience Jesus’ Metamorphosis on the Mount.<sup>3</sup> I believe the revelation of the Human Condition is given in this event in the life of Jesus, as in every aspect of his life.

What is man? What is his origin? What is his destiny, or what is his perfection or fulfilment, his adult stage or form? Why does a human age or decay with years, and suffer anguish, and die? May one escape—how may one escape—decay and pain and death?

Man is an *offspring* of God and is a spirit that has on a body. Man starts out in this world as a caterpillar, and his “butterfly” stage is when his perishable flesh-body metamorphoses—through his going by Spirit<sup>4</sup>—into an imperishable spiritual body,<sup>5</sup> a body “filled to all the fullness of God”<sup>6</sup> as in Jesus Christ all the Fullness dwells bodily,<sup>7</sup> the body then being beyond decay, pain, and dying. This is the glory planned for man by the Father, and the attainment of it is the fulfilment of any person, and indeed his salvation.

Death is not a necessary step to the glory we have been destined for. Nor is death inevitable. As dying is not a step in a caterpillar’s metamorphosis into a butterfly, so dying is not a step in a man’s

metamorphosis into incorruptibility and immortality. Indeed, death is a defeat: decaying with years and dying is only a consequence of failure to walk in Spirit and change into incorruptibility, into the stature of Christ. “For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, ‘Death is swallowed up in victory.’”<sup>8</sup>

This fulfilment of a human is the message of this book.

In quoting from the Bible I have endeavoured to use various English versions, and in some instances I have paraphrased or mingled words of different versions where I believe this will bring out the meaning of the original better. And the original word “metamorphose—metamorphosed”, since it is central here, I have retained wherever it appears in a quotation instead of the various words used for it in the translations, such as “change—changed”, “transform—transformed”, and “transfigure—transfigured”. Bracketed words in a quotation are mine.

The translations used have been the King James Version (KJV), J. N. Darby’s translation (DBY), Young’s Literal Translation (YLT), the Revised Standard Version (RSV), and the New King James Version (NKJV).



1. Eph 4:13.    2. Mt 3:17.    3. Mt 17:1-5; Lk 9:28-34.    4. Gal 5:16-17.  
5. 1 Cor 15:44.    6. Eph 3:19 (YLT).    7. Col 1:19; 2:9.    8. 1 Cor 15:53-54 (KJV).



## ACKNOWLEDGEMENTS

ON MY SPIRITUAL journey I have, of course, received invaluable help from countless brothers and sisters, and I should like to mention a few here. But I do not by this at all suggest that I can tell the help of the people I mention is greater than the help of those I do not name here.

JERRY CHRISTON, leader of Our Family Fellowship, Jos, with whom I have been in fruitful fellowship for over two decades. In him I first began to clearly see in flesh the Word and what I had myself started experiencing in Spirit; and his love and the constant intense radiation of the Father from him have blessed me immensely and helped to steady my focus on the Narrow Way.

MY OTHER BROTHERS AND SISTERS of Our Family Fellowship, through whose love and relationship with me I have come to experience and know things that I probably could not have attained in any other way. I thank them for the boldness in going by Spirit, by which way we are breaking through the sound-barrier of ideas from the mind of the flesh and into the realm of freedom for ever.

GARY SIGLER, some of whose books and audio messages\*—among them *Mistaken Identity*, *The Incorruptible Seed*, and *Putting On the Mind of Christ*—just within a few months gave me a vast quantum jump in Spirit. His words, spoken or printed, are drenched with the Presence and he immediately transports one into the Presence.

ECKHART TOLLE, whom I have met only in his book *The Power of Now*.<sup>†</sup> In this book he makes the all-important discrimination between the mind and “Being”, which the apostle Paul calls “dividing asunder of soul and spirit”.<sup>1</sup> To this everyone who seeks salvation and fulfilment must give heed.

I agree with Tolle, yet we must go beyond. A nuclear physicist today must agree with Dalton’s atomic theory within the bounds of chemical reactions, but he knows this theory utterly breaks down in his own more fundamental realm of nuclear reactions, reactions which scientists of Dalton’s day were not yet aware of. Dalton stops

at combinations of atoms by which chemical compounds are formed. For fission and fusion of atoms, which yield transmutation of substances and where ultimate physical power lies, we must go to the nuclear physicist.

So we must go beyond the “chemistry” of Tolle to *the living nuclear reaction*: our metamorphosis into incorruptibility, into the stature of Christ, which is our fulfilment.

Countless seekers of Truth, such as Socrates and Plato and Tolle, have been granted by the Father to see things in the brightest *moonlight*. Even so, in moonlight one does not clearly distinguish colours and is certainly not warmed. For clarity of sight and metamorphosing heat, we must get into sunlight: by a Vision of Christ—by a vision of our identity as very offspring of God as Christ is, and of Christ as the reflection of one’s perfect self, one’s maturity as a human. It is by awaking with the Vision of Christ that a human comes into sunlight, where he not only sees things distinctly but also receives the “heat” that should enable his being “filled to all the fullness of God”<sup>2</sup> and his metamorphosing into the stature of Christ<sup>3</sup> and incorruptibility, which is the fulfilment and the destiny of man.



\* Downloadable from [www.sigler.org](http://www.sigler.org).

† Downloadable from the Internet.

1. Heb 4:12.    2. Eph 3:19 (YLT).    3. Eph 4:13.

## THE DATA

“JESUS TOOK WITH him Peter and James and John his brother, and led them up a high mountain apart, to pray. And as he was praying, he was metamorphosed before them, and his face shone as the sun, and his garments became white as light. And behold, two men talked with him, Moses and Elijah, who appeared in glory and spoke of his departure.... Now Peter and those who were with him were heavy with sleep, and when they wakened they saw his glory and the two men who stood with him....

“And a voice came out of the cloud, saying,  
“This is my beloved Son, in whom I am well pleased.”<sup>1</sup>

\*\*\*

“A Saviour we await—the Lord Jesus Christ—who shall transform the body of our humiliation to its becoming conformed to the body of his glory.”<sup>2</sup>

\*\*\*

“But we all, looking on the glory of the Lord ...  
are being metamorphosed into the same image  
from glory to glory ... by the Spirit of the Lord.”<sup>3</sup>

\*\*\*

“Till we all arrive at the unity of the faith  
and of the knowledge of the son of God,  
at the perfect man,  
at the measure of the stature of the fullness of the Christ.”<sup>4</sup>

\*\*\*

“Then shall the righteous shine forth as the sun in the kingdom  
of their Father.”<sup>5</sup>



1. Mt 17:1-6 *with* Lk 9:28-34 (RSV).    2. Phil 3:20-21 (YLT).    3. 2 Cor 3:18.  
4. Eph 4:13 (DBY).    5. Mt 13:43.

## PROLOGUE

**THE BUTTERFLY VISION**

*"For judgment I to this world did come, that those not seeing may see...." <sup>1</sup>*

ONE day as a brood of caterpillars was feeding in a tree, a bright beautiful butterfly came and hovered over the tree for several moments and then lighted on one of the flowers, sucked up its nectar, and flew away. While the butterfly was on the flower, Fidwel, one of the caterpillars, called to his fellows to look up, and they all stopped their feeding and fixed their gaze on the butterfly, wondering what sort of creature this was that was so beautiful and so different from them. But those some way below had their line of sight blocked by leaves and could not see the butterfly. When it had gone, Fidwel called his brothers and sisters together and addressed them.

"Did you all see that beautiful creature?" he began.

"Yes," rang out their voices.

But several voices said No at the same time. "We were some way down when you called," explained Blandayi, "and before we could crawl up it had gone."

"All right," said Fidwel. "I will try to describe it to you later, and even paint it for you, when the coming rain is over. The creature is called Butterfly."

"Butterfly," they chorused.

"Butterfly. Such a beautiful and blessed creature!" said Welya. "It flies, it is free."

"Yes, the strange lovely kind of being we have often had vague dreams of, and invented stories about. In those children's stories we see ourselves flying like the blessed creature," said Mindra.

"What one thought was mere imagination and could only be in dreams turns out to be reality after all. I wish I could become as it is," added Welya with passion.

Laughter went up from the caterpillars. But a few did not laugh, thinking it was not altogether foolish to desire things seemingly beyond one.

“Do not laugh at Welya,” said Fidwel. “She is not at all imagining an absurd thing, as some may suppose. Indeed, we have been designed to turn each into a butterfly. We will not remain what we are now, caterpillars. As we feed on the right diet we will grow and change into butterflies. That is our destiny. That same Butterfly you saw was here three days ago also and whispered this to me. Then you were all sleeping. He says *we* are metamorphosing and our mature or perfect form is the butterfly.”

“A moment, please, Fidwel,” broke in Mimet. “Do you really mean what you are saying? I—I now see myself hideous by comparison. I like to be honest with myself. I know when someone is better than I in any way. I—this ugly and flightless caterpillar—am to turn into the beautiful and flying butterfly? Or you mean, Fidwel, that I am to colour myself and mimic the butterfly by jumping from leaf to leaf in the name of flying, and not to actually turn into a flying being?”

“Mimet, let me help you express what you mean better,” said Jestap. “Fidwel means we are to find a way to stick leaves to our sides as wings and jump up and fly. That is to say we are to jump up and fall down flat!”

“Yes, jump up and fall down and die!” said many voices, and they laughed the more.

“Believe me, brothers and sisters,” said Fidwel. “That Butterfly was himself a caterpillar as we are now; and we all came from a butterfly. He told me, and I believe it. There is no doubt in my mind but *I* will become a butterfly. Let everyone of us rejoice in this destiny of turning into a butterfly. For this we have all been born—”

“But what is wrong with being caterpillar?” shouted Bodilee. “Our Maker has made us as we are. Had He wanted us to be butterflies would He not have made us butterflies? How anyone sees any connection between us and the butterfly baffles me. Every creature has been made according to its kind, and there can be no crossing over from one kind to another. I am content as I am. A caterpillar I am, and I will die a caterpillar and go to my Maker and be in perfect peace. How can we be expected to start behaving like a creature of a different kind from ours?”

“Bodilee, let us believe Fidwel,” mocked Odna. “Let us begin to practise mimicking the butterfly’s flying at once!”

“What is *flying*, Odna?” asked Blandayi angrily. “I say I have never seen a butterfly. How can I do what I have never seen done?”

“For us, to fly is just to jump up and fall down,” answered Odna, laughing.

“No, Odna. To fly is to jump up and fall down flat and die!” said Jestap, and they roared in laughter again.

“Stop the jesting, brothers and sisters,” said Kristal. “This is a weighty matter. Let those who have not seen ask to see, or trust those who have seen. And let those who have seen with the eyes seek to understand with the heart. Anyone who does not see the connection between the butterfly and us caterpillars is blind indeed though he sees the leaves he eats. Truly, one day our body will change from what it is now and a butterfly will emerge from it and fly. I was awake and overhearing but pretending to be sleeping when three days ago that Bright Butterfly was talking with Fidwel. I was close by them. Even long before then I had had visions of my own, which I believe came from our Maker. Our children’s stories in which we see ourselves flying, or being incredibly good and noble—do not say they are mere imaginations of our mind. They are but the fragrance of our kernel—our spirit—seeping into our mind. The gene to turn us into butterflies is in our makeup. Now I know for certain that I will soon turn into a butterfly. This is the destiny of every one of us. But I was told, and I have seen, that certain diets do not help but harm our metamorphosis. Among such are leaves and flowers that seem to smell sweet from a distance. They make one fatten, but they do not aid one’s change. Indeed, they cause anyone to decay, to be a trouble to others, and to eventually die. That is why people die—why many of our brothers and sisters have died, and why we often quarrel among ourselves and the incredible thing of brother killing brother happens. But vegetables that taste sweet in the chewing—those are good. Avoid corrupting diets, feed on the transforming diet, and metamorphose into the butterfly. This is not a light matter, my brothers and sisters. Metamorphose or die—”

Suddenly there was a rumbling *boom* and searing lightning, and rain came lashing down, and the assembly broke up.

Three days after this the Bright Butterfly appeared again while most of the caterpillars were feeding close together.

“Look! Here comes the Bright One!” called Sené to her fellows

as the Butterfly was lighting on a flower.

As they looked up everyone felt as if Life were dancing in him or her. Some of them that had been sick got healed, but in their rapture they did not realise it at the time: they did not at the moment remember that they had been sick. For several moments they all lay still, transported into regions of ineffable beauty and sweetness within themselves. Then the Bright Butterfly broke the silence.

"I am Butterfly, and I am the destiny as well as the essence of every caterpillar. He who sees me sees his adult form. Every one of you looking on me now is seeing himself in perfection, the form he is to mature into. I came that those not seeing might see and the doubting believe. Come closer, all of you."

They drew closer, but some of them stood aloof, suspicious.

"I and you are of one origin and you are all my brothers and sisters,"<sup>2</sup> the Butterfly continued, and touched each of them with his wings, except those standing aloof, who drew away as he approached them, though he smiled at them. "Do not be ashamed to call me your brother," the Butterfly went on, smiling. "My Father is your Father."<sup>3</sup> As I am, so are you all, in your essence."<sup>4</sup>

"Your Father is our Father, and you are our brother?" asked Bibret with open mouth in amazement. She drew closer and touched the Bright Butterfly.

"Yes, indeed," answered the Butterfly. "Believe in me, feed on the living diet that I declare, and metamorphose into my stature."

"Change into your likeness and stature? Really?" said Welya with brightened eyes. "That is what I *want*! But the diet? How will I know that living diet?"

"You will hear the Father in you telling you the right diet, moment by moment. Every one of you has been hearing the Father in him telling him the right diet. Only, you do not often heed His voice. And your brother Kristal has told you one way to tell the right and the wrong diet, as I showed him."

"Butterfly, thank you. This is diet—please tell me more about it. I want to become like you," said Welya. But she was shouted down, by some hushed, fearful voices.

"Hush, Welya! Do not address the Butterfly that way. He is a god. Never think of becoming like him. Let us worship him."

"But he says he is our brother. His Father is our Father," insisted

Welya. "Please, Butterfly, tell me more about the diet..."

She was shouted down again, now by angry voices.

"Hold it, Welya!" thundered Blandayi. "Now Butterfly, this is a hard saying that you bring to our ears, and who can receive it? Hard it is to see any connection between caterpillar and butterfly. You have only brought us problems, I tell you!"

"Yes, Blandayi!" cried Somatan, stepping forward. "Butterfly, since Fidwel and Kristal claimed they first saw you some days ago and heard these same words of yours we have known no peace. They, and some others who have believed this strange doctrine of metamorphosis, are trying to starve us to death, insisting that we feed on particular leaves, leaves which are difficult to fetch and are tasteless till you chew and chew them. They cry out and try to hinder the rest of us when we go for the diets we are used to."

"Somatan, I had to bite Amee this morning. She had the cheek to pull away a fragrant flower I had gripped in my teeth," said Singrip.

"These metamorphosists make one feel guilty for nothing," said Maglon. "I do not feel free to eat certain leaves any more. Something inside me tells me it will be to my undoing. Really, Fidwel has put *me* in bondage, making my own heart trouble me. Why should I not feel free to feed as I like?"

"Let us stone the Butterfly!" said Farisin, and cast a stone. Several others followed his example.

At this the Bright Beautiful Butterfly flew away.

Nonetheless, a few of the caterpillars came to believe in their own metamorphosis. Those who disbelieved continued to feed on the harmful diets, and eventually they died; but before they died their behaviour had become a great trouble to everyone. Those who believed fed on the metamorphosing diet from then on, and eventually they changed into bright beautiful butterflies and away they flew into the boundless sky.





## CHAPTER 1

# METAMORPHOSIS ON THE MOUNT

*“And as he was praying, he was metamorphosed before them, and his face shone as the sun....”<sup>1</sup>*

ON the Mount of Metamorphosis, where in some manner I have been taken to, I see the true nature of man, and his glory and destiny.

On the Mount I see Jesus in his true identity: he is shown as the definition of man, a being in the image and likeness of the I AM THAT I AM the Father.<sup>2</sup> That is, a man is a being who has a body but whose kernel is an offspring of the Father and is of His substance.<sup>3</sup> Man, as exhibited in Jesus, is a capsule of his Maker, the radiance of God,<sup>4</sup> the manifestation of God in the flesh.<sup>5</sup>

As I look on, suddenly the fullness of the Father that dwells in Jesus<sup>6</sup> swallows up his body and he is metamorphosed:<sup>1</sup> his body turns into a spiritual body,<sup>7</sup> and he “appears in glory”<sup>1</sup> shining like the sun.

But it is not only in Jesus that the Presence and Glory of the Father is so revealed. Along with him two other men, Moses and Elijah, “appear in glory.”<sup>8</sup> They, in spiritual bodies, equally shine like the sun with the fullness of the Father in them.<sup>9</sup>

Then I understand that this is the glory the apostle Paul says people fall short of:<sup>10</sup> being filled bodily with all the fullness of the Father as in Jesus all the Fullness dwells bodily,<sup>6</sup> and experiencing such abundance of life as Jesus experienced while in the flesh on earth.<sup>11</sup> This is the glory every human is designed to attain to; it is our reason for being as humans, the purpose of our becoming flesh in this world as the Christ became flesh as Jesus.<sup>12</sup>

I realise, on the Mount of Metamorphosis, that the Father is not exhibiting Jesus before me as a hero or a superman, nor as someone in a class of his own. He is, here in Jesus, showing me my nature and the true identity—the godhood—of every human. Every human is a capsule and manifestation of the Father in the flesh, as

Jesus is. As to nature, “as he is, so are we in this world.”<sup>13</sup> Jesus and we are “all of one origin.”<sup>14</sup> He and we are equally offspring of the Father,<sup>3</sup> who is Spirit. Any human is a spirit having on a body, and the spirit sprang from the Father<sup>15</sup> as Jesus’ spirit “came forth from the Father”.<sup>16</sup> A human is primarily a Son of God—by his spirit—and is only secondarily a son of man—by his flesh.

As this dawns on me, I understand why Jesus refers to himself as the “Son of Man”,<sup>17</sup> why he calls humans his brothers<sup>18</sup> and “he is not ashamed to call them brethren.”<sup>14</sup>

I understand, too, why Paul says we have been predestined to be conformed to the image of the Christ.<sup>19</sup> Every person has been made to “attain . . . to the perfect man, to the measure of the stature of the fullness of Christ”.<sup>20</sup>

And I see that our primal parents Adam and Eve should have metamorphosed into the stature of Christ and not experienced death, as Enoch and Elijah did not experience death.<sup>21</sup> Our first parents had been designed to be filled with all the fullness of the Father and to have their bodies transformed into spiritual bodies that would not decay nor die.

A stirring in me makes me turn my eyes to my chest, and, behold, there within me is a ray that appears to be streaming down into me from somewhere high up. As I look up along the ray, in a way I cannot describe I “see” the Father, its source; and then I realise that I *am* that ray and I am one with the Father, as a ray of the sun is one with the sun.

And now, with a clarity that is not of this world, a clarity beside which the clearest eye-seeing is as the vaguest of dreams, I see in me the Glory, the Being of the Father, as I see it in Jesus: I see myself a radiance of the Father, filled with all His fullness; and the words burst out of my heart, “I am fearfully, wonderfully made.”<sup>22</sup> At that moment I hear Jesus say to me, referring to the Father: “My Father and your Father, my God and your God.”<sup>23</sup>

For some moments I gaze upon the four of us, Jesus and Moses and Elijah and me, shining with the same splendour. Then I turn, and, behold, there is the same Glory radiating out of Peter, James, and John!

I then understand the word of Christ that he is the Vine and we are the branches and so of the same Being as he.<sup>24</sup> I see my origin in the Father and my link with fellow humans: I am a finger of One Great Hand, the Father; others are other fingers, and we are all

joined and sharing the same Being of the One Hand.<sup>25</sup>

Suddenly I become aware of my body, and for a moment I marvel. For now I see my body not as *me* but *mine*. I am other than my body: my body is my tool, and my vessel through which *I* am to express myself in this world. At that instant I see the body agitating and wanting to move me into some behaviours by its habits. For a moment I yield and go a step or two in the direction dictated by the body. Then I see that my body begins to crack and break apart, as if it were losing the mortar that holds it together. A searing pain shoots through me, and I shout. At once my attention is turned away from the body to what I then realise is my essence, my kernel; and I begin to act from my kernel rather than from my body; and my acting from my kernel seems to be a pouring of life into my body, which sets off a current of sweetness through me, and the body is released from its agitation, and it sparkles for some moments, appearing to me to have undergone some change. I understand then that my body, whatever its condition may be and however much it may be agitating, cannot dictate my behaviour unless I allow it, and that at any moment I can act from my kernel, and my so acting transforms my body into the substance of my kernel.

My kernel, my essence, the *I*, is shown me vividly, and I *know* it is Spirit, the Being, or substance, of the Father. But I cannot reduce into words what I see. As for my body, it appears to me as something that I am wearing, my vessel through which I express myself in this world, or—what is the same thing, since I am a ray of the Father—a vessel through which the Father expresses Himself in this world *as me*.<sup>26</sup> Before this time, I pictured us as two, the Father out there and me here. Now I see only one Being: the Father in the body I call mine. My double vision is cured forever, and I find myself saying: “I and the Father are one.”<sup>27</sup> I am to be filled with all His fullness and be a manifestation of Him in the world, as Jesus was.

As my double vision clears, Life—Spirit, the Father—surges in me and outflows to my body, and my body begins to glow as steel glows when heated, and in a twinkling it becomes clear as crystal.<sup>28</sup> Then I realise that my body has metamorphosed into a spiritual body,<sup>29</sup> a body—without spot or wrinkle—which does not suffer decay and pain and death<sup>30</sup> and is not bound in space and time, and which goes in harmony with my kernel, my spirit. At this moment I also understand the glowing of my body to be as well my manifesting the

Father to creation, which seems to come yet more alive then.

Next moment I see my body in water, in my bath, where ages ago, it seems, I went to wash in preparation to go to bed.

Then it dawns on me how the body has fooled humans through the ages. This is through a man shifting attention away from his kernel—his spirit, his true identity—and taking his body *to be he*. This mistaken identification with one's body, and going by the body, is what starves it of Spirit-life and leads to its decaying and dying, as if indeed it were a thing of no great value but a discardable shell. My body, if taken to be me and allowed to go on its own or to be my driver, is thereby isolated from Spirit and “alienated from the life of God”<sup>31</sup> that is in me, in my spirit. Then it does not metamorphose into a spiritual body that is filled with all the fullness of the Father, as it is designed to, but withers, and dies. Not going by Spirit and drawing life from Spirit, it starves and decays, so that I am in torment and in such condition that “I do not do what I want, but I do the very thing I hate.”<sup>32</sup>

But such is the Father's design that there is hope even for the decaying body, the body such as is carried by most people today, whose “living” has turned into a dying, a gradual movement into the grave. The hope is that the decaying may be stopped and the body *redeemed*, or transformed into a *body of glory*, such as Jesus' body *became* at his maturity at thirty years,<sup>33</sup> a spiritual body which is beyond decay and dying and which is not a pain to one making one cry out, “A wretched man I am! Who shall deliver me out of the body of this death?”<sup>34</sup> “For in hope” of “the redemption of our body” “we were saved”, says Paul.<sup>35</sup>

And death does not terminate this plan of the Father for man; for if anyone's body dies, it will be resurrected.



1. Mt 17:1-6; Lk 9:28-34. 2. Gen 1:26-27. 3. Acts 17:28-29. 4. Heb 1:3.  
 5. 1 Tim 3:16. 6. Col 1:19; 2:9. 7. 1 Cor 15:44. 8. Lk 9:28-34. 9. Eph 3:19.  
 10. Rom 3:23. 11. Jn 10:10. 12. Jn 1:14. 13. 1 Jn 4:17. 14. Heb 2:11 (RSV).  
 15. Job 32:8; 1 Cor 2:11. 16. Jn 16:28. 17. Mt 8:20; Jn 6:53. 18. Mt 28:10. 19. Rom 8:29.  
 20. Eph 4:13. 21. Gen 5:24; Heb 11:5; 2 Kgs 2:1-12. 22. Ps 139:14. 23. Jn 20:17.  
 24. Jn 15:1-5. 25. 1 Cor 12:12-26. 26. 1 Cor 6:19. 27. Jn 10:30 (DBY).  
 28. Rev 21:9-11. 29. 1 Cor 15:51-52. 30. Rev 21:4. 31. Eph 4:18 (KJV).  
 32. Rom 7:15 (RSV). 33. Phil 3:20-21. 34. Rom 7:24 (YLT). 35. Rom 8:23-24.

## CHAPTER 2

**WHAT IS MAN?**

*“You are gods, and sons of the Most High, all of you.”<sup>1</sup>*

**M**AN is a spirit that has put on a body, a body which at first is flesh. Man is a spirit since he is an *offspring* of his Maker,<sup>2</sup> the I AM THAT I AM, who is Spirit<sup>3</sup> and “the Father of spirits”.<sup>4</sup>

Humans are not all body and mere creatures, as the beasts are; humans are offspring of the I AM,<sup>2</sup> the Father. “You are gods, and sons of the Most High, all of you.”<sup>1</sup> A part of us—our body—is created as the animals are created; but our spirit, which is our kernel, comes from the Being of the Father and is of the same substance as the Father: as a drop of water from the ocean is of the same substance as the ocean, as Gary Sigler says someone has said.<sup>†</sup> We are thus, in our spirit, the image and likeness of our Maker.<sup>5</sup>

A human is not a body that *has* a spirit joined to it. A human *is* a spirit that has on a body. This is as a snail is not a shell that has a body but a body that has on a shell, a shell which it may be without, as slugs, which are considered to be snails, are without external shells. Spirit is the essence, the kernel, of every human, his true identity. “There is a spirit in man,”<sup>6</sup> says Job. “For who of men has known the things of a man, except the spirit of the man that is in him?”<sup>7</sup> says Paul.

How anyone sees himself is vitally important: whether as only a body like a beast, or as a body that has a spirit, or as a spirit that has on a body. The different perceptions produce radically different consequences for the person.

The behaviour and experience of one who sees himself as only a body will be pretty much like those of an animal: selfish, fearful, aggressive, and self-aggrandising, and tossed by events in space and time.

He who sees himself as a body that has a spirit, or a body that is only visited from time to time by the Spirit of God, will manifest

behaviours and experiences that will be a mixture of flesh and Spirit. Such a person takes himself to be wood overlaid with gold, or wood that may be overlaid with gold only on occasion. Now and then he wants, and tries, to put the wood out of sight and project the gold. That is to say he yields to Spirit. Then he strikes people as “godly”. Yet mostly his body rules him, and people notice his animality, the works of his flesh, which are antichrist.<sup>8</sup> He pours forth both sweet water and bitter water, but mostly bitter water,<sup>9</sup> of course.

How about the person who knows himself to be a spirit? The person will seek to function or operate from his spirit and be led by the Spirit of the Father, not by his thinking, not by his flesh. The result is that his behaviour strikes one as originating from the Father, as having been “wrought in God”,<sup>10</sup> and his personality, radiating the Father, awakes others to their godhood.

Now, God and man are not separate and detached beings as a man and a marble statue of him sculpted by himself are separate and detached and are entirely different entities. The relationship between God and man is a connection in substance, as is the connection between the sun and one of its rays. The I AM is the Sun that shoots out the ray that is one’s spirit. We are not disjoined and separated from our Maker but our spirit is seamless with Him. He is the Rock from which the spirit of every human is hewn.<sup>11</sup>

To drive home the truth of our Divine descent and connection, Jesus says to call no one on the earth our father but the I AM THAT I AM: “And ye may not call any your father on the earth, for one is your Father, who is in the heavens.”<sup>12</sup> The fact that “we have had fathers of our flesh”<sup>13</sup> must not be allowed to blind us to the truth of our being and the reality that our true Father is He who is the Father of our spirit.

This means one was with the Father, as a spirit—as a Son of God—before one came into this world and took on a flesh-body and became a human, a son of man. Every human, then, must be looked upon as “having neither beginning of days nor end of life”.<sup>13</sup> One only became a new creation in putting on flesh and by that becoming a human. I was in the beginning, and I was with the Father, and I was—and am—one with Him; and though I now have

a flesh-body on, I have to hold on to my spirithood, my godhood. I was there—every human was there—when the Father said to us spirits His children, “ ‘Let us make man in our image, according to our likeness.’<sup>5</sup> I will bring forth a new wonder, a new creation. Go, My children, and every one of you put on a body which I will make, a flesh-body as of the beasts. Herein is the wonder for you: By you the flesh-body will change into a spiritual body: it will be filled with all My fullness and become a spiritual body and part of you for ever; and so you will be a new creation.”

A human is this: A spirit from “the Father of spirits”<sup>4</sup> descends into the physical world and takes on a corruptible or perishable flesh-body in order to turn it into an incorruptible or imperishable spiritual body that will be an eternally inalienable part of him. This is the miracle called a man, a miracle which is also a programme, and an adventure.

Man is Spirit on an adventure in the flesh. For man, or the body of man—including that of the first human, and that of Jesus—is brought forth, not at the perfect or adult stage, but at the larval or caterpillar stage, so to speak. The design is that this Human Caterpillar should feed on a particular diet—or live in a particular way, that is, in Spirit<sup>14</sup>—and change into the Butterfly. The Butterfly, or adult or perfect, stage of man is when he has put on imperishability and immortality, or he is “filled with all the fullness of God”<sup>15</sup> as Jesus was filled,<sup>16</sup> that is, till “in him dwells all the fullness of the Godhead bodily.”<sup>17</sup>

The success of this high enterprise, this Caterpillar Adventure, is of course glory. But its failure—the failure of the Caterpillar to turn into the Butterfly—is agony. The agony is withering of the body; suffering in the body; and death, the disjoining of spirit and body and the breaking down of the body into atoms.

But this disjoining of spirit and body is only for a season. For from death—if perhaps death happens to anyone—a rising again is planned, a joining up of spirit and body again and the body coming alive: because the Father’s will may not be cancelled, and the Human Programme not aborted.

In the creature called man the Incorruptible puts on the

corruptible, that the corruptible may put on incorruption. In man Spirit puts on flesh, that flesh may turn spiritual—that the base metal of flesh may transmute into the gold of Spirit. “There is a physical body, and there is a spiritual body.”<sup>18</sup> “For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, ‘Death is swallowed up in victory.’”<sup>19</sup>



† Audio messages, “Learning to Fly” and “What Do You Say That You Are?”, downloadable from [www.sigler.org](http://www.sigler.org).

1. Ps 82:6; Jn 10:34.    2. Acts 17:287.    3. Jn 4:24.    4. Heb 12:9.  
5. Gen 1:26-27; Col 1:15.    6. Job 32:8.    7. 1 Cor 2:11.    8. Gal 5:19-21.  
9. Jas 3:11-12.    10. Jn 3:21.    9. Is 51:1.    11. Mt 23:9 (YLT).    12. Heb 7:3 (DBY).  
13. Gal 5:16.    14. Eph 3:19.    15. Lk 4:1; Jn 3:34.    16. Col 1:19; 2:9.  
17. 1 Cor 15:44. (RSV).    18. 1 Cor 15:53-54 (KJV).



## CHAPTER 3

**THE BODY**

*“There is a physical body, and there is a spiritual body.”<sup>1</sup>*

**T**HE body, since the beginning, has fooled humans to death, literally. People suffer and die because they equate themselves with their body. They take their body *to be* they and go by it, and then it starves, decays, suffers, and dies.

What is the body?

The human body is a beast and has a life of its own, the animal-life, which is corruptible or perishable. This corruptible animal-life is what is called the soul, or *psyche*\* in the original language of the New Testament. Having then a life of its own, the human body is self-going, or autonomous: it is a personality in its own right, as any animal is. My body “is its own man”: it may go on its own, as any animal is its own man and goes on its own.

The body’s life, the soul, by which it is self-going, consists in not only the more-palpable functions such as breathing, heartbeat, digestion, metabolism, and sensing, but also thinking and emotion. Thinking and emotion are functionings of the body. This is why a person’s thinking and his emotion may be affected by certain substances or radiations administered to his body which alter the body’s chemistry in some ways, or through an operation on or by an injury to the brain or some other part of the nervous system. An animal, such as a dog or a bee or a worm, is all body, but it possesses the attributes of thinking and emotion. This can be seen, for instance, in a cat calculating when and how to pounce on an approaching rat, or a worm changing direction when it meets an obstacle, or birds chirping or singing and dancing in preparation to mate, or a dog wagging its tail and excitedly jumping on its owner.

The body, then, has its own pilot or driver, called in Scripture “the mind of the flesh”,<sup>2</sup> the mind being the thinking aspect of the soul. This is why the body is described as a *soulish* body, that is, a

soul-driven, or psyche-going,<sup>†</sup> body—though this is misleadingly rendered “natural body” in some English translations.

And Scripture distinguishes between two classes of people. One is the *spiritual man*, who knows he is a spirit and operates from his spirit, or goes as he is moved by the Spirit of God. The other is the *soulish man*, who is oblivious to his spirit and goes mostly as he is actuated by his soul, that is, by his thinking and emotion or feeling, as a beast does. “But the soulish<sup>†</sup> man does not receive the things of the Spirit of God, for they are folly to him; and he cannot know them, because they are spiritually discerned; but the spiritual<sup>ψ</sup> discerns all things, and he is discerned by no one.”<sup>3</sup> The soulish man may also be called a “mental man”, since he is driven most of the time by his mind, by his thinking.

The body of a dog and that of a beetle or an eagle or a human are of course different, and this means a difference between their souls, and hence the difference in their thinkings, or psychologies. And even between the thinking and feeling of the male and of the female beast or human there is considerable difference, because of the difference between their bodies.

But there is an added difference between the human body and the body of any animal, the difference that gives man “dominion over all the earth ... over every animal ... everything that creepeth on the earth, in which is a living soul...”<sup>4</sup> This additional difference, which becomes the crucial difference, is that the body of a human is coupled to Spirit<sup>5</sup> and without Spirit it cannot *go* but is lifeless or it dies.<sup>6</sup> Thus, the first “man became a living soul” only when the Father had “breathed into”—or put a spirit in—his body.<sup>7</sup> The human “body without a spirit is dead.”<sup>8</sup> An animal, in contrast, is all body and “has” not a spirit—is not coupled to a spirit. An animal goes by its soul, or mind, and that is sufficient for it.

A human, then, has two lives mingled. One is the Spirit-life, the life of his spirit, which is the same as the life of God and is eternal or imperishable and operates by “the mind of the Spirit”.<sup>2</sup> The other is the animal-life of the body, which is corruptible or perishable and operates by “the mind of the flesh”.<sup>2</sup>

At the beginning of one’s experience as a human in this world

the two lives operate differently from one another. One's spirit and one's body go in different ways. "For the flesh desires against the Spirit, and the Spirit against the flesh: and these things are opposed one to the other, that ye should not do those things which ye will."<sup>9</sup> This contrariness of body and spirit is the grit of the Human Adventure in this world. The two lives—the Spirit-life and the animal-life—of a man are to be integrated into one life. Accomplishing this spirit-body integration—doing away with the contrariness of one's spirit and one's body—is the point of the Human Adventure.

On this adventure, either of the lives may take a man over, or actuate him, or get him going, at any moment. His spirit may move him or speak to him and keep him in a certain state or set him in action, and his body may speak to him and prompt him into action or hold him in a certain condition. For instance, going by my spirit, I may smile and do or say something kind to someone who has just done something or uttered some words calculated to sting me and "bring me down", and thus "preserve" myself in my godhood and in joy; and, prompted by my body, I may attack the person in return and abide in pain. Or, my spirit may take over my tongue and speak in languages my mind did not learn—in what is called "speaking in tongues"<sup>10</sup>—and "the mind of my flesh"<sup>11</sup> may use the tongue to speak as I commonly do with fellowmen. Thus, at any moment my spirit may prevail and rule me, or my body may control and drive me.

In a word, one may function, behave, or act from Spirit, or from one's Divine nature; and one may operate from flesh or the body, the animal nature. And this is the crux.

A man experiences one kind of effects as he goes by Spirit, and a different kind of effects as he goes by the body.

As he operates from his spirit, he enjoys and manifests the Life of God: freedom, peace, joy, love, power. And he "waxes strong in spirit".<sup>12</sup> That is to say he grows in going by his spirit. His spirit becomes more and more discernible to him: more sensible, audible, and visible to him. Also, his body fills up with Spirit and changes by degrees to its becoming a spiritual body.<sup>13</sup> As his body thus

transforms, it goes less and less contrary to Spirit.

But if he operates by his flesh, or goes as his body dictates, his body decays and he experiences pain in diverse forms, and eventually the body dies. For then his body is starved of the life from Spirit that should hold it together and also change it into incorruptibility. “For he that sows to his own flesh shall from the flesh reap corruption; but he that sows to the Spirit shall from the Spirit reap eternal life.”<sup>14</sup>

We operate from Spirit as we place our attention on the Father and on our spirithood or godhood. Then we have perfect peace.<sup>15</sup>

When we give our attention to the flesh—to its thoughts, moves, and desires—it controls and drives us. Then we experience pain, which manifests as disquiet, doubt, fear, weakness, anger, sadness, hate, aggressiveness....<sup>16</sup>

Depending on whether we are operating from our spirit or from the flesh, at any moment we are metamorphosing in some degree into incorruptibility, or we are decaying our body.

Such is the nature of man. This marvellous creature called man is Spirit joined to animality, with the animality planned to be swallowed up in Spirit and metamorphosed. “For it behoveth this corruptible to put on incorruption, and this mortal to put on immortality; and when this corruptible may have put on incorruption, and this mortal may have put on immortality, then shall be brought to pass the word that hath been written, ‘Death is swallowed up—to victory....’”<sup>17</sup> One’s body is to be changed from what it is now into an incorruptible immortal spiritual body. This is the glorious destiny of man.



\* *Psuche*, the soul, the inherent life of the body, the life “which men have in common with the brutes”—*Grimm-Thayer’s Greek-English Lexicon of the New Testament*. From this Greek word are derived the English words “psyche” and “psychology”. But the various English versions translate *psuche* variously, as “soul”, “life”, “mind”, and “heart”. For instance, says Jesus in Mt 11:28-29 (KJV), “Come to me ... and ye shall find rest for your souls [*psuche*]”; in Jn 12:27 (KJV), “Now is my soul [*psuche*] troubled....”; in Mt 26:38 (YLT), “Exceedingly sorrowful

is my soul [*psuche*]—unto death”; to Peter in Jn 13:38 (RSV), “Will you lay down your life [*psuche*] for my sake?”; and in Jn 15:13 (KJV), “Greater love hath no man than this, that a man lay down his life [*psuche*] for his friends.” Heb 4:12 (DBY)—“For the word of God is living and operative, and sharper than any two-edged sword, and penetrating to the division of soul [*psuche*] and spirit...” 1 Cor 15:45 (KJV)—“The first man Adam became a living soul [*psuche*].” Rev 8:9 (DBY)—“And the third part of the creatures which were in the sea which had life [*psuche*] died.” Acts 14:2 (KJV)—“But the unbelieving Jews stirred up the Gentiles, and made their minds [*psuche*] evil affected against the brethren.” Eph 6:6 (KJV)—“Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart [*psuche*].”

The Hebrew word for soul is *nephesh*. Gen 2:7 (DBY)—“And Jehovah Elohim formed Man, dust of the ground, and breathed into his nostrils the breath of life; and Man became a living soul [*nephesh*].” Gen 1:20-21 (DBY)—“And God said, Let the waters swarm with swarms of living souls [*nephesh*], and let fowl fly above the earth in the expanse of the heavens. And God created the great sea monsters, and every living soul [*nephesh*] that moves with which the waters swarm, after their kind....” Gen 1:24 (DBY)—“And God said, Let the earth bring forth living souls [*nephesh*] after their kind, cattle, and creeping thing, and beast of the earth, after their kind....” Gen 1:29-30 (DBY)—“And God said, Behold, I have given you every herb ... and every tree in which is the fruit ... it shall be food for you; and to every animal of the earth, and to every fowl of the heavens, and to everything that creepeth on the earth, in which is a living soul [*nephesh*] ....”

† Gk *Psuchikos*, “psyche-going” or “soul-going”, that is, going or “actuated by the psyche, or soul” rather than by Spirit—*Grimm-Thayer’s*. Translated “physical” by RSV but “natural” by KJV, DBY and YLT in 1 Cor 15:44: “There is a natural body, and there is a spiritual body.” In Jude 1:19 KJV translates it “sensual”: “These be they who separate themselves, sensual [*psuchikos*], having not the Spirit.” In Jas 3:15 NKJV renders it “sensual”: “This wisdom does not descend from above, but *is* earthly, sensual [*psuchikos*], demonic.” In 1 Cor 2:14 “natural [*psuchikos*] man” by KJV, YLT & NKJV should properly be rendered “soulish man” or “soul-going man”.

‡ Gk *Pneumatikos*, “of Spirit, or moved or actuated by Spirit”—*Grimm-Thayer’s*.

1. 1 Cor 15:44 (RSV); 2:14.    2. Rom 8:6, 7; Col 2:18; Eph 2:3.    3. 1 Cor 2:14-15.
4. Gen 1:20-2:19 (DBY).    5. 1 Cor 6:19.    6. Lk 8:52-55; 23:46.
7. Gen 2:7 (DBY); 1 Cor 15:45.    8. Jas 2:26 (DBY).    9. Gal 5:17 (DBY).
10. 1 Cor 14:14, 18.    11. Col 2:18 (DBY).    12. Lk 2:40 (KJV).    13. 1 Cor 15:44.
14. Gal 6:8 (DBY).    15. Is 26:3.    16. Gal 5:20-21.    17. 1 Cor 15:53-54 (YLT).

## CHAPTER 4

**THE BODY AS A CATERPILLAR**

*“For it behoveth this corruptible to put on incorruption, and this mortal to put on immortality.”<sup>1</sup>*

**M**AN starts out on his adventure in this world as a caterpillar, and his butterfly stage is the stature of Christ, who is the Prime Butterfly of Glory, so to speak.

Man starts out with a flesh-body, a body designed to metamorphose into incorruptibility but which decays and dies if it fails to metamorphose. This is the gist of the Human Adventure. This includes the first man Adam, who began life on the earth full-grown in bodily size; and also Jesus, who as a child had to be taken into hiding in Egypt from the jealous King Herod who sought “to destroy him”;<sup>2</sup> because then his body was perishable and could be destroyed.

The plan is that from the caterpillar stage a human is to *feed on Spirit*—that is, to operate from or go by his spirit, or “walk in Spirit”;<sup>3</sup> or “walk with God”<sup>4</sup>—so that his body may change into a spiritual body,<sup>5</sup> a body which is at one with Spirit and is beyond decay and dying: as a caterpillar feeds on vegetables or other proper diets and changes into the beautiful butterfly. The Father, who is Spirit, having “breathed”—or put a part of—Himself into a flesh sculpture,<sup>6</sup> as it were, and made the sculpture come alive as man, intends this creature to feed his flesh-body on Spirit and change the substance of his body into a spiritual one, so that man’s entire being may be in the likeness of the Father.<sup>7</sup> His original body of animal-life—his “physical body”<sup>8</sup>—is to “be swallowed up by the life”<sup>8</sup> of his spirit and turned into a spiritual, incorruptible organism, such as Jesus’ body *became* at his maturity—when he came of age at thirty years—and as he displayed on the Mount of Metamorphosis.

Man, then, becomes a joint-worker with his Maker even in his own making.<sup>9</sup> This is another wonder of the human metamorphosis, the excitement of the Human Adventure: a man playing a part in

turning his body of “the dust of the ground”<sup>6</sup> into a spiritual body. And the part is not a muscular, mental, and strenuous one but is simply *feeding* on Spirit, or going by Spirit—as the part a baby plays to develop is not a laborious one but exciting breastfeeding.

At the “butterfly” or perfect stage of man—when he has put on incorruptibility, or he is “filled to all the fullness of God”<sup>10</sup>—the Father says of him, “This is my beloved son, in whom I am well pleased.”<sup>11</sup> This is the testimonial to *a human’s coming of age as a Son of God*, as when a son attains the age of maturity in society this is declared and celebrated—this being referred to, in some societies, as the son’s being “adopted” by his father, for now he may function as, or in place, of the father.

Jesus received this testimonial when he came of age at thirty years: when his body, through his steadily going by Spirit, had metamorphosed into an imperishable, immortal, spiritual body, so that “in him dwells all the fullness of the Godhead bodily”<sup>12</sup> and he is called Messiah, Christ,<sup>13</sup> the Anointed,<sup>14</sup> that is, one filled “full of the Holy Spirit”<sup>15</sup> and exhibiting man in perfection. This spiritual body Jesus displayed about three years later to three of his apostles on the Mount of Metamorphosis.

Nevertheless, at the right moment, seeing it to be the will of the Father for him then, Jesus voluntarily “emptied himself”<sup>16</sup> and his body became mortal again that he might die on the Cross, as he said: “On this account the Father loves me, because I lay down my life that I may take it again. No one takes it from me, but I lay it down of myself. I have authority to lay it down and I have authority to take it again....”<sup>17</sup>

Everyone coming into this world as a human is meant “to attain ... to the perfect man, to the measure of the stature of the fullness of Christ.”<sup>18</sup>

Man’s putting on of incorruptibility marks the fulfilment of the Father’s design in making him: when the Father sees His image in man’s entire being, as a silver refiner refining silver in fire happily marks the end of the process when he sees his reflection in the piece. When this happens, the Human Mission will have been accomplished—for any particular person, and the person will hunger

no more, and thirst no more, for he will have had his fill: he is filled with all the fullness of the Father, and he sings the triumphant song:

All in all the Father is in me.<sup>19</sup>  
In me all His fullness bodily dwells.  
No longer I who live,  
But the Father lives as me  
In the vessel called *me*.

Every human at the depth of his being hungers and thirsts and cries to attain to this “hope of glory”:<sup>20</sup> to be filled with all the fullness of the Father and become, in this world, incorruptible and “perfect as the heavenly Father is perfect”<sup>21</sup>—whether or not the person’s *mind* as yet recognises it or understands his yearning. “As for me ... I shall be satisfied, when I awake, with thy likeness,” cries the Psalmist to the Father.<sup>22</sup> “For it behoveth this corruptible to put on incorruption, and this mortal to put on immortality; and when this corruptible may have put on incorruption, and this mortal may have put on immortality, then shall be brought to pass the word that hath been written, ‘Death is swallowed up—to victory.’”<sup>23</sup>

Many down the ages, of course, have experienced in themselves the fulfilment of the Human Mission, the Hope of Glory. They have so walked in Spirit that they have metamorphosed into incorruptibility and not experienced the decay of ageing and dying.

“Behold, I tell you a mystery,” says Paul. “We shall not all sleep, but we indeed shall all be changed, in an instant, in the twinkling of the eye....”<sup>24</sup>

Not everyone will die, not everyone dies, and no one need die, but everyone is designed to pass on to glory, to the perfect condition of man, says the Apostle. He gives this as the revelation of a mystery. But this mystery has long been revealed. At least two instances of the revelation are recorded in Scripture: Enoch and Elijah. “Enoch walked with God”<sup>24</sup>—or “walked in Spirit”,<sup>3</sup> or steadily operated or lived from his spirit—and “was translated that he should not see death,”<sup>25</sup> that is, he did not experience the disjoining of his spirit and his body. Elijah too was “translated” and did not see death. As told



in Scripture, in a moment, in the twinkling of the eye, Elijah was changed and translated. As the culmination of the metamorphosis that he had, through “walking with God”, been undergoing, he was changed in a moment and “taken up into the heavens”.<sup>26</sup> That is to say he passed from the condition of corruptible flesh into the condition of the incorruptible and spiritual and in which he was no longer bound in space and time.

And Moses, because he was closely “walking with the Father”, or mostly going by Spirit, was as vigorous at one hundred and twenty years as he had been during his earlier years. “His eye had not become dim, nor had his freshness fled.”<sup>27</sup> And due to the level of his metamorphosis at that point, the glory of the Father—which later he and Jesus and Elijah fully displayed on the Mount of Metamorphosis—had begun to shine from the skin of his face.<sup>28</sup>

But these recorded instances are surely only a few out of the many who, closely walking with the Father, or steadily going by their Divine nature, have arrived at the Promised Land of Incorruptibility without bowing to the Baal of Decay and Death. And these are grand witnesses to the Father’s majestic plan for man.

## Design D, or Design M?

THE COMMON EXPERIENCE of men through the ages *so far* has been one of decay and death. Yes. But why? Because the Father’s design for humans is *Design D* rather than *Design M*?

Design D is that one, as a spirit, comes into this world, puts on a flesh-body that lives for some years and expires, with one then disjoined from the body; but the body is to be resurrected later and turned into an incorruptible, immortal body, and then one puts it on again but now wears it forever. This popular belief says there are, however, a few exceptions to this general rule, such as Enoch and Elijah, who are privileged to bypass death and go straight on to incorruptibility.

How about Design M? This says that one, without dying, is to metamorphose into incorruptibility, into the adult and perfect stage of man, and that dying is the exception, indeed an aberration, a disease

condition, but that for this ultimate disease condition called death the healing of resurrection is provided as healing is provided for lesser diseases—because no handiwork of the Father can be spoiled for ever.

Which is the truth, Design D or Design M?

The Father's word to everyone who comes into this world—beginning with Adam—gives the answer: "Always eat of the tree of life.<sup>29</sup> Live from your spirit, operate from your Divine nature. Do not eat of the tree of the knowledge of good and evil—do not go by the mind of your flesh working with schemes of good or evil. If you do, you will die: you will starve and wither your body and it will detach from your spirit and perish.<sup>30</sup> 'Walk in Spirit, and you shall not fulfil the desire of the flesh.'<sup>31</sup> 'For if ye live according to flesh, ye are about to die; but if, by the Spirit, ye put to death the deeds of the body, ye shall live.'<sup>31</sup> 'For he who sows to his own flesh shall from the flesh reap corruption; but he who sows to the Spirit shall from the Spirit reap eternal life.'<sup>32</sup>

The Father does not say to anyone, "My plan is for you to live for a few years in this world and then your spirit and your body will be disjoined, and your body decomposed into the atoms."

Decaying and dying is only a consequence of feeding on the wrong diet of going by the flesh.

## Metamorphose or Die

THE HUMAN BODY either metamorphoses or it decays. There is no middle ground for it. The decay, or decomposing of the body, which is also called *ageing*, manifests as the torment which anyone experiences in him: the pains of disquiet, restlessness, anxiety, fear, dissatisfactions, discomfort, depression, chaotic-thinking.... Such torments are the effect of the breaking down of the body, the height of which is dying. A man's ageing and dying is only a statement of his having failed of metamorphosis.

The ageing starts not at some particular count of years but sets in as one steps out of the Narrow Way of going by Spirit and goes by the body in the Wild Wide Way. This ageing disorder is so

prevalent that it has given rise to the mass belief that it, as well as dying, is a built-in obsolescence of the body and so inevitable: as some products are deliberately designed and made to wear out or become outdated so quickly that they must be replaced.

But some are striving through science and other ways to discover the cause of ageing in order to counter it and defeat death. Nothing but *not* going by Spirit steadily is the cause of ageing and dying. And nothing but going by Spirit is the solution to ageing and dying. The long-sought ambrosia that should confer agelessness, incorruptibility, and immortality is nothing else than operating from Spirit and not going by the body. To paraphrase the words of Jesus, “Strive to enter incorruptibility by the narrow way of walking in Spirit; for many will seek to enter by other ways and will not be able.”<sup>33</sup> “Go ye in through the narrow gate, for wide is the gate and broad the way [of the body] that leads to destruction, and many are they who are going in through it. How narrow the gate and compressed the way [of Spirit] that leads to life, and few are they who find it!”<sup>34</sup>

## **The Body Is Forever**

THE HUMAN BODY is not to be seen as an expendable thing or a discardable shell. For it is part and parcel of the creation called man. Without the body, what remains is, by Divine definition, not a man but a spirit.

The great store our Maker sets by the body is shown by resurrection, the uniting again of one’s spirit with one’s body which at death are disjoined. For if the body fails of metamorphosis and dies, the miracle of resurrection awaits it: its being raised and joined again to its spirit, the spirit that once took it.<sup>35</sup>

Resurrection loudly proclaims that one’s body is forever an inalienable part of one. Having been made to be the vehicle of Spirit as man, the body may not be blotted out. Death does not end a man. So Jesus, having once taken on a body as ours and become the “Son of Man”,<sup>36</sup> and having voluntarily vacated it on the Cross, took up the same body again three days later and turned it into a new,

spiritual and forever deathless body.<sup>37</sup>

This undoing of death—the uniting again of one’s spirit with one’s body and raising the body above death—was experienced with Jesus by many who had died before him. “Many bodies of the saints who were fallen asleep arose, and coming out of the tombs after his resurrection they went into the holy city and appeared to many.”<sup>38</sup> And those resurrected people “cannot die any more, because they are equal to angels and are sons of God, being sons of the resurrection.”<sup>39</sup> As for the rest, “the trumpet shall sound, and the dead shall be raised incorruptible....”<sup>40</sup>

This, however, in no way says that death in itself is salvation, or necessary. As Enoch and Elijah and others testify, it is not designed that a human should wither and suffer and die to attain to incorruptibility. This is also expressly declared by “our Saviour Jesus Christ, who has annulled death, and brought to light life and incorruptibility by the glad tidings.”<sup>41</sup>

Jesus says, “I am the bread of life ... which comes down from heaven, that a man may eat of it and not die.... If anyone eats of this bread, he will live for ever....”<sup>42</sup> He explains this by saying, “Truly, truly, I say to you, if anyone keeps my word, he will never see death”<sup>43</sup> [because] “I am the way, the truth, and the life.”<sup>44</sup> To keep his word is to “walk even as he walked”,<sup>45</sup> which is to go by Spirit. By going by Spirit and so feeding his body on the bread “which comes down from heaven”, any human today, as always, may metamorphose beyond the touch of decay and suffering and death into an incorruptible being “filled to all the fullness of God”<sup>10</sup> and manifest God as Jesus manifested God in the earth.<sup>46</sup> This is the salvation gospel.

But this is not a new gospel; it is the ancient gospel proclaimed at the creation of man. Its announcement about two thousand years ago by One who also “was in the beginning”<sup>47</sup> was only a re-echoing of it. And the re-echoing was not in words only. The Proclaimer “spoke” by becoming flesh like any human and then walked in Spirit till he got to the point where the fullness of the Father dwelt in him bodily. Jesus becomes a caterpillar and changes into the Butterfly of Glory to demonstrate to other caterpillars how to feed—how to walk in Spirit—and turn into butterflies. Jesus becomes flesh and then metamorphoses

to glory to exhibit to us our destiny and the way to walk into the destiny.

But this is not grasped by a great many of even those that say they believe in him who says: “Truly, truly, I say to you, if anyone keeps my word, he will never see death”;<sup>43</sup> “I am the truth”;<sup>44</sup> and, “The heaven and the earth shall pass away, but my words shall in no wise pass away.”<sup>48</sup> And so all hope of deliverance from the misery of men—which is the effect of the breaking down of their Spirit-starved body—and to enter the glory of incorruptibility and the fullness of the Father, is shifted to a time after death, or to some point “in the future” when there is some particular commonly fancied sudden happening in the clouds. Indeed, by some it is imagined that death *is* salvation from the flesh and from the world and so is inevitable, as if it were the flesh and the world themselves that are the problem and not men’s failure to go by Spirit. For anyone going by Spirit everywhere and every time is Heaven, the Father’s will being done in him as it is done in Heaven.<sup>49</sup> Such a person is “seated in the heavenlies in Christ”<sup>50</sup>—he abides in his godhood and in the Presence of the Father while he walks on the earth. And for anyone going by his body everywhere is hell, his decaying body being the hell. For Heaven is operating from one’s spirit and enjoying one’s godhood, and hell is operating from the flesh and thus not enjoying one’s godhood. So Jesus did not pray the Father to take his followers out of the world: “I do not ask that Thou mayest take them out of the world, but that Thou mayest keep them out of the evil”;<sup>51</sup> the evil of going by the body.



1. 1 Cor 15:53 (YLT).    2. Mt 2:13-16.    3. Gal 5:16.    4. Gen 5:24.
5. 1 Cor 15:44, 47-48.    6. Gen 2:7; Job 4:19; 33:6.    7. Gen 1:26-27; 2:7.
8. 2 Cor 5:4.    9. 1 Cor 3:9.    10. Eph 3:19 (YLT).    11. Mt 3:17; 17:5.
12. Col 1:19; 2:9.    13. Lk 2:26; Mt 11:2-3.    14. Jn 4:25; Lam 4:20.    15. Lk 4:1, 18.
16. Phil 2:7.    17. Jn 10:17-18 (DBY).    18. Eph 4:13.    19. 1 Cor 15:28.
20. Col 1:27.    21. Mt 5:48.    22. Ps 17:15 (KJV).    23. 1 Cor 15:53-54 (YLT).
24. 1 Cor 15:51-52.    25. Gen 5:24; Heb 11:5.    26. 2 Kgs 2:1-11.    27. Dt 34:7.
28. Ex 34:29-35.    29. Gen 2:9; Rev 2:7.    30. Gen 2:16-17.    31. Rom 8:13 (DBY).
32. Gal 6:8.    33. Lk 13:24.    34. Mt 7:13-14 (YLT).    35. Acts 2:26; 1 Cor 15:51-52; Job 19:25-27.    36. Jn 12:34; Mt 16:13.    37. Lk 24:39.    38. Mt 27:52-53; Rom 6:9; Jn 2:19-21; 10:17-18.    39. Lk 20:34-36 (RSV).    40. 1 Cor 15:51-52 (RSV).
41. 2 Tim 1:10 (DBY).    42. Jn 6:48-51.    43. Jn 8:51.    44. Jn 14:6.    45. 1 Jn 2:6.
46. 1 Tim 3:16.    47. Jn 1:1-2.    48. Mt 24:35 (DBY).    49. Mt 6:10.    50. Eph 2:6.
51. Jn 17:15 (YLT).

## CHAPTER 5

**THE FALL OF A MAN**

*“Having begun in the Spirit, now in the flesh do ye end?”<sup>1</sup>*

SINCE the body is self-going, as a horse is self-going, it may go against Spirit, as a horse may go where its rider does not tell it to go or do what the rider does not want. This situation Scripture expresses this way: “For the flesh desires against the Spirit, and the Spirit against the flesh: and these things are opposed one to the other, that ye should not do those things which ye will.”<sup>2</sup>

However, that my body goes against my spirit does not necessarily mean it is bad or evil in itself or is to be condemned. That is simply how the body is. That a horse goes against the mind of its rider does not necessarily mean it is bad or evil in itself or is to be condemned. That is simply how it is. The horse and the rider are not the same, and their coming together is an adventure, the point of the adventure being for the man to drive the horse and turn it into a *similar creature*, a creature that is on the same wavelength as he. What would be bad or harmful would be the horse riding the man or dictating to him. This situation, not the horse itself, would be bad because it would harm the rider-horse combination since then the inferior part would be ruling the superior. Imagine what the rider would become if he allowed the horse to carry him to wherever it wanted and to do with him whatever it wanted. The rider has to get the horse to behave as he wants.

Similarly, my body and my spirit are not the same, and their being coupled together is an adventure, the point of the adventure being for me to drive the body and change it into a spiritual body. My body must not ride me: I must drive it, and transform it. My spirit is not to follow my body, as I am not to be led by my horse. So Scripture says, “Walk in Spirit, and ye shall no way fulfil the desire of the flesh.”<sup>3</sup>

I can drive my body only when I know myself to be Spirit and

other than the body, as I can drive my horse because I know myself to be different from it and also that I am its master. My body is my horse, I am the horse-rider, and I must not allow it to carry me where it wills: it has to go where I will.

A miracle happens if the horse is properly driven. Something beautiful happens to my horse as I drive it and do not allow it to ride me: it turns from a flesh-horse into a spirit-horse.

As I go by Spirit and not by the body, my body receives Spirit-life and gradually changes into a spiritual body,<sup>4</sup> an imperishable immortal body that is totally in harmony with my spirit. This spirit-body integration—the transforming of the flesh-body into a spiritual body and doing away with the contrariness of one's spirit and one's body—is the point of the Human Adventure.

Says the Father to man: "My son, you have become a man, a spirit with a body, a body which at the moment is flesh and is as of a beast, but it is to be changed into an imperishable body, as I told you before you took it on. Hold on to your spirithood, your godhood, your true identity. Never see yourself as a beast, equating yourself with your body. Do not take your body to be you but yours, your tool in this world, though a tool that is now a part of you.

"Always function from your godhood. Do not be driven, and so limited, by your body, by its thinking and feeling. That is the way of the beasts. You may use your thinking as a tool the way you use your hands; but do not be driven by your thinking, as the beasts, which I have given you dominion over, are driven by theirs.

"The beasts are no more than their body and do not rise above their body's feeling and thinking. And what they experience and do today becomes their good and their way tomorrow. Anything different will seem to them to be evil: to be against them, something to turn away from. As a beast goes, it forms habits, and from habits it forms a scheme of likes and dislikes, a pattern of things to accept and go for, and things to reject and avoid. This scheme it will term a knowledge of good and evil. That is to say its mind presumes to determine what is good for it and to judge certain things as not good for it, or to be evil.

"You are not to be like the beasts. Beware of habits that the body

may tend to form in its thinking, habits which will lead it to set up a scheme of good and evil and then harden and begin to resist progression.<sup>5</sup> See nothing from outside you as being against you, as evil. Storms and waves—and other things that may be to you as storms and waves—will come your way. Welcome such as friends, as good things that have come from Me to do you more good. So everything will work out into good for you—anything will thus be turned into good by you.

“Always remember that you are Spirit and one with Me, and your experience in the body is to have no limit—your progression in the body is to have no limit. I am saying this to you, and will continue to remind you, because your awareness of this reality has somewhat been dimmed by the veil of the flesh-body that you have put on; and this is part of your human adventure. But you have sufficient light to see through the veil—your spirit is that light. Always go by your spirit,<sup>6</sup> and rule your body, and transform it.

“Do not form, and do not be anchored to, any scheme and thought of good and evil or moved by it, nor make it your counsel. I am always your anchor, your counsel, and your motive-force. Walk as the wind blows. The wind moves as determined by Me—its movement is not dictated nor directed by its mind and thoughts.<sup>7</sup> And it accepts any manner and direction of my moving it as good, never as being against it, never as evil.

“Walk in Spirit, and your body will fill up with Me and metamorphose from what it is now into a spiritual body, which decays not and dies not. That is your maturity, your perfection, as man: when you are filled bodily with all My fullness and have put on incorruptibility and immortality.<sup>8</sup> Be perfect in the body as I am perfect<sup>9</sup>—be perfect in going along with Me as you were with Me before you put on the body: be perfect as the wind in yielding to Me.

“In other words, enjoy the Human Adventure: grow and run as fast and as well in the body as when you were only a spirit and without the body, without the weight of the body. Do not see the weight as a burden but it is your responsibility and glory and joy to turn it weightless as the wind, to turn it spiritual. Be perfect. So you



will give life to the beasts and all creation will share in your ceaseless abundance and glory.<sup>10</sup>

“My son, if you stop walking by Spirit and you go by your body, seeing yourself as flesh, you will stop up the flow of Spirit—the flow of Me, of imperishable Life—into your body, and it will decay, and suffer, and die: it will detach and fall off you. Go by Spirit and live on.”<sup>5</sup>

### **The Mind of the Spirit Versus the Mind of the Flesh**

PAUL SAYS TO “know no one according to flesh”,<sup>11</sup> that is, to see no human as flesh but Spirit. “But if even we have known Christ according to flesh, yet now we know (him thus) no longer.”<sup>11</sup>

We must hold on to our spirithood, the fact that we are offspring of our Maker and are spirits. Any human is a spirit that has on a body, not a body that has a spirit. Realising this is what enables anyone to operate from his Divine nature,<sup>12</sup> or walk in Spirit, so that he is not ruled by his flesh. The horse-rider is not ruled by the horse because he knows he is other than his horse. He operates from the mind of a man, not from the mind of a horse.

So we operate from “the mind of the Spirit”, not from “the mind of the flesh”.<sup>13</sup> We function from the mind which says, “I am Spirit and I and the Father are one; and I go by Spirit, by the Father’s move in me, not by the flesh.”

We turn away from the mind of the flesh that says, “I am all flesh, I know not Spirit, and I go by my thinking and feeling.” We also turn away from the same mind that says, “I am flesh but I *have* a spirit, and I will see how to use my spirit to be what I have to be and do what I have to do.” This mind of the flesh keeps any person “alienated from the life of God”<sup>14</sup> that is abounding in his spirit. For then it is the mind that dictates the person’s experience of life, and not his spirit. The mind turns the person into a block of ice that is no longer mingled with and enjoying all that is in the Body of Water—the Spirit of God—but, while remaining detached, is only seeking some warmth, only to draw just a little heat—a little life—

from the Body.

Every human is a wave of the infinite Father-ocean. Nonetheless, any wave that believes it is a separate thing from the Ocean will freeze and turn into a block of ice that is no longer one with the Life of the Surging Ocean but alienated and limited.

## Falling from Spirit to Flesh

HOW DOES ANYONE fall but by a change in his perception of himself? Any person's fall is a shift from knowing himself to be Spirit and an offspring of God to seeing himself as a beast, as his body: with the attendant change from going by Spirit to going by "the mind of his flesh".<sup>15</sup>

When a man listens to his body and disregards his spirit—when he goes by the body's thinking and feeling—he dulls his vibrancy and his awareness that he is Spirit, and his awareness of the Father. He will then see things dimly and only "know in part"<sup>16</sup> and not perfectly. As he goes on being driven by his body—and sees things obscurely through the veil of his flesh<sup>17</sup>—his Spirit-awareness may become so much hazed by the works of his body that he may even begin, with great conviction, to say, "There is no such thing as Spirit. There is no such thing as the Heavenly Father. I am all body. All I am and all I know are the feeling and thinking and desire of my body and the movement of the atoms in my body and of the electrons in my brain." Now the person has become blind and deaf and numb to Spirit. He has encased himself in his flesh and all but shielded and alienated himself from the Life and operations of the Father in his spirit. And he will starve of Life and wither, and die.

Any man falls today as he sees his body not as *his* vessel but as *he*. I fall any moment I shift attention away from my Spirit-identity or Divine nature and allow the thinking of my body to drive me.

But behold the loving wisdom of the Father in providing a safety mechanism in man! The safety mechanism is *pain*, called hell. For such is the human nature that the fall from Spirit to flesh—a shift from the mind of the Spirit to the mind of the flesh—at any moment

will invariably be marked, and loudly announced, by pain in various forms: disquiet, annoyance, doubt, restlessness, anxiety, fear, despair, chaotic-thinking.... This pain, or hell, which one experiences in the mind, proclaims that one has stepped out of the Narrow Way of Spirit and onto the Wide Wild Way of the body. The pain also indicates that the body is decaying, or breaking down. And, to force one back into Spirit, the pain goes on for as long as the body is driving one—but stops when one pulls back into one's spirit: as the writhing and choking of a fish stops when it jumps back into water from dry land to which it has carelessly flung itself.



1. Gal 3:3 (YLT).    2. Gal 5:17.    3. Gal 5:16.    4. 1 Cor 15:44.    5. Gen 2:17.  
6. Gal 5:16.    7. Jn 3:8.    8. Eph 3:19; 4:13; Col 1:19; 2:9.    9. Mt 5:48.  
10. Rom 8:19-22.    11. 2 Cor 5:16 (DBY).    12. 2 Pt 1:4.    13. Rom 8:6-7 (DBY).  
14. Eph 4:18.    15. Col 2:18.    16. 1 Cor 13:9.    17. Heb 10:20.

## CHAPTER 6

**NO LIFE IN GOOD AND EVIL**

*“Man does not live by bread alone, but by everything that proceeds from the mouth of the LORD.”<sup>1</sup>*

THE body, needless to say, is not self-sufficient, as is readily seen in the fact that it has to be sustained with food, which is from outside it. But man does not live by bread alone.<sup>1</sup> There is something else the body requires far more for its sustenance. That Something is Spirit, the flow of Spirit-life to it. Spirit is the sun of the body, and as the earth receives its life-sustaining energy from the sun and all life on the earth would freeze and perish if the planet was cut off from the sun, so the body receives its imperishable life from Spirit, and it perishes if it is cut off from Spirit by one's not going by Spirit.

No regimen of diet or programme of exercise can sustain the body and metamorphose it into incorruptibility, nor can the observance of any scheme of good and evil or code of dos and don'ts. No going by any “knowledge of good and evil”<sup>2</sup> or manner of living can sustain the body if one does not reckon with Spirit. The routine of the most meticulous dietician, the most radical genetic manipulation, the grandest scheme of the behavioural psychologist, and the way of the strictest moralist and Pharisee all avail nothing in metamorphosing the body into incorruptibility, or in preventing its breaking down. All such are only part of the body's scheme of good and evil and they are as vain as a female mammal trying to fertilise herself by herself. Anyone shut up in any scheme of good and evil only blocks out the life-air of Spirit that would flow to him, and he cannot metamorphose but chokes and decays and dies. Only the body that is open to influences from beyond it, and opens its borders to life-imports from the Land of Spirit, may undergo the truly radical change, the change from a mortal flesh-body into an immortal spiritual body.

## Good and Evil: The Way of the Beast

AS A BEAST is blind to spiritual realities, the body, being a beast, is blind to its destiny, its planned metamorphosis into a spiritual body. And this affects its conception of good and evil.

What is *good*, and what is *evil*?

By Divine definition, good is whatever proceeds from Spirit, or the Father; and evil is whatever is not from Spirit. Whatever does not enter the sheepfold through the door of Spirit but through some other way is a thief and a robber<sup>3</sup>—such does not give but takes away life.

But the “mind of the flesh”<sup>4</sup>—the thinking of the body—defines good as anything that at this moment is pleasant to my flesh, the way I have been going, what I have been doing, and anything that I desire. The mind defines evil as whatever is different from this. This is because the body does not and cannot have the total picture of anything; and it tends to habituate, or set in particular ways, unless it is ruled by Spirit. The mind of the body soon attaches itself to certain ways and things and these become its good, and its life, things it tells itself that it cannot and will not do without. And, for whatever reasons, it detaches from other things, and these become its evil, things it tells itself not to like, not to find pleasure in, not to expect any benefit from, to turn away from, to resist.

To put it another way: The body, unless it is ruled by Spirit, tends to become set in particular ways and fixed on particular things, and to see and welcome only those ways and things as good. Other ways and things it will then label evil and resist: as a dog wags its tail at a familiar person but snarls at a stranger though the stranger may be bringing it something that will benefit it. Today the mind reckons as an evil—a trouble, a bother, a stress—my having to get up at five in the morning just because last week I was getting up at six. Or it shrinks from dealing with a white man because hitherto I have lived all my life among blacks. It insists on my eating three times today because it has turned my eating thrice yesterday and the day before into its good, its life. It stiffens and agonises if given one banana while it desires two. It fights against my having to prepare my food

today because this has usually been done for me.... Such is of course the way an animal goes, clinging to the familiar and resisting the novel: because an animal, *not being other than its body*, cannot see beyond or rise above the thinking and feeling of its body. *Both* the body's good and evil, therefore, only shut it in a darkroom, out of light and life.

Again, the body soon sees a horizon and sets itself a boundary as it goes by what its eye sees, what its ear hears, what it feels, and what it thinks. "This is what I want to be in life.... This is my vocation.... That is what suits my talents.... That is where my strength lies.... That will be my career," it declares; and by this declaration it is already restricting and narrowing itself, and thus blocking out life-inflows that it has not heard of and preventing the full flowering of Life in one and one's all-round development and endless progression. "Once I attain that, I will be satisfied, I will be fulfilled, and I may go to my grave in peace," it tells itself, confidently, as if it created itself and knew its destiny and its perfection and fulfilment. As the body strives after the picture of the "life" or the glory that it paints for itself, it draws away from the Life and the glory planned for one by the Father. Striving after what it wants to have and to be, the body—now projecting itself as one's whole being—misses its perfection; and one misses the glory of God: one "comes short of the glory of God."<sup>5</sup> For the glory the Father has prepared for anyone—the glory of His fullness in one<sup>6</sup>—flesh cannot conceive and define: "things which eye has not seen, and ear not heard, and which have not come into man's heart" but which are "revealed to us by His Spirit."<sup>7</sup>

The body is of course not able on its own to see<sup>8</sup> "the hope of glory",<sup>9</sup> its planned transformation into a spiritual body<sup>10</sup> and one's attaining to "the perfect man, to the measure of the stature of the fullness of Christ".<sup>11</sup> Seeing things only through the pinhole of its feelings and thoughts, the body presumes to understand its whole life as merely a coming to birth, growing to some size in material and mind, decaying with years, and expiring and dropping into the grave. Holding such a blinkered, miserable view of its existence, it believes it knows what is good for it within the short span from its

birth to its taken-for-granted death: what things to go for, and how to behave to attain those things. This is how the body shuts itself up in the airtight chamber of its ways, its likes and dislikes, its scheme of good and evil. Abiding in this dark and airless chamber and feeding only on its “tree of the knowledge of good and evil”<sup>2</sup>—going by its system of good and evil, its code of conduct, its likes and dislikes—the body starves and withers, and ultimately dies.

Man was designed to operate, not from “the mind of his flesh”<sup>12</sup> working independently with a system of good and evil, but from being “led by the Spirit of God”.<sup>13</sup> That is to say man is to function from his godhood, from his spirit that is seamless with God. And as he so operates, his “cup overflows”,<sup>14</sup> that is, the Life of God in his spirit outflows to his body and transforms the body into a spiritual one so that he is filled full of “the fullness of God”<sup>6</sup> and manifests God as Jesus manifested God in the earth.<sup>15</sup>



1. Dt 8:3.    2. Gen 2:17.    3. Jn 10:1.    4. Rom 8:6, 7; Col 2:18; Eph 2:3.  
5. Rom 3:23.    6. Eph 3:19.    7. 1 Cor 2:9-10 (DBY).    8. 1 Cor 2:14.    9. Col 1:27.  
10. Rom 8:23.    11. Eph 4:13.    12. Col 2:18 (DBY).    13. Rom 8:14.    14. Ps 23:5.  
15. 1 Tim 3:16.

## CHAPTER 7

**AWARENESS OF SPIRIT**

*"In Him we live and move and have our being.... For we are also His offspring."*<sup>1</sup>

**S**PIRIT-AWARENESS, or awareness of our Spirit-identity and Godhood, is all but lost in many people, and this is what is commonly called the Fall of Man.

Yet, since man is a union of Spirit and body, every person living today necessarily experiences Spirit-activities and Spirit-operations no less than he experiences body-activities and body-operations, whether "the mind of his flesh"<sup>2</sup> recognises Spirit or not. Spirit-operations in any person are as ceaseless as the working of the person's body. Should Spirit-operations stop in anyone—that is to say should anyone's spirit leave his body—his body would drop dead. "The body without a spirit is dead."<sup>3</sup>

Such a dead body comes alive again when its spirit returns to it. This joining up again of spirit and body is what is called resurrection.

The resurrection may be that by which the body becomes an incorruptible immortal spiritual body. Or it may be that which does not make the body immortal but is merely a return to life in the body as one had been, as in the case of a dead girl whom Jesus raised to life: "Having taken hold of her hand [Jesus] called, saying, 'Child, arise.' And her spirit returned, and she arose immediately."<sup>4</sup>

Never does anyone's spirit become frozen and inactive. It is impossible. For one's spirit is seamless with the Father—"I and the Father are one."<sup>5</sup>

To put it another way: The Father does not vacate anyone at any time. As two ancients memorably say,\* "For 'in Him we live and move and have our being'.... 'For we are also His offspring.'"<sup>1</sup>

This testimony of these two men was from their experience of the Father in them, that is, from their observation of the operations of their spirits. By the Spirit-operations in them they saw that humans are indeed offspring of the Father and enjoy Him without cease. When Paul, who quoted the statements in the New



Testament, saw them in the writings of these pre-Christian men, his spirit stirred in positive response to them, and he grabbed them as an expression of everyone's experience, as he wrote: "The Spirit Himself bears witness with our spirit that we are children of God."<sup>6</sup>

However, though Spirit-operations go on in all of us all the time, as our heart beats and blood runs in all of us all the time, yet, as is the experience of many, a man may fail—"the mind of his flesh"<sup>2</sup> may fail—to recognise and go by the operations of Spirit in him. He may be swallowed up in the works of his body and all but lose the awareness of his spirit. And losing the awareness of Spirit is the fall of a man. Salvation begins with the regaining of Spirit-awareness.

### Recognition of Spirit—Division of Soul and Spirit

THERE IS NO knowing Spirit but through experiencing Spirit. Since a human is a spirit that has on a body, our awareness of Spirit is by our experiencing Spirit—as our awareness of our heartbeat is by experiencing our heart beating. That is to say our *mind's* knowledge of Spirit is through our body directly experiencing Spirit, or being in direct contact and union with Spirit.

No wholly *external arguments*—arguments not grounded in one's own experience—get anyone to believe in Spirit, or in the Father. Any human is a ray of the Father, "the Father of lights".<sup>7</sup> Now what meaning is there in a ray of the sun saying it will discount its own experience of the sun but still try by verbal arguments alone to derive or prove the existence of the sun? Anyone who believes in the Father believes from *internal arguments*—from his directly experiencing Spirit, indeed from his *functioning* as a spirit, though he may *think* that he is convinced from some external logical arguments. And any disbeliever disbelieves because he disregards his own experience of the Father, and his experience of his own spirit, not because he does not experience Spirit. The disbeliever is as a ray of the sun that chooses to disbelieve in the sun.

Hence, all we will be saying here everyone may readily understand, because it is only a description of the human nature and everyone may recognise it as his own experience, at least in some measure. Here, it is

not trying to describe the rainbow to a blind man. It is rather, for some, a three-time mother explaining pregnancy to a new-pregnant woman from the woman's own experiences that are signs of her being pregnant; for others, it is a veteran mother chatting with another veteran mother on pregnancy; and for the more advanced, it is a research student excitedly exhibiting to his professor his findings from his own experiments.

How do we recognise Spirit in us? Or how does anyone tell his spirit from his body?

There are countless ways, of course, for life is limitless. But here, in this chapter, we will try to describe only one, which everyone will readily recognise in his own experience.

Everyone does experience moments of *division asunder*. Every person from time to time enters into that state in which he sees himself split into two parts, or divided into two persons, and he observes the two distinct persons at the same time. At such a moment—when he is divided asunder—his thinking and any emotion or feeling going on in him become clearly visible to him. He observes the thinking or the feeling as with his eyes he may watch the movement of his hand or the swelling and collapsing of his stomach as he breathes. He is able to watch the stream of happenings in him, and he sees and knows that *he* is outside the stream. He sees and knows also that he has the power of choice: that he can choose to go one way or the other—to go or not go with the thinking or the feeling.

What is happening?

The person has got out of his mind, out of his thinking. He has, in a way, got out of his body, since thinking is a working of the body, a working of “the mind of the flesh”.<sup>8</sup> And being outside his thinking, *he* can tell that *his* thinking is not quite *he* but associated with him.

Who, then, is doing the seeing, the observing, the watching, the knowing of his thinking and feeling, and the knowing of himself and that he is beyond and *other* than his thought and feeling, beyond and other than his body?

The observer or watcher, and the knower, is the person's spirit—not his thinking, which is a working of his body. As the eye does not see itself, so the thinking does not “see” itself. But a man's spirit, being one with the Father and self-sufficient *in* the Father, sees and

knows itself, as the Father knows Himself, and it sees and knows the thinking of “the mind of his flesh”.<sup>2</sup> A human’s self-awareness or self-consciousness—his seeing and knowing his existence, his identity, his powers, and the happenings in him—is thus the work of his spirit. “For who of men has known the things of a man, except the spirit of the man that is in him?”<sup>9</sup>

In contrast, an animal, being only flesh that is not coupled to Spirit, is unable to *inwardly* know itself and to see and judge its thinking.

When anyone stills himself and asks, “What am I thinking now?”—he may at that moment see his thinking, and it is his spirit seeing his thinking, not his thinking seeing itself. But, of course, then his thinking *is made aware* of what is happening in him: his thinking is brought to know what it is doing then. This does not happen with a beast.

A human is so made as to be able to “divide asunder soul and spirit”.<sup>10</sup> Everyone may tell the working of his soul or mind from the operation of his spirit,<sup>†</sup> or distinguish the thinking and feeling of his body from the operation or voice of his spirit. One is then able to say of some particular stirring or sensation or voice in one: “This is Spirit. This is my spirit in operation. This is the voice of the Father I am hearing. This is the move of the Father I am experiencing....” Or, “This is the thinking. This is a bodily feeling, a sensation not stirred up by Spirit. This is the voice of the flesh speaking....” Then anyone may follow his spirit—and in this way he enjoys himself, or enjoys his godhood and the Father, and pours Spirit-life into his body, causing the body’s transformation.

But it goes without saying that anyone who is not Spirit-aware will not divide himself asunder. Ordinarily, such a person will hardly stop to consider the origin or source of the voice speaking or the sensation going on in him and driving him at any moment: whether it is Spirit or his body. He may not even mark his division asunder when he experiences it. He does not distinguish the thinking of his flesh from the operation of Spirit but regards them both as “conflicting thoughts”. And this keeps him in a jumble.

Such a person may train to see his thoughts and feelings, as a psychologist may do who perhaps does not recognise that “there is a spirit in man”.<sup>11</sup> But, not having yet realised that he *is* Spirit and that he does the seeing of his thinking by his spirit, the person will not

reckon himself to be separate from or other than the thoughts and feelings and hence mount up above them. He still identifies with his thinking: he takes his thoughts *to be he*, and so he is carried away in the current of the thoughts. He escapes from Sodom by some steps—he gets out of his thought as he sees it. But, like Lot’s wife, he looks back and turns into a pillar of salt—he says, “My thought is me,” and is pulled back and swallowed up in the vortex of thought.

The moment when the person is seeing his thoughts he is already a step out of thought—he is somewhat out of his mind—and he is, at least to that extent, operating by his spirit. As he has to go into space to see the earth as one great ball, he has to be *already* outside thought and in his spirit to some extent if he is seeing some particular thought—and this clearly shows that man is more than a beast and is other than his body. But, not recognising Spirit, the person attributes the seeing of his thinking to his thinking, not to his spirit, and this pulls him back into his thinking and into confusion.

Man is a spirit that has on a body. A theory of man or of his behaviour that fails to take man’s spirit into the reckoning but treats man as a mere beast fails woefully. And a “psychology of man” based on such a theory is animal psychology and not human psychology. Such a truncated “psychology of man” confuses the working of one’s spirit and one’s mind and is unable to separate thinking from spirit-operations, and so it binds in a perpetual jumble the mind that believes it.

### **The Parable of the Fooled Plant**

THE FOOLED PLANT, while in the sun, attributes its food-making solely to the water and the nutrients that it absorbs from the soil, not realising the vital role that sunlight plays in the process. At a point the plant moves out of sunlight, and it becomes unable to make food any more. In an effort to understand the problem it moves here and there mixing with its roots some minerals in experimentation, and by chance it steps back into sunlight and at once begins to photosynthesise again. Still not taking the sunlight into the reckoning, it supposes the miracle is in the minerals it is mixing at that moment.

With those elements raised up in triumph it dances and steps out of sunlight again, and the photosynthesis stops, and it wonders greatly.

In its puzzlement, the plant thinks of mixing the minerals in another way, and it moves into sunlight to see clearly. As it is remixing the minerals, it turns and notices that its leaves are making food again. Shouting “Yea! I am right!” it jumps high up and comes down sending its roots deep into the ground, and there, in the sun, it remains for many a day photosynthesising and absolutely convinced of the soundness of its theory and still oblivious of the vital factor of light in photosynthesis.

Not recognising the indispensable role of sunlight in its life-processes, the tree does not consider it necessary to *abide* in the sun but frequently goes away into the shade—“away from the glare of the sun,” it says. In the shade it yellows, but it believes its yellowing and withering to be “normal and due to ageing” and to have no connection with being out of sunlight.

At a point the tree retired to the shade—it came out no more into direct sunlight—and after a while, unable to make food sufficiently any more, it died: it died of starvation.

And the man dies who abides not in the sunlight of steadily going by Spirit but walks in the shadow of going by his flesh.



\* Epimenides in his poem *Cretica*: “In Him we live and move and have our being”; and Aratus in his poem *Phaenomena*: “For we are also His offspring.” These may be got from the Internet.

† “Soul” and “spirit” are emphatically distinguished from each other by Scripture. See, for example, Heb 4:12 and 1 Cor 2:14-15. The Greek word that is translated “soul” in the New Testament is *psuche*, the animal-life, or the life of the body, including its thinking and feeling. The Greek for “spirit” is *pneuma*. See also the more extended footnote to Chapter 3.

1. Acts 17:28.    2. Col 2:18 (DBY).    3. Jas 2:26 (DBY).    4. Lk 8:49-55 (RSV).
5. Jn 10:30.    6. Rom 8:16.    7. Jas 1:17.    8. Rom 8:6, 7 (YLT).    9. 1 Cor 2:11.
10. Heb 4:12.    11. Job 32:8.

## CHAPTER 8

**MANIFESTATIONS OF SPIRIT**

*“In that day you will know that I am in my Father, and you in me, and I in you.”<sup>1</sup>*

**S**PIRIT is operative always in everyone, needless to say, as everyone’s body is constantly active. One’s spirit cannot stop working and become frozen, just as one’s body cannot stop working as long as one is alive. As a man dies if his body stops functioning, so without Spirit being at work in him, his body dies. “The body without a spirit is dead.”<sup>2</sup>

Spirit-operations in us always go on, but mostly behind the scene of our mind, as the bodily functions of breathing, the heartbeat, and digestive processes always go on and it is not always that our mind is aware of them.

The operations and manifestations of Spirit in us are then beyond listing, because living is beyond breaking down into parts as we cannot plump and describe the depths of the Infinite. We therefore can consider here only the more apparent or palpable manifestations of Spirit.

**General Manifestations of Spirit**

THE MORE APPARENT or palpable operations and manifestations of Spirit in us are like surges of the Divine current, or swells of the Father-ocean, which is our true life.

Normally, as there is a surge or arising of Spirit in anyone, “the mind of his flesh”<sup>3</sup> notices that something good and sweet and new is happening in him, or that a welcome change has taken place in him. He may give this operation of Spirit in him any of a number of names. He may call it relief, release, peace, joy, freedom, good feeling, or a revelation. And finding the operation agreeable, he may surrender to

it, or go along with it, and want it to continue. At this moment the person experiences *freedom*. He is freed into his spirit. He is freed from the control of his body—control by his mind—and he becomes alive and active in Spirit. At such a time, when Spirit surges in him, he is beyond the touch of disquiet and pain in his mind. He is, however briefly, free from any dissatisfaction, restlessness, anxiety, bitterness, resentment, hate, and fear, and he finds himself enjoying people and loving them. Things are agreeable to him then, and even the follies and misbehaviours of other people do not shake him but may strike him pleasantly, as the errors and misjudgements of a child make one smile. The world is to him turned back into Eden: he no longer finds the world a furnace or hell in which he is burning. And, being so free from the pull and push of his body, he may act from Spirit then: he may operate from his spirit. His behaviour at such a moment, coming as it does from Spirit, always has a striking and edifying effect on anyone around, and on himself, so that it is never one of the things that may trouble his mind afterwards as regret. Also, anyone he corrects or rebukes at this time hardly gets angry at him but feels benefitted and loved, and respectful towards him.

To put it another way: At the moment when Spirit arises or surges in him, the person finds himself *to be* joy: he enjoys *himself*: he is a delight to himself. This enjoying himself is quite different from his merely getting pleasure from certain things that are outside him, such as food or drink or a woman, or some people's admiration or praise of him, or the consideration of his possessions or of his position in society. As Spirit takes him over, he is as it were drawn away from his body: away from his bitter skin and into his sweet pulp, if we picture him as an orange. When he is bound in his body, he is as the orange-skin and is bitter, feels his thoughts and emotions painful, and tastes bitter or offensive to other people in his behaviour and the atmosphere he creates. But when his spirit reigns, or when he is drawn into Spirit, he is as the orange-pulp and feels himself sweet, and people find him edifying and pleasant.

This freedom anyone may experience anywhere and at any moment. Many a man experiences the freedom even *as* he is confronted with a great disappointment or loss or danger, or is in

prison. He perhaps first goes to the extreme of pain or fear as his thinking comes up against the situation. Then suddenly he is freed from all pain or fear and drops into peace, as if what has happened had been shown not to have happened, or as if the situation had changed in his favour.

How is the sudden peace? As the man's mind comes up against the situation, Spirit surges in him and he is pulled away from his mind and down to the seabed of his being, his spirit, where all is calm and sweet waters, and the waves of troubling thoughts, which are all in his body, touch him no more but are swallowed up in the flow of life from Spirit to his body. Being now in Spirit, he is in perfect peace, a peace which is "not as the world gives".<sup>4</sup> Also, a wisdom which is not of this world but from Spirit<sup>5</sup> flows to him, so that his behaviour then amazes all.

But anyone who is not Spirit-aware will not understand the surge of Spirit in him, since he does not know "dividing asunder of soul and spirit".<sup>6</sup> He may then attribute the freedom and power and sweetness in him, when Spirit arises in him, to any of a number of things. "This is a sweet atmosphere," he wrongly explains his experience to himself. Or he says it is due to his "philosophy" or "good reasoning" about the matter: "What has happened has happened and what would I gain worrying about it?" This is as the boy Samuel, who "did not yet know the LORD" when "the LORD called" him—or arose in him—went and presented himself to his trainer Eli, saying to him, "Here I am, for you called me," taking the voice of the Father in him to have been the voice of the man.<sup>7</sup>

Spirit surges in some particular man one day at the moment when he sees a mighty wave rise in the sea, and, being now in Spirit, he is all joy—he is freed of all his angers and dissatisfactions and the thought whether anyone in the world is "bad" or has ever hurt him, and he wants to embrace everyone in love. But, his thinking quickly taking over, he gives the glory not to the Father<sup>8</sup> but to the sea and says he wants to become a sailor and live on the sea so that the waves will always be giving him the pleasure that is stabbing him, a pleasure which is the result of his having been drawn into Spirit—and which he may abide in by abiding in Spirit.



If when Spirit arises in him he is looking at some landscape or bird or cloud or flower, he thinks his joy is coming from that and begins to attribute to "Nature" some hypnotising power. Or he supposes the surge of joy in him is from the melody of the music he is listening to, or from something pleasant in the past awaking in his memory, or from the passage in the book he is reading, or the activity he is engaged in, or from the smile of some particular person....

This is changing the truth into a lie,<sup>9</sup> and it leads to the tyranny of the mind. In some particular person the tyranny of the mind may be such that the person hardly ever has one free moment, a moment when he surrenders himself to the activity of Spirit in him and is in peace and joy and acts from Spirit and triumphs.

The surge or arising of Spirit in anyone is "the supply of the Spirit"<sup>10</sup> to him, the supply of Spirit-life to his body for his sustenance, guidance, growth, and metamorphosis. As a baby has to be breastfed at intervals both to stay alive and to develop, so we are constantly given by the Father the supply of Spirit as "our daily bread"<sup>11</sup> for our sustenance and growth: our growth being our change into the stature of Christ and incorruptibility.

This surge of Spirit is also our protection and defence against things that come at us from the environment, and against the behaviours or "works" of our own flesh that are contrary to Spirit.<sup>12</sup> "Let God arise, let his enemies be scattered."<sup>13</sup> As Spirit arises in any person, the person rises above the control of his flesh, and he triumphs over storms of wind and storms of opposition.

The supply or surge of Spirit never ceases in anyone as long as he is alive, of course.

## **The Fingerprint of Spirit**

WE HAVE BEEN amazed to see sparks of glory or displays of love in a robber, a self-confessed atheist, a prostitute, a homosexual, and in other people that are derisively or angrily called Samaritans, barbarians, outlaws, and savages. How come in such people those qualities and behaviours which strike us all as heavenly, or godly, as springing from

nowhere else than the very heart of the heavenly Father?

The godly characters and behaviours we see in people, and in ourselves, are the fingerprint of Spirit.<sup>14</sup> They are but the surging and outflowing of our unquenchable and incorruptible spirit. They are the fruit, the flavour and fragrance, and the flaming forth of our godhood. “Every good gift and every perfect gift is from above, and comes down from the Father of lights....”<sup>15</sup> When a man does not yet know this, he may attribute the glories and the abilities and wisdom that he sees in himself to his thinking, or to his philosophy or principles or values—or he ignorantly but correctly attributes them to his “sixth sense”, which we should interpret as his spirit. When we realise that anyone’s glorious behaviours are his spirit quickened by the Father that is breaking through his flesh, our amazement at the glories turns into awe: we find ourselves in worship.

### **Special Manifestations of Spirit**

BEYOND THE GENERAL operations of Spirit which everyone does necessarily experience constantly, there are levels and dimensions of Spirit—or of Life, or of the Divine Presence—which may be experienced more by those who have, as Christ says, been “born anew of the Spirit”:<sup>16</sup> just as there are dimensions of the bodily functions which an adult may experience but which a baby will not. Such special experiences of those reborn in Spirit are part of the process of their metamorphosing into the Butterfly of Glory, into the stature of Christ, which those who have not been reborn are not even aware of.

Sometimes the surge of Spirit in one, or the Presence of the Father, is as palpable as may be, with one’s whole body flooded and taken over by it, and then one feels the earth turned into Heaven, and all is joy: all is stabbing pleasure and peace. At such a time, all pain in the mind—all disquiet, annoyance, dissatisfaction, restlessness, fear, and feelings of emptiness and lack—vanish away, and all weariness and even sickness may disappear. Often one sheds tears or cries out in the overwhelming joy. A man so experiencing the surge of Spirit in him may begin to speak in a language or

languages strange to his mind as his quickened spirit, using every means to express itself, takes over his tongue the way his thinking manipulates the tongue to utter words or sounds of a language that his mind knows.<sup>17</sup> Then, with his spirit so loudly proclaiming itself, the person can have no doubt that he is a spirit, a capsule of the I AM, a temple of the Holy Spirit, a son of the Most High.<sup>18</sup> With his whole being he *feels* his seamless connection to the Father—his oneness with the Father—and the cry of “Abba–Father!” bursts out of him.<sup>19</sup> This *feeling the Father* swallows up that painful feeling of disconnectedness that gives rise to a general sense of abandonment, insecurity, fear, incompleteness, dissatisfaction, and disorientation that drives people into endless pursuits.

Often also, as the Presence makes itself so concrete, or as the Spirit-life so strongly overflows or radiates from one, another person around feels it too, as in the very air, and his spirit is kindled: he is drawn into his own spirit: his flesh is swallowed up in his godhood at that moment. As a result, he is changed in some ways: he is transformed, or healed, or amazed, or he suddenly becomes happy and smiles and laughs, and may know not why. Or he cries in intense hunger to be holy as the Father is holy—to be as the Father is, to experience and express the fullness and beauty and sweetness of the Father: to manifest the being that is “fearfully, wonderfully made”<sup>20</sup> who is himself that he can see at that moment.

Jesus affected people so, and manifesting the Father thus is our mission in this world. Jesus was as a sun burning and scattering heat and light and power to creation, and his presence anywhere charged the very air there with the sparking current electricity of the Divine Life, kindling all souls around, so that all would cry “Glory!” to the Father.<sup>21</sup> This experience and honour of radiating the Father we all have been destined for.

Spirit—the I AM THAT I AM, the Father—is not an idea or concept, nor merely a force or influence. Spirit is very Reality, the absolute concrete personal Reality that is Life itself and our very life and that brought all things into being. As we—and “we are also His offspring”<sup>22</sup>—as we are *living* and *personal*, Spirit is living and personal. The Being whom everyone senses, and many for their various

purposes seek to tap power from as from a Boundless Ultimate Life-Force, is a Person, though infinite and of course without gender.

When a man is reborn in Spirit, he awakes to a personal relationship with the I AM THAT I AM, the Absolute Father, as with a human parent—though the body’s eye does not see Him and its mind can form no image of Him.

No one sees the nucleus of an atom, yet the power that lies there beggars imagining and can be accessed and harnessed. Spirit may not be visible to the body’s eyes, yet He is our Father as well as our “nucleus”, our kernel, and He can be sensed, felt, heard, touched, tasted, or, in a word, accessed or gone into. And when we go into Spirit—when we are in our spirit—we are in power ultimate: we *become* ultimate power: we reign in life:<sup>23</sup> we have dominion and everything contrary to Life melts before us. Not even our body hinders us then but is swept along and changed at least in some measure.

The Stone Age Man wielded implements and weapons of stone, until he discovered iron. And until man discovered how to split the atom he could only use his muscles and hammer—mechanical power—to break rocks. Or he used dynamite—chemical power—to blast rocks. But melting and vaporising rocks and metals and transmuting them into different substances he could not achieve till he had learnt the secret of nuclear power: to split the atom, or fuse atoms. Till a human learns to split his own atom and fuse his atoms—to tell his spirit apart from his body and go by Spirit—he is a Stone Age Man though he should make nuclear bombs. He becomes a Nuclear Age Man when he becomes Spirit-aware and goes by Spirit, for now he may “transmute” into incorruptibility, and experience in full his being a capsule of the Father, a vessel filled full of and pouring out the Father at full blast as the sun pours out heat and light at full blast.



1. Jn 14:20.    2. Jas 2:26 (DBY).    3. Col 2:18.    4. Jn 14:27.    5. 1 Cor 2:6-7.
6. Heb 4:12 (KJV).    7. 1 Sam 3:1-10.    8. Rom 1:21, 28.    9. Rom 1:25.    10. Phil 1:19.
11. Mt 6:11.    12. Gal 5:19-21.    13. Ps 68:1.    14. Lk 11:20.    15. Jas 1:17 (NKJV).
16. Jn 3:3-5.    17. 1 Cor 14:14-15.    18. 1 Cor 6:19; 3:16.    19. Rom 8:15-17.
20. Ps 139:14.    21. Ps 29:9.    22. Acts 17:28.    23. Rom 5:17.

## CHAPTER 9

**AWAKING IN SPIRIT**

*“Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.”<sup>1</sup>*

**T**O awake in Spirit is to become aware of Spirit as a Power both within and beyond one, a Power absolute and ultimate and which is the Father as well as the kernel of one’s being and the creator of all things, with the result that one sets out on living by Spirit, or on living by yielding to the Power rather than going by “the mind of the flesh”.<sup>2</sup>

There are different degrees or levels of awaking in Spirit. One is what may be called moonlight awaking, and there is sunlight awaking.

**Moonlight Awaking**

AT THE LEVEL of moonlight awaking a person is aware of Spirit and is able to divide asunder soul and spirit.<sup>3</sup> He can tell Spirit-operations in him from the operations of his body and the thinking of his mind, and, finding the Spirit-operations to be sweet and beneficial, he seeks to go on experiencing them.

What does the person want to go on experiencing? What does he enjoy at this level of awaking in Spirit?

He enjoys his being charged up with life. The utter freedom that he experiences when Spirit surges in him, the liberation of heart and mind from all that is not good and beautiful and sweet, the peace that guards his heart so that he is hardly shaken by anything, the joy that turns his soul into a dancing, the pleasure that stabs the very cells of his body, the confidence and assurance of good, the boldness and courage in any situation, the light of understanding that floods his mind, the wisdom that flows to him to handle things, the freshness and vigour of mind and body that makes him wonder

at himself, the love he feels towards everyone no matter who—such flowing of the rivers of life in him, such blazing up of his godhood, he wants to go on enjoying. He knows that no wine, no drug, no pleasure from anything outside him, nothing in all the world, can effect in him such sense of well-being, such vibrancy, such harmony with everything, such renewal that amounts to being born anew, when he experiences the surge of Spirit in him.

To linger at the level of moonlight awaking is tempting to the flesh. A man may feel satisfied here and think there is nothing further—and consequently he aborts his going to the Promised Land of the Father's Fullness in him, and dies in the wilderness: he does not attain to the stature of Christ. Here the caterpillar is receiving and enjoying so much of what it needs that it may feel satisfied and lose sight of the purpose of the abundant supply to it, which is its metamorphosing into the butterfly. As a result, it does not get to the Promised Land of turning into the Butterfly but dies on the way.

Put another way: At this level of moonlight awaking, a ray of the sun may turn from proper worship to self-worship, and stop its progress. The ray may begin to think the sun exists for its sake—that is, merely to shoot it out, sustain it, and increase it—and forget the sun's own purpose in bringing it into being. Now seeking its own glory, striving merely to aggrandise itself, it pulls away from the sun, its source, and dies away.

Many at the level of moonlight awaking sunder Spirit: they break up the duality of Spirit. They either see Spirit as a Power to use, or they see Him as a "Father of favours" and then settle in the zone of praying Him for *things* instead of seeking to be filled with His fullness.

The duality of Spirit is that Spirit is both Power and Father—as, to use a crude illustration, the wave-particle duality of light means light has both wave properties and particle properties.

By His *power* character Spirit is as impersonal electricity and will "charge up" or quicken anyone that touches Him—anyone that at any moment turns to Spirit from "the mind of his flesh",<sup>4</sup> or operates from his spirit—without regard to the person's behaviour

a moment before this moment, or whether the person is “good” or “evil”: just as electricity will charge up or shock any person that touches it regardless of whether the person is good or evil, or worships it or not. The Bleeding Woman touched the Power and was healed instantly.<sup>5</sup> The Roman Centurion recognised the Power and his servant was healed.

By His *father* character Spirit is the One who is love<sup>6</sup> and fellowships with His children—with us humans—and will nurture a child and pick up and cuddle or correct a crying one. Who does not experience the Divine comforting operations in his soul? Who does not hear in his heart the living soothing vitalising Still Small Voice of the Father, or feel the oil of His Presence, giving him inward freedom, peace, joy, courage, light, and strength in trouble, and power to overcome? Of all humanity has there ever been a man or woman who has not experienced a sudden blazing up of his godhood and then pleasant laughter at seemingly insuperable difficulties? Who can survive without the constant application of this Divine Balm?

As neither its wave properties nor its particle properties alone sufficiently describe light but both aspects of it taken together, so Spirit is to be accepted as both Power and Father, as well as our kernel, our true identity. What Spirit has joined together let no man put asunder. The complementarity principle that governs light applies as well to “the Father of lights”.<sup>7</sup>

To a man who turns his attention away from the Father aspect of Spirit and fixes on His Power, Spirit is just BULF, the Boundless Ultimate Life-Force, an impersonal Force, a depersonalised Intelligence. Such a man will endeavour in various ways to “touch Spirit” as tapping energy from a limitless Source for his use for any number of purposes. But this means it is not his spirit that is ruling him yet: it is still his body that is driving him. His body wants to enjoy the powers and resources of Spirit, and stop there. Why?

Because the man is still in moonlight and sees no better as yet. And because he has not connected with the Father’s purpose of bringing him into the world and understood it. Not knowing the meaning of life and the purpose of his being in the world, he has worked out a life-aim for himself and it is to enable his achievement

of his aim that he seeks to “be in touch with the Ultimate Life-Force”. He touches what he does not fellowship with, not understanding it. He “touches Spirit”—he touches the Father—not as a child relates with his father or mother, but as one may harness the sun’s energy without bowing to the sun. Even so, the Father guides the man’s groping hand to touch Him<sup>8</sup>—to access and enjoy his true self, his spirit—in the expectation that he will ultimately get into the sunlight of knowing Spirit as the Father, and as *his* Father. Meanwhile, he remains a block of ice floating on the Great Ocean, from whose infinite resources he is cut off, being not liquid and comingled with the Ocean.

How about the person who sees the I AM THAT I AM as only a Father of favours? Such a person will reduce the I AM from being the Heavenly Father, with whom he is seamless, to a false god, before whom he will cringe in fear and whom he must be begging and sacrificing to for favours. He therefore settles in a prayer zone, seeking and praying merely to get things or to solve matters through the favour of the god.

The person who fixes on the Power aspect of Spirit, or the one who sees Spirit as a Father of favours, having recognised Spirit at all, has certainly got out of the utter darkness of those who believe they are all flesh and no more. Even so, such a one-eyed person has only got into heatless moonlight, and not yet into sunlight. And, as in moonlight one does not clearly distinguish colours and is certainly not warmed, the person does not yet clearly distinguish the colours of Life; nor does he *get heated to flash-point*. His eyes not having been lifted up beyond himself and what he wants to the glory of the Father—not having been blinded to himself and his desires by the Glory—he is encased in his body, since he does not pray the freedom prayer:

“Be all in all in me, O Father!  
Be magnified in me,  
Till I see nothing but You,  
Till I see not even myself,  
Till I seek nothing but You,  
Till no man sees and feels me but You in me!”



Not seeking that the Father be “all in all”<sup>9</sup> in him, the person does not get to the flash-point of being “filled with all the fullness of God”<sup>10</sup> as in Christ all the Fullness dwells.

## Sunlight Awakening

LET US MOVE on from moonlight and wake up in sunlight, where we may receive all the fullness of the Father so that in us He may be well pleased.

In the experience of sunlight awaking we are “born anew ... of the Spirit”<sup>11</sup> by the arising in us of “the Spirit of Christ”,<sup>12</sup> “the Spirit of sonship, whereby we cry ‘Abba, Father!’ [as] the Spirit Himself bears witness with our spirit that we are children of God ... and joint-heirs with Christ.”<sup>13</sup> Now we are immersed again in Spirit—or “baptised in the Holy Spirit”<sup>14</sup>—whence we came into the world of flesh. We pass beyond the veil and darkness of our flesh and are back in the Holy of Holies, in the sunlight or fullness of Spirit where we grasp our Spirit-identity. And now that we have entered the Door that is the “Christ in us”<sup>15</sup>—now that we are taken back into our Christhood—I am able to say, as Jesus says, “I am in the Father and the Father in me”<sup>16</sup> and “I and the Father are one.”<sup>17</sup>

For in this sunlight I see my godhood clearly: I see my Divine nature, my origin in the I AM THAT I AM, my connection to Him. I see that His relationship to me of Father to son is not a legal fiction, as between a man and an adopted boy, but it is a relationship of connection in substance, as between the sun and one of its rays, or between a vine and one of its branches, or between my right or left hand and one of its fingers. And I realise—the mind of my flesh is changed or renewed with the understanding—that I am not flesh but a spirit that has on flesh and I am indeed an *offspring* of the Father.<sup>18</sup>

I see that I am a capsule of the Father: that my spirit is the kernel or potential of all that the Father is and all He has.<sup>19</sup> All the attributes of the I AM reside in my spirit and are potentially mine. As I look to Him that He be all in all in me and I go by my spirit, His attributes

sprout and flower and fruit in me, and saturate and metamorphose my body, and pour out from me, for His pleasure. His life—His energy and love and beauty—which is in my spirit, is released into my body as I fix my heart on Him, till I am brought to the flash-point.

At this flash-point all His Fullness dwells in me bodily as in Christ all the Fullness dwells bodily,<sup>20</sup> and I, experiencing “the measure of the stature of the fullness of Christ,”<sup>21</sup> hear the joyful words, “This is my beloved son, in whom I am well pleased.”<sup>22</sup> At this point the will of the Father is perfectly done in one as it is done in Heaven.<sup>23</sup> At this point one enters incorruptibility, is beyond death, and, enjoying full dominion over the body, has dominion over the earth, as Christ has.

Thus, in the experience of sunlight awaking we get to see the meaning of life and the Father’s purpose of bringing us into this world, the purpose being that everyone be His living vessel which He fills full with Himself and through which He manifests His glory in the world, as Christ was His vessel through whom He was expressing Himself in the world. Then, for me, life is my Maker expressing Himself in me and as me—expressing Himself “in Son”<sup>24</sup>—and I seeking this, or yielding to Him that this may be, moment by moment.

Sunlight awaking has been described as “the washing of regeneration and renewing of the Holy Spirit”<sup>25</sup>—the washing away of, and liberation from, the misconceptions and wrong ideas of the mind of the flesh as to our identity, with the mind renewed and filled with the Light of the Holy Spirit regarding who and what we are and where we stand in relation to the Father. The fall of a man is his getting out of the water—the awareness or consciousness—of Spirit and onto the dry land of seeing himself as flesh and going by his flesh, by “the mind of his flesh.”<sup>26</sup> Salvation is baptism in Spirit, or getting back into the water of the Holy Spirit where we live from our true identity: where we function from “the mind of the Spirit” and not from “the mind of the flesh.”<sup>27</sup>

No one without being reborn in Spirit—reborn with the awareness that he is a spirit and is an offspring of the Father—can go fully by Spirit, as is necessary for metamorphosis. Unless a man is born anew of Spirit he cannot walk in the Narrow Way of Spirit by which he may put on incorruptibility.

## Christ the Double Mirror

SUNLIGHT AWAKING IS to have seen one's perfect self, the caterpillar having recognised the butterfly as its perfect self.

Sunlight awaking is to have seen humanity in perfection, in Christ: that Christ is the reflection of a human's perfect self, the Butterfly of Glory that one is to metamorphose into. This is to have seen Christ "as he is":<sup>28</sup> that he and we are "of one origin".<sup>29</sup> Christ and we are equally offspring of the Father.

Jesus Christ, for us, is the mirror of reality, a "double mirror", a mirror giving two images at the same time: one of the Father, and the other of man.

Christ is *the radiance of the Father*, the expression\* of His substance<sup>30</sup>—almost as the fragrance of a rose flower is an expression of the flower: the substance of the rose being expressed or brought out in its fragrance, colour, and taste. He is the image<sup>†</sup> and likeness of the invisible Father,<sup>31</sup> making our Maker visible in the world given us, and fulfilling His word, "Let us make man in our image, after our likeness."<sup>32</sup> Christ is a capsule of the Father: he "contains" in his person and radiates or presents in this world the Being of the Father in the fullest measure as man, with the Father thus expressing Himself "in Son".<sup>24</sup> "For in him all the fullness of the Godhead dwells bodily."<sup>20</sup> So he says, "He who has seen me has seen the Father.... I am in the Father and the Father in me...."<sup>33</sup>

Also, Jesus is the Father's exhibition of man as man was designed to be. *Jesus is the reflection of man in perfection*. He, who is Spirit and "was in the beginning with God" and "was God",<sup>34</sup> becomes flesh<sup>35</sup> in this world and is "in all things" made like any other man, "like unto his brethren".<sup>36</sup> He puts on a body that is like the body of any other human, one which at first is not a spiritual body but corruptible, or capable of going contrary to Spirit and of dying, but which is convertible into a spiritual body. Then he learns, through what he experiences,<sup>37</sup> to steadily walk in Spirit, or function from his spirit, till, as Paul exhorts the rest of us too, he is "filled with all the fullness of God"<sup>10</sup> and his body is metamorphosed into an incorruptible spiritual body, and he is perfect as the heavenly Father is perfect:<sup>23</sup>

That is to say, till the will of the Father is done in him on earth as it was being done in him while he was only a spirit and had not taken on a flesh-body.

“As he is, so are we in this world.”<sup>38</sup> Looking on Jesus, I am looking on the perfect me, my perfect self, my maturity in the body. “He who has seen me has seen his true self,” we may suppose Jesus to say. “He who sees me sees his fullness, as a boy looking on his father sees the stature he will grow into, or as a caterpillar looking on the butterfly sees its mature form.”

“As he is, so are we in this world.” Jesus is not the Father but calls the Father his Father and God. “My Father is greater than I,” he says.<sup>39</sup> “I came forth from the Father, and have come to the world; again I leave the world, and go on unto the Father.”<sup>40</sup> And speaking to anyone of the Father, he says, “My Father and your Father, and my God and your God,”<sup>41</sup> signifying that every human is of the same nature as he and is on equal footing with him in relation to the Father as regards sonship.

We are of the same *kind* of being as Jesus is. We are not of a different or inferior kind in any way. As Jesus is, so are we all of Divine descent and nature. All humans are “sons of the Most High” and “are gods”<sup>42</sup> and were “in the beginning with God”.<sup>33</sup> Every human is a spirit who has become flesh in this world at some point as Jesus is a spirit but became flesh in this world at some point. And as while in a flesh-body Jesus learnt and “grew and waxed strong in spirit”<sup>43</sup> till he was filled with all the fullness of the Father, so every person is to learn and grow and wax strong in spirit and “be filled with all the fullness of God”<sup>10</sup>—and “attain to ... the measure of the stature of the fullness of Christ”<sup>21</sup>—that the Father may say of him, “This is my beloved son, in whom I am well pleased.”<sup>22</sup>

Be, then, in expectation to experience Jesus’ experience in every way, that the Father may be pleased and glorified. All the magnificence, the beauty, the loveliness, the wisdom, the power, the dominion—all the glory—that we see in Jesus is to be experienced by anyone in full. People fall short of this glory<sup>44</sup>—they fail to experience and manifest the glory—only through going by the flesh instead of Spirit. But the glory will fill one and radiate of itself as

one goes by Spirit and is not ruled by the flesh—the shine of the gold will be seen as the dust covering it is blown away.

## Wake Up with the Mind of Christ

JESUS IS OUR senior brother, “the firstborn among many brethren”,<sup>45</sup> since in him first among men all the fullness of the Father dwells bodily. He is thus called the Messiah, the Christ, the Anointed, the second Adam, the Light by which we see again our true identity as very sons of God as he is a son of God, and our destiny of being filled with all the fullness of the Father as in him all the Fullness dwells.

He is the one of whom Moses says, “The LORD thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.”<sup>46</sup> Jesus is our true brother. As he is, so are we in this world. He is an offspring of the I AM THAT I AM, and every human is equally an offspring of the I AM THAT I AM. “You are gods, and sons of the Most High, all of you.”<sup>42</sup> We are on equal footing with Jesus as regards sonship of the Father, since our kernel is Spirit and springs from the Father as Jesus’ spirit springs from the Father. This is why he calls humans “my brethren”<sup>47</sup> and “he is not ashamed to call them brethren”.<sup>48</sup>

Wake up out of the death of seeing humans as mere animals, mere creatures. We are very sons of God who have put on bodies. He who sees and accepts this reality is he who will *experience* his godhood to the full in the body as Jesus experienced his godhood to the full in the body.

Jesus, our senior brother, is also our Saviour. Believing in him baptises one in the Holy Spirit.<sup>49</sup> Believing in Jesus—seeing and accepting that “as he is, so are we in this world”,<sup>38</sup> and walking “even as he walked”,<sup>50</sup> that is, living from one’s spirit—brings one to *experience* one’s sonship of God as Jesus experienced his sonship of God.<sup>51</sup> Then one is able to say, “Not I who live, but Christ lives in me,”<sup>52</sup> as Jesus had foretold: “In that day you will know that I am in my Father, and you in me, and I in you.”<sup>53</sup> You will know that it

is not you who live but your Father who lives in your body as you. You will see and know, as in the beginning, that He is your identity.”

Jesus has come that we may see our true identity and not walk in the darkness of a false identity. We are sons and “heirs of God and joint heirs with Christ.”<sup>54</sup> Accept this truth of our being—give humans no lesser status than that of being offspring of the Father and joint heirs with Christ—and awake in sunlight.

How the mind of the flesh<sup>2</sup> slams against our true identity! The idea of our sonship—of our being Spirit and *offspring*—of the Father on an equal footing with Jesus’ turns the stomach of the mind of the flesh: because while our spirit springs from the Being of the Father, our flesh is a work of His hand, from the dust of the ground.

“But we have the mind of Christ,”<sup>55</sup> the mind of a Prince of the Most High. “Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God.”<sup>56</sup> As Jesus, who knew himself to be a Son of God before becoming a son of man on earth, did not consider it robbery and blasphemy to accept his status of being Spirit and an offspring of the Father, so do not think it arrogance and robbery to accept our Divine descent and identity. Nor think it robbery and blasphemy to accept being on equal footing with Jesus as regards our sonship of God—even if one’s *experience* of that sonship does not equal that of Jesus as yet. The toddler is on equal footing with his teenage brother in respect of his sonship of their father, though now in his experience of development he is less than the teenager. Allow the mind of Christ to rule, not the mind of the flesh.

Christ, knowing our true identity, and to drive the truth home, tells us to call the I AM THAT I AM our Father and to call no man on the earth our father. “And ye may not call any your father on the earth, for one is your Father, who is in the heavens.”<sup>57</sup> Let us not allow the fact that “we have had fathers of our flesh” to blind us to the reality that our true Father is the Father of our spirit, “the Father of spirits”.<sup>58</sup> In reality, our mother and the “father of our flesh” are together our “mother”, with the I AM, from whom our spirit springs and descends into our flesh, being our Father.

Jesus had one woman as both the mother and father of his flesh,

but God is his Father, because he “came forth from the Father”.<sup>40</sup> His spirit came forth from the Being of the Father, and descended into the flesh-body formed in the womb of his mother.<sup>59</sup>

Knowing the truth of our being, Jesus, talking of the I AM to anyone, says, “My Father and your Father, and my God and your God.”<sup>41</sup>

Since despite his stature Jesus is not ashamed to call us his brothers, let us not be ashamed, or think ourselves unworthy, to call him our brother.

Do not, in the mind, be minimised—or lowered in status and rendered unworthy—by Jesus’ stature and glory. The stature that Jesus attained in the body on the earth is an exhibition of the image and likeness of the Father in which man is created and by which one is to have dominion over the earth. He says he has given us the glory,<sup>60</sup> or opened the way for us to attain to the glory or be pulled up to his stature and be a pleasure to the Father.

In Jesus we see what *experiencing* being in the image and likeness of the Father is, and *exercising* dominion over the earth, over the works of the Father’s hands,<sup>61</sup> which is the lot of us all.

As we see this, one is amazed, and cries out: “Is this the glory I am destined for? Then how could I have given my soul to the pursuit of anything else? How could I have debased myself, and affronted the Father, by setting my heart after anything other than His will for me moment by moment? O Father, set my heart right, that I may seek nothing but You! Lead me out of bondage in my flesh and into the Promised Life.”

But some, when they see this reality, at once shut their eyes, shouting, “Perish the thought! This is blasphemy! Jesus is in a class of his own and we must not commit the sacrilege of bringing him down to our level. We can never become like him. To be sure, Scripture talks of our being in the image and likeness of God, of being filled with all the fullness of God, and of our attaining to the stature of Christ. But this is only an ideal we are to aim at. We are not to expect to experience it in actuality. We are only duty bound to worship Jesus.”

Wake up with the mind of Christ, O Son of the Living God and

worthy brother of Jesus Christ! “Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.”<sup>61</sup>

Enter the Door to Life<sup>62</sup>—wake up with the mind of Christ by which we may live out our godhood to the full as Jesus lived out his godhood to the full in the body. Whatever we see in Jesus is in us, capsulated in our spirit, and is to be manifested in us and from us. Be in expectation to experience Jesus’ experience in every way.

Says Jesus, “Truly, truly, I say to you, he who believes in me will also do the works that I do; and greater works than these will he do, because I go to the Father.”<sup>63</sup>

Jesus can say this only because he is of the same kind of being as every human is—or, conversely, every human is of the same kind of being as Jesus. Someone of a higher kind than I am, someone who is divine or is a Son of God in any way that I am not, cannot say I will do greater works than he in any way. I cannot say my pet gorilla will do the things that I do and greater things, however much I train it, because it is of a lower kind of being than I am. And the ALMIGHTY Himself cannot say I will do greater works than He if I believe in Him and He infuses me with His life.

“He who believes he is my brother,” says Jesus, “he who accepts his sonship of our Father and that as I am so is he, he it is who will experience my experience. He will enjoy his godhood to the full; he will enjoy the full flowing in him of the Rivers of Life, the constant surging of the Father-ocean in him, the sun-fiery blasting of Life in him. He will attain to my stature, and he will do the works that I do and greater works—because I leave the world and go to the Father, and there is to be no limit to the Father’s manifestation in a man and His outpouring of His glory in the world. Not by measure does He give His Spirit to a man,<sup>64</sup> and my experience of His fullness at this moment is not the limit to His manifestation in a man. The Father desires to fill everyone with all His fullness<sup>10</sup> as in me all His fullness dwells,<sup>20</sup> so that ‘the whole earth [be] full of His glory’.<sup>65</sup>

“As of myself I can do nothing<sup>66</sup>—as my flesh can do nothing—so the person of himself can do nothing. But seeing not his flesh but the Father in him, seeing his oneness with the Father, he lets the Father flow and do His works in him even more than He is doing



in me now, and he turns from a 'Dead Sea' into an ever-flowing River of Life, as I am. And then the Father is pleased in him always,<sup>66</sup> and is outpoured from him to creation as He is from me."



\* *Grimm-Thayer's Greek Lexicon* defines the original word *charakter* used in Scripture as "a mark or figure burned or stamped on, an impression; an exact expression (the image) of any person or thing ... precise reproduction in every respect."

† *Eikōn*, "an image, figure, likeness"—*Young's Analytical Concordance to the Bible*. From this word is derived the English word "icon".

1. Eph 5:14 (YLT).    2. Rom 8:6,7.    3. Heb 4:12.    4. Col 2:18.    5. Lk 8:43-46.
6. 1 Jn 4:8, 16.    7. Jas 1:17.    8. Acts 17:27.    9. 1 Cor 15:28.    10. Eph 3:19.
11. Jn 3:3-5.    12. Rom 8:9; 1 Pt 1:11.    13. Rom 8:15-17.    14. Acts 1:5, 8; Jn 1:33.
15. Col 1:27.    16. Jn 14:10-11, 20.    17. Jn 10:30.    18. Acts 17:28.    19. 1 Jn 3:8.
20. Col 1:19; 2:9.    21. Eph 4:13.    22. Mt 3:17.    23. Mt 5:48.    24. Heb 1:2 (DBY).
25. Tit 3:5.    26. Col 2:18 (DBY).    27. Rom 8:6 (DBY).    28. 1 Jn 3:2.
29. Heb 2:11 (RSV).    30. Heb 1:3.    31. Col 1:15; 2 Cor 4:4.    32. Gen 1:26.
33. Jn 14:9-11.    34. Jn 1:1-2.    35. Jn 1:14; Heb 2:14.    36. 46. Heb 2:17.
37. Heb 5:8.    38. 1 Jn 4:17.    39. Jn 14:28.    40. Jn 16:28 (YLT).    41. Jn 20:17.
42. Ps 82:6 (RSV); Jn 10:34.    43. Lk 2:40.    44. Rom 3:21.    45. Rom 8:29.
46. Dt 18:15, 18; Act 3:22; 7:37-38; Jn 4:25-26    47. Mt 28:10.    48. Heb 2:11 (RSV).
49. Jn 1:33; Mt 3:11.    50. 1 Jn 2:6.    51. Jn 1:12.    52. Gal 2:20.    53. Jn 14:20 (RSV).
54. Rom 8:17.    55. 1 Cor 2:16.    56. Phil 2:5-6 (NKJV).    57. Mt 23:9 (YLT).
58. Heb 12:9 (KJV).    59. Lk 1:35.    60. Jn 17:22.    61. Ps 8:6; Heb 2:7.    62. Jn 10:9.
63. Jn 14:12 (RSV).    64. Jn 4:34.    65. Is 6:3.    66. Jn 5:30.    67. Jn 8:29.

## CHAPTER 10

## THE VOICE OF SPIRIT AND THE VOICE OF THE BODY

*“He who has an ear, let him hear what the Spirit says....”*<sup>1</sup>

THE human spirit, or, better put, the spirit of a human, is, as has been said, an offspring of the Father, a chip of the I AM the Rock of Ages,<sup>2</sup> but a chip which is not quite detached from the parent Rock. “Hearken to me ... ye that seek the LORD: look unto the Rock whence ye were hewn....”<sup>3</sup>

My spirit is a ray of the Father, who is Spirit,<sup>4</sup> and is one with Him as a ray of the sun is one with the sun. My spirit is clearly not quite the same as the Father, and yet it is not quite different from Him: just as a ray of the sun is not the sun itself and yet one cannot say it is an entirely different thing or is detached from the sun. I am then a capsule of the Father having all his attributes, as a ray of the sun has the attributes of the sun.

### The Voice of Spirit

THE FATHER MOVES and speaks and works in everyone all the time, and one's spirit stirs in response to the moving of the Father, as a ray of light moves as the light source moves. By this stirring or moving of the spirit of a man the Father constantly awakes the man to his spirithood or godhood, feeds and quickens him, speaks to him, and leads him. For man is to live by being led by the Father<sup>5</sup>—by his going by his spirit, or functioning from his spirit. Man is not to drive himself by the mind of his body.

By the behaviour of one's spirit one gets to know the mind of the Father or understand His will<sup>6</sup> at any moment, and see the way to go about particular things. Clearly, everyone will have to learn to understand the workings of Spirit in him, as every woman must

observe by herself and understand the signs of her own pregnancy. We all have to learn to “divide asunder soul and spirit”<sup>7</sup>—to tell the operation of our spirit from the working and thinking of our body. This is the foundational learning of life, the learning without which no one will function properly and live successfully. The woe, suffering, and misery of the multitude have been the result of not learning this ABC and arithmetic of life—or not awaking in Spirit.

By the behaviour of my spirit I may tell whether what I am doing or have done is right or wrong, or “good” or “evil”—that is, whether I am moved into the behaviour by Spirit or by my body. Before the Father, except for what we may call absolute things, no behaviour of mine is good or evil, or right or wrong, in itself. The touchstone is *where* the behaviour springs from, or *who* moves me into it: Spirit, or my body? The behaviour is right and good if it springs from Spirit; and it is wrong and evil if it is from the agitation—the thinking and feeling—of my body, and such will do me harm.

I can say, too, from the way my spirit behaves, whether what I am hearing or reading or seeing is truth or not. “Was not our heart burning within us, as he was speaking to us in the way, and as he was opening up to us the scriptures?”<sup>8</sup> said some disciples that Jesus had conversed with on the way after his resurrection without their knowing at the time that he was the one talking with them. They had been experiencing a sweet burning within them—a kindling and leaping of their spirits<sup>9</sup>—at the truth-words of the Risen Lord.

This *sweet burning within* happens to anyone at the coming of anything from Spirit, such as some truth he hears or that pops up or flashes in his mind from Spirit. It happens even when one’s thinking does not yet understand the point or want to accept it. The sweet burning can be noticed in the midst of the loudest protestations of the mind. Just look within, and “see” it—and go along with it in the face of the thinking.

The response of one’s spirit to truth may readily be distinguished from the reaction of one’s mind. The mind of the body<sup>10</sup> may turn away from truth, and sometimes angrily, but one’s spirit *always* responds sweetly to truth.

By the behaviour of his spirit anyone will be able to say, "This is the Presence. This is the Father at work in me. This is a surge of Spirit that I am experiencing." This makes it possible for one to walk in the Narrow Way of Spirit.

This telling behaviour of our spirit will vary, of course, from person to person and from moment to moment. It may be in the form of hearing a voice, the Still Small Voice.<sup>11</sup> Sometimes this hearing is as clear as hearing a man's voice, though it is not necessarily through one's ear. "Your ears shall hear a word behind you, saying, 'This is the way, walk in it,' whenever you turn to the right hand or whenever you turn to the left."<sup>12</sup> At times one senses the Still Small Voice as a barely discernible voice within. But it is sufficient to check one; so that anyone experiencing the Voice becomes still within, even if only for moments, and queries himself or his behaviour or intended action: "Was I right? Am I right? Should I go on? What should I do?"

Often, when Spirit moves in one, one becomes absolutely free within: no thinking, no willing or wishing anything, and not the slightest wave of emotion, but utter freedom and high aliveness and alertness. There is a sudden detachment from the world of flesh and from all that has held or occupied one in thought, combined with a surge of vitality. The Father is surging in one now, and there is inward peace, with sometimes a thrill or tingling from head down as the Presence permeates the very cells of one's body.

But can more be told than the mere skim of the infinite working of the Father in a man? And rather than being told, anyone would prefer to experience the Father for himself: to plunge into the Ocean of Life and enjoy Life. "Ho, every one who thirsts, come to the waters...."<sup>13</sup> "If any one thirst, let him come to me and drink. He who believes in me, as the scripture has said, 'Out of his belly shall flow rivers of living water.'<sup>14</sup>

No doubt the reader will be recalling his own experiences as he is reading this.

At times the Presence manifests in a man, or the Father communicates His mind to a man, by a moving of his spirit that he may not find a pleasant sensation but perturbing, though it is entirely

wholesome. “A dream I have dreamed, and moved is my spirit to know the dream,”<sup>15</sup> said Nebuchadnezzar of a particular stirring of his spirit that he found so perturbing he felt it would not go away and he would not have peace till he should have known what the matter was. And the Father made the matter known to him. Jesus experienced such a troubling moving of his spirit as his death approached. “Having said these things, Jesus was troubled in spirit, and testified and said, Verily, verily, I say to you, that one of you shall deliver me up.”<sup>16</sup> And before he raised Lazarus from death “he groaned in spirit, and was troubled ... and ... wept.”<sup>17</sup>

## The Voice of the Body

THE BODY SPEAKS as feelings, thoughts, imaginings, and desires. The body’s voice is usually loud, forceful, and urgent, like a spur being applied on one, so that it is commonly painful. As the body speaks, often one experiences disquiet, fear, anxiety, and the pressure to have or to do something.

This is because, for the most part, what the body says—especially what the decaying body says—is contrary to Spirit, and contrary to Life. “For the flesh desires against the Spirit, and the Spirit against the flesh: and these things are opposed one to the other, that ye should not do those things which ye will.”<sup>18</sup> Hence the necessity to heed the saying, “Walk in Spirit, and do not gratify the desire of the flesh”<sup>19</sup>—do not go by the voice and urging of the body.

This Loud Violent Voice of the body commonly points to things that *it says* are wrong and against one: wrong in the world, wrong in other people, wrong in one’s circumstances or situation. And it sets the mind painfully banging against those things, attacking them, causing the heart to work harder and raising the blood pressure. The Father “sees everything that He has made, and behold, it is very good.”<sup>20</sup> But the body sees most things as askew and evil, and when it speaks the picture hovers of things adverse or evil—against one, negative, undesirable—and the atmosphere is fouled and becomes choking.

The mind of the body sketches gloomy scenarios, painting the next moment black and chilling the heart. Or it drags up undesirable incidents from the past, and the heart becomes heavy and begins to beat faster, and the blood pressure goes up. For many a man this anti-working, or negative working, of the mind always goes on in the background, hidden from his awareness, so that, without knowing it or knowing why, he is constantly under tension, restless—hypertensive, “suffering stress”, as they say. He may find torturing and depressing the things that he hears in the idle talk of other people or reads in the papers or hears on the radio and watches on the television; but he hears more tormenting, harmful things from himself: from the voice of his body, his thinking. The anti-picture of things painted by his thinking commonly hurries him into action, so that most of the time he regrets his actions. Or the dark picture becomes a drag on his whole living: he gives up in most things, saying, silently, and probably without being aware of it: “This world is meaningless. There is nothing one can do. No use trying...” But the various ways or aspects of life in which he will have given up—where he will have quenched life in him—may be hidden to him.

### **The Voice of Peace, and the Voice of Pain**

SPIRIT SPEAKS USUALLY as the Still Small Voice<sup>11</sup> that arises in one bringing one into freedom within, and light, peace, joy, and love—or into some revelation, or the way to go about some particular thing, or the solution to some particular matter. When anyone is able to hear the Still Small Voice, a sense of freedom, power and triumph arises in him. Suddenly he feels disencumbered, liberated from any disquiet, confusion, or anxiety. The voice of “Spirit is *always* accompanied with peace—and joy, and the consciousness of love.

The Loud Violent Voice of the decaying body is always noisily “ON”. It knows not how to switch off and stop talking but prattles on and on. *Chaotic-thinking* is its talking, and it does not rest from

thinking. Only in the Presence is the body's voice hushed, and one enters rest from troubling thought. Only as a man is awake in Spirit is his thinking anchored, and then it is friendly, beneficial, and pleasant.

The voice of Spirit too may be heard any moment, because we are Spirit and by our spirits we live and move and have our being. But often one will have to turn the attention away from the thinking and the feeling to hear this Still Small Voice—one has to deliberately become still, or stay quiet, to pick up the Voice of Spirit and abound or blaze in life. Always beneath and above the shouting wind or the earthquake or the fire that is the voice of the body, there is the Still Small Voice. One has only to listen—to be quiet or still—to pick it up.

At first the Still Small Voice may not be so clear to some particular person, as the person will have accustomed himself to go by the body, by the thinking of his body. But as he stills himself—as he turns to the Father and shifts attention away from his thinking and feeling—he will perceive the Sweet Saving Voice of Spirit. And as he goes on in this vital exercise of listening—of drawing away from thought and to the Father—the Still Small Voice becomes more and more audible to him than the louder voice of his body.

The voice of the body—the thinking—may disguise itself as the voice of Spirit; but it is given away by the dissatisfaction and pain that are *always* associated with it, as well as the spur it applies on one to hurry one into action. When the slightest pain is felt—in the form of disquiet or unease or a gloomy picture of things—or the heart is chilled or is quaking or is heavy, know that the voice of the body is speaking; and at once turn the attention to the Father. There is no fear, and no pain, in Spirit. The Father's perfect love casts out fear,<sup>21</sup> and the voice of Spirit gives light and peace and hope.

While the voice of Spirit is peace and gives rest, the voice of the body—the mind's thinking—is shrewish and causes restlessness. There is no nastier nag than one's own mind, if one is not awake in Spirit. If not tethered to Spirit, the mind will always be piercing one with *anti-thinking*, that is, thinking that interprets things as being against one: "Things are not how they ought to be for me—I should

have got that by now—This situation makes me ashamed of myself—I cannot rest till I have got that—I am worthless till I have it—He does not love me—Why is everything and everyone against me?—I missed that golden opportunity....”

Usually, anything that is from Spirit just arises, or pops up, or flashes in one, with hardly any preamble: *It just comes*. And it comes undefended with arguments, but it is accompanied with peace. This flow or spark from Spirit bursts suddenly upon one’s awareness. The mind of the body becomes aware of something from beyond it, something that is not a product of its thinking and is not merely an idea but very life that is already vitalising and renewing it, so that one experiences peace and any troubling thoughts and confusion are washed away.

In contrast to the spark or flow—or parcel of life—from Spirit, an idea that the mind of the body generates comes with arguments. For the body thinks and reasons: it goes through a process of arranging and rearranging or organising data gathered in by its senses to arrive at some knowledge, or any conclusion right or wrong. And an idea that is its own creation it will defend with many and clamorous arguments. This further helps to distinguish between what is from the thinking of the flesh and what is from Spirit.

## The Voice of the Presence

THE FATHER “SPEAKS” by His Presence, not merely in words, not merely in nouns and verbs. He indeed speaks more by His Presence than in nouns and verbs, and the Presence manifests itself to us or in us in an infinite variety of ways.

The Presence is of course present with us—or we are in the Presence—all the time. Never can we go out of the Presence. “Whither shall I go from Thy presence? Or whither shall I flee from Thy presence?”<sup>22</sup> At no time and nowhere are we—or can we be—outside the Presence of the omnipresent Father.

However, our *experiencing* and feeling the Presence may change. It will appear to us to wax and wane. We may feel the Presence to



be high, intense, increasing, and smiling at us and cuddling us. And at certain moments we may feel it to be low, or fading, or far away, or frowning at us, or as if it had gone altogether.

As we feel the Presence we know the Father is “happy” with us. But this is not necessarily because of what we will have done or not done: we always need His reassurance as a child needs the parents’ frequent cuddles.

In contrast, disquiet or agitation in us is a signal that something is wrong. Disquiet often indicates that in some way we have stepped out of the Narrow Way of Spirit.<sup>23</sup> This may be with respect to something we have done or are still doing, or some word we have spoken or are considering speaking, a thought we are thinking or have thought and are holding on to, or a decision we have taken, or a way we have set on even if only in the mind as yet, or because of failure to carry out something whispered to us by Spirit....

The moment anyone feels a drop in the Presence let him fly into the Father’s arms and check himself, and the Holy Spirit will show him where he has missed it: where he has stepped out of the Narrow Way in thought, in word, or in deed. When he turns back, he will feel the “return” of the Presence. Never allow the mind to argue and justify any conduct whenever a drop in the Presence—or disquiet—is noticed. Be quick to turn back, so as to go on enjoying the Presence. Be like a child who cannot bear a chill in his parents’ affection for him but will do everything necessary till they cuddle him again.

## **The Voice of the Serpent**

“AND THE SERPENT was more subtle than any beast of the field which the LORD God had made....”<sup>24</sup>

The human body is extremely subtle, cunning, crafty, shrewd, wily, smart, and capable. And it has to be so. For our body is to “go along” and work with our infinite spirit that it has been privileged to be coupled with. Our body is the vehicle of our spirit in this world and has therefore to be far higher or more able in its mind than any animal.

This extreme ability of our body turns the body into a “serpent”, a “devil”, an adversary, if it is not made subject to Spirit. As a “serpent” is out only to protect and defend itself, so the human body is out only to protect and defend its identity—to defend itself against “death”: against being changed from what it is at any moment into something else, that is, into a spiritual body. But the body’s self-protective and self-defensive efforts only turn out to be self-destructive. As it struggles against Spirit in striving to save itself or to maintain its identity, it loses itself through cutting itself off from the Spirit-life that should sustain it and transform it into incorruptibility. “Whoever seeks to save his life will lose it, but whoever loses his life will preserve it.”<sup>25</sup>

The body’s efforts at self-preservation turn its mind into a serpent that bites, tosses, and devastates its owner. Unless a man is awake in Spirit and “keeps under his body, and brings it into subjection”<sup>26</sup> to Spirit, his mind will be hatching up horrors and causing him to use the powers of his spirit in a way that harms himself. Almost every one of his thoughts, ideas, imaginations, views, conclusions, desires, aims, and decisions will be *anti* and so stinging to him—anti-Christ, anti-Spirit, anti-life, anti-himself, and interpreting every happening and circumstance as being against him. “Every imagination of the thoughts of his heart is only evil all the day.”<sup>27</sup> In this way, the man harms himself—he becomes his own adversary, or “devil”. For only what a man himself does, in his mind, can undo him; nothing from outside a man can undo him.<sup>28</sup>

Why do people lose hope in life, and suffer stress and depression, or wish to and do commit suicide? Why do people hate and murder? How does anyone come to think up cannibalism, homosexuality, and bestiality? The mind of the flesh, if not anchored and made a handmaiden to Spirit, degenerates and its degeneration has no end: it is an abyss, a bottomless pit.

The mind that is not ruled by Spirit goes wild. Even for one moment of time when it breaks free from the Father the mind will be so wild in its imagination that anyone will think his thinking is a foreign voice speaking to him, or is presenting to him a video of an alien and not of himself. The mind takes one to the top of an

exceedingly high mountain of some imagination of power or pleasure, or to the pinnacle of the temple of some worldly glory, and in a strange tempter's voice says to one, "Bow to this glory that is within your grasp. Worship it, give it your soul, and it will all be yours." At such a moment—when the mind breaks loose from its tether to Spirit, or one is "puffed up by the mind of his flesh"<sup>29</sup>—one is like an astronaut who, having got out of his spacecraft, suddenly has the umbilical cord attaching him to the craft cut, so that, to his horror, he starts flying away to where he knows not and from where he cannot on his own return. As only a hand or a tool quickly put out from the spacecraft may save the astronaut now, so only the Father—only a surge of Spirit in one—may bring one's mind back to sanity.

As readily as anyone may be puffed up by the mind of his flesh, or shot up by his imagination to the height of some fleshly glory or pleasure, so he may be cast down by the mind into a black hole of crushing fear or utter despair, and depression. For the mind that is untethered from Spirit turns into a stinging nettle, a perpetual accuser of its owner: "You are good for nothing," it stings, and the man feels a piercing pain. "You can never achieve or become anything in life"—and the man may believe this and forget his godhood and give up on life. "You are a failure and worthless," the mind nags on. "See where your mates are, and see where you are. Life has no meaning. The world is meaningless...."

"You are *not* nothing," whispers the Holy Spirit. "You are worthy, an offspring of the Most High Himself. You are more than what your thinking says you are. Rise up, now."

"No use psyching up myself," the serpentine voice of the mind rattles on. "I am not one of those that life smiles on. See what I have done. I am worthless...."

As the man is turning and twisting in the pain of self-devaluation, the mind-serpent talks on to rub salt into his wounds: "That fellow snubbed you and humiliated you. The pain you are experiencing now will go away only if you show him your real stuff." The Still Small Voice whispers: "The man wants salt. Ask him if he wants salt and pass him the salt-cellar. This behaviour will come from your real

stuff, your spirit, and it will bring Life into your heart and clear away your pain. Enjoy your spirit, enjoy your godhood—act from your spirit. This will kindle the man's own spirit, and then he will exalt you in his heart." The serpent shouts, "No! Strike the fellow!"

Spirit says, "Get up and get going." The mind-serpent says, "Rest a few more moments and get refreshed, and then you will be able to tackle the task...."

As someone feels a weakening in him, the Voice of Spirit says within him, "Hold on. You can do it; keep at it. Wisdom will flow to you and your strength will rise. Hold on. Switch over from your body to your spirit and begin to enjoy your power, your life. Remember: 'The mind of the flesh is death, and the mind of the Spirit life and peace.'"<sup>30</sup> The serpent whines, "No use holding on! Let me not overstretch and ruin myself. I will only waste my time here. Let me try something else somewhere else. Keep rolling till...."

Spirit says, "Do not think that way; do not behave that way; do not eat of that fruit, or you will only poison yourself and die." The mind-serpent says, "Just eating a little of the fruit—just behaving that way once or twice—will do no great harm. I have no choice now any way but to go ahead and eat. I will speak just one word and chill her to the marrow, and next time she will know how to behave herself...."

The serpent bites, "It is over for you in life. It is over. Be honest with yourself—give up." Spirit says, "Never say it is over for you. Life is never over for anyone. I am God of the living, and all live in Me...." The accuser shuts up for a while; then it rallies, "It is over. I say it is over! Just kill yourself and rest from your shame and suffering...."

Foxy and sneaky is the mind of the flesh, but none of its manoeuvres and tricks will escape Spirit. To anyone who is awake and alive in Spirit the wily moves and the oily voice of the serpentine mind are naked as the day, and they will not hinder him. He smiles at them as an adult smiles at the antics of a child, and, quickly turning his attention away from them, gets on to do what he has to do.

Yet, often one has to stand up and rebuke the serpent. We shout down the thinking of the mind of our flesh: "Get behind me,

Satan!”<sup>31</sup> And we call to the Father: “ ‘Rise up, LORD, and let Thine enemies be scattered’<sup>32</sup> out of me! Swallow up my mind and burn out of me now all things that not of You, O Father!”

To be sure, the serpent now and again may bruise the heel of a man who is alive in Spirit, but the man will bruise its head.<sup>33</sup> He quickly recognises it when the serpent strikes him: when he behaves from flesh, or when the mind of his flesh is pushing and pulling and henpecking him. He at once turns to his godhood—to the Father in him<sup>34</sup>—and he is healed, he is saved.

Before a man awakes in Spirit he is but a child who does not “know to refuse the evil and to choose the good.”<sup>35</sup> He is driven by “the desires of his flesh, doing the wishes of the flesh and of the thoughts”<sup>36</sup> and is unable to distinguish between *good* and *evil*,<sup>37</sup> being almost wholly in the power of his mind. At this stage, to him “good” is what his thinking accepts, and “evil” is what his thinking rejects. But when he awakes in Spirit, he rightly defines good as what is from Spirit, and evil, or sin, as anything from flesh that is contrary to Spirit.

## The Voice of Revelation

USUALLY, WHEN SPIRIT surges in a man, the man, in addition to experiencing vitality in other ways, suddenly sees light, and he gets to *know something*. If he is one who has awaked in Spirit, he also knows that the knowing is not from his mind or thought but from beyond it, from Spirit.<sup>38</sup> “This knowing is from beyond my thinking,” he says to himself. The knowing may be of something he has never heard or thought of. Or it may be a becoming aware of the truth about some particular matter that has been of interest or concern to him. Or it is a seeing what to do in a given situation, or the way to go. The knowing just drops or pops up in him, on its own, as it were. Often, as this light of knowing arises in one, one is filled with awe, and bows, or exclaims: “Yes! Thank God! I’ve got it!” This is revelation, this knowing that comes from Spirit.

Revelation is quite distinct from the knowing that is through the five senses. It is also distinct from deduction, which is knowledge

that is through thought, through the reasoning of “flesh and blood” using given data—something which the beasts are also good at to a good degree. When Peter declared him to be the Christ, Jesus responded: “Blessed are you, Simon son of Jonah, because flesh and blood did not reveal it to you, but my Father who is in the heavens.”<sup>39</sup>

The knowing that is a revelation is more than merely having received some information or understanding, as being told the distance from Lagos to London, or grasping the configuration and dynamics of electrons in an atom. Revelation-knowing is a flow of life from Spirit into the body. My body having received more Spirit-life, I see more, I know more, and I am changed in some ways. As there is a surge of Spirit in me, “my cup overflows”,<sup>40</sup> that is, the life in my spirit outflows to my body changing it in some measure—and thus changing me.

Revelation-knowing, which transforms anyone, is a form of what is called the fellowship of the Holy Spirit,<sup>41</sup> the Father’s operation by which one is drawn away from the body into Spirit, into one’s godhood, and into rest. By the fellowship of the Holy Spirit the Father says to one, “ ‘Come ... apart to a desert place, and rest a while.’ ”<sup>42</sup> Come away to the Holy Desert where there is nothing of the flesh but all is Life. Come to the Altar where any troubling things in your flesh will be burnt up. Come away from flesh into Spirit and be refreshed in the Waters of Life. Come over from your flesh, from animality, into your divinity. Come to where Rivers of Living Water will flow in you and gush out of you....”

We hunger for the overflowing of our “cup”, the flow of life from our spirit into our body. It is feeding the body on Spirit. People who understand it therefore practise what is called having a Quiet Time or Closet Time. They frequently “go” to be alone with the Father—to *experience* Him: to be swallowed up in Him, to let their godhood take them over, to have their mind and heart Spirit-leavened and changed. They shut down everything to “go into Spirit”, or to “access” and enjoy their spirit. They wait in the quiet doing nothing, not even labouring to smother any thought or feeling, knowing that only the arising of the Father in one can free

one from the works of the body: from the mind, from thought. They become still and just wait, till Life flares up in them—till they are drawn into Spirit—and they become “absent from the body and present with the Lord”,<sup>43</sup> so that they begin to spark and burn and blaze with Life.

“Be still, and know that I am God.”<sup>44</sup> The practice of self-stilling is helpful in keeping us at home in Spirit or drawing us back into Spirit—the practice of lifting up the heart to the Father every now and then, or stopping any activity and becoming still for moments, or silently spending perhaps twenty or sixty minutes or more before the Father every day.



1. Rev 2:11. 2. Is 26:4. 3. Is 51:1 (KJV). 4. Jn 4:24. 5. Rom 8:14.  
 6. 1 Cor 2:16; Eph 5:17. 7. Heb 4:12. 8. Lk 24:32. 9. Lk 1:41 44.  
 10. Rom 8:6, 7 (DBY). 12. 1 Kgs 19:12). 12. Is 30:21 (NKJV). 13. Is 55:1 (RSV).  
 14. Jn 7:37-38. 15. Dan 2:3 (YLT). 16. Jn 13:21 (DBY). 17. Jn 11:33-35 (KJV).  
 18. Gal 5:17. 19. Gal 5:16. 20. Gen 1:31. 21. 1 Jn 4:18. 22. Ps 139:7.  
 23. Eph 4:30. 24. Gen 3:1. 25. Lk 17:33. 26. 1 Cor 9:27. 27. Gen 6:5 (YLT).  
 28. Mk 7:15. 29. Col 2:18. 30. Rom 8:6 (YLT). 31. Mk 8:33.  
 32. Num 10:35; Ps 68:1. 33. Gen 3:15. 34. Jn 3:14. 35. Is 7:15, 16.  
 36. Eph 2:3 (YLT). 37. Heb 5:14. 38. Job 32:8. 39. Mt 16:17. 40. Ps 23:5,36.  
 41. 2 Cor 13:14. 42. Mk 6:31. 43. 1 Cor 5:8 (KJV). Ps 46:10.

## CHAPTER 11

**THE BODY AS HELL:  
SUFFERING IN THE BODY**

*“And the smoke of their torment goes up to ages of ages, and they have no rest day and night who bow to the beast....”<sup>1</sup>*

**M**OST people today are in Hell, the Hell of their decaying body, the *mind-hell*. The body of anyone who is not walking in Spirit, or living from his spirit, is decaying. As the person is not going by Spirit, his body is starved of Spirit-life and is withering instead of metamorphosing into incorruptibility. And the withering of the body turns the mind, “the mind of the flesh”,<sup>2</sup> into a hell burning with painful feelings of incompleteness, emptiness, nothingness, lack, dissatisfaction, fear, and a sense of abandonment or disconnectedness that is more grievous than the anxiety felt by a child separated from its mother.<sup>3</sup> The decaying body yields up thoughts and feelings one does not want: agitation, disquiet, awkwardness, discomfort, restlessness, anger, self-rejection or self-despising and wishing to be another person, and envy, resentment, hate, nightmares, “day-mares”.... Such productions of the flesh<sup>4</sup> make anyone groan<sup>5</sup> and cry out: “A wretched man I am! Who shall deliver me out of the body of this death?”<sup>6</sup>

Some ancient tyrants, wanting to punish a man to their heart's content, bound a dead body to the man till, unable to detach himself from the putrid mass, he died of contagion. This ancient condemned-man's hell is the condition of anyone who goes by his body and thereby isolates it from Spirit, with the body then decomposing as a fruit rots which has fallen off the plant. His decomposing body produces noxious and stinging thoughts and feelings and thus turns his mind into Hell, a condition which he frantically seeks escape from, devoting most of his energy and time to the escape effort.

Most people's attempt at escape from the mind-hell is through



entertainment, the use of drugs, work, the pursuit of validation, recognition, wealth, or fame—the striving to get, to gain, to have, to possess, and to be something. Others try to relieve their Hell by compulsively seeking to work thrills in their body through sex: so that in sex they hardly experience Spirit or feel love, and they do not bless the Father for it as one spontaneously does for food and other blessings. Yet others attempt the breakaway from the mind-hell by suicide.

Many, agonising in their decaying body, ask: “Why do I find my body a torture chamber? How is it that my mind stings me? Do I have scabies in my mind, that I am full of thought-itches and am without rest? Why do I not find my thoughts and sensations honey-sweet but as thorns and dagger-thrusts? Am I a bitterweed, that I am bitter to my own taste? I am a pain, a bore, and a burden to myself and wish to escape from myself. Why? Should I not be a delight to myself and a most pleasant companion to myself? How should I find things and happenings *outside* me—such as my possessions, outward achievements, status and connections, and shows, and the television and work—more pleasant to me than my own self and the happenings within me? And why this feeling of disconnectedness and abandonment? What is that thing which if I connect myself to or receive will give me the anchor and the completeness that I feel I need? And why the withering of my body, and the progression to death, as if I were born merely to grow to a certain size and then wither and die? To what purpose is dying? Surely something is out of joint!”

Such people have become aware of their decaying and, perhaps without knowing it, are expressing in other words the reality of this statement of Paul: “For indeed in this [body] we groan, ardently desiring to have put on our house [spiritual body] which is from heaven; if indeed being also clothed we shall not be found naked. For indeed we who are in the tabernacle [the present body] groan, being burdened; while yet we do not wish to be unclothed [‘unbodied’], but clothed [with a spiritual body], that the mortal may be swallowed up by life.”<sup>7</sup>

When someone feels the decaying of his teeth as a dull remote

pain, he may still go about his business, perhaps thinking he can always attend to the teeth tomorrow or next week or next month. But when one night he is rudely wakened by a shouting pain in the teeth, he abandons everything else to visit the dentist at once. This is the blessedness of pain. When a man awakes from feeling his decaying as mere discomfort or a dull pain to feeling it as a sharp pain, this forces him “out of his mind” to cry out for salvation: “Who shall deliver me out of the body of this death?”<sup>6</sup>

What is the salvation? It is having the body transformed, or changed and conformed to *the body of glory* of Christ, a body which is “filled with all the fullness of God”<sup>8</sup> and is beyond decay and dying and in which one knows no pain nor crying.<sup>9</sup> “A Saviour we await—the Lord Jesus Christ—who shall transform the body of our humiliation to its becoming conformed to the body of his glory.”<sup>10</sup>

Nevertheless, the human body is not in itself bad or evil. No work of the Father is inherently bad, needless to say. Everything He has made is all good.<sup>11</sup> Anything askew or evil that I see in my body is only its decay or disease. And this is only a result of one’s going by the body instead of by Spirit. As a proverb says, “When a man mounts his beast, he is in peace, and his beast is happy. But when the beast mounts the man, both the beast and the man know no peace.” Any person driven by the beast of his body suffers as his body inevitably breaks down. “For he who sows to his own flesh shall from the flesh reap corruption; but he who sows to the Spirit shall from the Spirit reap eternal life.”<sup>12</sup> Anyone who goes by Spirit is pouring the eternal imperishable Spirit-life into his body, and he metamorphoses, he is sweet to himself, and he may ultimately become incorruptible and live on. But he who goes by his body blocks out the Spirit-life<sup>13</sup> that should hold his body together and transform it, and so he corrupts or decays and suffers. He who goes by his body “goes bad”, as food goes bad if not given the necessary preservation treatment. The person becomes like sweet glucose that is fermenting and changing into bitter alcohol. “And the smoke of their torment goes up to ages of ages, and they have no rest day and night who bow to the beast”<sup>1</sup>—those who are driven by the beast of their body.

A body alienated from Spirit chokes as one chokes when starved of air, and to such a *naked body* everything turns meaningless and tasteless. To it “all is vanity and grasping for the wind.”<sup>14</sup> “If a man does not abide in me, he is cast forth as a branch and withers,”<sup>15</sup> says Christ. If a man does not abide in his Christhood or live from his godhood, he withers.

Most of the desires that drive many a man are only the man’s gasping to suck in the air of Spirit, though he may not know it. Driving itself and therefore in a way disconnected from Spirit and painfully empty and withering, the body, in an attempt to fill up and satisfy itself and do away with the pain, turns into a bottomless pit, a black hole trying to suck in everything around: to have this or possess that, or to “be something”, as is the popular saying.<sup>15</sup> But nothing in the world can satisfy the body. Nothing can give it the peace, joy, and the sense of completeness and security that it so much desires, and indeed needs, and lacking which it goes into self-destructive behaviours.<sup>4</sup> Only Spirit can satisfy the body: by transforming it into a spiritual body.

Torment, or suffering—enduring pain in the mind—is the crying of a starving and withering body. Torment is the Spirit-starved body going sour. All of a man’s torment is in his body, and *as* he goes by his body. His spirit cannot be touched by pain, and when he is in Spirit he is beyond torment or suffering.



1. Rev 14:11. 2. Rom 8:6-7 (DBY) 3. 2 Cor 5:4. 4. Gal 5:19-21. 5. Rom 8:23.  
 6. Rom 7:24. 7. 2 Cor 5:2-4. (DBY). 8. Eph 3:19. 9. Rev 21:4.  
 10. Phil 3:20-21 (YLT). 11. Gen 1:31. 12. Gal 6:8. 13. Eph 4:18.  
 14. Eccl 1:14 (NKJV). 15. Jn 15:6 (RSV). 16. Rev 9:2; 14:11.

## CHAPTER 12

**PAIN: A FISH OUT OF WATER**

*“And they shall cast them into the furnace of fire; there shall be the weeping and the gnashing of teeth.”<sup>1</sup>*

PAIN, despite all that has been said, is not to be looked upon as entirely adverse and negative. Pain has its uses, as darkness has its uses and is not to be seen as adverse.

On the journey of my metamorphosis pain tells me when I am not walking right but twisting and dislocating an ankle, and when I am not breathing properly. Pain tells me when I have stepped out of the Narrow Way of Spirit and into the Broad Way of the body, so that I may at once jump back. Without pain I would ruin myself or burn out without knowing it, as a leper, who feels no pain in the leprous parts of his body, would burn or be cut with a knife in those parts without knowing it, unless he was looking.

But torment, or what is called hell—lingering pain in the mind—is unnecessary. Passing over from mere *alerting* pain to torment is unnecessary, and is avoidable. Hell—torment, lingering pain in the mind—is the condition of a fish that has jumped out of water onto dry land and, lingering there, is drying up and choking.

Any moment I feel disquiet or anxiety or restlessness in me, I know “my fish has *gone out* of water and is having trouble”: I have gone out of Spirit and into the mind of my body. “For the mind of the flesh is death, and the mind of the Spirit life and peace.”<sup>2</sup> At that moment I have *gone mental*—I am being ruled by my mind, being dragged and tossed and banged by the thinking—and I am choking. “I am now in the body and out of Spirit. I am in the mind now, not in Spirit,” I say to myself then.

And the remedy is to return: to at once jump back into Spirit, as the solution to the fish’s choking is for it to jump back from land into water.

How do I jump back into the Water of Spirit? Not through any mind-devised technique or method. My becoming aware at any

moment that I am in the mind is the Father already pulling me back into the Water of Life, into His bosom. I only need to cooperate or go along with Him *now*, that He may take me over completely. Now, being quickened or empowered, I can, and should, pull away from my will and my thoughts. “Not my will, Father. Not as I think. Let nothing be or happen according to my will and thought. Take me over, Father.” As I say No to my will and become still, my spirit may rise and become dominant—dominant over my flesh.

To repeat: When I say, “I am in the mind now,” at that moment salvation is at work in me and I am already getting out of the mind and getting back into Spirit. I only need to surrender to the salvation work and let it be completed. And I will know when it is completed, that is, when I am no longer on the burning desert sands of the mind but in the sweet waters of Spirit: when I am in Spirit, I experience freedom, peace, and sweetness in my soul.

I find salvation in addressing the Father when I see that I am in the mind: “Father, take me over.” Addressing the Father—thus becoming still—is asserting my spirithood, my godhood. Asserting my spirithood, or recognising I am Spirit, is disowning any antichrist thinking of my mind, or “casting down imaginations”<sup>3</sup> or reasonings that would take me out of the Narrow Way and out of peace. In America when an arrested person asserts his right to be silent, his right prevails and no one may force him to speak. When the thinking “arrests” me and I assert my godhood by turning to the Father, I prevail: the thinking cannot any more hold me but must release me. As I tether myself to the Father, He encloses me in His arms and swallows up my thinking, and I will not be blown about and tortured by any storm of thought.

Be *spiritually self-assertive*—look up to the Father—and the body must bow, and be blessed too.

A human is not to dwell in his mind and only go into Spirit on occasional visits. Our default setting by the Father is to be in our spirit, not in the mind. But many have changed this “factory setting” and must be reset to function properly again. A man’s home or base is Spirit, and here he is to stay and function and only “reach out” with his mind to do what has to be done: as an astronaut in a spacecraft, to do something outside the craft, may reach out with

his hand, or perhaps go out completely, but remains attached to the craft by the means of a so-called umbilical cord.

## **Love Pain**

BEING IN SPIRIT saves us from torment, from suffering in the mind, but it does not harden us; it does not harden our heart. When in Spirit we are in love, and we feel love pains. That is to say we clearly see and know the pains of another person and we find ourselves seeking to help. “Who is weak, and I am not weak? Who is made to stumble, and I burn not in pain?” says the lover.<sup>4</sup> This experience of fellow-pain, or compassion, is characteristic of anyone in Spirit.

But such love pains do not throw one into turmoil and despair and depression and break down the body, because one is still in Spirit and will go on enjoying the fellowship and comfort of the Holy Spirit.<sup>5</sup>

## **Painless Anger and Painful Anger**

BEING IN SPIRIT does not mean one will not experience anger at all. There is painless anger, as there is painful anger.

Often, we will have to stand up against a situation or rebuke someone. If in doing this a man acts from Spirit, he experiences no pain in his heart. But if he acts from the flesh, he feels pain.

The first time I experienced painless anger and knew it to be such I was amazed. Till that moment, as far as I could tell, I had not felt anger without being in pain in my heart at the same time. But here I was in a strong voice rebuking someone, and yet there was not the slightest agitation and pain in my heart. I knew my emotion was that of anger, but it felt like someone else’s feeling passing through me without my heart being involved in it at all—like mercury flowing through a glass tube without wetting the tube. Also, my reproving the person eventually stopped by itself, not by any decision of mine, and I then found myself suddenly smiling. Seeing me smiling, the person said, “You have forgiven me? You have forgiven me?...” Apparently

she was talking to me, but she seemed to me to be addressing the Father Himself, and I wondered. Then she turned, knelt down, and started crying, saying, “God, thank You. God, thank You....”

And then the revelation came to me of what was moving Jesus and how he was feeling in the Temple when he was overturning the tables of the money changers and with a whip was driving out those who were buying and selling there. He was acting from the moving of his spirit by the Father, and so not only did he not feel pain in his heart but also none of the people got angry at his anger. Rather than anger, it was a scripture that came up in their minds telling them Jesus was right: “And his disciples remembered that it was written, ‘The zeal of thine house hath eaten me up.’”<sup>6</sup>

When I feel pain in my anger, or when anyone is angry at my anger at his behaviour, I know the anger is the work of my flesh.

I tell myself this: “Always respond and speak from victory, from freedom, that is, victory over my flesh, which is evidenced by freedom from pain, agitation, and anger. Speak from peace, which the other person will touch and be blessed by. Smile before speaking, sealing the freedom and peace within, and dissolving any tension and lightening the atmosphere.” I look up to the Father to experience transformation and this freedom in any situation.

The pain of fleshly anger is a sign of strain and tearing in the body. The strain is the result of my holding on to my will—the will of my flesh<sup>7</sup>—in certain ways: which is being out of the Narrow Way. Holding on to the will of my flesh is against the principle of my makeup; hence the strain and pain that it causes. What is in accord with the design of my being is turning away from my flesh to my spirit: “Not my will. Not the thought and will of my flesh. Father, ‘not my will, but Thine, be done.’”<sup>8</sup> As anyone says this from his heart, he will be swallowed up in peace in any situation, for he will be drawn away from his flesh into his godhood.



1. Mt 13:42.    2. Rom 8:6 (YLT).    3. 2 Cor 10:5.    4. 2 Cor 11:29.  
5. 2 Cor 13:14; Acts 9:31.    6. Jn 2:17; Ps 69:9.    7. Jn 1:13.    8. Lk 22:42.

## CHAPTER 13

## THE PROPER PROVINCE OF THE THINKING

*I was in Spirit ... and I heard behind me a great voice....*<sup>1</sup>

MY body thinks, but my spirit does not think. The body endeavours with its mind to get light or understanding by going through a process of gathering data, arranging and rearranging or fitting together the data, and forming conclusions, conclusions which may be right or wrong. My spirit does not think since it is the Being of the Father *as me* and is “complete”<sup>2</sup> and “knows all things”<sup>3</sup>—just as a ray of the sun is all light and does not have to *get* light, because it is of the being of the sun. Spirit does not have to think seeking knowledge, being all-knowing, as the sun does not seek light but is all light and produces light.

But though my spirit is complete and knows all things, yet I may not *experience* this completeness and full knowledge of my spirit all the time. My body may hinder my access to the fullness and my enjoyment of it. My body is the vessel and tool of my spirit: my spirit has to work with my body and manifest through it. So my experience of the fullness of my spirit may be affected by the body, that is, by the condition of the body at any moment: by its activity, its feeling and thinking, and the level of its metamorphosis or decay.

Consider the experience of *being lost in thought*. My thinking may carry me away and separate me from someone standing or sitting by me so that I do not hear him at all, till I return from the thought-trip—till I become *present*. And I may be looking at something and yet not be seeing it, because I am “lost in thought”. When I am lost in thought, or carried away by thought, I am then *absent* from Life—I am not then functioning from my godhood: I am bound in my flesh. My thinking then becomes a screen separating me from Life, “from the life of God”<sup>4</sup> that is abounding in me, in my spirit. This is as my body may be cut off from the blood in my heart by tying up the vessels through which the heart pumps blood to rest of the body.



The signs that I have been carried away from my godhood and Life, when I am “lost in thought”, are the disquiet, restlessness, confusion, and the lack of joy that I will be experiencing then.

When anyone is functioning *normally*, he is not “lost in thought” but is *outside* his thoughts. He is then able to see his thinking and direct it, using it as a tool almost as he uses his hands, and his thinking does not cause disquiet and pain or unhappiness in him.

## Keep the Pregnancy

ALTHOUGH THE THINKING may carry one away from the Life-ocean, yet it is also a vital channel, a channel by which the Life-ocean—the life of God—flows to one as a river and floods one’s being and environment.

The thinking is vitally important, as a woman is vitally important in bringing forth a child. The Word must become flesh—Spirit has to take on a body in this world. Energy must become matter. What is spiritual is to become physical, or be experienced in our body, or by our body. And the medium for this is often the thinking.

The thinking is as a mother. The man begets the child, but the woman bears or brings forth the child—she brings the child into manifestation. Spirit begets, or creates. The mind or the thinking bears. The mind brings into manifestation—into one’s physical experience—what is from Spirit.

In other words, as a woman holds and preserves to birth the seed-child given her by the man, so the mind, as it holds on to something from Spirit, brings the thing into manifestation for one. As I stay my thinking on the thing, I am saying, or agreeing with Spirit, “Let it be”, and the thing eventually shows up in my physical experience. As my mind dwells on it in acceptance of it, it is created in the realm of the flesh and I begin to experience it. So it is said, “As thou hast believed, be it to thee.”<sup>5</sup> This is the human situation.

How important it is then for my thinking to dwell on truth! My mind has to hold on to things brought to me from Spirit, as Abraham held on to the word to him from the Father that he would have a son who would be his heir, though then his wife was about

eighty years and was taken to be barren.

Let the mind seek and be in fellowship with Spirit, that all the time it may be made pregnant with true things—with the glory man is destined for, the life manifested in Christ. And let it maintain the pregnancy to birth and not abort it.

Keep the pregnancy. Our responsibility is to keep our thinking on truth. “Whatsoever things are true ... honest ... just ... pure ... lovely ... of good report ... praiseworthy, think on these things.”<sup>6</sup> In so doing, anyone brings into his physical experience the true, good, and lovely things. So it is said, *As a man thinks, so is he.*<sup>7</sup>

### Stay in the Light

STAY IN THE light and in good. As darkness is the absence of light, so evil is the absence of good. When the eye is closed or shifted away from light, one experiences darkness, that is, the absence of light. In a similar way, when the thinking is shifted away from truth or good, one *experiences* the absence of the true or good, which is called evil, and which one does not want. This is the same as saying that when I am not breathing in air, I choke. Put another way: Anyone experiences pain—which he does not want—when his mind is not considering good but is pondering what he believes is *not* good.

Stay the thinking on glory, on good, no matter what is happening around or what anyone else thinks or is doing, and thereby keep the good manifesting, or bring the glory into manifestation. Do not let the mind dwell on anything that it believes is *out of place*, or not good, that such an undesirable thing may not be kept in manifestation, or be brought into manifestation.

Thinking is, or should be for anyone, a walking hand in hand with the Father in gardens of pleasant flowers, or a going about on a learning tour conducted by the Holy Spirit—the mind of the flesh touring the wonderland of Spirit and being constantly renewed or transformed thereby. The Father is never to be out of sight in one’s thinking. As anyone who has awaked in Spirit progresses in his metamorphosis, his thinking is ever in the midst of fragrant flowers, the flowers of things that flow to him from Spirit and which build

him up and keep him in Spirit and in joy. His thinking is a bee sucking nectar from the flowers of Spirit and making honey; so that in him anyone may feel the Father and taste love and joy.

But the man who has not awaked in Spirit is almost always “lost in thought” and absent from Spirit.<sup>7</sup> In his case the tail is wagging the dog: he is tossed about by his mind. He will hardly believe that he may have control over his mind and thinking and, at will, rest from thinking—as if he had never experienced dreamless sleep, sleep in which thinking is sweetly stilled. He does not see how he may rest from thought during his waking hours. And he hardly feels and sees the Father in his thinking. He does not expect, and he hardly reckons with, any supply to him from Spirit, anything from beyond the working of his mind. His thinking carries him away from Spirit and flings him out of the water of life, as a reckless fish flings itself out of water onto dry land. And so his thoughts do not edify him but pain him: they pierce him and keep him tossing and turning, and he is a bore and a burden to himself.

## Beyond Thought

AS IMPORTANT AS the thinking is, it is a mother, not the father. Spirit is the Father, the Begetter, not the thinking, not the mind of the flesh.

Do not believe that thinking is the be-all, that by it one can work out a “theory of everything”, that the solution to everything—or to *that* particular troubling thing—is to be yielded by thought. Salvation is from Spirit, from beyond thought, not from thought.

How far can the thinking go?

Allow the thinking to work out how to preen the body, as a bird does; to prepare recipes, as bees do in honey-making; to nurse a baby, as an ape does; to play with fellows, as a dog does; to build houses, as the weaver bird does; to build dams, as beavers do....

Let us go further. Allow the thinking also to do mathematics, to play with ways to blend colours and perfumes and to split atoms and fuse atoms, and to work out how to help someone. But in this further category of actions can the thinking do without inflows from Spirit?

The body's thinking owes infinitely more to Spirit than it acknowledges; otherwise an ape, which "has" not Spirit, should be able to do mathematics and plant seeds to yield it fruits.

But before and above *actions*, beyond producing things and solving problems—beyond doing mathematics and building houses and machines and splitting atoms, and helping someone—beyond these things are the very dynamics or functionings of life: freedom, belief, power, love, joy, peace. These are fruit of Spirit,<sup>8</sup> and a man experiences them as he goes by Spirit.

### The Beautiful Union

MAN IS A beautiful union of Spirit and feeling-thinking animality. A human being is a spirit that has taken on a flesh-body which is created with the attributes of feeling, thinking, and emotion. These attributes are of course not bad in themselves, being the handiwork of the Father. Do not scorn thinking, feeling, and emotion and truncate Man.

My thinking is a tool I need for manoeuvring in this world, as any animal needs its own. Feeling, which uses the senses that gather in data on the environment, is necessary for the survival of the body, and is essential for the pleasures of the body. Without the sense of taste, for instance, feeding would be flat and not the pleasant thing it is. And the emotions, such as liking, happiness, hate, anger, and sadness, reflect how one applies the thinking. When I think rightly—when my mind goes along with Spirit<sup>9</sup>—I stay in peace. When I think wrongly—when my mind goes contrary to Spirit—I experience pain. There is no pain in Spirit, which is all joy. But the body may experience pain, if anything of it is put "out of joint", or goes contrary to Spirit.

Also, the thinking and the emotions reflect the state of the body. The level of metamorphosis or decay of my body will show in my thoughts and emotions, as sketched in Chapters 11 and 14.

The fatal thing about the thinking is allowing it to drive one, and not keeping it within its bounds. When my thinking is driving me, it means this tool is no longer being wielded or used by me: it is now using me. The tail is now wagging the dog; and the dog will suffer the consequence of allowing such a regime.

## Stop the Groping—Switch on the Light

IN MOST SITUATIONS thinking will be found to be only a groping in the dark, or in daylight with the eyes blindfolded. And the blindfolded eyes are one's spirit, whose voice is then shut out.

The things that really matter in life are not worked out by the thinking but are "spiritually discerned",<sup>10</sup> or got hold of by the means of one's spirit. They are revealed. The mind of a man is only a secondary receiver designed to receive things from the primary receiver, his spirit. As I may detect light only by my eye and not by the nose or the toes, I grasp reality with my spirit—and my mind may accept the reality, or it may not. Hence the expression, "It came into my mind", that is, from beyond my mind.

Habitual ignorant language confuses things. A man who has been going mostly by his mind will consider mostly the thinking and will be almost blind and deaf to his spirit. When, then, something flows into his mind from Spirit, he does not recognise this supply of Spirit as such but calls it a thought, a product of his mind: "I thought—I had this thought—This thought came to me—A thought struck me..." When the solution to some matter lights upon him, he in joy shouts "Eureka! I have found it!"—yet it may seem to him that he "thought it up" just because before then he had been weighing the matter in his mind. But Archimedes, who first, on record, uttered this triumphant cry "Eureka"—when a method *came* to him of determining whether a certain king's crown was made of pure gold or of gold diluted with silver—saw clearly and declared that the solution that forced out this cry from him had come to him from beyond his thinking. It was a Spirit-supply, an inflow from Spirit to his mind—though he did not express it so.

Many of course are able, like Archimedes, to see the distinction between thought and the Spirit-supply. Such people may use such words as a *bunch*, *feeling*, *flash*, *inspiration*, and *intuition* for the inflow or spark from Spirit, or the knowing that is not through thought. And they are not only scientists, poets, writers, and leaders or other prominent people but all who study the working of their being. They are able to see that the fish of life are not drawn out from a man's body by his body's thinking but are fetched from the sea of Spirit

by his spirit.

To be sure, thinking has its place and uses, as feeling things with the hand is often necessary even in daylight. In darkness, from feeling with my hand various parts of an object I may be able to tell correctly what the object is, if it is something I *already* know. But most things—and strange things—I cannot tell by only feeling them with the hand. And objects beyond the reach of my groping hand I cannot tell at all. Let a light be switched on, and then I will see and can know everything around, and some things far away. “Man’s spirit”—not his mind or thinking—“is the lamp of the LORD.”<sup>11</sup> As a man turns away from thought, he goes into the sunlight of his spirit and takes the blindfold off his eyes, and he begins to see clearly: in the realm of Spirit. He will then realise that in most situations thinking is a distraction from Spirit whence salvation—freedom, power, or the answer or solution to some particular matter—may come to him.

I have learnt, for instance, not to “rack my brains” to recall anything I forget. I instead become still, or turn to other things, and often before long I remember: the thing comes to my mind again, “on its own”; and when it comes I know it has come from Spirit.

We learn to “stand still, and see the salvation of the LORD.”<sup>12</sup> We learn to hold ourselves from being moved into action by our thinking and feeling but rather wait for what will come to us from Spirit.

## Mount Up Out of the Gridlock

THE THINKING EASILY leads itself into gridlock. In its reasoning, if it is detached from Spirit, it drives itself to a point from which it does not know where to go and what to do any more. Now the mind generates no more ideas that satisfy it or that it believes are workable. Nor can it harmonise, or cause to work together, the various conditions or factors of the matter it is considering; and it is not sure that it has even known all the factors of the case. Then one begins to feel pain, the pain often manifesting as anger, or despair.

In thought-gridlock, or confusion, shut down. Stop “racking the brains”. Shut down the mind, in a way. Become still—look away

from thought. Becoming still is switching over from the mind to Spirit whence salvation, freedom, light, or any solution may come. “Be still, and know that I am God.”<sup>13</sup> “Stand still, and see the salvation of the LORD.”<sup>12</sup>

But to become still, or to go out of thought, is not to “try to stop thinking” or to evacuate the mind of thought by muscular effort. That is not a feasible operation—as it was not possible for the people of Israel to by themselves get out of their bondage in Egypt and get into the Promised Land of the Promised Life of rest. The mind cannot shut itself down, or even shut itself up. The way into freedom is to simply disregard, or refuse to reckon with, the thinking going on in the mind and to look to Something Brighter.

Just as I can turn away my face from a sight before me and fix the eyes on something else, so I can turn away my attention from any thought going on in me and fix it on Something Brighter. And this shows that I am indeed beyond and *other* than my thinking. But there can be no vacuum. It is not turning my face away from something to nothing. It is not turning my attention away from some particular thought to *Nothing*. *Nothing* is clearly not there, and when I turn to *Nothing* I cannot find salvation. *Nothing* cannot free me from the claws of any thought strangling me. For deliverance I must turn to *Something*, something brighter and stronger than thought.

The Father is that Something Brighter and Stronger. When a man turns his attention to the Father, his mind must shut up. As the Father surges in him—and his spirit assumes control—his mind is set to rest. He is freed from the grip of thought as the Father arises in him and washes over him with Life as an ocean wave washes over a beach and clears it of debris. The Father is the Ocean into which all thought drops and never returns an echo. In Spirit the thinking comes to its Black Hole, where all its beliefs, views, reasonings, troubles, and laws are invalidated and reduced to zero—as in the physical black hole terrestrial laws are invalidated as far as flesh’s thought can see. In a black hole other laws beyond the grasp of the mind and the measurement of its science’s instruments take over. In Spirit the mind is happily relieved of its toil—when heavenly laws assume control and the laws of the body are reduced to nothing.

“Let My son go, that he may worship Me.”<sup>14</sup> Let My son go out

of bondage in his flesh, and get into his spirit where he is free and available to Me. His operating from his spirit is his worshipping Me,” says the Father.

Let anyone being sucked in by the vortex of any thought cry out to the Father, and he will be pulled out.

But without being Spirit-aware no man can gain freedom from his mind, from thought. A man who does not recognise Spirit trying to pull free from some thought that he does not want is like someone trying to get away from the stuffiness in a room but who believes the room is the whole universe and there is nowhere beyond it. Such a person *becomes* unable to get out of the room through his wrong belief, his wrong thinking. But the man who knows there is a free and fresh world outside the choking room at once opens a window and lets in fresh air, or opens the door and walks out into freedom.

Walk out from the stuffiness of any confusion and agitation in the mind any moment into the fresh air of Spirit—by becoming still: by turning to the Father.

### **Expect Glory Always**

NEVER BELIEVE IN being stranded concerning anything whatever when the mind does not know what to do. “Not knowing what to do” is only the thinking having driven itself into a jam. When I do not know what to do, then I do know what to do: I know I am to *look up*: to turn away from the mind to Spirit whence salvation will come—and salvation comes with the solution sought.

But it is not that transmissions from Spirit to anyone ever stop, or lag behind the thinking of the body—since Spirit-operations in us never stop. Spirit is “faster” than thought. Thought, which is an electrical brain process, works at no higher than the speed of light. But Spirit is of course not *in* time but *outside* time and is “speedless”: Spirit-operations are time-measureless. For time itself is contained in Spirit, almost as the whole time of an ant crawling from one point to another in its little universe on a man’s palm is contained in the man, and the man, being outside the ant’s time, is “speedless” to the ant.

My spirit is “faster” than my mind and always somehow speaks



first, and continues to speak. For my default setting by the Father is for me to be in my spirit, not in the mind of my flesh. The Father does not abandon anyone to tasking his thinking for salvation in anything. Salvation—deliverance in any way, or victory, or the solution to some situation, or transformation, or peace and joy—comes from Spirit. The Father will somehow have spoken to me about a thing before the mind may begin any contrary talk—just as He had counselled our first parents to *stay* in the Narrow Way of Spirit before “the serpent” arose to draw them away into the Broad Way of the flesh: of going by the mind’s calculation, or “knowledge of good and evil”.<sup>15</sup> I may miss the Spirit-direction, but that is because the Still Small Voice is drowned out by the agitation of my body in feeling and thinking. And if now I become still—just by turning the attention away from the mind to the Father—I will hear the Voice still: because the Father never forsakes anyone.<sup>16</sup>

Be in expectation to experience Jesus’ experience of being *saved* in every situation, of being led in triumph every moment.<sup>17</sup>

Knowing that the Father loves me and it is His good pleasure to give me the kingdom,<sup>18</sup> I expect, every moment, His arising in me, His leading me out of trouble or bondage in my flesh and into freedom, truth, peace, joy, wisdom, power.... I expect to be led out of any darkness, confusion, disquiet, pain, anger, weakness, failure.... I look up, and expect redemption, salvation, deliverance. I turn away from my mind and thinking and expect *to be led*—to be led out of the grapple or hold of my flesh—to regain dominion over my body—and to be led to accomplish anything triumphantly.<sup>18</sup>

I live in expectation of experiencing and witnessing His glory and beauty and love—in me, out of me, and around me. I expect to see His beauty in my thinking and behaviour. I expect to be amazed by His Presence with me every time, His arising in me and for me.

Such expectation is never disappointed but is always fulfilled.<sup>19</sup>



1. Rev 1:10. 2. Col 2:10. 3. 1 Jn 2:20, 27. 4. Eph 4:18. 5. Mt 8:13. 6. Phil 4:8.  
 6. Prov 23:7. 7. 2 Cor 5:6; 12:2-3. 8. Gal 5:22-23. 9. Is 26:3. 10. 1 Cor 2:14.  
 11. Prov 20:27. 12. Ex 14:13. 13. Ps 46:10. 14. Ex 4:23. 15. Gen 2:17.  
 16. Dt 31:8; Heb 13:5. 17. 2 Cor 2:14. 18. Lk 12:32. 19. Ps 9:18.

## CHAPTER 14

**CHAOTIC-THINKING:  
THE BODY IN FERMENTATION**

*“Where their worm dies not, and the fire is not quenched.”<sup>1</sup>*

THE decaying of a human’s body is most manifest in its thinking, its *chaotic-thinking*, which happens under the tyranny of the mind: when the mind becomes a free-floating thing no longer subject to its owner.

When my mind, instead of my spirit, is ruling me, my case becomes that of the tail wagging the dog. Then my thinking is not an ordered and organised activity but chaotic. Also then my thinking is mostly anti-thinking, or thinking that interprets demanding circumstances and things that happen to me as being against me.

Chaotic-thinking is a symptom of the most grievous condition of the body: it is the token of the body’s decaying or breaking down. This CT—chaotic-thinking—is an image of the mind of the body as the clinical CT scan is an image of the material of the body.

For the most part the thinking of the decaying body is not a deliberate and controlled generating of a series of things that hold together and build one up as happens in considering changing one’s behaviour in some particular way, or in preparing a recipe, or in working out the solution to a mathematical problem, or in negotiating an agreement, or in considering how to help someone. The decaying body’s thinking is as the bubbling of a fermenting liquid, with its products or ideas being no more than disparate, scattered bubbles. And the bubbles are mostly bitter and stinking: the thoughts or ideas produced do not give joy and hope but pierce one with pain and despair as they interpret things as being against one. Then my being is not a delight to me but I am a pain and a burden to myself.

Now the body twitches as it decays and it yields up a bubble, a thought-bubble, which the heart begins to pursue by pumping the necessary amount of blood to enable the body’s achieving the thought or quenching the thought—whether the body actually rises to do anything visible or it lies still in bed. The next moment the body twitches again, and another idea-bubble pops up, and the heart

twists to go in the direction of this new idea by pumping more blood. But before it has gone a micron in the new direction there is yet another twitching of the body, with the formation of a new thought-bubble; and the heart, given the signal by the brain that there is yet more work to do, stresses and strains itself yet more to pump blood at a yet faster rate.

This heart-work, which is hidden from the man, goes on—hundreds of units of it in a minute according to the number of anti-thoughts that pop up—throughout the man's waking hours, and even in his sleep, often as nightmares. This is because for every *painful* thought—every thought of anything one does not want—that the mind breeds, the heart, in addition to its normal working, will pump blood for the energy necessary for the body to do something to do away with the thought, whether the body outwardly carries out the something or not. And, characteristically, the mind of the decaying person is constantly breeding or playing with things that he dislikes and dreads, and so he is constantly in pain and tension. He is in perpetual disquiet, restlessness, anxiety, or stress, so that he groans, scowls, and screams, most often silently. This continues to diminish his ability to handle the daily demands of living.

But it is not only the heart that is strained as it toils to pump blood for the multitude of thoughts that arise in the mind. The blood vessels, the cells, the tissues, and the organs too are all strained by the high pressure of the blood that they are abnormally subjected to, the latent work that they are forced to be doing, and the abnormal amounts of certain hormones secreted into the blood stream.

What is the effect of all this on anyone? Not only does one feel this abnormal working of the mind as stress, but also the body is liable to more-palpable diseases, diseases that are not the work of parasites, such as migraine, ulcers, inability to sleep, and heart diseases. Any wonder then that for some particular person the body's vigour and freshness cannot be preserved?—as they were preserved for Moses, about whom the testimony is that, at one hundred and twenty years, "His eye had not become dim, nor had his freshness fled";<sup>5</sup> and, at an earlier time, due to the level of his metamorphosis the glory of the Father had begun to shine from the skin of his face.<sup>6</sup>

Here goes a specimen of the chaotic-thinking, the fermenting-thinking, of the decaying body carried out within seconds: "Today is hot—I had a terrible background—This world is hell—How was it

that I didn't die in my childhood?—Up till now I suffer lack—Mank hates me—Seems I'm more than my thinking, but—I shouldn't have failed—Baboons in Africa—Will I become what I dream to be? Or will I be one of the failures in life?—Anet looks down on me because I haven't got that position—Do I call this a job?—That man's wife looks good—I should have married Jana—Nothing really satisfies in this life—So I will age and lose my freshness and good looks, and even my senses? But why?—That bird is beautiful—I'm tired of grinding for others—Everything is dull—How do I occupy my after-hours today?—No good shows on TV these days—Some people are animals—I like the book—Snakes are slippery—Esasa is cunning—Hitler! Did he have a human heart at all?—I will never forgive Doni. Never!—Trust no one—The hotel is good—The man died—My mother did the best she could, yet—No security—Israel and the Arabs—I didn't I pick up drinking and smoking; that's amazing!—Why do they hate me?—The sky is blue—The future is bleak—Seems I'm beginning to stiffen—Does one really have to die?—What is beyond death?—The wind—Suppose I fail?—Horrible to die without having done anything to immortalise my name—Oh! The mind drifts easily these days. Let me concentrate and get this memo over with—This paper was made in China—These Chinese—How can one help being a racist?—How dare they think of dictating to my conscience?—I will show them I'm no underdog....”

As the eye sees the blessings of others, the thinking yammers, “The fellow that has this is no better than me. I should have got mine by now,” and then the heart sinks in sadness, and begins to pump more blood for the work necessary to do away with the sadness—because the brain interprets the sadness as a sickness in the body and must labour to heal the sickness, even if its labour be fruitless.

As the ear hears some remark by someone, the mind tumbles in grumbles: “I cannot endure the shame any more. Whatever it takes, this year I have to get that position—I must build my own house—I must marry—I will begin to eat in that restaurant....” And then the heart pumps yet more furiously.

The thinking brings together certain things gathered in by any of the five senses, and it concludes, “One is not getting younger, and fulfilment is still far away,” and the heart implodes.

The bubble-thoughts generated by a fermenting body of course do now and then combine, randomly, and when they combine they

produce monster images which terrify and convulse one: horrible scenarios of the future, heart-blasting dynamite that is the gathering together of one's hurts in the past, black-painting of the present circumstances....

In their most lucid moments many wish they were altogether incapable of thought, and they try to veil their eyes to the Hell-thoughts of their mind by compulsively seeking and watching, or participating in, “shows”—and a “show” is anything that further dribbles and tosses their mind like a football and so distracts them from their painful thoughts but for a moment. Or they try to shut down their thinking by going to sleep. But a great many are denied even this rest by the intensity of their fermenting-thinking, by the hastening of their decay; and they only try to achieve sleep by tampering with their brain activity with the use of drugs: drugs that numb the nerves and thus suppress some thinking for a time.

Sometimes the body-twitching and the thought-bubbles formation is so rapid that the heart beats like the pistons of a high-speed engine, and then some brain blood vessels, unable any more to cope with the abnormally high blood pressure, rupture, resulting in the paralysis of some parts of the body.

At advanced stages of its decay, the body may *seem* to be doing no more thinking. This is when it is twitching at such a fast rate and yielding up so many thought-bubbles per nanosecond that it appears to be still and not twitching at all, just as a fast-turning wheel may appear stationary to the eye. As this happens, the man goes blank, unable any more to hold onto any of the idea-bubbles—or rather, as a drowning man will clutch at a straw, he is, for support, frantically groping for ANYTHING: “something” without form, without shape, without content, without definition. Now the thinking has ceased to *do* anything to sustain the body: it just drifts, as a smoke drifts and cannot be said to be doing anything. Then the body can no longer hold itself together, and it undergoes one final prolonged convulsive rattling twitching and becomes still: dead: vacated by Spirit<sup>7</sup>—till the man's resurrection day.



1. Mk 9:48.    2. 2 Cor 5:6.    3. Phil 4:8.    4. Gal 5:22-23.    5. Dt 34:7 (YLT).  
6. Ex 34:29-35.    7. Jas 2:26.

## CHAPTER 15

**THE REDEMPTION  
OF THE BODY**

*“A Saviour we await—the Lord Jesus Christ—who shall transform the body of our humiliation to its becoming conformed to the body of his glory.”<sup>1</sup>*

AS we awake to our spirithood, and to the Father’s purpose that we should be His manifestation in this world, and we see the decay of the body and our suffering in it, we are not left to despair but are filled with hope, the hope of glory.<sup>2</sup> We are set “adoption expecting—the redemption of our body. For in hope we were saved.”<sup>3</sup> We are awaked to our Spirit-essence, our Christ-identity, in the hope of the redemption of our body—the transforming of our body into a spiritual body filled with the fullness of the Father—and our coming of age, what is expressed as our “adoption” as sons of the Father.

The redemption of the body is at the centre of the gospel of Christ, as is the resurrection of the body.<sup>4</sup> The centrality of the redemption and the resurrection of the body is because the Father’s design for man is that his body should be turned into a spiritual body and be part of him forever. One’s body is inalienable: it may not be discarded. Christ’s resurrection demonstrates this conclusively: his spirit’s taking up his body again three days after vacating it on the Cross. The creature called man is a spirit in a body, a capsule of the Father. To discard his body would be to abolish *man* and to cancel the will of the Father. For a spirit alone is not man, and a body alone is not man: man is a union of the two. But man is not to be abandoned in the Hell of a decaying body like someone condemned to having a dead putrefying body bound to him which he cannot free himself from. The love and wisdom of the Father therefore provides for the redemption of the body.

The gospel of redemption is that my body, which is decaying and giving me Hell-torment and driving itself into the grave, may be

swallowed up by the imperishable Life of the Father,<sup>5</sup> changed, and conformed to *the body of glory* of Christ.<sup>1</sup> “For it behoveth this corruptible to put on incorruption, and this mortal to put on immortality; and when this corruptible may have put on incorruption, and this mortal may have put on immortality, then shall be brought to pass the word that hath been written, ‘Death is swallowed up—to victory.’”<sup>6</sup>

This good news of the redemption of the body is not a promise of something *after death* but the proclamation of power and victory *over death* which is available to all now—as resurrection proclaims power over death *after death* has done its worst.

The redemption and metamorphosis of the body—the putting on of incorruptibility—is the Promised Land of milk and honey, of eternal rest,<sup>7</sup> when a man is all sweetness in himself, in his spiritual body, being filled with all the fullness of the Father and wholly in harmony with Him, with the Great Discord resolved forever, the discord by which “the flesh desires against the Spirit and the Spirit against the flesh.”<sup>8</sup>

Redemption does not merely halt a man’s decaying or restore his youthful freshness and vigour, but it turns his body into a new, spiritual, and incorruptible body that beats the grave.

The redemption and metamorphosis of the body transfers a human from the condition in which he is a Double Man, one whose spirit and body go against one another, to the condition in which he is a Single Man, one whose spirit and body are at one. One New Man, a new creation, who is in perfect peace, emerges from the redemption in Christ.<sup>9</sup>

Before a man awakes to his spirithood he is a *false* Single Man, a soulish, or body-going, single man. He sees himself as a beast, as his body, and goes almost wholly as his body’s thinking and feeling dictate. When he awakes to his spirithood and as his redemption begins, he becomes a Double Man. He is able to see himself as a spirit and desires to go by Spirit, but he sees that his body goes contrary to his spirit.<sup>10</sup> But when he has been redeemed, he turns into a Single Man again, but now a *true* Single Man, a spiritual Single Man, one who lives by his spirit and whose body, being now a

spiritual body and incorruptible, goes wholly in harmony with his spirit. He who was two has now “become one flesh”,<sup>11</sup> and he enters eternal rest. “Let us therefore strive to enter that rest.”<sup>12</sup>



1. Phil 3:20-21 (YLT). 2. Col 1:27. 3. Rom 8:23-24 (YLT). 4. 1 Cor 15:12-22.  
5. Rom 8:11. 6. 1 Cor 15:53-55 (YLT). 7. Heb 4:9-10. 8. Gal 5:17.  
9. Eph 2:15; 2 Cor 5:17. 10. Rom 7:15-23. 11. Eph 5:31-32; Gen 2:24.  
12. Heb 3:9-11 (RSV).



## CHAPTER 16

**FEEDING THE BODY ON SPIRIT**

*“... Do not walk according to flesh but according to Spirit.”<sup>1</sup>*

*“For if ye live according to flesh, ye are about to die; but if, by the Spirit, ye put to death the deeds of the body, ye shall live.”<sup>2</sup>*

AS a caterpillar, to turn into the butterfly, plays its part by feeding on the right diet, so everyone has to play his part by feeding on Spirit to metamorphose into incorruptibility, into the stature of Christ. And indeed feeding on Spirit is all that anyone has to do to experience the transformation, so that one's part in this joint-work with the Father of one's metamorphosis to glory is that of enjoyment: as a baby's part in the joint-work with its mother for its development is one of breastfeeding and enjoyment.

How do we feed on Spirit?

Go with the Wind, fixing on Christ.

**Go with the Wind—Go by Spirit**

GO WITH THE Wind of Spirit, not by any body of knowledge, and not by any code of behaviour. Be soft, flexible, and weightless before the Wind: readily yield, and be driven along and borne away by the Holy Spirit as He arises in the heart. “The wind blows where it wills, and you hear the sound of it, but you do not know whence it comes or whither it goes; so it is with every one who is born of the Spirit,”<sup>3</sup> says Jesus.

When we awake in Spirit, we see that we are to “walk in Spirit.”<sup>4</sup> We are to live from our Divine nature, not from our animal nature. Now we understand that to live is not go by the mind, as the beasts do, but to be led: to be led by Spirit. Our way then becomes, “I go as I see and hear things in Spirit. I move as I am moved by Spirit. I act as I sense things in Spirit, not as I think, not as my body spurs

me.” This is the way of Christ.<sup>5</sup> We go by “the mind of the Spirit”, not by “the mind of the flesh”,<sup>6</sup> and enjoy our godhood, our sonship of God. “As many as are led by the Spirit of God, they are the sons of God.”<sup>7</sup> Only as we yield and are led by the Spirit of God do we fully experience and enjoy our godhood and reign in life.

This means we do not go by any principle or law of good and evil. “But if ye are led by the Spirit, ye are not under law.”<sup>8</sup>

Our living is to be an exercising and expressing of our godhood, our Divine nature, in and through our body. In other words, my living is to be the Father expressing Himself in me and through me—I am His vessel in which He expresses Himself in this world *as me*. Our life, unlike the life of a beast, is then infinite and cannot be codified into laws and rules and regulations to be held in the mind for observance through strenuous efforts of the mind, the mind that is a functioning of the body and is a finite thing. Life is the functioning of Spirit, the flow or movement of Spirit, and this is lawless as far as the mind of the flesh can see—as the movement of the wind is lawless to an insect flying in the wind, and the waving of the sea is lawless to the mind of a fish in the sea.

As the movement of the wind at any moment is determined by the Father, so our behaviour is to spring from our spirit, or be stirred by the Father. So, go by Spirit, not by any system or code of doing or behaving devised by the mind.

Our life on earth begins as a journey out of bondage, out of dominion by our body which at our birth we put on. The goal is the Promised Land of freedom where we have dominion over our body and over the earth. On this journey through and out of the wilderness of our flesh the Father does not give us a map of the wilderness with directions marked on it for us to follow using a compass: as He gave no map and compass to the people of Israel to guide them on their journey from Egypt through the wilderness to the Promised Land. The Father is Himself the map and the compass. His constant presence by a Pillar of Cloud by day and a Pillar of Fire by night is always our map, and our looking on the Pillar—our listening to the Still Small Voice—is our compass. By this He leads us in triumph over our body and over the world, over

any situation of the world.

No body of knowledge that we will ever have is to become a map or compass to lead us. Any knowledge we will ever have is only to prepare us to be led by the Living Voice and operations of the Father in us. The knowledge is to still our mind, or to hold us down, so to speak, and prevent our being moved into action by our flesh.

Again, our transformation happens as we are led by Spirit, as we go by Spirit. As Spirit arises in us and we yield to the Spirit-operations, our body is swallowed up and we are changed by degrees into the likeness of the Father.

### **Go by the Living Way**

ANYONE REBORN IN Spirit will recognise the arising, or moving, or stirring, or surging, or activity of Spirit in him, and he can go by it, being at that moment quickened and empowered by Spirit. He sees that he is in a relationship, a love relationship with the Father, which blooms and gets closer and warmer and sweeter as he goes by Spirit. He senses, sees, and experiences Spirit in an endless variety of ways, ways which he will note as a sort of private language between him and the Father, as between two friends or lovers. For such experiences that he will have of the Father may be different from those of another person, even if they convey the same things. Soon he will find this fellowship with the Father to be the sweetest thing, the greatest treasure, the only power for confidence and boldness and triumph and that enables anyone's joyous acceptance of himself no matter what his experience may be in the flesh.

Be attentive to the Still Small Voice, or the gentle stirring of Spirit within, and always go by it. Seek, and constantly expect, this arising of Spirit within. Always go down below the loud feeling-thinking waves of the body, down to the seabed of Spirit within—by turning the attention to the Father. And carry out with the utmost faithfulness the thing sensed in Spirit, whatever it is, as if everything depended on doing that or going that way—and everything does depend on doing that or going that way. By yielding or not yielding

to Spirit anyone every moment walks in the Narrow Way or in the Broad Way, and experiences metamorphosis or decay.

Going by Spirit is functioning from one's spirit, and it is breastfeeding on the Father and is sweet. Cast away the lying notion of the spiritual walk as a hard struggle which one wages by the might of mind and muscle. A baby sucking milk from its mother's breast—how hard is that? And does the baby even do the feeding all by itself? Does not the mother carry it and aid its sucking? But our Father is more eager to breastfeed us—to pour Himself into us—than any mother is to breastfeed her baby.

Go by Spirit, not by any formulae, not by any techniques. Living is not following some mathematical formulae or techniques. Living, unlike solving crossword puzzles or fitting together machine parts or scheduling the movement of electrons in a computer, never can be complete nor has meaning unless there is a connecting or fellowshiping with the Father, with Spirit. True living is Spirit moving in one causing one to move, or "walk in Spirit".<sup>4</sup> Living is the tripartite activity of the Father and one's spirit and body: the Father arises or moves in my spirit and my body moves accordingly. I am then the Father's will in motion. In true living there is then no technique: no frozen formulae which the mind of the body may memorise and apply without involving and being involved in the Father.

No technique that the mind may follow can give life—or transform one into the stature of Christ—but the activity of Spirit in one. As the life of a cell is more than the sum of the elements that compose it, so living is more than mere application of any principles by the calculation of the mind of the flesh. I may be able to analyse and know all the chemicals and even the individual elements of a cell of my body or a drop of my blood, and from certain sources gather such chemicals or elements and assemble them in the right proportion; but the assemblage will not become a cell or blood. Why? Because it lacks one essential factor, the life factor. That Life Factor, which cannot be manufactured by the flesh, is the "Breath" of the Father, His very Being. Let us always seek to have that Life Factor breathed into us or activated in us in everything. Be in constant expectation of experiencing the Spirit arising in the heart.

Anyone who goes by Spirit cannot predict how he will act in a given circumstance—he is unpredictable in his outward behaviour. The only predictable thing about him is his behaviour being *boby*, or showing the mark of having been “wrought in God”:<sup>9</sup> his behaviour originating in Spirit and being a manifestation of the Father, an expression of His goodness, love, beauty, wisdom, and power.

## Fix On Christ

CHRIST IS THE reflection of man in perfection, the full expression of the Father as man, the fulfilment of the Father’s will of making an image and likeness of Himself as man. And “as he is, so are we in this world.”<sup>10</sup> Aim to “be filled with all the fullness of God”,<sup>11</sup> as in Christ “dwells all the fullness of the Godhead bodily”,<sup>12</sup> and “arrive at ... the perfect man, at the measure of the stature of the fullness of the Christ”.<sup>13</sup> This is the will of the Father for everyone.

Every human, at the depth of his being, hungers and thirsts and cries for holiness, that is, to be filled full with Life and become incorruptible and perfect as the heavenly Father is perfect,<sup>14</sup> whether or not his mind recognises it or understands his yearning, and whether the mind shrouds the yearning in philosophies and lies. One longs to be a vessel in which the Father’s will is perfectly done: I want my living to be the Father’s will in motion. “As for me ... I shall be satisfied, when I awake, in Thy likeness,” cries the psalmist to the Father.<sup>15</sup>

This hunger of everyone to attain to the stature of Christ and have the Father’s will perfectly done in him is as the natural “hunger” of a caterpillar to turn into the butterfly. The lack of it, or its lessening, is an abnormality, a disease condition, as loss of appetite is a symptom of sickness.

This spiritual hunger, then, is not a case of an ape vainly wanting to become a human, or aping humans. Nor is it a case of a caterpillar set to be mimicking the butterfly which then paints itself in diverse colours, sticks leaves to its sides, and tries to jump from leaf to leaf in the name of flying. The gene, or programme, to metamorphose the caterpillar into the butterfly is already there in its makeup and

will do its work if the caterpillar will just feed on the right diet. The gene of its own generates the butterfly from the caterpillar.

As the physical attributes of one's human parents are in one's body, so all the attributes of the heavenly Father are in every person's spirit, as they were in Jesus' spirit. So the Divine "gene" to change us into the stature of Christ is already there in our makeup. As Jesus walked in Spirit till his body was supersaturated with the Spirit-life and metamorphosed—till "in him dwells all the fullness of the Godhead bodily"<sup>12</sup>—so we have only to walk in Spirit "that the life also of Jesus may be manifested in our body."<sup>16</sup> This is our destiny and is our coming of age, and indeed our salvation, when "we all arrive at ... the knowledge<sup>a</sup> of the son of God, at the perfect man, at the measure of the stature of the fullness of the Christ"<sup>13</sup> and again hear the joyful and joy-giving voice of the Father: "This is my beloved son, in whom I am well pleased."<sup>17</sup>

Let the caterpillar rejoice in its destiny of turning into the butterfly. But let it also rejoice in its caterpillarhood as what affords the material for the miracle of its turning into the beautiful butterfly. Rejoice in the hope of changing into a new creation, a human with an incorruptible spiritual body by which he is every moment at one with the Father and moves at the Father's will and reigns in life.<sup>18</sup> Also rejoice in beginning with a flesh-body; for it is the Father's handiwork and the medium of the miracle: it is what will be changed and filled with all the fullness of the Father and manifest His glory to creation.

Let no one despise himself or despair on account of his present condition in the flesh, whatever it may be. The miracle of "the redemption of our body"<sup>19</sup> is such that it is no disqualification that before this moment some particular person was walking, not in the Narrow Way of Spirit, but in the Broad Way of going by the body and was hence decaying his body. Once he awakes in Spirit and goes steadily by Spirit, he will turn into a new creation:<sup>20</sup> he may metamorphose into the Butterfly of Glory, into incorruptibility. "But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit that dwells in you."<sup>21</sup>

No circumstance is a disadvantage to one who has been awaked to Christ—awaked with the vision of being of the same nature as Christ and of metamorphosing into his stature. And no man is advantaged over another in the matter of going by Spirit. Even Adam and Eve had no advantage which anyone living today does not have. Where Adam failed, many of his descendants have succeeded. He failed to go on walking in Spirit and to metamorphose into Christ's stature and into incorruptibility without dying, but his grandsons Enoch and Elijah and others many generations away succeeded in passing over into incorruptibility without dying.

Never despair, then. Rather, let your whole field of vision be filled with Christ, with the glory of his life. Remember: the glory anyone gets to see in Christ he may become and manifest. The *visioned me*—the me I see in glory—will become the *manifested me*.

Let the heart, then, be so much filled with Christ that all desire for self-glory and for the world is swallowed up in the hunger to awake in his likeness. "I shall be satisfied, when I awake, in Thy likeness,<sup>14</sup> when I *experience in full* my being in Thy image and likeness, O Father!" Allow nothing else to satisfy. Be like the chameleon which, wisely forgetting all else around it, fixes its eyes on a selected colour and is changed into that colour—by the radiation, of the colour's wavelength, that streams through its eyes into its body and causes the appropriate chemical reaction in the body. "But we all ... looking on the glory of the Lord ... are being metamorphosed into the same image from glory to glory ... by the Spirit of the Lord."<sup>22</sup>

Celebrate the least change noticed, and any experience of Spirit, any arising or manifestation of Spirit within. But do not look on the outward form of the body. Mark, rather, "the fruit of the Spirit",<sup>23</sup> which is freedom and love that manifest as joy, peace, patience, kindness, goodness, faith, meekness, self-control, power. This is the Spirit-life swallowing up one's flesh.

So, sing and dance. Rejoice, with others, till we attain to the Awesome Experience, "till we all arrive at ... the knowledge of the son of God, at the perfect man, at the measure of the stature of the

fullness of the Christ.”<sup>13</sup> This is when we get to *know by experience* what it means to be “a son of God”, as Jesus experienced it on the earth, by actually becoming as Jesus was—much as one gets to know what it means to be a husband or a wife, not by being given a definition of the term, but by one’s own experience of marrying.

### Go by the Mind of Christ

“LET THIS MIND be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but emptied himself,\* and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him...”<sup>24</sup>

Jesus is a son of God, but in becoming man he did not cling to the glory of a son but laid it down and took on the form of a servant, one who subordinated his will and whole living to the will and purpose of the Father for him. Never seeking his own will and glory,<sup>25</sup> he obeyed the Father to death. Says he, “Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.”<sup>26</sup>

At thirty years Jesus had metamorphosed beyond death and had come of age. But seeing that nevertheless it was the Father’s will for him to die—to lay down his body—he sacrificed his body, an act that was the climax of his always sacrificing his will: “Not my will, but Thine, be done.”<sup>27</sup> For this reason, the Father, for His own glory, has highly exalted Jesus, or glorified him with Himself—with His fullness—as in the beginning:<sup>28</sup> “In him dwells all the fullness of the Godhead bodily.”<sup>13</sup>

Adam went the contrary way. Adam is a son of God,<sup>29</sup> but because he did not willingly lay down himself but sought an existence that should be independent of the Father—he wanted to be as the Father in autonomy<sup>30</sup>—he changed from going by his spirit to going by the



mind of his flesh, and so he could not preserve the *experience* of his sonship of God but lost it and became a servant in his mind and experience, one who began to eat from the sweat of his brow.

Jesus only sought to melt back into the Father whence he came into the world, and to be an expression of the Father in the world, and he was absorbed into the Father and given back his identity and the glory he had with the Father before the world was.

Adam, by contrast, sought a life separate from the Father, and he became what was Hell to him. "For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it."<sup>31</sup>

We are made, and we live, for the Father's pleasure,<sup>32</sup> not for our own pleasure. One seeks the Father's will of filling one full with Himself for His pleasure and glory, not for one's own glory. I am only a vessel, a container, and He is the content. I want to remain just a vessel through which He lives and manifests as He pleases, a vessel which He shapes and moulds as He pleases. I desire not to live a "life" of my own but to be only His will in expression. And if it be His pleasure that I lay down my body at any point, I willingly lay it down—to take it up again in His own good time. I seek my satisfaction in Himself, not in anything whatever, not in some particular condition or state even of my being, and not in any possession. He is Himself my joy, my fulfilment.<sup>33</sup> His fullness in me—His will being wholly fulfilled in me—is my fulfilment.

Go by the mind of Christ; go the way of Christ. Like him, have a single eye, one seeking only the pleasure and glory of the Father every moment, not self-glory, not self-satisfaction.

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness."<sup>34</sup>

As we are single-eyed in seeking the Father's pleasure and glory moment by moment, and not our own, He fills us with His Life, and we metamorphose into the glory He has planned for us. Adam turned away from the Glory and began to strive after what his body desired, and his body decayed to death, and his pilgrimage on earth was halted.

## Let the Rivers Flow

“HE WHO BELIEVES in me, as the scripture has said, out of his belly shall flow rivers of living water,”<sup>35</sup> said Jesus, within and out of whose belly the rivers of life were ever flowing.

One is a capsule of the Father, and our spirit is rivers of life, the very Life of the Father. But these living rivers more or less lie still in us, and as long as they are still and do not flow they do not benefit us much. There is enormous energy in the nucleus of an atom, but this nuclear energy lies still and does not greatly benefit us until we turn it into power, that is, until we access the nucleus and set the energy there flowing in gigantic explosions. The potential energy must be turned into kinetic, or moving, energy to be a blessing.

So the rivers of life in us need to be set flowing to profit us without measure.

How do we set the rivers of living water in us flowing? How does anyone access his spirit and set the living nuclear energy there exploding?

Mostly by drawing away from our will and thinking and being still—before the Father. “Be still, and know that I am God.”<sup>36</sup> Be still, and “let God arise”<sup>37</sup> in you. Be still, and experience God within, and know that you are a god, a son of God. Be still, turn away from the thoughts and agitation of the flesh, and experience and enjoy your godhood. Be still, and let flow your spirit, the rivers of life in you.

The Father is Himself the rivers and He surges and flows in us as we “wait on Him”, or place our attention on Him.

When the commotion around dies down and all is quiet again, the snail stretches out of its shell. When the commotion of our flesh is stilled, or when we turn away from the agitation of flesh, our spirit may arise and become dominant.

Go often into the closet seeking nothing but to experience the arising of Spirit within—and everywhere and every moment may be turned into a closet. From time to time, suddenly stop any activity and become still, for moments, with the attention placed on the Father: “Father, take me over, for Your pleasure.” Do this frequently. Further, sit in the quiet for perhaps twenty minutes or

an hour or hours, in expectation of experiencing the Father. Do this daily. Practise constantly such “waiting on the Father”. And every time wait till the Father arises in you—till the living waters begin to flow within. Always wait till the fountains of the great deep burst and the windows of heaven within are opened<sup>38</sup>—till Spirit arises and swallows up your soul. This way anyone fills himself up with Spirit—that is, he lets the Father fill him up with Himself and transform him. This is the secret of our transformation: the Father arising in us. Nothing else changes anyone.

When the Father arises in anyone, or when the living waters begin to flow in anyone and he is then being fed with the manna by which he will not perish, how is his experience?

The person’s sensations at once change. He begins to spark, and burn, and blaze with life in him as he is moved from the Outer Court of his body, through the Holy Place of his soul crying out to Spirit, and into the Holy of Holies of his spirit. Here, in the Holy of Holies, he feels free—he is from thought and is all peace and joy and hope and boldness. Light, understanding, wisdom, or knowledge arises for him about his need and other things. He has “connected in Spirit”—his soul has connected with his spirit and the Father—and he is quickened and charged with life, he is “sweetened”, he is afire.

Whenever soul and Spirit connect, there is a “spark”—a surge and blaze of life in one—to mark and celebrate this Vital Contact, as there is a spark when a switch is turned on and an electric circuit is closed. At the joining up of a man’s soul and Spirit—when the circuit of life is closed for the man—there is a sweet “burning”<sup>39</sup> which he experiences in him as life flows from Spirit into his body.

Any time anyone links up, or is “hooked up”, in Spirit, he is vitalised and changed in definite ways, and any troubling thoughts and feelings are washed clean out of him. Sometimes one bursts out shouting and crying, and speaking in a strange language or languages.

The arising or surge of Spirit within is what changes anyone. No effort I can make, no manipulation of my thinking, no method of the Spirit-denying physician, can transform me. Only as I let flow my spirit—only as I am in fellowship with the Father—do I undergo any transformation as distinct from mere reformation of behaviour.

Always maintain, or seek to make, the Vital Contact, the Spirit-connection, the Holy Spirit fellowship, and blaze with life. From time to time, against all agitations of the mind, suddenly become still. Or drag the body into the closet, and remain there till the Spirit-contact is made, till the circuit of life is closed and Life bursts and begins to surge in the heart.

In the closet, be in expectation of the Bridegroom.<sup>40</sup> Remain there till the Bridegroom comes and embraces your soul—and the marriage feast begins. Our soul is as a bride, and Spirit is the Bridegroom, and we are to be in constant expectation to receive the Bridegroom—and constantly enjoy Life, or enjoy ourselves, our godhood.

Watch out against the tricks of the mind. The mind, when it takes anyone over, will play every trick to try to prevent him from going into the closet. The sign that the person has been taken over by his mind is the disquiet, restlessness, and chaotic-thinking that he will be experiencing then. He is at such a moment as one cast and tossing on the ocean-waves and choking, with his mind drifting like a smoke in directionless and worthless thinking, causing him pain. He is “lost in thought” and bound in his body and feels himself absent from Life, absent from Spirit. “While present in the body we are absent from the Lord... We are pleased rather to be absent from the body and present with the Lord.”<sup>41</sup>

Clearly, when anyone is taken over by his mind and is “lost in thought” is the time when he should seek the most to get into the closet. But his mind will bring up every argument to talk him out of going to be alone, alone “doing nothing”. Even when he succeeds against all the mental obstructions and drags his body into the closet, while he is waiting there in the quiet for the Bridegroom to come, the mind agitates to get out and get busy doing something—“something useful”, it says—in the belief that the *distraction* of “doing something” is what will relieve it of its pain. But the solution is not to *do* anything but to *experience* the surge or supply of Spirit, as the solution to choking is not to do anything but to experience the supply of air. The mind does not enjoy itself—and does not enjoy “doing nothing”—when it is not filled with the Presence. So, often one holds oneself down in the closet even if as a captive—till the

Bridegroom comes, till the rivers of life begin to flow in the heart, and the heart becomes free and sweet and is again turned into “a river whose streams make glad the city of God.”<sup>42</sup>

Having gone into the closet, wait there till the Father “shows up”. He never fails to show up, though it may take five minutes, or an hour, or longer, or no time at all. He always shows up. But do not, in imagination, dictate the manner of His showing up.

In the closet, be before the Father *as* a child, a child who cares nothing about the outside world and logic and protocols and ceremony and rituals, but throws himself into the bosom of his father or mother seeking nothing but their warmth and comfort and counsel, and to pour out his heart to them, and to play. Never try to be formal, scientific, and “correct” before the Father—be “mindless”: artless, free.

### **Pour Out the Rivers from the Mouth**

SPEAK THE TRUTH of our being and let flow the waters of life within. As we speak of our godhood, and not our flesh-experience, we change our general experience.

One man is annoyed because of some behaviour of someone to him, and as he feels the pangs of pain in his heart, with his mind tumbling in dark thoughts, he *chooses* to say to himself, “Medang has done this to me, but I will still enjoy my godhood. I will abide in love and peace and joy, my true nature, and serve the goodness of the Father to him as food. As Christ is, so am I in this world. I have the very life of my Maker that is not shaken by anything of the world. I will not be upset by anything whatever. I love Medang, and my love for him nothing will quench, as the Father’s love for me and for him nothing ever lessens one bit. Father, I thank You – I and You are one and I enjoy Your life that is beyond all the powers of the world to trouble...”

The man has turned away his attention from his flesh and is looking on his godhood. Speaking out this truth of his being, he is calling forth his spiritual resources and recreating himself according to his word in the image of the Father. He opens the floodgates of

the rivers of Life in him—and Life overflows and swallows up his flesh and agitation. He is then changed, and he manifests the loveliness and glory of the Father.

“Ye are gods, and all of you are children of the Most High.”<sup>43</sup> Being gods, we recreate ourselves according to the words that we speak about ourselves. “By your words you shall be justified”—turned into the glory that you see and choose—“and by your words you shall be condemned”<sup>44</sup>—turned into what you will not want.

Let the rivers flow. Always act out the Still Small Voice as it is sensed, and let flow the living waters within—and experience change.

One day it arose clearly in a niece of mine while she was chatting with two fellow students to speak a good word to them about another student who had lied about her to their teacher. At first she would not, so strong was her bitterness, because she had been suspended for about a month on account of the lie. But the Voice would not leave her, till, without her actually *deciding* it, she found herself saying, “Do you know? It was Ewa<sup>†</sup> that helped me to settle down when I transferred to this school. That girl is an angel.” She did not know how the words came out of her, but when she had said them her bitterness washed out. During supper she went and sat at the same table as Ewa, and they became friends again that day. Her Spirit-motivated action—her acting out the Still Small Voice—had changed her, and she could enjoy herself and her friend again.

### **Disown the Body—Own Spirit**

“WALK IN SPIRIT, and the desire of flesh ye shall not fulfil. For the flesh desires against the Spirit, and the Spirit against the flesh, and these are opposed one to the other, that ye should not do those things which ye desire.”<sup>45</sup>

Till its redemption is perfected and it is changed into a spiritual body, the body will tend to go—to think, feel, desire, or move—contrary to Spirit. To go by Spirit, then, anyone will most of the time have to *sacrifice* his body, that is, to say No to “the mind of his

flesh”<sup>46</sup> to the feeling and thinking and desire of his body.

The body is very much like a child who does not know what is good for him and what may harm him. The child picks up a razor or a pin and begins to play with it. Or he takes up a bottle of some poison and wants to drink it. He reaches out his hand to touch the fire, or to grab a naked wire. He empties his bowels and begins to smear the filth on the floor and on his body.... All the while the mother is on the watch, and acts promptly to prevent the child from doing what or going where would harm him. She is not angry at him for behaving the way he does, but she says a firm No to him and turns him away from his desires that would harm him, even if he cries.

Everyone is the mother of his body and has to watch it, and say No to it when it desires and moves against Spirit, however painful this may be to him. This is the essence, and indeed the excitement, of the adventure of being human, the essence of Spirit putting on a flesh-body and thus bringing into being the creation called man, with the object of the adventure being to turn the flesh-body into a spiritual body.

This adventure is perfectly expressed in this saying of Jesus: “If any one doth will to come after me, let him disown himself, and take up his cross daily, and follow me.”<sup>47</sup>

To take up one’s cross is to accept one’s body as it is, and not quarrel with it, not say it is bad in itself or is a burden, though it should go contrary to Spirit or to one’s will in any way.

But having thus accepted our body, we then disown it. We say we will not go by it; we say we will not go as it dictates. We disown or deny its thoughts and desires and go according to Spirit, according to our godhood.

This disowning the flesh and owning Spirit, if voiced out, may be in such words as by someone troubled by some agitation in his mind who says: “This antichrist thought in my mind is not me. This godless feeling I am experiencing now is not me. I will not go by this thinking and feeling of my flesh. I and the Father are one and my godhood will flame forth and be manifested now. Father, take me over!” Scripture calls this “overthrowing reasonings and every high thing that lifts itself up against the knowledge of God, and

bringing into captivity every thought to the obedience of the Christ.”<sup>48</sup>

Every thought, every feeling, every idea that does not spring from Spirit or give the flavour and fragrance of our godhood—and peace and joy—is to be disowned. And when disowned, it is soon transformed.

Our disowning the body and owning Spirit is part of the process of the transformation of the body.

To disown the body is to “present the body a living sacrifice”,<sup>49</sup> or to “crucify the flesh with the passions and the desires”,<sup>50</sup> and this leads to its metamorphosis into a spiritual body.

The good news about this contending with our body, or crucifying the flesh, is that it is not a hard and burdensome struggle as it may appear to be. For the wrestling is nothing fleshly, nothing muscular, nothing by will-power. Rather, “by the Spirit ye put to death the deeds of the body”.<sup>2</sup> This is simply to turn away my attention from any move of the flesh that I recognise as antichrist—not in harmony with the Christ-life, with my godhood—and to look to the Father, the “very present help in trouble”,<sup>51</sup> that His life which is in my spirit may arise and flame forth and change me.

Do not be discouraged if the desired manifestation—the desired change—does not noticeably happen instantly. The Father hears our very heartbeat and His salvation is already at work in us as we desire it, and its manifestation we will notice presently.

Feed the body by owning Spirit. Do not fight it. Do not try to suppress the body, struggling by muscular effort to tamp down a thought, a feeling, a habit. Rather, “Let God arise, let His enemies be scattered.”<sup>37</sup> Let the Spirit arise and surge in anyone, and then the antichrist agitations and works of his flesh—which are his only true “enemies”—are scattered: they vanish as he is swallowed up in Life. As smoke is driven away by the wind, so the flesh-works are driven away at the arising of Spirit in one. As wax melts before the fire, so any flesh-works melt before the Holy Presence.<sup>52</sup> When gripped by any flesh-passion, become still, disown the flesh and own Spirit, own Christ, our perfect self—sometimes on the knees. “Stand still, and see the salvation of the LORD, which He will accomplish for you today....”<sup>53</sup>

Trying to suppress the body is only the body playing with itself



and deceiving itself the more, and this degrades it further. The body cannot transform itself. Satan cannot cast out Satan.<sup>54</sup> I may by muscular effort succeed in holding down my anger at someone who has slapped me, so that I do not slap him back or utter a word. But unless I own Spirit—unless I desire to manifest my godhood—the anger will only transform into something else. The anger may turn into fear or timidity, so that I become withdrawn. Or it turns into hidden bitterness that will be eating me up or devising a vengeance more terrible than slapping the person back. The body may thus change its “shape”, but it cannot transform its substance. Only by the Spirit—only “by the finger of God”<sup>55</sup>—is the body metamorphosed.

Remember: The matter is not *taming* the wild beast that one’s body may have become. It is not training the dog to drop or to acquire some habits, or become “good” in any particular ways. The aim is not just to meet any societal norms, or merely to achieve some specific change of behaviour. All such may be attained by the methods of even Spirit-denying physicians, most of whom only tinker with the sensation and thinking of the body—often with the aid of reasoning and persuasion of the mind and of drugs and radiations administered to the body—but they cannot transform the body. The great issue is “the redemption of our body”,<sup>19</sup> not mere reformation of behaviour. What is desired is a change of the body in its very essence, a transmuting it, so to speak, into a spiritual body which is at one with the Father. This can be achieved only by the Spirit arising and blazing in a man. So do not attempt any behavioural therapy here. Go by Spirit.

Also remember: Crucifixion is perfected by resurrection. As a man crucifies his body by owning Spirit, his body changes by degrees into a spiritual body: he sees the life of Christ manifested in his body.<sup>16</sup> Any time anyone turns to the Father and says No to his flesh, he undergoes some transformation, and he has an *agreeable* experience in him, and his outward behaviour is Christly. But if the person merely throttles his body by muscular effort, he may very well achieve what he wants, but he experiences no transformation that makes him say then, “Not I who live, but Christ lives in me,”<sup>56</sup> in this aspect of me. Not my flesh but my spirit reigns here.”

## Float Above the Body

UNTIL ITS REDEMPTION is perfected, my body may floor me from time to time: it may make me go against Spirit, or contrary to my Divine nature. But such is only the loss of a battle and not the war, and I am never to accept defeat even while on the floor but to learn. My being overcome by the flesh at any time should get me to become more sensitive in Spirit, to lean more on the Father, and to better understand the manoeuvres of the body in order to stay above it, or deftly wriggle out of its hands whenever it seizes me. This is part of the adventure of taking on a flesh-body and becoming a human. And we are never alone but the Father is with us at every step, every moment, “working in [us] both to will and to work for His good pleasure.”<sup>57</sup> We may then smile in the face of any antichrist move of the flesh.

Suppose I behave in a way that I see is not in harmony with Christ or that I do not like, or some worthless feeling or thinking is gripping me. Even then I hold onto my godhood—as a dust-covered golden crown will maintain that it is still gold—and I look up to the Father: “The Father will arise in me now and I will manifest my godhood. Save me, Father!”

No misbehaviour of my body ever diminishes my divinity, needless to say, as the fact of being smeared with dirt does not diminish the “goldness” of a golden crown. The body it is that may misbehave or do what I may judge to be wrong, but my spirit, which is “begotten of God”, is incorruptible: it does not and cannot go behave in an antichrist way.<sup>58</sup> As Paul says about any wrong activity or behaviour of one’s being, “Now it is no longer I that work it, but the sin dwelling in me.... For I know that in me, that is, in my flesh, good does not dwell.”<sup>59</sup>

Whatever may be the condition and behaviour of my body, in my spirit “I delight in the law of God”<sup>60</sup> always—I delight in the Father and desire His way: I desire my godhood to rule me and be manifested.

The cheering thing is that the Father “knows no one according to flesh”.<sup>61</sup> He does not look on my flesh but on my spirit, and I am not to look on my flesh. He never casts me away for the misbehaviour of my flesh. He looks on my spirit, His seed in me,<sup>58</sup> and sees how that

seed will flame forth and burn my body with His life and transform me into the stature of Christ.

So, the Christ-picture of me is ever before me. "I have set the LORD always before me."<sup>62</sup> I always see my godhood, my godhood as displayed in Christ.

And because I see Christ, I can recognise any flesh-behaviour of mine as such, any antichrist thought, agitation, feeling, or deed. I readily mark and acknowledge such. "*Touché!* That is a hit by the flesh!" I say, sometimes smiling at myself. But I then quickly turn my attention to the bright Christ-picture of me, so that my godhood may swallow me up: as a chameleon turns its eyes to the colour it desires at the moment and is changed into the colour.

Keeping my attention on my godhood keeps me afloat and above my body even when I am knocked down by the flesh. For then I am able to get up. While I am in the grip of some fleshly agitation, or when the flesh has succeeded in getting me to act in some particular way, as I turn my attention to the Father, fixing my mind on the Christ-picture of me, the Spirit-life arises in my body changing it and setting it free.

Staying the mind on the body's works or misbehaviour is blinding myself to my Spirit-essence, my true identity, and then I cannot rise above the body.

Waste no energy, no thought, and no time blaming or condemning the body for misbehaving; just breathe life into it from Spirit: by holding onto the Father.

## **Get Out of the Train**

KNOWING THAT ONE is Spirit enables one to disengage from the mind, to get out of any hurtling train of unwanted thoughts, feelings, and desires.

Imagine me in a moving train, a train which derives its motive-power from my presence in it. At a point I press a button on my seat and I am suddenly shot out of the train through a hole in its roof which opens at the moment that I press the self-ejection button. Now I am out, and from high above I see below me the

train speeding away. But, no longer having my presence in it to power it, it loses speed, and soon stops, and melts away.

The train is a thought or a feeling, an agitation of the flesh. My presence in the train, from which the train gets its power to move, is my taking the thought to be me, and thus taking away my eyes from the Father, my essence. My identifying with the thought or the feeling is what fuels and sustains it. Pressing the self-ejection button is looking to the Father that He may arise in me and swallow me up.

Anyone who knows he is Spirit will be able to see his thoughts and feelings—an animal does not see its thoughts and feelings. Whoever can see any thought of his may go out of it. Seeing the thought at all is already one step out of it. As I have to get into space to see the earth as one great ball, I have to be *already* outside a thought or a feeling to some extent if I am seeing it.

But without owning Spirit, without realising that he is Spirit and without looking to the Father, no one can escape from the maximum-security prison of his mind: the thinking and feeling and desire of his body. Not seeing himself to be beyond his thinking, he is bound in it. His thoughts take him over and separate him from the abundant “life of God ... that is in”<sup>63</sup> him, in his spirit.

When a stressed-out or hypertensive man goes to the doctor, he is told, “Do not be thinking too much about anything that does not make you happy. Avoid being anxious about things....” But how can he do this without realising that he is Spirit? Where will he escape to, when he believes he has nowhere beyond his thinking to escape to? This is why stress, which is caused by abnormal, troubled thinking, is so prevalent and is among the top killers.

Any time the serpent of the body’s antichrist thinking and feeling bites, immediately turn, perhaps on the knees, to the balm of Spirit within and be healed at once: “Father, arise in me. Flood me with Yourself. ‘Hold up my goings in thy paths, that my footsteps slip not.’”<sup>64</sup> This is as any snake-bitten man in the Wilderness who looked on Moses’ raised Bronze Serpent got healed at once. “And the LORD said to Moses, ‘Make a fiery serpent, and set it on a pole; and every one who is bitten, when he sees it, shall live.’ So Moses made a bronze serpent, and set it on a pole; and if a serpent bit any man, he would look at the bronze serpent and

live.”<sup>65</sup> Here the only thing anyone had to do was to look on the Bronze Serpent. The only thing we have to do, when bitten or being bitten by our flesh, is look on our Christhood.<sup>66</sup>

## Be Healed of Any Wound At Once

MOST PEOPLE ARE wounded every day, inwardly, and many every minute of their life. And they leave the wounds to fester. Or, rather, they do not know that they may be healed of any wound at once.

Any pain I experience in my mind may wound my body, and unless the wound is healed it will be festering and breaking down the body leading to its death.

Such pain as is produced by pricking a finger on a pin or by a blow or a burn or a cut may be called *physical pain* and be distinguished from *mental pain*, or *torment*, which is pain in the mind and which is the result of wrong application of the thinking. Torment is a dislocation in the high command of the body, the thinking, and it damages the body no less than physical pain: as proved by strokes brought on by troubled, or wrong, thinking. As some physical pains or wounds cause fainting or instant death, torment, or mental pains, may bring on fainting and instant death. Physical pain, in most cases, may be seen as only the wounding or death of a soldier or a hundred soldiers on the battlefield; but torment, or pain in the mind, is quarrelling and disharmony in the high command of the army, with the result that the field soldiers are disarrayed and disabled by orders and counter-orders and are liable to destruction by the enemy. Torment affects the body as a whole: the harm of torment is systemic and causes collapse of the body system.

A wound in the mind, and its pain, is usually shown by anger. Anger is not itself the wound but is a symptom or an expression of the pain one is undergoing. Anger is the twitching of the mind and heart in pain, similar to the twisting and turning of the body in pain when one is being flayed.

Anger is not caused by anything outside one but is the sign of

torment or self-wounding, the sign of wrong application of the thinking. And since the wound, and the pain, is self-inflicted, one may be healed of it at once.

The wound is sustained from some confrontation: from banging on something with the mind, something that goes against or differently from one's thinking, will, or desire. And such may happen daily. Depending on how strongly bent a man is on having his way—or how much he is under the dominion of his will—almost every hour he may bruise his mind and do damage to his body as he mentally strikes at things that do not square with his thinking or go in line with his wish. And many things every moment will not line with his will: such as some action of a child or his wife, or the behaviour and habits of a neighbour or friend or colleague, the barking of a dog, a sudden change in the weather, something he hears or watches on the television, some particular circumstance that comes on him, an incident in the past remembered, a scenario he is sketching in his mind.... His mentally hitting them—or insisting *It should not be so!*—wounds him inwardly and harms his body: if his behaviour is not coming from a going along with Spirit. Many have had their minds snapped and have “gone mental” through crying over things they cannot change and things that have happened and are past.

How do I resolve my pains, pains I feel in my mind? How do I get healing for the wounds I have sustained already, and may sustain from time to time as things come up against my will and thinking?

Healing is not got from time. Time is not a healer. Those who cannot bear the mention of some particular person or incident or subject say clearly that time heals no one. Had they been healed, they would not be bitter any more but would be able to embrace the person they say caused them pain in the past, or they would talk freely about the incident that hurt them yesterday. Bitterness, which is *pains piled up in the mind*, is a clear testimony that time of itself does not heal.

Healing comes from Spirit. To be healed of any pain I experience in my mind I have to awake in Spirit. All pain, mental and physical, is in the body and limited to it. Spirit experiences no pain, and when I am in Spirit pain does not get to my mind, even if I am undergoing

some physical pain. When I am in the body—when my thinking is driving me—I suffer pain at anything contrary to my desire happening, or at a loss, or abuse or spite by people. But as I disengage from my mind, as Spirit swallows me up, all pain vanishes. The solution to pain, then, and the healing of any mental wound, is being in Spirit. As long as I am in the mind, the wound will be festering and the pain rankling and breaking down my body. But as I look to the Father, His life flows in my body and heals any pain in my mind.

Constantly, as things come up against my desire and thinking, I have to go down from the mind into Spirit. When I am swimming in the sea and a wave comes, I may do either of two things. I can meet the wave frontally. But then it will carry me and smash me on the beach and perhaps break my back, if it is ashore; and if it is an offshore wave it may drown me. The other thing I can do, which is what all experienced sea-swimmers do, is to go under, so that the wave passes over me without hurting me.

Confronting the wave is the mind trying to force things in line with its thinking, its views and its desires, with the result that it begins to experience pain: and this is wounding the body. Going under the wave is turning away from the mind: turning the attention away from the thinking and feeling and placing it on the Father, with the heart saying, “Not my will, Father, but Yours be done.”<sup>67</sup> Not the thinking of my flesh. I gratefully accept Your will and Your doing in this matter.” In this way, not only is my peace preserved but also, as the Father draws me into my spirit, into Himself, I will see or receive the solution to the matter in question.

Realising that when I am in Spirit I do not experience mental pain turns me into a magnet. Then I draw to myself and hold only magnetic objects such as steel and platinum products: dirt and sawdust do not stick to me. The dirt and sawdust of the misbehaviours of fellow humans may touch me but they do not stick to me as offences: I register no offence and no one may mark the pain of anger in me but peace. Only the body with its thinking gathers on itself the sawdust of offences; and when I am in the body I stink, and sting people, and I avoid and close up against those who do not behave as I want. But when I am in Spirit, my heart is a home to all.

## Have A Single Eye

HAVE A SINGLE EYE, one that sees only good, and turns anything into good—and turns darkness into light.

“The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness.”<sup>34</sup>

Go by a single-eye vision. Allow no double eye, no double vision, which sees good and also sees evil. This double eye will ultimately see a phantom god that it will call the devil, who opposes, constrains, and limits the Father. The double eye sees the Father as less than all good, all wise, and all mighty. The whole eye—the healthy eye—sees only an all-good and all-mighty Father, and only good.

The Father sees everything that He has made, and makes, as good.<sup>68</sup> He sees nothing other than good in His creation and His order. This world that He has made and placed us in He calls Eden,<sup>69</sup> which means delight. Everything and every happening in the world is to bring us good and delight. The Father does not see in His works what people call evil and define as *something external that is against one and is to do one harm*.

And He expressly tells us, as the foundation of our understanding and thinking, not to think some things good and other things evil or not to our benefit.<sup>70</sup> Do not, then, go by a principle of good and evil. The world is the Garden of Eden and we are to accept it as such and see everything that comes to us as designed do us good.

Jesus says, “There is nothing from without a man that entering into him can defile him: but the things which come out of him, those are they that can defile the man.”<sup>71</sup>

There is nothing from outside a man that coming at him can of itself undo him—no happening, no circumstance, no situation. Anything that is not his own creation cannot undo a man. Only the things which come out of the man can harm him. That is to say only the things which *he does or works in his mind* can harm and undo him. Only he can undo himself: he may harm himself through his response to what happens or comes to him, if the response is not proper.



If I think and believe that certain circumstances and events that arise in my environment and I experience are against me and are evil, this wrong belief will not allow me to respond properly to the circumstances and events, that is, I will not then respond from my spirit. And it is the improper response that harms me, not the circumstances and events themselves. This response that is not from my godhood but from my flesh produces the un-Eden, or outside-of-Eden, or Hell experiences that I then undergo. My behaviour that is not from my spirit but from my flesh casts me out of Eden, out of the Kingdom of Heaven, for as long as the behaviour lasts; and outside Eden, outside the Kingdom of Heaven—that is, where it is not the Life of the Father ruling me but my flesh—there is weeping and gnashing of the teeth termed Hell.

Something—some happening, circumstance, or situation, such as someone's antichrist behaviour to me—looms and strikes my mind as evil, that is, as being against me: as an agent of harm, distress, loss, or ruin to me. Now I am experiencing pain—fear and a sinking heart—due to the wrong interpretation by my mind of the event or circumstance. But then, against my thinking and feeling, I begin to declare the thing to be good and not a foe but a friend that has happened or come to do me good: "Father, I thank You! This thing is from Your hand and is good and comes to do me good." As I go on saying this, presently I become free within: I enter into peace—because the Father draws me back into my godhood. And, the thing transforms: its dreadful appearance vanishes, and a change in the external situation may follow.

The purpose of the thing is thus achieved in me: in some measure I by the means of it have metamorphosed, or increased: my divinity has spread more to my flesh and transformed it to some degree.

The pressure comes to press me away from my flesh into my spirit that I may metamorphose, and experience yet more my godhood and the love, awe, and wondrous doings of the Father. While I am in the flesh, I feel the circumstance, happening, situation, or person as a stress, a bother, a trouble, a pain, something I am unable to bear. But when I shift over to my spirit, I feel it thus no longer. In my spirit I experience only freedom and peace and power,

and nothing is a trouble to me, or is beyond my ability to handle and resolve sweetly. For then I and the Father are seamless—and His will is done in me and everything is resolved according to His will for me.

Some things come to destroy cancers in me, that is, behaviours of my flesh that keep me from enjoying my godhood and life to the full. For instance, I may be put together with a self-centred and arrogant person—to bring to the fore and burn out my own flesh-worked self-centredness and arrogance. As I think the person's self-centredness and arrogance cause me trouble and pain, it is actually my own soul cancers of self-centredness and arrogance that are causing me trouble and pain.

None of the things that come to me, then, is against me, or is evil—as the waves of the sea are not against the fish in it.

All things work together for good to me, and the good is the Father glorifying me,<sup>72</sup> that He may be glorified in me.<sup>28</sup> All things work together to fulfil the Father's grand purpose of His transforming me and filling me with all His fullness,<sup>10</sup> or my attaining to the measure of the stature of the fullness of Christ,<sup>13</sup> which is my destiny, and by which the Father is glorified in me.

The all-good Father, who says everything that He makes is good, also says, "I form the light, and create darkness: I make peace, and create evil: I the LORD do these things."<sup>73</sup>

This means the things that come to me which may seem to the mind of my flesh to be evil or against me I must understand as really good for me. And the very thing that someone will have thought or devised against me—to harm me—is or becomes the Father's device to do me good. "As for you, ye devised against me evil – God devised it for good,"<sup>74</sup> said Joseph to his brothers who out of jealousy had sold him.

But if I for a moment lose sight of my destiny—the Father's purpose of metamorphosing me and filling me with His fullness—the mind of my flesh may then regard some particular circumstance or happening as evil and being against me, saying, like Jacob, "All these things are against me."<sup>75</sup> When I allow this, I do not experience the expected transformation but decay and pain.

For instance, if I interpret or pronounce in my mind and by my response in word and action someone's apparent malice towards me as something that is *against* me, I begin to feel tension and pain in my heart; and this shows that I am undergoing decay. Also, the man goes on being malicious towards me—because I am sustaining his malice in my mind, by my belief.

But when the man's malice does not register with me negatively—when I do not see it as being against me but something to work good in me and for me—the malice loses its potency and life. First, my saying the “malice” is *for* me and not against me sets my godhood flaming forth and manifesting to my peace, joy, light, and wisdom—and it also kindles the man's spirit. Second, finding nothing—no corresponding, antichrist thing—in me to feed on, the malice dies. “The prince of this world cometh, and in me he hath nothing.”<sup>76</sup> The firebrand of the man's malice comes and plunges into the ocean of love and peace in my heart and is swallowed up and quenched: an ocean where there is no judging and condemning the man, no anger, no scheming against him but a working for his good.

So, the man's antichrist behaviour to me—or anything that seems to be against me—is as fuel poured on my smouldering spirit, my godhood, that it may flame forth so that I may increase.

When a pressurised perfume bottle is struck on its spring-loaded cap, the perfume flows out blessing all around, and rejoices in its own fragrance, and does not interpret its bottle being struck as evil. When we are struck, it is to set the rivers of life in us flowing, so that we enjoy our godhood the more. We do not then quarrel with the blow. What may seem to me to be hard and adverse is only to pierce through my flesh to my spirit to bring out my godhood for my enjoyment and growth, and to glorify the Father and bless others.

As we desire positive things to come to us, we have also to expect to experience negative things, that is, things seeming to be adverse and not immediately pleasant to our flesh but which are calculated by the Father to do us good. For us the negative is as good as the positive, as in electricity the positive and the negative are equally

good. O Father, how wise and good Thou art!

One who goes by his godhood, and not by his flesh, says: “Everything is ‘*pro-me*’—everything is *for* me and works in my favour. Nothing is ‘*anti-me*’—nothing exists or happens to work *against* me. Nothing can work against me but only for me, because I and the Father are one.” He views any circumstance or event touching him as being for the sole purpose that “the works of God should be manifested in him”,<sup>77</sup> and that he “the son of God should be glorified by the means of it”, so that the Father be glorified in him.<sup>78</sup> Joyfully, he says about the situation, “By the means of this situation I will experience the Father the more and I will be changed, my godhood will be manifested the more, and the Father will be glorified in me. Father, Your will be done. Have Your way.”

Such a Spirit-going person feels about anyone’s “evil” behaviour to him almost as he feels about cold or the heat of the sun. The cold or the heat may pinch his skin but it does not trouble his heart or get him angry, and it leads him into tapping more into his inward resources, such as by devising ways to protect himself against cold or heat. Any man’s antichrist behaviour to him gets him to bring out his godhood the more to better himself and to bless the man.

### **Chew the Operation-pain**

OUR SPIRIT HAVING put on a flesh-body, for us to fully enjoy our godhood again the body is to be metamorphosed, or spiritualised, that is, transformed and harmonised with our spirit.

Most of this change happens with us placed under anaesthesia, as it were, without our knowing when the operation is carried out. But for some changes we are made aware when the operation is being carried out. And when we are aware, we are in a delicate situation. At the turning-point, when some particular change is to happen to us, we commonly allow ourselves to suffer painful anger and thus impede the operation.

Often, at the beginning of the operation for my transformation in some particular way, I feel anger, with incipient rebellion against

Life, against how things are. “This should not be! That should not happen to me. I cannot be treated this way. No one should behave to me that way. I will not take it!...” This anger is due to operation-pain, and because I momentarily lose sight of the grand purpose, that of my metamorphosis.

Operation-pain is pain at the point when the scalpel begins to be thrust into me to remove a cancer: some antichrist character, habit, or behaviour. Or the moment when I am being changed, or I am being pressed away from my flesh into my spirit that I may be able to succeed in some particular situation, or to begin to abound in life, and blaze with life. For it is not meant that I should endure the situation and succeed by my flesh, and indeed my flesh cannot abide it. I must triumph over my flesh and function from my godhood to succeed in any situation.

If I hold on, accepting the transient pain, the operation is completed in no time, and I find myself a changed person: I experience the New Jerusalem the more—I enjoy my godhood the more, having had my body spiritualised more. Then the situation pains me no more, even if I still want it done away with, or it is necessary that it be done away with and I am the one to bring about the change. “Let there be light,” said the Father when darkness covered the earth, “and there was light,” and darkness disappeared.<sup>79</sup> This was not because the darkness had been paining and agitating the Father, but simply because at that moment He willed or chose to have light in the place rather than darkness.

The secret of change is in chewing the pain, in blessing the pain. Chewing turns the bitter leaf into something sweet. Bless and change the bitter by saying, “This is good for me. Father, I thank You for this situation that You have brought about to bless me. Thy will be done.”

But if I shout and struggle and pull out the scalpel—if I somehow “escape” from the situation—and I go on grumbling at it, the operation may be suspended. Yet, though I have somewhat freed myself from the operation-pain, I experience intensified pain from the cancer or the stress on the flesh; and also I am booked again for the same operation at another moment.

## Resist Not Evil

“I SAY TO you, not to resist the evil, but whoever shall slap thee on thy right cheek, turn to him also the other,”<sup>80</sup> says Jesus.

Resisting is the mind of the flesh judging something or someone to be against one and then adopting a combative stance and pressing against the thing or the person.

Why do we resist? Because our flesh-body thinks and behaves as a beast that it is, if it is not kept in subjection to Spirit.

A beast is suspicious and feels threatened by most happenings in its environment. A beast believes it is in a world that is full of danger, a world where most of the other creatures and the events will inflict harm on it, unless it is on the watch and takes measures to protect and defend itself. The beast does not believe it has a loving Maker who has “thoughts of peace and not of evil”<sup>81</sup> for it, provides for it, and protects and defends it. So it sets itself up as its own god, its own sustainer, provider, protector, and defender, and consequently sets itself in aggression against the other members of its environment, and against every novel event.

But we are no beasts but sons of the all-loving ALMIGHTY, and we believe that only His will happens to us in every situation, and His will is all good for us. Yes, only His will happens to us, only His love happens to us, only good happens to us. For in the whole universe there is no power which is not He the Loving Father.

There is no self-propelling arrow, no such thing at all as *chance*, happenstance, or haphazard in our Father’s infinitely-delicately designed universe that is given us for our Eden. No wave of the sea rises, no blade of grass moves, and not a single hair of anyone’s head grows or drops by any power but the One Power. Sovereign is the Father: He has everything under His perfect control and directed to the working of only good to His children. His sovereignty immediately sets the heart of the child—the understanding, believing, trusting person—at peace and ready for triumph.

Something comes at the child—anyone who goes by his godhood—as he is on the top of some *hill* that he likes, and presses him. Without striking back, the child goes down the hill, to the valley,

leaving behind his cherished things. But the next moment he is carried up from the valley to the crest of a *mountain* of glory by the wisdom and power of the Father—because he believes that in the Father the glory of the next moment is greater than that of the present.<sup>82</sup>

Resist not evil. Resisting is always attended with pain or some disturbance and tension within, perhaps with frowning and hissing or howling, and so it is easy to tell. Always mark this painful anger. When the mind begins to think dark and joyless thoughts about anything or anyone and to stiffen in resistance, mark it. “Agree quickly with your adversary.”<sup>83</sup> Quickly surrender—quickly draw away from the flesh, pull away from thought. Free the mind from the combative stance, and be still. Be still for Spirit to arise and take over within, for the rivers of life to flow within and out. “Not what my mind thinks; not the will of my flesh. Thy will be done, Father.”<sup>67</sup> Only show me the way I should go and the thing I should do,<sup>84</sup> and take me over and strengthen me.” One is to do this at any obstacle to the flesh, anything the mind of the flesh judges to be “evil”, or to be in one’s way and against one.

Always surrender and feed. Anything that confronts us is only a reminder, reminding us that we are to switch over from “the mind of the flesh” to “the mind of the Spirit”<sup>85</sup> and thus feed on Spirit. Anything that confronts a man and baffles his mind only announces to him that it is time for his next meal: to feed his body on Spirit and move on to the next level—by surrendering, by “going out of his mind”, or switching over from mind to Spirit.

Resisting is remaining in the flesh and failing to feed—it is blocking out the supply of Spirit to one. By resisting one walks in the Broad Way of the flesh to the Land of Decay. By surrendering one walks in the Narrow Way of Spirit to the Land of the Redeemed.

### **Play the Great Game with the Double Player**

THE CIRCUMSTANCES, events, and situations that happen to us and which may appear to us as adversities, troubles, tribulations, problems, or challenges are all for the purpose of our

transformation, “the redemption of our body”.<sup>19</sup> They are furnaces by which the Father burns out the dross of our flesh and melts us back into oneness with Him. They are means by which He changes us into His likeness or brings out our godhood.

But also the situations are meant to be exciting adventures for us with the Father. On these adventures we get to experience the more the love, wisdom, power, and sovereignty of the Father over His universe, and also the limitlessness and invincibility of our Divine nature.

“Fear not.... When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.”<sup>85</sup>

Why are we made to pass through the waters or the fires? Why are we led, or herded, to the verge of the Red Sea though we have no boats to cross it with and with Pharaoh’s mighty army furiously pursuing us? Why are we sent forth “as sheep in the midst of wolves”<sup>86</sup> in this world? Why are we brought to the point which seems to be a passing of the death sentence on our thinking and wisdom and power to save ourselves?<sup>87</sup>

Not so that we may be drowned in the waters, or burnt in the fires, or stranded and then slaughtered by Pharaoh’s soldiers, or that we may despair of living. The design is that we may “stand still, and see the salvation of the LORD”,<sup>12</sup> which He wants to work for us at the moment. And His salvation is our transformation by which we more and more experience His life and glory and our divinity.

The great game belongs to our all-wise and all-loving Father. He is a Double Player: He is the player on both courts—as my opponent, on the other court, and as my trainer and partner, on the court where I am. From the other court, by the hand of my seeming opponent, He serves the tennis ball with such a hard and devious stroke that, from my position at the moment, it seems to me to be beyond my power to receive and return, and I stagger. But as the ball gets to my court, and I staggering call out to Him to hold me, He pumps Himself into me changing me and causing me to change my position. Then I find myself in *a different mode of being*, with overcoming energy and agility, and I hit the ball with such force that



it overwhelms my opponent. And I am awed by what has happened. And my opponent is awed: his godhood is kindled: he gets to see and taste of the Life and Power behind my victory.

The Father was in the fury of Nebuchadnezzar that from the other court cast Shadrach, Meshach, and Abednego into a burning fiery furnace. But He was also here in this court—the burning fiery furnace—and with His Presence shielding these three trusters in Him, upon their “bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them”;<sup>88</sup> and Nebuchadnezzar, with his heart melted and his godhood stirred, saw their sonship of God, and saw God to be the Most High God.

The Father was in the other court “hardening” the heart of Pharaoh to devise “evil” against the people of Israel.<sup>89</sup> But He was also here in this court softening the hearts of the Israelites through their hardship, that they might turn from the Egyptian ways they had begun to walk in and seek Him, so that He might work His awesome salvation for them, a salvation which also should soften the Egyptians to their knowing the Father for their good.

Nothing, and no one, would have power against or over us, unless it, or he, had been given the power by the Father. And such a situation would be only for our exaltation, not our annihilation. Knowing this, Jesus submitted to Pilate to be crucified—only to be resurrected three days later, that is, to be brought to a novel experience of the glory of the Father and “exalted”.<sup>90</sup>

Pilate said to Jesus, “You will not speak to me? Do you not know that I have power to release you, and power to crucify you?”

Jesus responded, “You would have no power over me unless it had been given you from above.”<sup>91</sup>

Jesus did not attribute his tribulation to an anti-god that some would call the devil. Being single-eyed, seeing only the Father in his situations, he did not “resist evil”<sup>90</sup> brought upon him but rather would “press down his body and subdue it”<sup>92</sup> that he might abide in his godhood and always triumph.

However the great game is arranged at any moment, let us play it by being still, pressing down and subduing our body—saying No to

our will and thought and feeling—that we may experience the change and Life planned for us through the game.

As I feel some pressure or pain because of some situation or happening, I know I am in the pangs of childbirth: *a new me* is about to be brought forth.<sup>93</sup> So I say, “The moment has come for me to be glorified and the Father glorified in me.”<sup>94</sup> Now the Father will change me and fill me more with Himself. I yield, Father. Have Your way. Glorify Yourself in me.”<sup>95</sup>

### Go on the Wings

NOT TO RESIST evil is to stop walking and go on the wings, recognising that one is not a land bird but a flying bird and a citizen of the heavens.

To a flying bird the block of stone on the ground is no obstacle and no problem. As it comes against the block, it simply goes off its feet, mounts up, and soars over the seeming obstruction. At the “obstacle” it changes its means of going from feet to wings—it changes its mode of locomotion from walking to flying—and it overcomes. The bird *treats* no problems: it tackles no obstacle by striking it with foot or beak but simply goes over it.

But if the bird insists on continuing going on its feet instead of taking to its wings, it will begin to see rocks and walls in its way as insurmountable obstacles, problems, and troubles. Then its progress will be blocked, that is, it will stop its progress *by its thinking*.

We are flying birds and we take to our wings at any obstruction to our “feet”, our flesh. At anything that seems to go against our thinking, our belief, our habit, our desire, or our will, we at once draw away from our mind and turn to the Father: we turn to our godhood from which if we operate nothing in the world can block us. We turn away from—we cast down—the high reasonings and great arguments and self-justifications of the mind that would keep us in the flesh and cause us to clash with things and people and fail.<sup>48</sup> We own our godhood and mount up, triumphing over our flesh. As we thus go on the wings of Spirit over our flesh, we surmount anything and we see no “situation on the ground” as an obstacle or

problem—because the situation is on the ground but we are soaring in the heavens. Operating from our spirit, we exercise our rightful dominion—dominion over our flesh and over any situation.

## Maintain Dominion

NOT TO RESIST evil, or to surrender, is not to stand helpless in anything or before anyone. Not to resist is to draw away from the feeble flesh and be in Spirit, and so to be in ultimate freedom and power: freedom from control by one's own flesh, and power to kindle another person's spirit and swallow up his flesh, as well as power to bring about what ought to be.

One day a brother of mine came to me from his distant place, and when we sat down after the greetings he stood up suddenly and locked the exit doors and started threatening to kill me and kill himself for, he said, my “detachment from our family” and my “failure to carry out my responsibilities in the family”. As he was shouting I became silently angry *as I thought* about his words and behaviour. Then my heart shook violently in fear. I felt he could carry out his threat. At the shaking of my heart, and having been free of fear for some considerable time before then, I knew I had “gone into my mind” and was “no longer seeing things in the Father's light.” So, as my brother was still yelling, I put my head in my laps, praying silently, “Father, swallow me up. Reign in me....” After a while the moment came when peace engulfed me and my mind was freed of my brother. Then my head came up and one sentence flowed out of my mouth, a sentence which my mind did not participate in forming. Suddenly my brother stopped shouting and stamping, and said, “Why didn't you say this before? Why didn't you say this before? You should have said this....” Then another statement, also not from my mind, came out of me. To this he responded, not looking at me directly, as if he were not addressing me but someone beyond me: “I didn't know that was your mind. I didn't know. All right. As it is like this, no problem. We will....” And we amicably decided on what to do in line with the thing that had

“on its own” come out of my mouth. Till today the brother will not oppose me—though he is not yet interested in things of the kind I am writing now.

We exercise and maintain our dominion by abiding in Spirit and operating from Spirit.

When a band of soldiers and others came out against Jesus with weapons, he stepped forward and asked who they wanted. “Jesus of Nazareth,” they answered. “I am,” he said to them; and “they went backward and fell to the ground.”<sup>96</sup> Why did they fall? Because Jesus was in Spirit, and flesh cannot stand before Spirit but must bow. Jesus only voluntarily handed himself over, choosing the Father’s will for him, as he said: “I lay down my life that I may take it again. No one takes it from me, but I lay it down of myself.”<sup>97</sup>

Sometime before this some officers were sent to arrest him. But when they got to him and listened to him, the flow of Spirit from him to them kindled their spirits. They were then *freed* from the intention of the mind of their flesh, and they went back without arresting him. On being asked by the authorities why they did not bring him, they answered, “No man ever spoke like this man.”<sup>98</sup> Most likely they added, each in himself: “Something from him sweetly fired my heart and transported me into the Holy Presence, and I became free, utterly free. I got to see who he truly is, pure and good, as the Father is. And I saw my true self, pure and good, as the Father is, and nothing any more was moving me against him, or against anyone, or against my own will. Only someone that is at one with the Father could so affect me....”

Because Jesus was in Spirit, he was enjoying the Eden experience. For instance, he could be “with the wild beasts” and they did not hurt him.<sup>99</sup>

What Jesus experienced anyone else may experience, because he mirrors what any human is, and is to be. Look to experience his experience. He says anyone who believes in the life revealed in him will experience his experience and even do greater things than he did<sup>100</sup>—though many find it hard to accept this statement of his, because they wrongly believe that he is a son of God in a way that other humans are not. Now, not after death but this very moment, is the time to experience Jesus’ experience in full. By this the Father is

glorified in any person—by the person’s going by Spirit and having the Father’s will done in him “as in heaven”<sup>101</sup>. And Jesus’ experience was the result and manifestation of his always going by Spirit.

## Learn from Spirit

THE BODY IS to learn from Spirit, and the learning that is from Spirit does not just become stored-up knowledge but it transforms the body and increases one.

For lack of a better expression, let us call the body’s learning from Spirit *s-learning*, and sharply distinguish this from the body’s ordinary training or education. By training the body, using its senses and thinking, discovers, finds out, becomes aware of, *things*, and it acquires skills to organise and design and build things—much as the animals do. But the training or education does not change the body into a spiritual body: as an ape may train and marvellously mimic humans but it does not turn into a human. The human “flesh and blood” may train itself and work out the distance from the earth to the moon or beyond and get a spacecraft there, but this, in a way, is not much different from an eagle in the sky determining the distance from it to a moving rabbit and its striking speed. I may develop my mind to any extent and reform my behaviour or make myself able to perform surgery or split an atom, but this, being only body-training—or soul-training—does not get me changed into the stature of Christ. Or I may alter my body in any desired way through genetic manipulation, but this cannot metamorphose me to glory, or get me filled with all the fullness of the Father. But *s-learning* is the body receiving into itself things from beyond it—life from Spirit—that transform it, or change it in its substance.

My spirit, being an offspring of the Father and not detached from Him, is in Him “complete”<sup>102</sup> and “knows all things”<sup>103</sup> and so it does not have to learn or change: as a ray of the sun does not have to learn to be bright but is ever as bright as when it was shot from the sun. But my body is to receive life from Spirit to get to its maturity, its perfection, which is its metamorphosing into a spiritual body. My body is to be “filled with the Spirit”<sup>104</sup> and turned into a

new creation,<sup>20</sup> a spiritual body.

Seek to see everything in the light of the Holy Spirit. Do not rely on the mind of the flesh, on its thinking, its perception and judgement of things. "Trust in the LORD with all your heart, and lean not on your own understanding."<sup>105</sup> Look to receive from Spirit the truth about, or the right perception of, anything: any situation, any event, any matter whatever, even what looks "plain enough" to the mind.

And do not be stuck up with the manna—the knowledge—got yesterday. Seek fresh manna today, indeed this moment. "New every moment." This should be our way, our desire.

Never allow the mind to dictate behaviour by any code of conduct that it may tend to legislate. The Pharisees hung on to their self-confident knowledge of Moses' Law and went by numerous and detailed codes of conduct that they had written and continued to legislate for themselves, and they had no life. Their codes did not fill them with the fullness of the Father: did not change them into incorruptibility. But Jesus lived as the Spirit moved him, and as he heard *live* from the Father. He demonstrates this in the case of the woman caught in adultery and brought to him by the Pharisees for his mind as to what to do with her. He turned away from his mind: from any code-derived knowledge that he had regarding such a matter—the law the Pharisees were judging things by—and looked to the Father. He stooped down, and while with his finger he was writing on the ground he asked the Father: "Father, what do I do? How do I respond?" And he was given how to view the matter and what to do: "The sinless of you—let him first cast the stone at her,"<sup>106</sup> he answered the Pharisees, as he heard from the Father that moment: according to his policy, "As I hear I judge."<sup>107</sup> That is learning from Spirit. That is wisdom. Wisdom is the attitude of looking to the Father for His mind about anything.

And wisdom is the present transmission from the Holy Spirit to one. This is quite different from the manipulation of stored-up knowledge by the mind to arrive at new understanding and what to do at the present moment. Wisdom flows fresh from Spirit. Wisdom is as electricity which is generated fresh any moment that it is needed. But knowledge is water stored up in a container. And what was living and life-giving wisdom yesterday may be turned into dry

and deadly knowledge today. As stored-up water may be fouled, so knowledge stored up in the mind of the flesh may be fouled by the very mind if the mind disconnects from Spirit: the fouling being in its misuse of the knowledge, because it never at any time has the total picture of anything. Then the knowledge becomes a hindrance: it blocks one from Spirit and turns into the letter that kills.<sup>108</sup> But wisdom always gives life to whom it comes, and whom it touches. Let our wisdom always flow fresh from Spirit.

Wisdom always flows to meekness.<sup>109</sup> Meekness is as a ball which does not set itself in motion but waits to be set rolling or flying by someone, and stops where the force driving it stops. The meek person is not driven by his stored-up knowledge but goes as he is moved by Spirit now. "For as many as are led by the Spirit of God, they are the sons of God."<sup>7</sup>

## Love Is the Glory

LIFE IS LOVE. To live is to love, and to love is to live. So the Father says to love Him with all the soul, and to love one's neighbour as oneself,<sup>110</sup> as Jonathan loved David as his own soul.<sup>111</sup>

Aim, then, to *experience* loving neighbour as self in all your thinking and behaviour. Do not listen to the mind of the flesh as it says this is hard, because our spirit is love,<sup>112</sup> as the Father is love.<sup>113</sup>

No one hates himself. No one wishes to do harm to himself. Everyone wants only to bless himself. Love is blessing everyone and everything, and not striking at anyone.

Love is doing to another person, in thought and word and outward action, as I desire that people should do to me. "And as ye would that men should do to you, do ye also to them likewise."<sup>14</sup>

Loving is not being patronising, not condescending behaviour, not stooping to pull up someone I consider to be beneath me. Loving proceeds from the consciousness of the reality that all humans are equally offspring of the Father and together form One Body, called "the body of Christ",<sup>115</sup> and that "we are members one of another."<sup>116</sup> The self called *me* is linked with and completed by

other selves—other humans—in One Life in the Father.<sup>117</sup>

Whatever I do to another person I do to myself since both of us are parts of One Body and so are parts of one another.

The deed I do to another person increases me: if it is done to increase, or to bring some good to, the person—it brings me the good. But the deed diminishes me if it is done to harm or hurt the person—it harms and hurts me.

This is not only because I and another person are parts of one another, but also because I am an offspring of the Almighty God and so I am a god.<sup>118</sup> As I am a god, my actions are reflexive: they turn back on me. That is to say I become what I do and say. If I do good, I become more good—I increase myself. If I do harm, I shrink myself.

Yes, I can increase or diminish myself. That is to say I can increase or diminish my *experience* of my godhood, my divinity. I can fill up myself to any degree I choose, up to the stature of Christ; and I can empty myself to the point where, by my behaviour, I seem to be a mere animal.

My brother is there that I may, through my behaviour to him, build up myself—as I build him up. My experience of my godhood increases by the good I do to my brother. And my *experience* of my divine nature—my “partaking of the divine nature”<sup>119</sup>—decreases with anything I do against another person—anything calculated to harm him. This is why one experiences joy in doing good to another person; and in harming or hurting someone—whether in thought or word or action—anyone experiences pain in his heart, and even bitterness and stress if his hurting other people is prolonged.

In my godhood I cannot harm anyone. I must “step out” of my godhood to do harm. And this stepping out of my godhood is my suffering—it is what harms me. For then I have dropped my glory, and, now in my naked animality, I begin to suffer from “heat and cold”, as any animal is at the mercy of the external conditions.

Loving, then, is functioning from my godhood, operating according to my divinity; and not loving is operating against myself.

By loving a man “waxes strong in Spirit”,<sup>120</sup> or fills up with Spirit. More and more he gets “to know the love of the Christ, which surpasses knowledge; that [he] may be filled with all the fullness of God.”<sup>11</sup>

The fullness of life is love—when the bottled water is freed from



its bottle-prison and pours itself into the Life-ocean and becomes one with the Ocean again and enjoys all that the Ocean is and has.

Love goes beyond likes and dislikes—liking or disliking someone because of some behaviour or habit of his. Liking or disliking anyone may be only flesh-deep. Love is spirit to spirit—deep calling to deep<sup>121</sup>—my spirit going out and mingling with another person's spirit, without regard to the behaviour and habits of his flesh. Love goes through everything which may be a hindrance to liking-disliking. "I like you—I don't like you. I don't 'love' you any more." This is the body talking. My spirit can only say, "I love you," and cannot say, "I don't love you any more." The mind of my flesh may stop liking someone because of something the person will have done or some pain that I am feeling, but my spirit goes on loving him; and when I am in Spirit my mind cannot hinder me from doing to him what I ought to.

When the flesh begins any hostile action against anyone in thought, in word, or in deed, turn to Spirit within, and receive freedom and power: "I bless 'James'. Father, I thank You – You love James as You love me and as You love Jesus. I bless You because I accept and love him as I accept and love myself and as I love Jesus. You have nothing against James as You have nothing against me. I am not angry at him as You are not angry at him. James is Your image as I am Your image and as Jesus is Your image. You rejoice in him as You rejoice in me, and I rejoice in him, even now, as I rejoice in myself. I ask You to bless him more and more...."

Any agitation of the flesh against anyone—any anger or irritation or resentment—may be met with such prayer, however strong the flesh's feeling may be. The prayer is both a recognising of what one really is, and a creating of what one wants to experience, that is, a recreating of oneself as one ought to be.

I find that when I turn to the Father and bless someone that I am displeased with, my body deflates and collapses: its painful feeling and agitation die away, replaced by a *good feeling* towards the person, a feeling I myself enjoy. Often I have wondered aloud, "Flesh, where is your power? Where is that strong antichrist feeling that almost swallowed me up a moment ago? Where now is the pain,

and the resentment against the person? Father, I thank You!”

By our words we “vent” our godhood: by our speaking we bring out and experience our godhood. Our words that express Truth, the truth of our being, are power to save us, to create Heaven within us and around us. And our words, if they express the lies of the flesh, create hell within and around us.

Jesus says to pray for our enemies: “But I say to you who hear: Love your enemies, do good to those who hate you, bless those who curse you, and pray for those who mistreat you.”<sup>122</sup>

Who is my enemy? My enemy is anyone who is a trouble to my mind and thoughts, anyone whose behaviour pains me and gets me *to see him as evil* and not as an image of the Father as I am. But it is not the person himself that is my enemy. The enemy is my false perception of the person as evil and not as an image of the Father any more. This perception would disconnect me from the truth and from my godhood; so it is my enemy.

When my mind is seeing evil, it has turned from light to darkness. My mind then darkens and becomes a shade that blocks the sunlight of Spirit to my body, and then my body withers as a plant withers when it is shaded from sunlight. This is why a man becomes bitter as he looks at other people as evil. His bitterness is a clear testimony that he is in the darkness and power of his flesh now.

As I fix my mind on any person’s fleshly behaviour, I may diminish him till I forget his godhood, his identity of being a son of God as I am. And as I diminish him, I diminish myself to that degree. When I lose sight of his godhood, I consequently lose sight of my own godhood. When this happens, I cannot save myself from the effect of his fleshly behaviour, and I cannot help him. Instead, being now in the flesh, I feel pain and become resentful.

Any failure is born of losing sight of one’s godhood and paying attention to the flesh. Failure in relationship with anyone is born of focusing on the person’s flesh and forgetting his godhood.

My blessing my “enemy”, or praying for him—which is a pouring out of my spirit to him—not only does him good but it vitalises me: it changes me and purges hate and bitterness from me.

And such prayer may be backed up with actions, actions that will

be shown by the Holy Spirit, not devised by the mind. Perhaps a kind word about the person to another person behind his back; some action that will benefit him, even if he will never get to know who did it; or greeting him; a gift to him; some unexpected kind behaviour to him.... This is love in action, and it can be done in the face of the strongest storm of contrary feeling and reasoning of the flesh. As it is done, one experiences freedom from pain and resentment, because the love-action is an “activating” of one’s godhood: it is not only a pouring of life to another person but also into oneself, so that one is changed.

The feeling of resentment happens only in the flesh, in the thinking, and anyone can turn away from it and act from his spirit, doing some good thing to the resented person.

Doing a good deed to someone that my *mind* is not pleased with is no pretence. It is saying No to the mind of my flesh and Yes to Spirit, my true identity, and this opens my heart for Spirit to flow more in me. Pretending is putting on some behaviour to deceive people in order to be able to achieve something that the flesh wants. But going against the agitation of the flesh in order to be in Spirit is no pretence but the expression of love.

When I am in Spirit, and therefore loving, I go for the tiny sparks of glory that I see in another person. I am not distracted and put off by the foul-smelling habits and behaviour of his flesh. I am then a bee which, intent on making honey, goes for and picks up particles of sweet glucose from urine and is not put off by the foul smell of the urine. Love makes me able to extract glucose from any foul-behaving person, first for my own use, and then to encourage and build up the person: I kindle his spirit; I bring him to see that he has what to make honey with; I do not tell him that he is only a mass of foul smells.

Love is joy—the most joyful people are those who are most loving, those who set out to be a blessing to others and to enjoy others: because fellow humans are of course the sweetest and most edifying things in the world.

Having the following as one’s aim helps, and saying it often to oneself:‡

**MY LOVE SONG**

I AM LOVE, as my Maker is love.  
I am kind in thought, in word, and in deed.<sup>123</sup>  
In everything I think, speak, and act only to do everyone good,  
Not to harm or hurt, nor belittle nor put down anyone.  
My words and actions only cause any person to see he is worthy,  
And is respected and honoured by me.

In all things I hold on to the godhood of any person  
As I hold on to my godhood.  
I trust in the basic goodness of everyone,  
And I speak and act to touch that goodness  
So it may flame forth.

I fix my mind on what is good in people.  
I do not think and speak evil of anyone,  
Nor allow what is not good to hold my thought,  
Nor rejoice at what is not right.

Everyone is a joy to me,  
I dislike no one, no one annoys me,  
I am at home with anyone.

I do not feel offended,  
Nor register anything as being against me.  
I never boil over with anger,  
Nor grumble, nor simmer with resentment.  
I am patient, I bear all things.

If struck, I open or break as a perfume bottle  
And pour out my fragrance to him who strikes me.

Every person's blessing rejoices my heart.  
But I never wish that the blessing should have been mine,  
For it is already mine, being my brother's and for our Father's glory.

I desire to promote everyone that comes my way.  
I do not think to overshadow or set myself above anyone.

In everything I consider the other person before myself.  
I am not self-seeking, I do not stand on my will.

I endure all things, I am at home in every circumstance,  
Knowing all things work together to my good.  
I am joyful at all times.

I always succeed. I never fail—  
Never fail with anyone, never fail in anything—  
Because I am love, as my Father is love.



<sup>α</sup> The word in the original, *epignosis*, means full knowledge, or “knowledge by experience”, as knowing by experience what it means to be a husband or a wife by marrying.

<sup>\*</sup> Literally. KJV translates it “made himself of no reputation”.

<sup>†</sup> Not her real name.

<sup>‡</sup> After the inspiration of Gary Sigler.

1. Rom 8:4 (DBY). 2. Rom 8:13 (DBY). 3. Jn 3:8 (RSV). 4. Gsl 5:16.
5. Jn 5:19, 30. 6. Rom 8:6 (DBY). 7. Rom 8:14 (KJV). 8. Gal 5:18 (DBY).
9. Jn 3:9. 10. 1 Jn 4:17. 11. Eph 3:19. 12. Col 2:9; 1:19. 13. Eph 4:13 (DBY).
14. Mt 5:48. 15. Ps 17:15 (DBY). 16. 2 Cor 4:10, 11. 17. Mt 3:17.
18. Rom 5:17. 19. Rom 8:23. 20. 2 Cor 5:17. 21. Rom 8:11 (NKJV).
22. 2 Cor 3:18. 23. Gal 5:22-23. 24. Phil 2:5-11 (KJV). 25. Jn 5:30; 9:50.
26. Jn 10:17-18. 27. Lk 22:42. 28. Jn 17:5 (KJV). 29. Lk 3:38. 30. Gen 3:5.
31. Lk 9:24 (KJV). 32. Rev 4:11. 33. Num 18:20. 34. Mt 6:22-23 (KJV).
35. Jn 7:38. 36. Ps 46:10. 37. Ps 68:1. 38. Gen 7:11. 39. Lk 24:32.
40. Mt 25:1-13. 41. 2 Cor 5:6-8 (DBY). 42. Ps 46:4 (RSV).
43. Ps 82:6 (KJV); Jn 10:34. 44. Mt 12:37. 45. Gal 5:16-17. 46. Col 2:18 (DBY).
47. Lk 9:23 (YLT). 48. 2 Cor 10:5. 49. Rom 12:1. 50. Gal 5:24. 51. Ps 46:1.
52. Ps 68:2. 53. Ex 14:13 (NKJV). 54. Mk 3:23. 55. Lk 11:20. 56. Gal 2:20.
57. Phil 2:13 (YLT). 58. 1 Jn 3:9 (DBY). 59. Rom 7:17-18 (YLT). 60. Rom 7:22.
61. 2 Cor 5:16. 62. Ps 16:8. 63. Eph 4:18. 64. Ps 17:5 (KJV).
65. Num 21:8-9 (RSV). 66. Jn 3:14-15. 67. Lk 22:42. 68. Gen 1:31. 69. Gen 2:8.
70. Gen 2:17. 71. Mk 7:15 (KJV). 72. Rom 8:28-30. 73. Is 45:7.
74. Gen 50:20 (YLT). 75. Gen 42:36. 76. Jn 14:30. 77. Jn 9:3. 78. Jn 11:4.
79. Gen 1:3. 80. Mt 5:39 (YLT). 81. Jer 29:11. 82. Hag 2:9. 83. Mt 5:25.
84. Jer 42:3. 85. Is 43:1-2 (KJV). 86. Mt 10:16. 87. 2 Cor 1:8-10.
88. Dan 3:1-30. 89. Ex 7:3-5. 90. Phil 2:9. 91. Jn 19:10-11 (RSV).
92. 1 Cor 9:27 (RSV). 93. Jn 16:20-22. 94. Jn 12:23. 95. Jn 12:28.
96. Jn 18:3-6. 97. Jn 10:17-18. 98. Jn 7:45-46. 99. Mk 1:13. 100. Jn 14:12.
101. Mt 6:10. 102. Col 2:10. 103. 1 Jn 2:20, 27. 104. Eph 5:18.
105. Prov 3:5 (NKJV). 106. Jn 8:7 (YLT). 107. Jn 5:30. 108. 2 Cor 3:6.
109. Mt 5:5. 110. Mk 12:30-33. 111. 1 Sam 18:1. 112. Rom 5:5. 113. 1 Jn 4:16.
114. Lk 6:31 (KJV). 115. 1 Cor 12:12-27. 116. Eph 4:25; Rom 12:5.
117. Jn 17:11, 21-23. 118. Ps 82:6; Jn 10:34-36. 119. 2 Pt 1:4. 120. Lk 2:40.
121. Ps 42:7. 122. Lk 6:27-28. 123. 1 Cor 13:4-8.

## CHAPTER 17

**DAILY ASCENSION**

*“Having ascended up on high, he has led captivity captive....”<sup>1</sup>*

IN making man, the Father “breathes”—or puts a part of—Himself into a body that He forms of the dust of the ground.<sup>2</sup> The “breath” is man’s spirit, by which man is in reality an offspring of the Father and is in His image and likeness.

My human-creation, then, is: I, as a spirit, descend from the Father into a flesh-body, with the design being for me, that is, my spirit, to “win over” the body, or turn it into a spiritual, glorified body, so that the two—my spirit and my body—become one in substance: as a man is joined to his wife and the two become one flesh.<sup>3</sup>

But along the way on this grand adventure, my body, instead of being won over, or transforming into a spiritual body, becomes captor and my spirit “captive” in it: I become *a spirit in prison*<sup>4</sup> in my body.

How does this come about? Through my failing to go by my spirit but allowing my body to dictate my walk, my behaviour, with the result that the body, not going by and drawing life from Spirit, is decaying and I do not “reign in life”<sup>5</sup> as I am meant to.

This is as the children of Israel in Egypt, instead of converting the Egyptians to the One God as had been the design for their sojourning in Egypt, were turned into slaves by the Egyptians when they began to walk in Egyptian ways: as typified in the wilderness by their making and worshipping a golden calf as their god according to the abominable practices of the Egyptians.

This situation is not to abide. As Jesus “led captivity captive”,<sup>1</sup> or ascended “into the heavens”<sup>6</sup> in his body that had been glorified, I am to ascend to the Father with my body of dust glorified, or turned into a spiritual body—as also Enoch and Elijah did. This is the ultimate triumph in the Human Adventure, this “taking captivity

captive”, or my spirit winning out and turning my flesh into a spiritual body, and I presenting myself before the Father in this “wedding garment”<sup>7</sup> of glory. When the captive becomes the captor—when my spirit changes my body into a spiritual body and rules it—then I will have been glorified, or, I will, as a human, have “come of age” as a son of God. This is the Father’s grand plan. “Moreover whom He predestined, these He also called; and whom He called, these He also justified; and whom He justified, these He also glorified.”<sup>8</sup>

This ultimate ascension to the Father with a glorified body is arrived at through daily ascension: through merging into the Father daily. Daily ascension is receiving each day one’s daily bread for one’s growth or development.<sup>9</sup>

Anyone ascends to some degree any moment that Spirit arises in him and he yields to it: when the Father moves and surges in him and he finds himself saying, silently or aloud, “This is the Presence. This is Spirit. This is the Father at work in me, shedding abroad His love in my soul. Father, take me over.”<sup>10</sup> As this happens, the person changes, or his body transforms, to some extent—and he feels himself sweet as a fruit turns from sour to sweet as it ripens.

The hunger for the arising of the Father in one, or for one’s godhood to take one over, is as natural as the hunger for food, or the thirst for water, or the wanting of air—though the mind of one’s flesh may not understand it, or it may be misunderstood as a desire for various other things. The loss or lessening of this spiritual hunger is an abnormality, as the loss of appetite is a symptom of sickness. This hunger for the arising of the Father in one is because we have been designed to “be filled with all the fullness of God”<sup>11</sup> and have our bodies changed into spiritual bodies.

When the Father draws me and I ascend into the Presence, or I am in my spirit, I lose the sense of having a separate identity from Him as He becomes all in all in me.<sup>12</sup> No more are we two: there is only One, the LORD; “and he who is joined to the Lord is one Spirit.”<sup>13</sup> The orphaned block of ice has melted and turned again into a wave of the Sea and is seamless with the Sea, and is all joy. Now all is feasting and enjoyment, for I have come to the great banquet of functioning from my spirit and enjoying my godhood. I

have got through the veil of my flesh<sup>14</sup> and entered the Holy of Holies, and here I clearly see that “I and the Father are one.”<sup>15</sup>

Ascension is also called worship, and proper worship is when there is no *me* as a separate person to “worship” the Father, but, as I will have merged into Him, “I and the Father are one”: the Prodigal Son is back home—I am back to operating from my godhood—and the Father rejoices, and I rejoice. This is worshipping in Spirit.<sup>16</sup>

But can anyone adequately describe to another person the experience of ascension, the experience of merging into the Father? When a man is caught up into Glory, as he beholds dimensions upon dimensions of the dimensionless Abyss of the Father, and he glimpses the wisdom of the Almighty and the infinitely delicate architecture of His creation, and the weight of Glory presses upon him, and the Ocean of joy surges and dances in him, and his body is supersaturated with the very Life of the Father, and he merges into the I AM and loses his separate identity as he enters into his godhood but yet experiences his identity more vibrantly, can any language of this world express what the man experiences? How will that language which must say things in terms of space-time dimensions express the dimensionless and measureless?

## Experiencing Ascension Daily

HOW MAY ONE get to experience ascension each day, and each moment?

No self-manipulation—no exertion of the flesh, no mind exercise, no chanting of any words or phrases—can of itself launch anyone into the Holy of Holies, into the Secret Place of the Most High, into one’s godhood.

Even so, we must play our part. Like virgins who with their lamps go out and wait to meet the Bridegroom,<sup>16</sup> we must *go out* and *wait* for the Bridegroom to come and take us home.

Go out of the flesh: “Walk in Spirit, and the desire of flesh ye shall not fulfil.”<sup>16</sup> Any time a man says No to his flesh, or he *acts from*



*yielding to Spirit*, he goes out of his flesh and ascends to some degree: he merges into the Father and Life surges in him and he undergoes some transformation. “Not my will, not the thoughts and feelings and desires of my flesh, but Your will be done, Father.” The man who says this in anything opens his door for the Father to come in, and for his spirit to arise and rule him.<sup>18</sup>

Look to merge into the Father, thrusting down all fleshly self-assertion. Be like a block of ice that melts and becomes one with the sea again, not a stone which, insisting on a separate identity, resists dissolving in the sea and abides dead.

Hunger and thirst to experience the Presence, which is to experience one’s godhood. “Where am I now, in Spirit, or in the mind of my flesh? Am I getting my daily bread now?” Let such questions stoke the fire of the hunger for merging into the Father. Frequently lift up the heart to the Father: “Father, I bless You. Be all in all in me. Fill every cell of my body with Your Life now.” Blessed is he who hungers and thirsts for the Presence, for he will be filled.<sup>19</sup>

And watch. Watch for the Still Small Voice, or the gentle stirring or moving in the heart which makes one say, “This is Spirit. This is the Father at work in me.” Yield to every such stirring, go according to the Voice—and ascend at such moments. Be glad to hear the Voice—too glad to go against it.

Go often into the closet for the sole purpose of *connecting in Spirit, or transitioning*: passing over from mind to Spirit and experiencing the surge of Life. Regularly, even in the bustle of activity, deliberately pull away from thought to “connect”: steal away from the mind into Spirit: “Father, possess me now, take me over, that You may be pleased in me....”

Experiencing the Spirit is feeding on the manna that transforms, and this is all anyone has to do to metamorphose to glory. Feed on this manna daily, and every moment. Nothing else changes anyone. The more one feeds, the more one fattens: the more a man experiences and yields to Spirit, the more he transforms.

The expectation of ascension is by some also called “waiting on the Father”. To wait on the Father is to be in eager expectation of the Father’s touch and His drawing one into Himself.

## Seek Admittance

WHAT IS PRAYING but seeking admittance into the Presence, into the Holy of Holies, or going into Spirit, into one's godhood, to enjoy Life?

Prayer is drawing away from the flesh seeking ascension into the Presence, where a man gets to see what things to *ask* of the Father, what things the Father wants for him and is offering him at the moment. Prayer is being still in His Presence to hear Him, to see Him, to experience Him.

Do not stay outside the Holy of Holies shouting and crying for anything in the name of praying. Knock, and be admitted into the Presence, and receive all things.<sup>20</sup> In the Most Holy Place all is feasting and enjoyment. Outside, while a man is in the flesh and has not met face to face with the One that he supposes he is addressing, prayer is only toil and fatigue, because it is only a fleshly exercise: merely begging and crying for what the flesh wants. But when a man gets into the Holy of Holies—or merges into the Father—and he sees and accepts the Father's will for him, all is enjoyment. For in the Father's will one reigns in life.

Prayer is but seeking to merge into the Father. Do not, in praying, be like a wave of the ocean which, having turned into a block of ice, has forgotten its origin and is now merely begging to tap just a little warmth from the ocean without thinking of melting and becoming one with the ocean again and enjoying all the life of the ocean.



1. Eph 4:8-10 (DBY); Jn 20:17.    2. Gen 2:7.    3. Eph 5:31-32; Gen 2:24.  
 4. 1 Pt 3:18-21.    5. Rom 5:17.    6. Heb 4:14.    7. Mt 22:11.    8. Rom 8:30 (NKJV).  
 9. Mt 6:11.    10. Rom 5:5.    11. Eph 3:19.    12. Eph 1:23.    13. 1 Cor 6:17.  
 14. Heb 10:20.    14. Jn 8:16; 10:30.    15. Jn 4:23-24.    16. Mt 25:1-13.    17. Gal 5:16.  
 18. Rev 3:20.    19. Mt 5:6.    20. Mt 6:33.

## CHAPTER 18

**WHY DIE?**

*“Truly, truly, I say unto you, if any one shall keep my word, he shall never see death.”<sup>1</sup>*

FOR many people today “living” is only a dying, a gradual movement and a waiting to drop into the grave. They are not looking forward to entering the incorruptible Life Abundant<sup>2</sup> and live on, but, having somehow reconciled themselves to death as something inevitable, they are passively watching themselves decaying to death, after the manner of Madamant in the following story.

“‘And the LORD said to Moses, “Make a fiery serpent, and set it on a pole; and every one who is bitten, when he sees it, shall live.” So Moses made a bronze serpent, and set it on a pole; and if a serpent bit any man, he would look at the bronze serpent and live.’<sup>3</sup>

“But Madamant, when he was bitten, for grumbling, angrily turned his back to the raised Saving Serpent from which he was only a few metres away at the time he was bitten. He hurried away into his tent. His kin, on learning that he had been bitten, wanted to take him out at once that he might take the saving look at the Bronze Serpent, but he refused, saying, ‘No use. Even if I am saved from dying today, I will still be handed over to Death in ten days, or in ten years, or in a hundred years. Death is death, and how does it matter when, or how, it comes? And are we not told that there is such a thing as resurrection? Should the serpent-bite send my body to the grave, I suppose I will rise again, will I not?’

“Soon his leg got swollen, and by the following day it started discharging pus. Friends begged and begged to take him out to the Saving Serpent, but he would not listen though he was writhing and groaning. They said to him, ‘Would any caterpillar choose to starve, wither, suffer and die instead of metamorphosing into a butterfly, even if it was told that it would afterwards rise again?’ To this he

said simply, 'I am a man and cannot turn into a butterfly.'

"By the third day it was clear that the leg was decomposing; it was giving off a stench that fouled the air about his tent. Still, he would not agree to be taken to look on the Saving Serpent. And so it was that the decomposition of his body progressed till it got to his waist, and then to his chest, and he died. Two of his relatives and a friend also died some days later from the foul air they had been breathing while caring for him."

"The mind of the flesh"<sup>4</sup> may pull the wool over its own eyes and reconcile itself to anything: to any horror, any perversion, wickedness, and ultimately death. This is why a particular person, having deafened and hardened himself to Spirit, and going by his flesh, may accept and even find some pleasure in hate, in murder, in homosexuality, bestiality, cannibalism—as some animals do not shrink from killing and eating other animals of their own kind.

The great question is whether death is the Father's perfect will and design for *me*, or my dying is only a consequence of my departing from His design for man.

## Death Not Inevitable

WHY TURN LIVING into suffering and dying? Why turn the body into Hell?

Dying is not merely the *event* of death—which may happen in an instant, perhaps by the body being blasted into smithereens by a bomb—but the *process* of death, the process of the gradual decomposition of the body and the consequent pain or suffering that a human undergoes till his last gasp, all due to his going by the body instead of Spirit.

The event of death, horrible as it is in itself, may be seen as almost nothing compared to the process of dying, which is veritable Hell. This painful process of dying, or decay, is what turns a human into a stamping and goring bull towards fellow humans. The painful decaying of the body makes a man behave as an asthmatic. A healthy person is hardly bothered by the weather. He absorbs the changes

without a hiccup. But an asthmatic at once begins to choke and cough at the slightest alterations in the atmosphere, such as changes in the purity and the temperature of the air. The decaying man chokes and stamps about at the behaviour of other people which he does not like or which is clearly wrong. And he strikes at the people, with his hands or words or mind, thinking that his attacking them allays his pain. And the people, also decaying and suffering and unable to absorb any blows, strike him back, and there is war. Quarrelling or war happens only among the decaying and suffering, who, being tossed by their pain, run amok and gore one another. Only the redemption of the body saves humans from this tendency to mutual harming.

Dying—decaying and suffering and expiring—is not inevitable. Nor is it a punishment the Father brings on anyone, as some think. Dying is the consequence of self-starvation, the result of not constantly going by Spirit and feeding on the Life of the Father. Dying is brought on by going by the body, and is avoidable through living by Spirit. “For whatever a man shall sow, that also shall he reap. For he that sows to his own flesh, shall from the flesh reap corruption; but he that sows to the Spirit, from the Spirit shall reap eternal life.”<sup>5</sup>

“Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of the eye, at the last trumpet....”<sup>6</sup>

Not everyone living today will die. And there have been people, both before and after Christ, who through steadily walking by their godhood—going by “the Spirit of Christ in them”<sup>7</sup>—have, without seeing death, put on incorruptibility and are now operating in the heavens; that is, they are no longer bound in space and time and the will of the Father is perfectly done in them. They have entered the glory and joy of the Father prepared for humans from the foundation of the world.<sup>8</sup>

The road to glory is the Narrow Way of constantly going by Spirit. As a caterpillar is not required to rot and die in order to turn into a butterfly, so humans are not designed to go through decay and suffering and death to put on incorruptibility and enter glory.

Do not take the dying of people over the ages, or the mass belief in dying, as proof of the inevitability of death and cast away the redemption gospel. For anyone who accepts it, Christ “has annulled death, and brought to light life and incorruptibility by the glad tidings.”<sup>9</sup> He appeared to root up the deep-rooted belief in dying, which is the invitation to death, as walking in the Broad Way of the body is the slide into the grave.<sup>10</sup> One day he said, “Truly, truly, I say to you, if any one keeps my word, he will never see death.” And “the Jews said to him, ‘Now we know that you have a demon. Abraham died, as did the prophets; and you say, “If any one keeps my word, he will never taste death.”’ ”<sup>11</sup> People react the same way today to the same gospel of metamorphosis, and they go on walking by the flesh and they wither and suffer and die, needlessly.

Accept redemption and be redeemed. As anyone believes, so it will be to him.<sup>12</sup> Believing is saying, with the Father, “Let there be light”—and there will be light. Or it is saying, with one’s flesh, “Let there be darkness and death for me”—and there will be darkness and death for the person. He who believes in the redemption of his body will be redeemed. He who believes in decaying and dying and goes by his body will decay and die. What I believe or accept becomes my experience. Everyone creates and dwells in his own world, a “sphere of experience” moulded by his beliefs and what he surrenders to, and his world will be quite different from another person’s.

Accept Life and be redeemed: begin on the redemption process: accept the Truth and live from Spirit. Do not expect death, do not prepare for death. Expect and prepare to live on. Say, “The Father has brought me into the body, into this world, for life, not for death: He has destined me to see my body glorified with His life, not to see its corruption, and in this hope of glory I dwell.”<sup>13</sup> He has not whispered anything to me about *my* dying, about His will being to have my spirit and body disjoined at some point. Why then should I think of death? Let Him be the one to bother about my dying, if He wants it for me. As for me, I will think only of life, and walk with Him—in the Narrow Way—and live on, and scatter life to all, and lighten the earth with His glory.”<sup>14</sup>

The Way out of decay and suffering and death is offered. The Hand of Salvation out of the Pit is stretched out, and lowered very close, as close as one's skin, and anyone may grab this Hand and be pulled out. Then he may metamorphose and sing triumphantly:

“Death is swallowed up in victory.  
O death, where is thy victory?  
O death, where is thy sting?”<sup>14</sup>

The salvation of any man lies in his walking in Spirit—in living from his Divine nature<sup>15</sup>, in “walking with God”<sup>16</sup>—and in his metamorphosis, in his being transformed and conformed to the image of Christ,<sup>17</sup> his attaining to “the measure of the stature of the fullness of the Christ”.<sup>18</sup> Salvation is not to be found in genetic manipulation or in any methods of the psychologist but in one being “filled with all the fullness of God.”<sup>19</sup> “There is not salvation in any other.”<sup>20</sup> Metamorphosis is the solution to the otherwise insolvable human problem in which one decays, suffers, harms others, and dies.



1. Jn 8:51. 2. Jn 10:10. 3. Num 21:8-9. (RSV). 4. Rom 8:6, 7. 4. Gal 6:7-8.  
6. 1 Cor 15:51- 52 (RSV). 7. 1 Pt 1:11. 8. Mt 25:34. 9. 2 Tim 1:10 (DBY).  
10. Mt 7:13;15:13. 11. Jn 8:51-52 (RSV). 12. Mt 8:13.  
13. Acts 2:26-27; Ps 16:9-10. 14. Rev 18:1. 15. 1 Cor 15:54-55. 16. 1 Pt 2:4.  
17. Gen 5:24. 18. Rom 8:29. 19. Eph 4:13. 20. Eph 3:19. 21. Acts 4:12 (YLT).

## CHAPTER 19

**DWELLING IN THE HEAVENLIES**

*“For our citizenship is in the heavens....”*<sup>1</sup>

**W**E are all in the heavens, or the heavenlies, or Heaven, now, while we walk on the earth. However, we experience the *conditions* of Heaven or of the earth in differing degrees, depending upon how much we operate from our spirit or from our flesh.

Heaven is not a location or some bounded space somewhere, as some wrongly believe. Heaven is not a spot or a planet in the universe that is studied by astronomy and physics. Heaven is the realm of Spirit, the measureless realm that knows not space and time. The boundless space-time universe is “contained” within infinite Heaven—as a sheet of glass floating in a sunlit sky is contained in the sunlight. And as the sunlight passes through the glass without being obstructed by the glass and without itself obstructing the movement of the glass, so the physical universe floats in Heaven and heavenly beings and realities pass through the universe and everything in it without being obstructed by them. Heaven, the realm of Spirit, is not a location as the sunlight is not a location—and the physical universe is not in some place separate and away from Heaven.

We “came from” Heaven, the realm of Spirit, into the space-time universe, but we are still in Heaven, *now*—as a block of ice formed of sea water “came from” the sea but is still in the sea; only now it is floating in the sea and not quite mingled with it but somewhat separated. Our flesh-body is in space and time, that is, it is affected by the factors of space and time; but our spirit is outside space-time, in Heaven, and is not affected by space and time, as the Father is of course is not affected by space and time since space-time is contained within Him.

We have dual nationality, so to speak. Since our body is in space-time—whether it is on the earth or on the moon or in any far-flung place in the boundless space-time universe—we are citizens of the physical realm. But, as our spirit abides always in Heaven, “our



citizenship is in the heavens”,<sup>1</sup> in “the kingdom of heaven”.<sup>2</sup> So we are in the physical universe and at the same time in the heavenlies,<sup>3</sup> and we experience the conditions of both. But our experience of the physical realm is to be swallowed up in our experience of the heavenly realm. And this is the nub of the Human Adventure.

Now, for most of us, there is a veil that separates the earthly and the heavenly realms. This affects one’s experience of the conditions of Heaven, that is, one’s experience as a spirit, or one’s enjoyment of one’s godhood or sonship of God. The veil is our flesh-body, which we took on to be born and sojourn in this world.

But this veil of our body is as a sheet of glass that is changeable in colour. At first the veil is opaque—the body is wholly flesh—forming, for us, a wall dividing the earthly realm from the heavenly realm and dimming our awareness of the heavenlies and even of our true identity, our Spirit-identity, our godhood. But this opaque veil is to become “transparent” so as no longer to in the least separate us from the heavenlies. That is to say our body is to become a spiritual body allowing us full fellowship with and enjoyment of Heaven, or full enjoyment of our godhood, again, as when we were only spirits and had not put on the body. For corruptible “flesh and blood cannot inherit the kingdom of God”.<sup>4</sup> As at the death of Christ “the veil of the temple was rent in two from the top to the bottom”<sup>5</sup> exposing the Holy of Holies to all eyes, so our body is to be “rent”—made “transparent”, that is, spiritual, “clear as crystal”<sup>6</sup>—allowing us full experience of our spirithood, our Divine nature.

For any particular person walking in Spirit the sheet of opaque glass—his flesh-body—changes gradually from being a black wall to a translucent sheet, allowing measures of the heavenly light to get through to him: that is, he experiences measures of the Spirit-life and the conditions of Heaven, or the kingdom of heaven, which Jesus began to enjoy *in full* from the age of thirty years.<sup>7</sup> Eventually, as the person goes on walking in Spirit, the translucent sheet turns into a transparent one—his body turns into a spiritual body—exposing him to the full Spirit-life and allowing his full enjoyment of Heaven, or full enjoyment of his godhood. “For God giveth not the Spirit by measure.”<sup>8</sup> Then, for him, the contrariness, or “the enmity”, of flesh to Spirit is done away with—the condition of flesh

desiring contrary to Spirit and Spirit desiring contrary to flesh is done away with.<sup>9</sup> For such a person Christ “has broken down the middle wall of partition” between his spirit and his body and “formed the two in himself into one new man, making peace.”<sup>10</sup>

As anyone operates from Spirit, he goes beyond the constraints of his body, and of space-time, in varying degrees. When his body has metamorphosed into a spiritual body, that is “the end of time” for him. Then he is in all things and forever beyond any space-time constraints, and he has dominion over the space-time universe.<sup>11</sup> This is because now both his spirit and his body are “outside” space-time and, even while he walks on the earth, he is fully “in Heaven”, or operates fully in the powers of the kingdom of heaven, the powers of his godhood—“the powers of the age to come”,<sup>12</sup> but which age will then have come for him. For him the Father’s kingdom has come, in fulfilment of the goal that Jesus advises us to set our heart on and pray the Father for: “Thy kingdom come. Thy will be done in earth, as it is in heaven.”<sup>13</sup> Now the person has turned from a block of ice back into a wave of the Sea and is seamless with the Sea again, and all is well.

Thus Jesus, functioning at full blast from his spirit when he had attained maturity at thirty years, was operating fully in the kingdom of heaven: as in his walking on water; causing a ship to move in an instant to where they were going; multiplying bread; operating purely from love; living entirely free of flesh-worked doubt, fear, hate, and bitterness; and being, in the hand of the Father, as the wind, whose movement is dictated by the Father and not by itself.<sup>14</sup>

Again, metamorphosed Jesus, Moses and Elijah were in Heaven when they were seen on the earth by Peter, James and John on the Mount of Metamorphosis; and the angel who announced the birth of Jesus to the shepherds out in the field was still in Heaven as the shepherds were seeing him on the earth, and also the “heavenly host” that joined him soon after to celebrate the great event. “And suddenly there was with the angel a multitude of the heavenly host, praising God....”<sup>15</sup>

Many, having in their mind erroneously disjoined Heaven and earth, mistakenly believe that a human can “go to Heaven” only through death, that is, when he is disembodied—when his spirit and

his body are disjoined and he drops the body on the ground—so that he is again only a spirit as before he came into this world and took on a flesh-body. But this is to say that no *human* can be in Heaven, or that a “human” can be in Heaven only when he ceases to be a human. For a human is, by Divine definition, a being that is a union of spirit and body, the body being either a flesh-body or a spiritual body.

The way planned by the Father for us to walk *back* into the heavens or “the kingdom of heaven”<sup>2</sup>—to enter again into the full enjoyment of our spirithood or godhood—is not death but metamorphosis. This prayer signifies as much: “Thy kingdom come. Thy will be done in earth, as it is in heaven.”<sup>11</sup> In making this prayer one is saying, “Let the moment come, O Father, when in my case there is no more difference between Heaven and earth but I am fully in the conditions of Heaven—I function wholly from my spirit and “reign in life”<sup>16</sup>—even while I walk on the earth, with Thy will being perfectly done in me every instant as it was when I was only a spirit.”



1. Phil 3:20.    2. Mt 4:17; 5:3.    3. Eph 2:6.    4. 1 Cor 15:50.  
5. Mk 15:38 (DBY); Heb 9:8.    6. Rev 21:11.    7. Lk 4:1.    8. Jn 3:34.    9. Gal 5:17.  
10. Eph 2:14-15.    11. Gen 1:26; Ps 8:6-8; Heb 2:6-8.    12. Heb 6:5.    13. Mt 6:10 (KJV).  
14. Jn 3:8.    15. Lk 2:13.    16. Rom 5:17.

## CHAPTER 19

**THE NEW BODY**

*“Then shall the righteous shine forth as the sun in the reign of their Father.”<sup>1</sup>*

ANYONE who has awaked to the reality of attaining to “the measure of the stature of the fullness of the Christ”<sup>2</sup> and is steadily “looking on the glory of the Lord” and constantly walking in the Narrow Way of Spirit is “being metamorphosed into the same image from glory to glory ... by the Spirit of the Lord.”<sup>3</sup> As his whole being draws out to the Father, crying, “‘As for me, I shall be satisfied, when I awake, in Thy likeness”<sup>4</sup> and ‘Thou art ‘all in all’<sup>5</sup> in me,” the Father fills and satisfies him with Himself. So he declares, confidently:

“The moment is coming when the Father will ‘receive me to glory’;<sup>6</sup> when my body will be turned into a new, spiritual, incorruptible body full of His glory, ‘filled with all the fullness of God’,<sup>7</sup> and I will lighten the earth with His glory.<sup>8</sup> My body will then have become the New Jerusalem, ‘the Bride, the wife of the Lamb.’<sup>9</sup> And ‘the LORD my God will rejoice over me with joy. He will rest in me His love, He will joy over me with singing.’<sup>10</sup> He will say of me, ‘This is my beloved son, in whom I am well pleased.’<sup>11</sup> And then I will hunger no more, and thirst no more, and my living will be music and a ceaseless act of worship.

“In my new body, the Holy Jerusalem, there will be only sweetness, only joy, my functioning being all Spirit-moved. There never is heard the sound of pain or crying, such things, and all corruptible, abominable things, being forever unable to arise in or enter it.<sup>12</sup> In my new body I will abide in the heavenlies,<sup>13</sup> and go as the angels,<sup>14</sup> no longer bound in space and time, even when I walk on the earth. My word, proceeding purely from Spirit and ever in accord with the Father, will be law, and whatever I bind or loose is bound or loosed in the heavens and on the earth.<sup>15</sup> For my ancient dominion will have been restored to me.”<sup>16</sup>

How is the new incorruptible spiritual body, the body in which Scripture says Jesus, Moses, and Elijah “appeared in glory”<sup>17</sup> on the Mount of Metamorphosis?

Long before this revelatory event on the Mount, Elijah had without dying been “taken up into the heavens”,<sup>18</sup> his body having “in the twinkling of an eye”<sup>19</sup> changed into a spiritual body as the culmination of the metamorphosis that he had been undergoing through walking in Spirit, or “walking with God”.<sup>20</sup> This same Awesome Experience Enoch had entered into some three thousand years before Elijah. But the form that Enoch had changed into is not shown or described at this point in his history, nor that of Elijah. This is exhibited on the Mount of Metamorphosis.

On this Mount Jesus is seen in glory: He is “metamorphosed”, to use the word in the original language of the New Testament. His body is transfigured and “his face shines as the sun.”<sup>21</sup> The book of *Revelation* gives more detail of his glorified body: “His head and hair were white as wool, white as snow; his eyes were like a flame of fire, his feet were like burnished bronze, as burning in a furnace ... and his face was like the sun shining in full strength.”<sup>22</sup> This is how Jesus, and Moses and Elijah, appeared to Peter, James and John on the Mount of Metamorphosis. “And behold, two men talked with him, Moses and Elijah, who appeared in glory....”<sup>17</sup> They too shone like the sun, their bodies, like the body of Jesus, having turned into spiritual and incorruptible bodies filled with all the Fullness. They had passed into the glorified or perfect condition of man. The Father had glorified them with Himself—as Jesus prayed that he might be glorified with the Father Himself.<sup>23</sup> “For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that he might be the firstborn among many brethren. Moreover, whom He did predestinate ... He also glorified.”<sup>24</sup>

Our body is given us as our forever-inalienable “mansion”,\* or abode.<sup>25</sup> Christ says, “If any one love me, he will keep my word, and my Father will love him, and we will come to him and make our abode with him”,<sup>26</sup> that is, in his body. For our body is also “the temple of the Holy Spirit”.<sup>27</sup> This temple of flesh the Holy Spirit would convert into a spiritual one as the “mansion” or abode or

“tabernacle of God”<sup>28</sup>—as “the holy city, new Jerusalem, coming down out of the heaven from God, prepared as a bride adorned for her husband ... her radiance like a stone most precious, like jasper, clear as crystal.”<sup>29</sup> For this spiritual incorruptible body—which is wholly in harmony with Spirit and will not “desire against the Spirit”<sup>30</sup>—“death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away.”<sup>31</sup>



\* The word “mansion” translating the original *monē* in John 14:2 means simply *abode* or *residence* in the time of the King James Version, AD 1611. And *abode* is used to translate the same *monē* in John 14:23, the only other place the word is used in Scripture: “Jesus answered and said to him, If any one love me, he will keep my word, and my Father will love him, and we will come to him and make our abode with him.” The word, in this scripture, does not mean a building located in some far-flung place in the space-time universe, a meaning that people are now mistakenly giving it. Moreover, spiritual beings—as angels and glorified Moses and Elijah—do not need material “mansions”!

1. Mt 13:43(YLT).    2. Eph 4:13.    3. 2 Cor 3:18.    4. Ps 17:15.
5. Eph 1:23; 1 Cor 15:28.    6. Ps 73:24 (KJV).    7. Eph 3:19.    8. Rev 18:1,
9. Rev 21:2. 9-10 (RSV).    10. Zeph 3:17.    11. Mt 3:17(DBY).    12. Rev 21:4, 27.
13. Eph 2:6.    14. Lk 20:36.    15. Mt 16:8-19.    16. Gen 1:26.    17. Lk 9:28-31.
18. 2 Kg 2:1-11.    19. 1 Cor 15:52.    20. Gen 5:24.    21. Mt 17:1-8.    22. Rev 1:13-15.
23. Jn 17:5.    24. Rom 8:29-30 (KJV).    25. Jn 14:2.    26. Jn 14:23. (DBY).
27. 1 Cor 3:16; 6:19.    28. Rev 21:3.    29. Rev 21:9-11 (RSV).    30. Gal 5:17.
31. Rev 21:2-4 (RSV).

## CHAPTER 21

**THE SONG TRIUMPHANT**

*“Behold, the dwelling of God is with men....”<sup>1</sup>*

AND I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying,

“ ‘Alleluia! For the Lord God the Almighty reigns!  
Let us rejoice and exult, and give Him glory,  
For the marriage of the Lamb has come,  
And his wife has made herself ready.’  
And it was granted her to be clothed in fine linen,  
bright and pure....”<sup>2</sup>

Now out of the great assembly arrayed in spiritual bodies as in fine linen a great chorus rose up, and it resounded through the heavens and the earth:

“Blessed be the Father!  
For in us He has triumphed gloriously.  
Down to earth at His word we went.  
Now up in the heavens again we are,  
Our mission accomplished.  
See, new creations we are!  
Behold our garments new:  
Bodies of flesh at first they were,  
Dark, heavy, contrary,  
When on earth we put them on;  
But now spiritual, bright and pure,  
As the Father had seen them  
Ere to earth we adventured;  
And we each again can sing,  
‘Not I who live, no, not I;

All in all in me He is again.  
A wave of the Father-ocean I am again,  
Mere, sweet movement of His energy,  
Yea, His will in motion.’  
Blessed be the Father!”

Then, pouring their hearts to the Father as they feel in them the surge of His love ever anew, they sing:

“O Blessed Father,  
Great is Thy wisdom,  
Great is Thy power,  
Great is Thy glory!”

And the triumphant song to “the King of the Ages”<sup>3</sup> goes on to the ages of ages as more and ever more multitudes of the overcomers<sup>4</sup>—who “gain the victory over the beast”<sup>5</sup> of their body and turn it spiritual—join the great assembly.



1. Rev 21:3 (DBY).    2. Rev 19:6-8.    3. 1 Tim 1:17 (YLT).    4. Rev 3:5.  
5. Rev 15:2 (YLT).



## APPENDIX 1

## THE LIGHT OF THE CHAMELEON

ON the crest of the hill at the south end of the village of Onibet there is a nine-sided house that the villagers name the CONICON. The roof of this one-hall concrete building tapers to a point on which is mounted what is called the *conicon* from which the house derives its name. This is a piece of a blue-tinged transparent precious stone shaped into the form of a twisted horn. By this shape it concentrates and modifies all light falling on it and turns the light into a laser beam directed out through its coin-sized tip into the hall below. It is able to gather the faintest light from afar, so that even in the darkest night there is light from its tip into the hall.

The Conicon is windowless and sealed, and its walls and metal roof are painted black on the outside, but inside it is all glossy white except for its dirt floor. The floor is about fifty metres across and is planted with flowers, vegetables, and some perennials. There are insects that feed on the plants. The plants are water-fed at the root through hoses set at intervals and by a pump worked by light. Ventilation and heating are by a system of fans and heaters also worked by light.

But the only point of light in the building is the tip of the *conicon*, from which light streams down to the middle of the floor illuminating there a coin-sized area and leaving everywhere else dark. The plan is for the Conicon hall to be lightened by light from the tenants themselves.<sup>1</sup> The tenants are chameleons.

The design of the Conicon relies on the characteristic of chameleons by which they change into any colour they gaze at. When a chameleon fixes its eyes on an object of a particular colour, radiant energy from the object—in the form of light of the colour's wavelength—streams into its eyes, which modify the radiation in wavelength. The modified radiation then passes to the chameleon's body where it causes a chemical reaction that turns the chameleon into the colour of the thing it is intently looking at. The chameleon's

body colour is uniform if both its eyes are fixed on one colour. But patches of different colours appear on it if its two eyes are roving or are looking at different colours. This is because, unlike human eyes that must work together for maximum effectiveness, a chameleon's eyes can work independently. This little animal can look forward with one eye at something in front of it and at the same time look with the other eye backward or in another direction at another thing. The different colours of the different things that it is looking at then mix in its body to give it the variously coloured patches one may see on it.

This peculiar power of the chameleon is what the designer of the Conicon wants to exploit. When the chameleons look up at the overhead conicon-light, they brighten, and the hall is lightened to the degree of their brightness. Sometimes, depending on this brightness, the outside surface of the Conicon turns from its original black to grey, or amber, or golden, or sun-bright white scattering light for miles away. The intensity of the light from the chameleons at any time depends on how many of them are gazing directly at the conicon-light at the moment, and whether those not focusing on the Light itself are looking at the brightened gazers and are as a result brightened to some degree. If they turn their eyes away from the Light, and from the Brightened Gazers, they darken, and the hall grows dark according to how many of them have shifted their focus.

The hall's ventilation and heating systems and the plants' photosynthesis—which all depend on light to work—also fare well or badly according to the brightness or dullness of the chameleons. The insects starve and even die if the chameleons' light is too dull for them to see the plants to feed on, or the heating and ventilation systems then fail and they get too cold and suffocate. The chameleons themselves suffer when they darken: they suffocate and wither from hunger and perish from cold—from being unable to see the insects to catch, and also because of the diminished population of the insects resulting from the withering of the plants in darkness and the cold.

At first the chameleons do not realise this *Conicon interlock*: how the condition in the Conicon depends on them, on their behaviour. Though they see the fact that they prosper or wane according to

their brightness, or behaviour, and that everything else there thrives or languishes accordingly, yet they do not at first perceive that this correlation between their behaviour and their well-being and the condition in the Conicon is only an expression of their dominion. In the process of their transfer to the Conicon they all but forgot their original home, lost a good measure of their knowledge of themselves, and forgot their charge that they should go into the Conicon and reproduce there the conditions of their original abode. In the Conicon, at first, this only flits vaguely in their consciousness as a barely remembered dream, though it never quite leaves them but persistently prickles them and even flashes brightly in their mind now and then.

Owing to this dimmed consciousness, often they fall into complaining about this and that: about the fact that the hall has only one point of light; that the conicon-light is too bright to look at, though it is actually eye-soothing the *more* one looks at it; that the Conicon is a stifling enclosure—that though they *feel* a free universe beyond the Conicon which seems to them more congenial to their inward nature, yet they are cut off from that universe by the Conicon....

On occasion, a chameleon, upon experiencing a flash of their original home, and how it was living there, has grumbled even more bitterly, seeing that he is meant to live in the Conicon as he was in their original abode. “How am I to function here as I was functioning there? How can I be expected to live a life that would be a super-chameleon life in the Conicon, an environment that is patently not conducive to living as I was living where we were brought from? Here, weighed down with a bag of sand on my back, I am expected to run one hundred metres in ten seconds as I could do over there with nothing on my back. No!”

As the chameleons complain, they turn their eyes away from the conicon-light, and then they darken and the Conicon grows dark and cold and choking, and they and everything else in it suffer. Theories about their condition and experiments on how to deal with the situation they multiply to no avail, and they grumble the more.

But gradually, one by one, they cease grumbling as they begin to

gain understanding of the Conicon, and of the conicon-light itself, which actually only reflects to their outward view their own native light, their kernel, that they have become blind to. Many a chameleon that receives this understanding at once sets on having at least one eye fixed on the conicon-light no matter what it is doing—as a mother’s heart and attention is ever on her baby no matter what she is doing and whether the baby is with her or out of her sight. And such a Gazing Chameleon transforms, till its whole body turns into light: till the substance of its body becomes light, and it is then called a Light Chameleon. Now it is able to move freely between the Conicon and the outside world without the Conicon walls and roof being a barrier to it any more. For the walls prove an impenetrable barrier only to a darkened, untransformed chameleon, not to a Light Chameleon. For any chameleon that has transformed into light the condition inside the Conicon becomes the same as that outside it.

As the understanding spreads to more and more of them and they become focused on the conicon-light, everyone and everything in the Conicon prospers—till there comes a point when their brightness “burns” and turns the walls and roof of the building into transparent glass, and the condition in the Conicon becomes identical with that of the surroundings, for all of them.

### **Our Own Conicon**

THE WORLD IS our own Conicon Hall; the glory of the Father, as made visible in Christ, is the *conicon*, the singular point of light, and this is also our kernel, since we are offspring of the Father. We are the chameleons to radiate the Father-light to the world: we are the light of the world.

Most of what happens in and to the world and what we experience depends on us: on how we *are* at any moment and on our behaviour. The world fares well, and we positively affect other people, as we focus on our godhood and brighten—as we fix our mind on bringing out our divinity, our body fills up with the Father-

life and the Life pours out to the world. The world fares badly if we turn away from the Light and darken—if we turn away our attention from our godhood, our true self that is “fearfully, wonderfully made”,<sup>2</sup> and place the attention on what is *out of place*, then what is *out of place*, which we do not want, abides; for we are then sustaining it with our attention.

The Conicon is first of all personal. Each person has and dwells in his own Conicon, his own world, which he may turn into Heaven or into hell, into a Light Place or a dark place. Anyone whose mind is fixed on his godhood will grow brighter day by day and experience Jesus’ experience and lighten everyone and everything around him with Life. And as he fills up with the Fullness of the Father, his body gradually turns into a spiritual body and ceases to be a hindrance to his full experience and enjoyment of Heaven even while he walks on the earth.



## APPENDIX 2

**I LOOKED INTO HIS FACE**

*By Lorri Peterlin*

**A** BEING of love thou art desiring to be ... and thou shalt be.... Look into My face ... search the depths of Me ... look deeply into My being and you shall become what you see.... As you search, the depths will be opened unto you.... Things you thought impossible and things you have never thought of shall be yours.... Love will captivate and hold.... Unloving (hatred, indifference) will scatter.... Bondage by man is one thing and My captivity of love quite another.... Let what you have been feeling go out from you.... Don't hold it in.... Release it to others, for it is my love I am sharing with you.... The love you are feeling for others tell them, for it will edify and build them up....”

I looked into His face ... and I saw the universe with all its vastness.... I saw the wisdom as He created each thing ... from the largest unto the smallest minute existence....

I looked again into His face and I saw as a great river of love come from within Him until it flowed and covered the entire vast creation He had made....

I looked again and I saw as giant hands dripping in love ... tenderly take each piece of creation and place it in perfect order....

I looked again and I saw a great light cover all that He had made ... till all one could see was His glorious face and the light from it shining about....

Again I looked into His face and I saw all the creatures He had made ... standing before Him ... all aglow ... looking like a reflection of

Himself.... All had hearts lifted in pure love and adoration for Him who had made them and kept them by His great power....

I looked into His face and felt His love cover and penetrate my very being....

I looked once more into His face and saw myself and all He had created flow once more into the very centre of His being ... lost totally within Him ... more vibrantly alive than when first made ... like many rivers flowing into and becoming one great sea ... No longer a Creator and creation but one large being of love....

*Written 15 September 1977*

Ψ Ψ Ψ

I REMEMBER an experience of so many years ago. As I was standing in His presence I saw Jesus and he said, "I am the way, the truth and the light." In my mind I said, "Yes, I know that." Then he asked, "The way to what?" And then after a long pause, he said, "The way back to the Father from whence you came." At that time I saw a foaming rolling mass of light and fire (such words cannot describe what I saw, for there is nothing here to compare it with) and I saw mankind coming out of this mass that was so alive and so loving. So after that I knew I came from God, but it wasn't until years later that I began to know who I am: that the Seed of Christ was planted in me and in all mankind and it will grow up into the full Stature of Christ and be filled with all the fullness of God. We are the Christ of God.

*Sent 27 November 2013*

Ψ Ψ Ψ

SEVERAL months ago I was talking to the Lord and I saw Jesus coming out of the tomb, and I heard, "This is the 'New Creation.' " (A new creation being one that has never been before.) Jesus was "THE FIRST BORN AMONG MANY BRETHREN." Romans 8:29. Again this has been tucked deep within my heart.

Now I have read the book, *Metamorphosis to Glory*, and there is more of the answer. We are here to take this mortal into immortality and become the “New Creation”, that one that has never been before: to truly be born again, the result of when God said, “LET US MAKE MAN IN OUR IMAGE AND IN OUR LIKENESS”.

My heart feels like it is bursting with gratitude as I think on this.

*Sent 21 November 2013*

*The above are from some emails I have received from Lorri Peterlin of Crandall, Texas, USA. lpeterlin@att.net.*





## APPENDIX 3

**SONGS**

## TRANSFIGURATION

Blessed be my Father!  
He has taken me to the Mount,  
The Mount of Transfiguration.  
I see Jesus in glory, shining as the sun:  
I see the divine nature  
Fully expressed in a human—  
Jesus, the radiance of the Father.

On the Mount I see the glory in myself,  
As I see it in Jesus.  
I see myself completely changed,  
And filled to the fullness of God—  
Me, the radiance of the Father!

## CHORUS

I will shine with the same glory as Jesus'.

*[Weave into chorus]*

I am being changed, I am being transfigured...  
I am undergoing—undergoing metamorphosis...  
I am the image, the likeness, of the Father...  
I am the divine nature—divine nature expressed as a human...  
I see glory in me as I see it in Jesus...  
I am the radiance of the Father...

## MY OWN FATHER

I am no orphan – I am no orphan.  
I have a living Father, a loving Father.  
Abba – Abba Father!

## CHORUS

I call Him Abba Father,  
My own Father.

Once He was a God out there,  
So far away – so far away.  
Now He is my Father,  
So close – so close.  
He encloses me in His arms.

Always I see Him smiling at me – smiling at me.  
I hear His soothing voice.  
I feel His warmth, His embrace.  
His arms are around me.  
So no shaking, no quaking:  
Everything is all right.

#### RIGHT MIND

You've given me back to myself.  
I have got back the mind of a Son of God.  
I am now in my right mind:  
I know again I'm a Son of God./ *I can see now You are really my Father.*

You've restored my soul, O Father!  
I have awaked with my original mind,  
The mind that looks up to You.  
Now I'll live as You speak to me./ *Now I'll live as You move in me.*

I've recovered my identity.  
I begin to recover my dominion,  
As I'm now in my right mind.  
That mind depends on God.  
I begin to reign, to reign in life.

#### CHORUS

I am now in my right mind,  
The mind led by the Spirit of God,  
To enjoy my Sonship of God.  
I begin to reign in life.

#### BRIDGE

I have come to myself.  
I am back to my true self.  
I am now in my right mind.

Now I think as a Son of God.

### HIS BELOVED SON

There is one word I long to hear,  
Just one approval, one commendation,  
Telling me I have come of age:  
How I long to hear the Father say of me,  
“This is my beloved son, in whom I am well pleased.”

There is one word I long to hear always,  
Just one approval, one commendation—  
I seek to manifest the glory,  
And hear the Father say to me:  
“You are my beloved son; in you I am well pleased.”

Transform me, O Father,  
Fill me to all Your fullness,  
So You may say of me,  
“This is my beloved son, in whom I am well pleased.”

Change me into Your image  
From glory to glory, as Jesus;  
So You may say of me,  
“This is my beloved son, in whom I am well pleased.”

In the Narrow Way of the Spirit I will walk,  
And grow to the measure  
Of the stature  
Of the fullness of Christ;  
So the Father may say of me,  
“This is my beloved son, in whom I am well pleased.”

He will call me His beloved son.  
He will call me a son of glory.  
A son of glory He will call me. 3x  
He will call me His beloved son.

This is my beloved ... in whom all My fullness dwells.

This is my beloved ... who reflects My glory.  
This is my beloved ... manifests all I am, all my glory.  
This is my beloved ... in whom I am well pleased.



[oche.landop1@gmail.com](mailto:oche.landop1@gmail.com); [oche\\_landop@yahoo.com](mailto:oche_landop@yahoo.com)  
**+2348037006496; +2349013698722**

## METAMORPHOSIS TO GLORY

THE glory planned for every human, and indeed his salvation, is his attaining “to the measure of the stature of the fullness of Christ,” as Scripture says. The failure of anyone to metamorphose into the image of Christ is what brings on his decay and eventual death. Death is never necessary, and is not inevitable today.

Man starts out as a caterpillar, and his butterfly stage is Christ. A human starts out with a corruptible or perishable body, and from this stage he is to *feed on Spirit*, or walk in Spirit, that his body may metamorphose into a spiritual body beyond decay and dying, as a caterpillar feeds on the appropriate diet and changes into the beautiful butterfly. The “butterfly” or perfect stage of a human is when he has put on incorruptibility and immortality, or he is “filled to all the fullness of God” as in Christ all the Fullness dwells bodily. This is when a man will have been glorified.