

METAMORPHOSIS TO GLORY



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METAMORPHOSIS

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

*Brought forth a caterpillar in this world
to turn into the Butterfly of Glory,
man, a spirit in a body that behaves differently from Spirit,
is to steadily go by his spirit,
and thus on Spirit feed his body.*

*Then he metamorphoses:
his flesh-body transforms into a spiritual body
as the completion of his creation as man,
a body filled with all the fullness of the Father
and incorruptible and deathless,
and forever part of him as it were the skin of his spirit,
and functioning in perfect harmony with Spirit,
wholly transparent to the self-expression of his godhood.*

*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,
a capsule of all He is.

This I know now in my bones, having been awaked.
I see my Divine substance, though in the veil of my body;
yea, my spirit I strongly sense, and hear.

A spirit having on a body I am, an image of the Father,
and in me is the potential of all He is.

All the attributes of the Father
are in my spirit, and are potentially mine—
I am to experience them all in full while in the body.
As I hold onto the Father and live from my spirit,
His Being, which is in my spirit, my inner man,
outpours into my body, my outer man,
till I am filled with all His fullness,¹
with my body turned into a spiritual body,²
that is, till, as in Christ, in me dwells bodily
all the fullness of the Father,³
and it is no longer I who live
but the Father who dwells in me as me.

I am—every human is—predestined
to attain to the Fullness,
to attain to “a perfect man,
to the measure of the stature of the fullness of Christ”,⁴
and hear from the Father the joyful words,
“You are my beloved son;
in you I am well pleased.”⁵

1. Eph 3:19. 2. 1 Cor 15:44. 3. Col 2:9. 4. Eph 4:13 (NKJV). 5. Lk 3:22.

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PREFACE

THIS BOOK STARTED out as only a putting down of some of my experiences, just for myself, because I treasure such “experiences or 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, his Divine essence, his godhood, and his indissoluble oneness 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 to maturity, or, as Paul says, “attain ... to a perfect man ... to the measure of the stature of the fullness of Christ.”¹ For this is the completion of the making of any person in this world, and is his fulfilment, this point when he operates and lives wholly from his Christhood, his divinity, and is no longer corruptible, and he manifests the Father at full blast, as Christ did, so that the Father is well pleased in him, as He was in Christ.² Till one gets to incorruptibility and the stature of Christ, one is not a finished work in this world.

My experience that has served for me as 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.³ 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 and 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,⁴ who is Spirit.⁵ A human is a spirit that has put on a body, and the spirit sprang out from the very Being of God, but the body is “of the dust of the ground”.⁶ The body of man is the vessel in which God, as the spirit of man, embodies and expresses Himself in this world.

Man starts out in this world as a caterpillar, and his butterfly or adult stage, his maturity, is when his flesh-body metamorphoses—

through his going by his spirit⁷—into an incorruptible spiritual body,⁸ a body “filled with all the fullness of God”,⁹ as in Christ all the Fullness dwells bodily.¹⁰ At this point in “the redemption of our body”,¹¹ the body is beyond decay, pain, and dying. This is the final stage in the making of man in this world, as the flying imago is the final stage in the making of the butterfly. As a caterpillar dies which fails to change into a butterfly, failure to change into the stature of Christ is what brings on anyone’s death.

Death is not a necessary step to the glory we have been predestined for. Nor is death inevitable today. 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 perfection or incorruptibility and immortality. Indeed, death is a defeat: decaying with years and dying is only a consequence of failure to sufficiently 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.’”¹²

This *finishing of a human* for the pleasure and glory of his Maker is the message of this book.

In quoting from the Bible I have used various English versions, and in a few instances I have 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 mostly used have been the King James Version (KJV), Darby’s translation (DBY), Young’s Literal Translation (YLT), the Revised Standard Version (RSV), the New King James Version (NKJV), the New International Version (NIV), and the New American Standard Bible (NASB).

Where a verse of Scripture is used more than once in a chapter, it is referenced with the same number in the various places it

appears in the chapter, to avoid bloating the footnotes.

I use the word Spirit, without an article and with an initial capital, as identical with God,¹³ the I AM THAT I AM, the Ultimate and Supreme Reality, who, though He is beyond all qualification, identifies *Himself* to us as our *Father*, and who is One: “Hear, O Israel, the LORD our God, the LORD is one.”¹⁴ Because the I AM THAT I AM is introduced to us as Father by no other authority than the selfsame I AM THAT I AM, we can do no wiser and no better than to think and operate within the orbit in which we see *Him* as Father, accept *Him* as Father, and relate to *Him* as to our Father, though He is infinitely many other things than signified in the Father-child relationship that He is pleased to hold to us, and though other pronouns may equally suitably be applied to Him.

Following biblical usage, I use the word *man* as identifying both male and female human beings, and I so use *he*, though in appropriate contexts male and female, and he and she, are of course distinguished.

I bless the Father who, to bless His children, now sends out in this physical form this book the first edition—or, better put, the draft—of which was put out on the Internet in 2012.

1. Eph 4:13 (NKJV). 2. Mt 3:17. 3. Mt 17:1-5; Lk 9:28-34. 4. Acts 17: 27-29.
 5. Jn 4:24. 6. Gen 2:7. 7. Gal 5:16-17. 8. 1 Cor 15:44. 9. Eph 3:19 (YLT).
 10. Col 1:19; 2:9. 11. Rom 8:23. 12. 1 Cor 15:53-54 (KJV). 13. Jn 4:24.
 14. Mk 12:29; Dt 6:4 (NKJV).

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 at all suggest by this that I can tell the help of the people I mention is greater than the help of those I do not name here. For, one word heard or read from someone, or the kindling of one's spirit at some time by some person by the person's mere presence, which one may not now be able to trace or give sufficient weight to, and which others perhaps do not know, may have been the hidden foundation of the edifice now visible to oneself and to others.

JERRY CHRISTON, leader of Our Family Fellowship in Jos, Plateau State, Nigeria, with whom I have been in fruitful fellowship for three 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 in 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”¹ and into the realm of freedom for ever.

GARY SIGLER, some of whose books and audio messages*—among them *Mistaken Identity*, *The Incorruptible Seed*, “Putting On the Mind of Christ”, and “Learning to Fly”—within just 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: he instantly conducts one into one's godhood.

ECKHART TOLLE, whom I have met only in his book *The Power of Now*.[†] In this book he makes the all-important discrimination between the “mind” and “Being”, what the apostle Paul calls “dividing asunder of soul and spirit”,² or flesh and spirit, and this, when I read it, helped to clarify my understanding of my experiences

up to that point. To this anyone who seeks salvation and fulfilment must give heed.

But we must go beyond Tolle in his other conceptions. A nuclear physicist today must agree with Dalton's atomic theory within the bounds of chemical reactions, but he knows this theory 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,³ which is the completion of our making in this world.

Countless seekers of Truth—people who like the Prodigal Son have sought to get back home to the bosom of the Father—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 perfected self, the picture of one's maturity as a human. It is by awaking with the Vision of Christ that a man comes into sunlight, where he not only sees things distinctly but also receives the "heat" that should bring about his being "filled with all the fullness of God"⁴ and his metamorphosing into incorruptibility and the stature of Christ, which is the finishing of the making of a human in this world and is one's fulfilment, and also the fulfilment of the Father's purpose in making man in the world: "Let us make man in our image, according to our likeness, and let them have dominion over ... the earth..."⁵

* Downloadable from www.sigler.org.

† Downloadable from the Internet.

1. Rom 8:6-7 (DBY). 2. Heb 4:12 (KJV). 3. Eph 4:13. 4. Eph 3:19 (KJV).

5. Gen 1:26.

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.”¹

“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.”²

“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.”³

“Till we all come to the unity of the faith
and of the knowledge of the son of God,
to a perfect man,
to the measure of the stature of the fullness of Christ.”⁴

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

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 (NKJV). 5. Mt 13:43 (KJV).

PROLOGUE

THE BUTTERFLY VISION

“For judgment I to this world did come, that those not seeing may see....”¹

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 notions of, and dreamt of, and invented stories about. In those children’s stories we see ourselves flying like the blessed creature,” said Mael.

“What one thought was mere imagination and could only be in dreams turns out to be reality after all. I wish I could be 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 form is the butterfly. That is to say, when our making is completed, we will be butterflies.”

“Astonishing! So whatever made us has not finished making us?” asked Wemie, without expecting any sensible answer. “I, Wemie, am not a finished product yet, says Fidwel.”

“A moment, please, Wemie,” broke in Mimet. “Fidwel, 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 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 incredibly good and noble—do not say they are mere imaginations of our mind. They are but the fragrance of our core—which is of the nature of the Butterfly—flowing out and 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 transformation. 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 Awel 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 core 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,”² 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,”² the Butterfly went on, smiling. “My Father is your Father.³ As I am, so are you all, in your core.”⁴

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

“Verily,” answered the Butterfly. “Believe in me, feed on the living diet that I declare, and metamorphose into my stature.”⁵

“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.”

“Thank you, Butterfly. This diet—please tell me more about it. I want to become like you,” said Mael in a loud excited voice. But he was shouted down, by some hushed fearful voices.

“Hush, Mael! 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 Awel.

“Please, Butterfly, tell us more about the diet,” said Welya eagerly. She was shouted down, now by angry voices.

“Hold it, Welya!” thundered Blandayi. “Now, Butterfly, this is a hard saying 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 swallowed 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 that 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.

1. Jn 9:39 (YLT). 2. Heb 2:11. 3. Jn 20:17. 4. 1 Jn 4:17. 5. Eph 4:13.

CHAPTER 1

METAMORPHOSIS ON THE MOUNT

“And as he was praying, he was metamorphosed before them, and his face shone as the sun....”¹

ON the Mount of Metamorphosis, where in some manner I have been taken to, I begin to 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 that is the image of the I AM THAT I AM the Father,² who is Spirit.³ As exhibited here in Jesus, a man is a spirit that is an offspring of the Father⁴ but that has taken on a body, a body which at first is as of a beast. Man is a capsule of his Maker, a manifestation of God in the flesh.⁵

As I look on, suddenly the fullness of the Father that dwells in Jesus⁶ swallows up his body and he is metamorphosed:¹ his body turns into a spiritual body,⁷ and he “appears in glory”¹ shining like the sun.

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

Then I understand that this is the glory that the apostle Paul says people fall short of:¹⁰ being filled bodily with all the fullness of the Father as in Jesus all the Fullness dwells bodily,⁶ with one’s body turned into a spiritual body¹¹ and one experiencing such measureless abundance of Life as Jesus did on earth,¹² that is, with “the life also of Jesus ... manifested in [one’s] body.”¹³ I also understand why Paul says we have been predestined to be conformed to the image of Christ.¹⁴ We have all been designed to “come to ... a perfect man, to the measure of the stature of the fullness of Christ”,¹⁵ this being the finishing of a man, the final stage in the making of any man on earth, as the flying imago is the final stage in the making of the butterfly. When anyone has got to

this finishing-point of man, he will say, “He who has seen me has seen the Father”,¹⁶ and, “Not I who live, but the Father who dwells in me as me.”

I see too 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.¹⁷

Now I perceive that the Father is not exhibiting Jesus before me as a hero, or a superman, or 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 a manifestation of the Father in the flesh, as Jesus is. As to nature, “as he is, so are we in this world.”¹⁸ Jesus and we “have all one origin”:¹⁹ we “are all from one Father”.²⁰ He and we are equally offspring of the Father.⁴ Any human is a spirit that has put on a body, and the spirit sprang from the Father²¹ as Jesus’ spirit “came forth from the Father”.²² 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”,²³ why he calls people his brethren²⁴ and “he is not ashamed to call them brethren.”¹⁹

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, the Source of the ray; and then I recognise that *I am* that ray and that I am one with the Father, as a ray of the sun is one with the sun. My spirit is seamless with the Father as a ray of the sun is seamless 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 and expression of the Father, an embodiment of His Being, as Jesus is;²⁵ and the words burst out of me, “I am fearfully, wonderfully made.”²⁶ At that moment I hear Jesus say to me, referring to the Father: “My Father and your Father, my God and your God.”²⁷

For some moments I gaze upon the four of us, Jesus and Moses and Elijah and me, burning with Life and shining with the same splendour. Then I turn, and, behold, there is the same Glory

radiating out of Peter, James, and John!

“I have seen Man for the first time,” I say to myself. “Hitherto I never saw a man. I saw only shadows, dummies, and skeletons that went by the name of men. Now I have seen Man.”

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.²⁸ I see my origin in the Father and my connection to all humans, whom the Father calls His image, His Christ: I am a branch of One Great Vine, Christ, the image of God; others are other branches, and we are all joined and sharing the same Being of the One Vine,²⁹ one Body.

Suddenly I become aware of my body, and for moments I marvel. For now I see my body not as *me* but *mine*: I am other than my body: my body is my vessel and my tool through which *I* am to express myself—the original me—in this world. At that point 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 sinews that hold it together.³⁰ A searing pain shoots through me, and I shout—for help. At once my attention is turned away from the body to what I then recognise as the original me, my essence, my core; and I begin to act from my essence rather than from my body; and my acting from my essence seems to be a pouring of life into my body, and this sets off a current of pleasure through me, and the body is released from its agitation, and it sparkles for some moments, appearing to me to have undergone some radical change. I understand then that my body, whatever its condition may be and however much it may agitate, cannot dictate my behaviour unless I allow it, and that at any moment I can act from my essence, and my so acting goes to transform my body into the character of my essence, that is, into a spiritual body.

My essence, my core, my original self, is shown me vividly, and I *know* it is Spirit, the very Being, or substance, of the Father. But I cannot reduce to words what I see. As for my body, it appears to me as something added to my original self, something that *I* am wearing, my vessel through which I express the original me in the world.

That is to say, my body is a vessel through which the Father expresses Himself in this world *but as me*.³¹ 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 called mine. My double vision is cured forever, and I find myself saying: “I and the Father are one.”³² The body I have been given is to be filled with all His fullness⁹ that I may be a manifestation of Him in the world, as Jesus is.¹⁵ This means my body is to be turned into a spiritual incorruptible immortal body.¹¹

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.³³ Then I realise that my body has metamorphosed into a spiritual body,¹¹ a body—without spot or wrinkle—which does not suffer decay and pain and death³⁴ and is not bound in space and time, and which goes in perfect harmony with 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.

Now I see that whereas God is very Life, for man life is an activity, a tripartite activity, an activity of the Father and of one’s spirit and body. My living is, and always should be, the Father acting on my spirit, or moving my spirit, and my body moving or behaving accordingly—as a ray of light moves as the light source moves. This is to “walk in spirit”,³⁵ or walk with God, as Adam was doing at the beginning, and as Enoch “walked with God”.³⁶ One is, then, the Father’s will in motion. Since I as a spirit am a ray of the Sun that is the Father, my outward or bodily behaviour is thus: The Sun moves me the ray, and I move my body accordingly. This is my proper behaviour. Thus, my body moving itself into any behaviour is not my proper behaviour but is an improper behaviour; and such if allowed is harmful to me: going by “the will of the flesh”,³⁷ or self-assertion, degrades the body. When anyone goes by his flesh, he blocks out the Divine Life and thus diminishes his experience of his divinity, and may die, as a ray of the sun that places a screen between itself and the sun blocks out the sun and will cease to be.

Even so, at this moment I also understand that my body is the

medium by which I am to experience other dimensions of the glory of the Father, dimensions which any being without a like body will not experience.

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 over the ages: in turning a man from being *spirit-centric* into being *body-centric*.

As in ancient times it was thought that the universe was geocentric—that is, that the earth was the centre of the universe and all the stars, including the sun and the planets, revolved round the earth—so it has been held that the body of a man solely makes up the man, or at least forms the core of him, and should rule him. But as the truth is that the solar system is heliocentric—it is the earth and the other planets that go round the sun, though nothing proves the solar system itself to be the centre of the boundless universe—so the core and centre of gravity of a human is his spirit, not his body, and he should be ruled by his spirit, not by his body. A man is to be spirit-centric, not body-centric.

But how oblivious to our spirit we have been! How we have been fooled into taking our body *to be we* and have become body-centric! And all our problems stem from this mistaken identification with our body and being ruled by the body—being driven by its thinking and feeling. For my body, if taken to be me and allowed to go on its own, or to be my driver, is thereby starved of Spirit, or “alienated from the life of God”³⁸ that is in me, that is, 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, or disjoins from my spirit and drops, as if it were a discardable shell and of no great value. In going by the body instead of by Spirit, any person denies his body of eternal life from Spirit, and then it starves, withers, and decays—as a plant withers if starved of water—with the result that the person is in pain and in such a condition that he does not do what he wants but does the very thing he hates,³⁹ and this makes him cry out, “A wretched man I am! Who shall deliver me out of the body of this death?”⁴⁰

Despite this understanding given me, I see that I am of good

cheer and not dismayed. For the Father's design is that any person's body—beginning with Adam's body—is to be *redeemed*, or transformed from its starting condition of being a corruptible body into that of a “body of glory”⁴¹ such as Jesus' body *became* at his maturity at thirty years, a spiritual body that is beyond decay and death. Thus, there is hope even for the decaying body, the body such as is carried by most people today, people whose “living”, instead of being a process of ever increasing in Life, has turned into a dying, a withering and a gradual movement into the grave. “We have been saved in hope” of “the redemption of our body”.⁴² For *the finishing of man*, or the final stage in the making of any person in this world, is his body turning into a spiritual incorruptible body.

Moreover, death does not terminate this plan of the Father for man. For *if* anyone dies—*if* anyone's spirit and body disjoin and the body drops off and decomposes—he will be resurrected:⁴³ at a later time determined by the Father his body will be joined back to his spirit for him to continue in existence as a human and for the Human Programme to go on in his case.

1. Mt 17:1-6; Lk 9:28-34. 2. Gen 1:26-27. 3. Jn 4:24. 4. Acts 17:28-29.
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. 1 Cor 15:53-54. 12. Jn 10:10. 13. 2 Cor 4:10-11. 14. Rom 8:29.
15. Eph 4:13. 16. Jn 14:9. 17. Gen 5:24; Heb 11:5; 2 Kgs 2:1-12. 18. 1 Jn 4:17.
19. Heb 2:11 (RSV). 20. Heb 2:11 (NASB). 21. Job 32:8; 1 Cor 2:11. 22. Jn 16:28.
23. Mt 8:20; Jn 6:53. 24. Mt 28:10. 25. Heb 1:3. 26. Ps 139:14. 27. Jn 20:17.
28. Jn 15:1-5. 29. 1 Cor 12:12-26. 30. Gal 6:8. 31. 1 Cor 6:19.
32. Jn 10:30 (DBY). 33. Rev 21:9-11. 34. Rev 21:4. 35. Gal 5:16.
36. Gen 5:22, 24; Heb 11:5. 37. Jn 1:13. 38. Eph 4:18 (KJV). 39. Rom 7:15 (RSV).
40. Rom 7:24 (YLT). 41. Phil 3:20-21 (DBY). 42. Rom 8:23-24 (DBY).
43. 1 Cor 15:1-56.

CHAPTER 2

WHAT IS MAN?

“You are gods, and sons of the Most High, all of you.”¹

MAN is an *offspring* and a capsule of his Maker,² the I AM THAT I AM, who is Spirit³ and “the Father of spirits”.⁴ “You are gods, and sons of the Most High, all of you.”¹

Anyone will be blasted into freedom and power when the knowing of this reality possesses his consciousness.

A man is a spirit that came forth from the Being of God and has taken on a body, a body which at first is flesh like an animal. This is to say, the original me is a spirit, an offspring of God, but the current me is a human, that is, a spirit that has taken on a body.

A human is a composite being made up of Spirit and flesh. Man, or humanity, is a union of Divinity and animality. Our core, that is, our spirit, our original self—which Scripture calls “the inward man” or “the inner man”⁵—is not created but comes forth 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.* But our body—“the outward man”,⁵ or the outer man—is created as the animals are created. We are thus, in our spirit, the image or likeness of our Maker.⁶

A human is distinguished from some other spirit beings in not merely that he has on a body, but, more importantly, in the fact that his spirit is not created but is shot out from the very Being of God, whereas those other spirit beings are created.⁷

Our structure is as of a gold sculpture padded with clay. The gold core is our spirit, and the clay padding is our flesh-body. Our spirit, being of the substance of the Father and being already His image as His offspring, is incorruptible, imperishable, and eternal, as He is, and therefore needs no working on. But our body is corruptible and perishable, and needs to be transformed into the character of our spirit, so that our whole being may be in the image of the Father. Our clay body, which is the vessel of our “gold” spirit, is to be turned into gold as the completion of our creation as humans in this world.

Transforming our whole being into the image of our Maker is both our mandate and our salvation in this world, that is, our

salvation or transference from control by the corruptible life of our body to the rulership of the eternal life of our spirit. This is the adventure we are on in this world, everyone turning his clay into gold. “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.”⁸

A human is not to be looked upon as a body—a mass of flesh, an animal—that only has a spirit joined to it or associated with it. Rather, a human *is* a spirit that *has* a body coupled with it. This is as a snail is not a shell that has a mass of flesh in it but is flesh that has on a shell, a shell which it may be without, as most slugs, which are considered to be snails, are entirely flesh and without external shells. Spirit is the essence and core of every human, his true identity. “There is a spirit in man,”⁹ says Job. “For who of men has known the things of a man, except the spirit of the man that is in him?”¹⁰ says Paul.

How anyone sees himself determines his experience of life in this world. A man may regard himself as only “a higher animal” and a mere creature, that is, as a body, a mass of flesh and blood with intelligence or a self-directing centre called the brain. When his eyes are opened but a little, so that he “sees men as trees walking”,¹¹ he may view himself as a body that has a spirit associated with it, as some speak of “a guiding spirit” that is not part of their being. But when his eyes are fully opened, he will see himself as he truly is: a spirit, an offspring of God, that has taken on a body. The various viewpoints will produce radically different consequences for the man.

The behaviour and experience of *the higher-animal man*—the person who believes himself to be only a body and merely “a higher animal” than other animals—will be pretty much like those of an animal, self-centred, selfish, fearful, suspicious, aggressive, and self-aggrandising, almost like a black hole. By his wrong view and belief, the person shuts himself out of the realm of Spirit, the Kingdom of God, where one is ruled by one’s spirit and out of one flow rivers of living water. Seeing himself to be only an animal, the person turns into a plant that is no longer watered, and he withers, and dies.

A little above the higher-animal man is *the association man*, who

regards himself as a body that is in some form of association with Spirit, or that is from time to time endowed with the Spirit of God and strengthened in special ways. This man will manifest behaviours and experiences that will be a mixture of flesh and Spirit. Taking himself to be wood overlaid with gold, or wood that may be overlaid with gold on occasion, now and then he wants, and endeavours, to put the wood out of sight and project the gold. That is to say, he yields to Spirit, or operates from his spirit, from time to time. At such times he may strike people as “godly”, as manifesting God. Yet, mostly his body rules him, and people, and himself, notice his raw animality, his “wooden” behaviours, or flesh-behaviours, which are antichrist.¹² He pours forth both sweet water and bitter water, but mostly bitter water.¹³ He is a plant that is watered only once in a while, and therefore does not survive the drought but wilts and dies.

But there is *the risen man*, one who has risen with “the mind of Christ”¹⁴ and sees and knows himself to be a spirit and an offspring of God and is ever conscious of his oneness with God. This man speaks of his status thus: “Father, You are my substance, and my life. I am only Your activity, only a wave of You. You are the me. I do not exist in any form independently of You. There is no me separate and apart from You.” Always he wants to function from his spirit and be led by the Spirit of the Father, not by his flesh, not by his thinking or feeling. The result is that his behaviour strikes one as originating from the Father, as having been “wrought in God”,¹⁵ and his personality, intensely radiating the Father, awakes others to their godhood. Also, as he constantly goes by Spirit, he increases to his being “filled with all the fullness of God”.¹⁶

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 THAT 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.¹⁷

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.”¹⁸ The fact that “we have had fathers of our flesh”³ 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 spirits”,³ of our spirits. 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.

Our Preexistence

WE ARE OFFSPRING of God and are spirits. We were spirits before we came into this world and took on the flesh-body and became humans. But our being humans now does not diminish our being spirits. Our being in the body does not diminish or in any way alter our spirithood, our godhood. To be sure, our being in the body has given us a sort of diminished consciousness, but this is not to abide; nor is it to diminish our experience of our godhood for ever. For by the Father’s working in us, anyone may see and hold on to his spirithood, his godhood.

Every human, then, must be looked upon as “having neither beginning of days nor end of life”.¹⁹ One only became a new creation, a new personality, 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—seamless with Him. 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.’”⁵ 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 be changed into a spiritual body and eternalised: 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. Your body turning into a spiritual body will be the final stage of your creation as a human in the world. And through the medium of the body you will experience My glory in novel dimensions, dimensions which you cannot experience without the body.”

A human comes into being thus: “The Father of spirits”³

shoots out a “spark” of Himself and this spark, a spirit, comes into the world and takes on a corruptible flesh-body with the object of turning the body into an incorruptible spiritual body that will be an eternally inalienable part of him. This is the miracle called a man, a miracle which is also an adventure.

Man is a Divine 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 caterpillar stage, so to speak. The design is that this Human Caterpillar should feed on a particular diet—should walk or live in a particular way, that is, in Spirit²⁰—and change into the Butterfly. The Butterfly, or adult or perfect, stage of man is when his body has put on incorruptibility and immortality,⁸ or he is “filled with all the fullness of God”¹⁶ as Jesus was filled,²¹ that is, till in man “dwells all the fullness of the Godhead bodily.”²² This is when he is all gold—when the clay of his body has been turned into the gold of his spirit, or when God is “all in all”²³ in him.

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

But this disjoining of spirit and body, or death, is only for a time. For from death—if indeed death happens to any person—a rising again will happen, a joining up of the person’s spirit and body again and the body coming alive for the Human Programme to go on in his case: because the Father’s will may not be cancelled and the Human Programme not aborted. For as at a divorce there is no more the marriage, so at death there is no more the *human* being, because, as a man alone is not marriage and a woman alone is not, the spirit alone is not a human and the body alone is not. As marriage equals man plus woman, so humanity equals Divinity plus animality, and a human equals a spirit plus a body.

In the creature called man the Incorruptible and Eternal puts on the corruptible and perishable, that the corruptible may put on incorruption and eternality. In man Spirit puts on flesh, that flesh may turn spiritual and eternal—that the base metal of flesh may transmute into the gold of Spirit—and be integrated with Spirit.

A human is a spirit that is indeed on an adventure in the flesh. For one, as a spirit, taking on a flesh-body is like falling into a dark chamber—the animal kingdom—and losing, for the most part, the awareness of one’s original self, one’s spirithood and godhood, so that one now goes, not by one’s original mind, “the mind of the spirit”,²⁴ but by the mind of the inhabitants of the chamber, that is, “the mind of the flesh”,²⁴ with the plan being for one to regain full consciousness and live as originally, and the chamber changed into the character of one’s original abode so that it will no longer be a hindrance to one. While a man is in the process of regaining consciousness—gaining back full awareness of his original self and repossessing his powers as a spirit and functioning accordingly—he may blunder and stumble, and suffer as a result, as a child learning to walk may stumble and bump and bruise himself.

Our adventure in the flesh-body may also be likened to our putting on a thick heavy mask, a mask which—covering not only our face but our whole body—serves, at first, to diminish our consciousness and constrain us, but which we have to turn into our skin and then function perfectly as we were functioning before we put on the mask. That is to say, our body is to be turned into a spiritual body, and thus into the “skin” of our spirit, as it were, and then the body will no more be a constraint to the expression of our spirit—our godhood—through it.

* This ocean-water drop analogy is given by Gary Sigler quoting someone else. See his audio messages, “Learning to Fly” and “What Do You Say That You Are?”, both downloadable from www.sigler.org.

1. Ps 82:6; Jn 10:34. 2. Acts 17:287. 3. Jn 4:24. 4. Heb 12:9.
5. Rom 7:22; 2 Cor 4:7; Eph 3:16. 6. Gen 1:26-27; Col 1:15. 7. Heb 1:7, 13-14.
8. 1 Cor 15:53-54 (KJV). 9. Job 32:8. 10. 1 Cor 2:11. 11. Mk 8:24.
12. Gal 5:19-21. 13. Jas 3:11-12. 14. 1 Cor 2:16. 15. Jn 3:21. 16. Eph 3:19.
17. Is 51:1. 18. Mt 23:9 (YLT). 19. Heb 7:3 (DBY). 20. Gal 5:16.
21. Lk 4:1; Jn 3:34. 22. Col 1:19; 2:9. 23. 1 Cor 15:28; Eph 1:23. 24. Rom 8:6-7.

CHAPTER 3

THE BODY

“There is a physical body, and there is a spiritual body.”¹

MAN is a spirit, an offspring of God, that has taken on a body, as discussed in Chapter 2; and though now he has on the body, or is now coupled with the body, he is to go on operating as a spiritual being: he is to walk by his spirit and not by the body.²

But the body, almost since the beginning, has fooled humans to death, literally. People equate themselves with their body and let the body drive them, and, as a result, they malfunction, suffer, and die. They take their body *to be they* and go by it, and then the body starves, decays, suffers, and eventually dies.

What is the body?

The body of a human is a beast and has a life of its own, the animal-life, such as a gorilla or a rat or a worm has. This animal-life is corruptible, that is, it may against Spirit and is mortal. This corruptible animal-life is what is called the soul, or *psyche** in the original language of the New Testament. Having 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 the body 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 or workings 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 by an operation on or an injury to the brain or some other part of the nervous system. An animal, such as a dog or a bee or a snake, is all body, all flesh, 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, the soul, which in Scripture is also called “the mind of the flesh”.³ This is why, in the original New Testament language, distinction is made between a *soulish* body, that is, a soul-driven[†] body, and a *spiritual* body, one that has been transformed and is spirit-driven—though the original phrase for soulish body is misleadingly rendered “natural body” or “physical body” in some English translations.¹

Again, 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.⁴ The other is the *soulish man*, who is oblivious of his spirit and goes mostly as he is actuated by his soul, that is, by his senses and his thinking and emotion, as a beast does. “But the soulish[†] 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[‡] discerns all things, and he is discerned by no one.”⁵

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, due to 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...”⁶ This additional difference, which becomes the crucial difference, is that the body of a human is coupled to a spirit⁷ that is an offspring of God, and without this spirit it simply cannot *go* but is lifeless or it dies.⁸ Thus, the body of the first “man became a living soul” only when the Father had “breathed into”—or put a “spark” of Himself, a spirit—in the body.⁹ The human “body without a spirit is dead.”¹⁰ My body without my spirit—the original me—in it is lifeless and cannot function. An animal, in contrast, is all flesh, and does not have a spirit associated with it—it is not coupled to Spirit—to further

vitalise it or rule it. For an animal the soul is sufficient: the programmed mechanism or functioning of the body is sufficient for an animal.

A human, then, has two lives mingled. One is the Life of his spirit, the Spirit-life, which is the same as the Ultimate Life called God and is eternal and incorruptible and operates by “the mind of the spirit”.³ The other is life of his body, the animal-life, which is corruptible and operates by “the mind of the flesh”.³ At the beginning of anyone’s experience as a human in this world the two lives operate differently from each other.

Spirit-Body Integration

ONE COMES INTO the world a spirit, and then takes on a flesh-body and becomes man, a human. At the beginning of one’s experience as a human in the world the spirit and the body go differently, because they have different lives. “For the flesh desires against the spirit, and the spirit^a against the flesh: and these things are opposed one to the other, that ye should not do those things which ye will.”¹¹ This contrariness of our spirit and our body is the grit of the Human Adventure in this world. The object of the adventure is to integrate the two lives—the Spirit-life and the animal-life—of a man into one life: by transforming the flesh-body into a spiritual body.¹² Turning the body into a spiritual body and accomplishing this spirit-body integration—doing away with the contrariness of one’s spirit and one’s body—is the final stage in the making of a human in this world.

On this adventure, either of the two lives may, at any moment, rule a man, or take him over, actuate him, and get him going. His spirit may predominate, and move him into action, or put him into a certain state or keep him in that state. Or, he may yield to his body, to its voice or feeling or thinking, and be thereby prompted into action or any behaviour, or held in a certain condition. For instance, going by my spirit, I may smile and do or say something kind to someone who has done something calculated to sting me and put me down. And when I so respond, I keep myself in my godhood and in joy. Or, agitated by my body, I may, like a beast, attack the

person in return, and then I abide in pain. Consider this too: The mind of my flesh¹³ uses my tongue to speak as I commonly do with people; and my spirit may take over my tongue and speak in languages that my mind does not know—in what is called speaking in tongues.¹⁴

Thus, at any moment my spirit may prevail and rule me, or my body may hijack me and drive me. In other words, one may function, behave, or act from one's spirit, one's Divine nature; and one may operate from the flesh, the animal nature. And this is the crux, this struggling together of one's Divinity and animality—until the body is transformed into a spiritual body and the struggling is done away with.

A man experiences one kind of effects as he goes by his spirit, and a different kind of effects as he goes by his 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”.¹⁵ That is to say, he grows in going by his spirit. His spirit becomes more and more discernible to him: more audible, more tangible, and more visible to him. Also, his body changes by degrees to its becoming a spiritual body. As his body thus transforms, it goes less and less contrary to Spirit.

But if anyone operates by his flesh, or goes as his body dictates, his body decays and he experiences pain in diverse forms—which pain will often be manifesting as anger—and eventually he dies, or experiences the disjoining of his spirit and his body. For as goes by his body, the 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.”¹⁶

To operate from Spirit, we centre our attention on the Father and on our godhood; and as our mind is stayed on the Father, it is kept in perfect peace.¹⁷

But if we give our attention to the flesh—to its feeling, thinking, and desire—it controls and drives us. Then we experience trouble in our mind: we experience pain, which manifests as disquiet, doubt, fear, powerlessness, anger, sadness, hate, aggressiveness....¹⁸

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 or Divinity coupled with animality, with the animality planned to be swallowed up in Spirit and metamorphosed into the Divine character. "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."¹⁹ One's body is to be changed from what it is now into an incorruptible immortal spiritual body which is at one with Spirit. This is the glorious destiny of man *in this world*.

* *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 one’s spirit—*Grimm-Thayer’s*. Translated “physical” by RSV (“There is a physical body, and there is a spiritual body”) 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”, who is to be contrasted with a spiritual man, one who goes by his spirit. Since “natural” means “according to nature”, a “natural man” will mean a man going according to the nature he has been given by God. Adam, it may be noted, started out fine, according to the nature given him by God. He started out naturally going by his spirit and keeping his body in subjection to his spirit, as Paul says he does in 1 Cor 9:27. It was only later that Adam deviated from this natural and proper order of living. When he changed to being ruled by “the mind of his flesh” (Col 2:18) rather than by the mind of his spirit (Rom 8:6-7), his new conduct was not “natural” but unnatural, against nature.

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

α The “spirit” here contrasted with the flesh is, I believe, the spirit of a man, not the Spirit of God, and should therefore be spelt, in translation, not with a capital letter, but with a small letter to distinguish it from the Spirit of God—as a “sun-ray” may be spelt with a small letter to distinguish it from the Sun itself. Man is to walk by his spirit, not by his flesh.

1. 1 Cor 15:44 (RSV); 2:14. 2. Gal 5:16. 3. Rom 8:6-7; Col 2:18; Eph 2:3.
4. Rom 8:14. 5. 1 Cor 2:14-15. 6. Gen 1:26-30 (DBY). 7. 1 Cor 6:20.
8. Lk 8:52-55; 23:46. 9. Gen 2:7 (DBY); 1 Cor 15:45. 10. Jas 2:26 (DBY).
11. Gal 5:17 (DBY). 12. 1 Cor 15:44. 13. Col 2:18 (DBY). 14. 1 Cor 14:14, 18.
15. Lk 2:40 (KJV). 16. Gal 6:8 (DBY). 17. Is 26:3. 18. Gal 5:20-21.
19. 1 Cor 15:53-54 (KJV).

CHAPTER 4

THE BODY AS A CATERPILLAR

“For this corruptible must put on incorruption, and this mortal must put on immortality.”¹

MAN 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 which is designed to metamorphose into a spiritual body² and incorruptibility but which decays and dies if it fails to metamorphose. The caterpillar decays and dies which fails to metamorphose into a butterfly. 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 colonial King Herod who sought “to destroy him”,³ because then Jesus’ body, not having attained incorruptibility, could be destroyed.

The plan is that from the caterpillar stage anyone is to *feed on Spirit* so that his body may change into a spiritual body, a body which is of the character of Spirit and 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. To feed on Spirit is to “walk in spirit”,⁴ or to go by one’s spirit, and this is to “walk with God”.⁵ The Father, who is Spirit, having “breathed” Himself into a clay sculpture,⁶ as it were, and made the sculpture come alive as man, intends this creature to feed his clay body on Spirit and thereby change the substance of his body into a spiritual one, so that man’s entire being may be in the image or likeness of the Father.⁷ His initial body of animal-life—his “physical body”⁸—is to “be swallowed up by the life”⁸ of his spirit and turned into a spiritual, incorruptible organism, such as Jesus’ body *became* at his coming of age at thirty years and as he displayed on the Mount of Metamorphosis.

Man, then, is a joint-worker with his Maker⁹ in his very making, as a baby after its birth becomes a joint-worker with its mother in its development—by breast-feeding on the mother. This is another wonder of the Human Enterprise, the excitement of the Human

Adventure: a man playing a part in turning his body of “the dust of the ground”⁶ into a spiritual body. And the part is not a muscular, mental, and strenuous one but is simply *feeding* on Spirit, or going by one’s spirit—as the part a baby plays to develop is not a laborious one but exciting breastfeeding.

The Testimonial to Our Coming of Age

AT THE BUTTERFLY or perfect stage of a man—when his body has put on incorruptibility and he is “filled with all the fullness of God”¹⁰—the Father says of him, “This is my beloved son, in whom I am well pleased.”¹¹ This is the testimonial to a human’s coming of age as a Son of God, the coming of age of a Divine spirit in the body—as a son’s attaining the age of majority is declared and celebrated, with some societies referring to this stage as the son’s “adoption” by his father, for now he may function as, or in place of, the father. Our body putting on incorruptibility is the completion of “the redemption of our body.” This is also referred to in Scripture as our “adoption” as sons of God.¹²

Jesus received the testimonial to his coming of age at thirty years, when his body, through his steadily going by Spirit, had metamorphosed into an incorruptible, immortal, spiritual body, so that “in him dwells all the fullness of the Godhead bodily”¹³ and he is called Messiah, Christ,¹⁴ the Anointed,¹⁵ that is, one exhibiting man in perfection, or as man is designed to be: as a veritable image of God, who perfectly reflects God to God and to fellow humans and creation. This spiritual body Jesus displayed about three years later to three of his apostles on the Mount of Metamorphosis.¹⁶

Nevertheless, at the right moment, seeing it to be the will of the Father for him then, Jesus voluntarily “emptied himself”¹⁷ 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....”¹⁸

Everyone who comes into this world as a human is meant “to come ... to a perfect man, to the measure of the stature of the fullness of Christ.”¹⁹

A man’s putting on of incorruptibility marks the fulfilment of the Father’s design in making him: when the Father sees His image

in the 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 the 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.²⁰
All His fullness bodily dwells in me.
No longer I who live,
But the Father dwells as me
In the vessel He calls me.²¹

Every person at the depth of his being hungers and thirsts and cries to attain this "hope of glory",²² the hope of being filled with all the fullness of the Father and becoming, in this world, incorruptible and "perfect as the heavenly Father is perfect"²³—one in whom the Father's will is perfectly done—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.²⁴ "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."²⁵

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—as Jesus says, "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."²⁶ The Lord is saying here, in other words, "Some will walk in my way, in spirit, and attain to my stature,¹⁹ and thus will not experience death, the disjoining of their spirit and their body."

And Paul says, "Behold, I tell you a mystery. We shall not all sleep, but we indeed shall all be changed, in an instant, in the twinkling of the eye..."²⁷

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, in this world, says the Apostle. He gives this as the revelation of a mystery. At least two instances of the revelation

are recorded elsewhere in Scripture: Enoch and Elijah. “Enoch walked with God”²⁵—or “walked in spirit”,⁴ or steadily operated or lived from his spirit—and “was translated that he should not see death”.²⁸ He did not experience the disjoining of his spirit and his body, for his body was turned into a spiritual body and was perfectly integrated with his spirit, as is the Father’s design for everyone. Elijah too was “translated” and did not experience 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”.²⁹ That is to say, he passed from the condition of corruptible flesh into the condition of the incorruptible and spiritual body in which he was no longer bound in space and time though he should walk on the earth.

And Moses, because he was, in the wilderness, closely walking with the Father, or largely going by his 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.”³⁰ And, due to the level of his metamorphosis then, 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.³¹

But these recorded instances are surely only a few out of the many who, closely walking with the Father, or steadily going by their divinity, 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, to be sure, one of decay and death. But why? Because the Father’s design for humans is *Design D* rather than *Design M*?

Design D says God creates one a “soul” and one then comes into this world and is born with a body. According to the proponents of this theory, one’s whole living in the body in the world is a testing by God. They say that God says to the individual soul: “Go into the physical world, pick up a body that I will make, wear it for some years, then drop it—that is, die—and come to

Me. If you behave well in the body, when you drop it and come to Me, you will be given a gold mansion and other good things which I will have prepared for you. But if you behave badly in the body, when you come to Me, I will cast you into a burning fiery furnace where you will suffer for ever to satisfy My loving justice.”

There is a variant of this Design D, popular especially among Christians, which says that one, as a spirit, comes into this world, puts on a flesh-body and is born, and that according to a formulated plan the body breathes and functions for some years and then expires and is disjoined from one, and it falls over and decomposes, leaving one a spirit only again, but that 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 for ever. This doctrine adds that there are, however, some exceptions to this general rule, as is the case of Enoch and Elijah, who are privileged to bypass death and go straight on to incorruptibility.

How about Design M? This says that a human is a spirit that sprang out from the very Being of God and has put on a flesh-body in this world; that, without decaying and dying, he is to metamorphose into incorruptibility, the adult stage of man, so as to be a veritable image of God in the world; and that dying is an exception, indeed an aberration, a disease condition that any person experiences who fails to steadily “walk with God”⁵ and metamorphose, but that for this ultimate disease called death the healing of resurrection is provided, as healing is provided for lesser diseases, because no handiwork of God may be marred for ever, and so that God’s purpose in bringing forth man on earth may continue and not be nullified in the person’s case.

Which is the truth?

The answer is already given in the Father’s purpose in creating man: “Let us make man in our image, after our likeness, and let them have dominion over the whole earth ... over every animal ... everything that creepeth on the earth, in which is a living soul...”³² Death is not mentioned as part of the purpose of man’s creation, nor is his vacating the world to go live in another place.

To everyone that comes into this world the Father says: “Always eat of the tree of life.”³³ Live from your spirit, operate from your Divine nature, function from your godhood, always. Do not eat of the tree of the knowledge of good and evil—do not drive yourself by the mind of your flesh working independently, working with schemes of good and evil. If you go by your mind, you will die: you will starve

and wither your body, and it will detach from your spirit and die.³⁴ 'Walk in spirit,* and you shall not fulfil the desire of the flesh.'³⁵ '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.'³⁵ '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.'³⁶ He who goes by his spirit steadily will only abound in Life and will not decay and not die.

"Dress and keep the garden, your body, or it will be overgrown with weeds.³⁷ Subject your body to your spirit,³⁸ and thus plant it with the attributes of your spirit, or it will decay and die."

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 atoms, and you will cease to be a human, and in your own case My thought and will to make man in My image shall become nothing."

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 inward torment that anyone experiences: the pains of disquiet, restlessness, dissatisfaction, discomfort, fear, anger, anxiety, depression, chaotic-thinking.... Such torment is 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 is started not by some particular count of years from birth but sets in as one steps out of the Narrow Way of going by Spirit and goes by the body in the Wide Wild 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 counteract it and defeat

death. Nothing but *not going by one's spirit steadily*—not walking with God—is the cause of ageing and dying. And nothing but going by Spirit steadily is the antidote to ageing and dying. The long-sought ambrosia that should confer agelessness, incorruptibility, and immortality is nothing else than living from one's 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."³⁹ "Go ye in through the narrow gate, for wide is the gate and broad the way [of flesh] 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!"⁴⁰

The Body Is Forever

SINCE MAN IS a composite of Spirit and flesh, the human body is not to be seen as an expendable thing or a discardable shell. It is part and parcel of the creation called man. Without the body, what remains is, by 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 body with one's spirit, which two are disjoined at death. For if the body fails to metamorphose and it dies, the miracle of resurrection awaits it: its being raised and joined again to its spirit, the spirit that once took it.⁴¹

Resurrection loudly proclaims that one's body is forever an inalienable part of one. Having been made to be the vessel 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",⁴² 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.⁴³ In this resurrected body he appeared to some of his disciples and ate with them.⁴⁴

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."⁴⁵ And those resurrected people "cannot die any more,

because they are equal to angels and are sons of God, being sons of the resurrection.”⁴⁶ As for the rest, “the trumpet shall sound, and the dead shall be raised incorruptible....”⁴⁷

This, however, in no way says that death in itself is salvation, or is 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.”⁴⁸

Says Jesus, “I am the way, the truth, and the life”⁴⁹ for man—the way any human should be and live, the truth of the human nature, and the life anyone is designed to experience. He also says, “Truly, truly, I say to you, if anyone keeps my word, he will never see death.”⁵⁰ To keep his word is to “walk even as he walked”,⁵¹ that is, to go by one’s spirit, or to walk with God. Going by his spirit and so feeding his body on the bread “which comes down from heaven”,⁵² any person today, as always, may metamorphose beyond the touch of decay and suffering and death into an incorruptible being “filled with all the fullness of God”¹⁰ and manifest God as Jesus manifested God on earth.⁵³ 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”⁵⁴ was only a re-echoing of it. And the re-echoing was not in words only. The Proclaimer “spoke” by becoming flesh like any other human and then walked in Spirit till he got to the point where his body became a spiritual body and the fullness of the Father dwelt in him bodily.¹³ 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 a butterfly. 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 the many of even those that say they believe in him who says: “The heaven and the earth shall pass away, but my words shall in no wise pass away.”⁵⁵ 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 the fullness of the Father and incorruptibility, 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 and

rest from the flesh and from the world and so is inevitable, as if it were the flesh and the world themselves that were the problem and not people's failure to go by Spirit, or walk with God. For anyone going by Spirit, everywhere and every time is Heaven, the Father's will being perfectly done in him.⁵⁶ Such a person is "seated in the heavenlies in Christ"⁵⁷—he abides in his godhood and in the Presence of the Father while he walks on the earth, and he reigns in life, as Jesus did.⁵⁸ And for anyone going by his body, everywhere and every time is hell, his decaying body being the hell. For Heaven is operating from one's spirit and enjoying one's godhood to the full, and hell is operating from the flesh and suffering the pain of the consequent withering of the body. So Jesus did not pray the Father to take his followers out of the world, as that would be against the Father's will to create man on earth: "I do not ask that Thou mayest take them out of the world, but that Thou mayest keep them out of the evil",⁵⁹ the evil of going by the flesh.

* See the footnote on page 35 on the distinction between "spirit" and "Spirit".

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

CHAPTER 5

OUR BODY AS HIS CATAPULT

“And we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.”¹

SAYS the Father to man: “My son, you have become a man, a spirit having on a body, a body which at the moment is flesh and is as of a beast, but it is to be changed into an incorruptible spiritual body,² as I told you before you put it on.

“Never see your body as a burden and a hindrance, with a sinking heart, though at the moment it is a vessel liable to go contrary.³ Your body is My love-gift to you. I purposely put you in the body: to catapult you, using the body, into other dimensions of My glory. You may see your present condition as your having been airdropped in the wilderness—the wilderness of your body—but to journey back home, to journey back into Me, into greater depths of Me. Enjoy the Human Adventure.

“To be sure, at first you may groan in the body as you feel it constraining you,⁴ or hindering your fully expressing My glory, your expressing the limitless resources and powers of your original self, your spirit—as a balloon being inflated in a iron vessel is constrained by the vessel, and is pained by the limitation, and wishes to burst the vessel, or to make the vessel elastic, so that it may expand more and more. Do not seek to burst or cast off your vessel, your body, but you are to work with Me⁵ for its redemption,⁶ its ripening, its transformation into a spiritual body. Work with Me to change your body into a spiritual body, that it may be as the skin of your spirit and limitlessly go along with your spirit and serve you perfectly.

“Learn to carry your body along. Remember that My will is to be perfectly done in you now, on earth, as it was being done in you while you were only a spirit and without the body.⁷ Now that you have put on the body, you are to increase and run faster and fly higher than when you were only a spirit and without the weight of the body. So it will be seen by all creation that the excellency of the power working in you is not of you but of Me who dwell in you as

you.¹ When My fire thus burns up water⁸—when the contrariness of your body only serves as fuel for your spirit, when the weight of your body does not pull you down but buoys you up—you will wonder and rejoice at My glory by which you are so fearfully and wonderfully made,⁹ and cry, ‘Ah! My body is only a medium of my experiencing the glory of the Father in other dimensions! He desires the fire of His glory to blaze up manifold in me, and the contrary water—the contrary behaviour—of my body is what He will use as the fuel for the fire. As the more the elastic string of a catapult is stretched backwards, the farther, when it is released, it shoots the stone forward, so the more the contrary pressure that my body exerts on me, the more the Father arises in me and the farther into His glory that I am shot.’¹⁰ How excellent is the LORD!”

Walk with Me—Not by Good and Evil

“WALK WITH ME, My child,” says the Father. “Walk in Me, live in Me.”

“Hold on to your spirithood, your godhood, your true identity. Do not for a moment take your body to be you but yours, your vessel through which to manifest your godhood, and so Me, in the world. Never see yourself as a beast, regarding your body as the sum of you.

“Walk by belief, by going by what arises in your spirit from Me, not by sight,¹⁰ not by the calculation of the mind of your flesh. Always operate by your spirit, not by the saying of your body. Do not be driven, and so limited, by your body, by the declaration of its senses at any time, by its thinking and feeling. You may use your thinking as a tool the way you use your hands, but do not be driven by it.

“Being driven by the body is the way of the beasts, all of which I have given you dominion over. The beasts are no more than their body and do not operate above the programmed mechanism of their body, its 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, that is, 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. The scheme then becomes to it a knowledge of good and evil. That is to say, based on its experience, its mind presumes to know and 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. ‘Of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.’¹¹

“To define good and evil does not lie with the mind of your flesh. Do not allow any thinking of your body—any condition of the mind—which tells you that you can say what is good for you and what is not good for you, what should happen to you and what should not happen to you, what you will be and what you will not be. I have prearranged all things to work together for good to you,¹² and it is not for you to prescribe what you will experience and what you will not experience.

“See nothing from outside you as being against you, as evil. Nothing happens against you; everything happens only for you, for your good. Storms and waves—and other things that may be to you as storms and waves—will come your way and upon you. Welcome such as friends, as good things that have come from Me to do you more good: to transform you and increase you. 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 of Me 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 been somewhat dimmed by the veil of your body. Due to the body, you have a diminished consciousness of who and what you really are. But this is part of your human adventure, and you still have sufficient light to see—your spirit is that light. Your spirit, the original you, is still audible, tangible, and visible to you. Always go by your spirit,¹³ and rule your body, and transform it. In going by your spirit you transform and redeem your body,⁸ that is, you turn it spiritual and incorruptible,² and into harmony with your spirit.

“Walk as the wind blows. The wind moves as determined by Me—its movement is not dictated nor directed by itself.¹⁴ And it accepts any manner of My moving it as good, never as being

against it, never as evil. Be perfect like the wind in yielding to Me as you were doing before you put on the body.

“Walk in spirit—walk by your spirit—and your body will fill 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, the finishing of your creation, as man—that is your coming of age as My son in the body: when you are filled bodily with all My fullness¹⁵ and have put on incorruptibility and immortality.² Then when I look on you, I will not see you but Myself reflected to Me: then you will be wholly My image.

“Be perfect as I am perfect.¹⁶ My perfectly flowing in you and moving you without any hindrance from you is your being perfect.

“My child, if you stop walking by your spirit and you go by your body, seeing yourself as flesh, you will stop up the flow of Spirit—the flow of Me—into your body, and it will decay, and suffer, and fall off you: you will die. Go by Spirit and live on as man.¹⁷ This is My plan for you.”

* See the footnote on page 35 on the distinction between “spirit” and “Spirit”.

1. 2 Cor 4:7. 2. 1 Cor 15:44, 53-55. 3. Gal 5:17.
4. 2 Cor 5:2-4; Rom 8:23; Jn 11:33, 38. 5. Rom 8:23. 6. 2 Cor 6:1. 7. Mt 6:10.
8. 1 Kgs 18:30-39. 9. Ps 139:14. 10. Rom 5:20. 11. 2 Cor 5:7. 11. Gen 2:17 (RSV).
12. Rom 8:28. 13. Gal 5:16. 14. Jn 3:8. 15. Eph 3:19; 4:13; Col 1:19; 2:9.
16. Mt 5:48. 17. Gal 6:8.

CHAPTER 6

THE FALL AND RISE OF MAN

“Having begun in the Spirit, now in the flesh do ye end?”¹

THE fall of man is his changing gear: changing from the default gear of going by his spirit to the false gear of going by his flesh. And the rise of any man will be his restoration to the default gear of going by his spirit so that he resumes the glorious journey of transforming his body into a spiritual body² that it may be part of him for ever as the conclusion of his creation as a human on earth.

At the beginning of his experience on earth, man was a Single Man, a being with a single consciousness or a single mind, “the mind of the spirit”.³ He knew himself to be divine, a son of God, despite having put on the flesh-body, which had its own mind, “the mind of the flesh”.³ That is to say, he was aware of his body, but he retained his consciousness of his spirithood, his original self, which had now become “his inward man” in relation to his body, his “outward man”.⁴ He was spirit-centric, not body-centric. He knew his spirit to be his true identity, and he was going by the mind of his spirit, and would not be driven by “the mind of his flesh”⁵ but kept his body in subjection to his spirit.⁶ And he saw the body not as *another him* but as something he had put on to change into the character of his spirit that it might be part of him for ever. The clay of his body was to be turned into the gold of his spirit. This he saw clearly. He accepted the body as his Maker’s love-gift to him and did not see it as a burden, and he was marching on with excitement on the journey of transforming the body into a spiritual body.² For a while his progression towards this finish line of the making of a human on earth went on steadily.

But at a point along the way on this grand journey he began to swerve from the Narrow Way of walking by his spirit,⁷ and stepped onto the Broad Way of going by the flesh.⁸ He took a step dictated by his body, and another step, and another step.... The result of this behaviour was his spirit and his flesh beginning to disjoin, with the consequence of his body beginning to decay, and to assert itself more and more. Then his consciousness was

sundered: he became double-minded:⁹ he began to see himself as two distinct persons put together, with the two persons going against each other, or desiring contrarily.¹⁰ The mind of his spirit and the mind of his body now stood before him as antagonists—the rider and his horse had separated and stood facing each other as antagonists—whereas at the beginning his spirit was merrily riding his body and the body was enjoying the activity as it was being transformed in the activity. This dual consciousness prevailed for a while.

But as he took more steps by the dictates of the body, his dual consciousness eventually faded into one consciousness: he became single-minded again, but now *perversely* single-minded: he became body-centric. He no longer saw himself as two persons joined together but as a single person, one that he took to be formed of his body only. He had all but lost awareness of his spirit and taken himself to be an animal, and he abandoned himself to the control of the body, the rulership of “the mind of his flesh”.⁵ The decay of his body progressed as he continued to be driven by the body.

This is the fall, or the retrogression, of man; and it was not only the first man and woman that experienced this, but all their descendants, except One,[†] have had their own individual experience of retrogression.

The restoration of a man to the condition and path of progression happens in an opposite manner. When, by the work of the Father, a man, in his decay, is specially stirred or vitalised in his spirit, his inner man, he begins to see beyond his body, his outer man, and to feel there is a part of him that is other than his body. Eventually, as he continues to pay attention to the inner man and go by it, it gains weight¹¹ against his outer man, the part of him that he has hitherto mistaken to be the whole of him. Now he sees himself as two persons in one: he has got to the state of dual consciousness again—as a man, climbing up from a well, gets back to some particular point that he passed on his way down.

As he continues to go by the inner man, eventually there comes *the burst*, “as of a rushing mighty wind”,¹² when he is filled with the Holy Spirit¹³—when his divinity floods and takes over his body—and he mightily feels his godhood and his seamless connection to the Father—his oneness with the Father—and sees his true identity, his Divine sonship, and the cry of “Abba, Father!” bursts out of him,¹⁴

with his tongue taken over by his spirit and perhaps beginning to speak languages dictated by his spirit.¹⁵ He rises free from the delusion of being an animal, his double-mindedness is dissolved for ever, and he is again swallowed up in the single consciousness of being a Divine spirit, an offspring of God, having on a body. At this time his body is thrust to its proper subordinate position, and the rider again mounts his horse and merrily resumes his journey: he resumes the glorious, exciting journey of transforming his body into a spiritual body.

The Decline and Death of Adam

*“And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want.”*¹⁶

ADAM STARTED OUT fine. He started out *naturally* going by his spirit and keeping his body in subjection to his spirit.⁶ In this way of going by the normal order of living by which the spirit rules the body, Adam was to advance to his maturity from which he would not wane but ever wax on. The sun of his maturity—his maturity as an enfleshed spirit—was not to decline from the meridian. His midday, his maturity, would be his being “filled to all the fullness of God”¹⁷, with his body turned into an incorruptible immortal spiritual body perfectly in harmony with his spirit, or perfectly fitting as the skin of his spirit, as it were, and his attaining to “a perfect man, to the measure of the stature of the fullness of Christ.”¹⁸ At his maturity he would be the bodily expression of the Father, or he would experience and enjoy the fullness of the Father as in Christ “dwells all the fullness of the Godhead bodily”.¹⁹ Then he would say, “Not I who live, but the Father who dwells in me as me.”

But Adam aborted his journey to maturity. As he went on, he deviated from his original way of going by his spirit, his godhood, and began to go by his body, his animality, and he degenerated. He set upon going by the thinking and feeling of his body, following a scheme of right and wrong—or a “knowledge of good and evil”²⁰—formed by “the mind of his flesh”.²¹ Now walking “in the desires of

the flesh, doing the wishes of the flesh and of the thoughts”,²² he was degenerating his nature instead of transforming it into incorruptibility. As his animality drove him and swallowed him up, he gradually became oblivious of his spirit, his divinity. This was his first death,²³ a death which is not recognised by most people today. Eventually, he got to the terminal point, the point where his body had decayed so much that his spirit and his body could no longer hold together but disjoined. This point, or event, is what is called physical death, the second death of a man,²⁴ the death which everyone knows.

As Adam progressed in the Wide Wild Way of going by his body rather than in the Narrow Way of going by his spirit, he noticed the effects, and said to himself: “I am naked.²⁵ I am not now myself. I *have become* naked. I am not in my normal, healthy, and sane condition. I am bereft of my original powers. Now I feel as if I were formed and defined by my bodily senses of seeing, hearing, smell, taste, and touch, and my thinking: I feel bound and constrained by what they say. But I know that I am more than this. I know my body is not the original me; I am other than my body and *I was* before my body. I was free, but now I am not free: I am being driven by the body, against my will. Where is the original me? I feel disconnected from what I really am. I am separated from the original me.

“I am not now operating from my original self as at the beginning but from something attached to me. I am not functioning from my core but from the padding on the core. No, it is not my spirit that is ruling me now but my body, the padding on me that, I remember, I have been mandated to change into the character of my original self that it may be part of me for ever.

“I was above creation: I was on top of creation. Now I feel creation is above me and overhanging me and threatening to crush me. I was above the clouds, but now am under the clouds. I know I was given, and I had dominion, over creation, but now I feel my domination by creation. I have gone under, under creation!

“How will I ascend? How will I rise again to where and how I was, to what I was? I know I am a god, an offspring of the Most High, but I am now somehow separated from my godhood. How will I get back into my godhood and function from there again and reign?

“I was at one with the Father, I was seamless with Him, and

was operating as He moved me. My living was the Father acting in me as me. Now I feel a separation from Him and a distance between us.²⁶ His fullness was pouring into me, but now I feel only a trickle of Him. I am choking, deprived of His fullness!

“My body is now a torment to me,²⁷ and a burden, but it was buoying me up and was a medium of pleasure and joy to me, and I was a delight to myself. I feel my body decaying, and its degenerating is intensely painful—the pain is tossing me, and it drives most of my behaviour instead of my behaviour being an outflow of my spirit.

“How has this come about? How did I get under? How did I get out of my godhood? How did I waste and lose my substance, the powers of my original self, and bring myself under?

“Ah! The light of the Father’s love shines in me still. I can see the first steps I took out of my godhood, the first steps of disobedience, the steps of going by my body....”

The Deadly Presumption

SAYS THE FATHER to man, “Of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.”²⁰

“The serpent said to the woman, Ye will not certainly die; but God knows that in the day ye eat of it, your eyes will be opened, and ye will be as God, knowing good and evil.”²⁸

“This means,” explained the serpent, “you will decide what is good and what is evil or not good, what should be and what should not be, what to do and what not to do, when and how to do anything, what you will experience and what you will not experience, what you will be and what you will not be. As God brought to you every beast He made to see what you would call it, and every beast walking or creeping or flying or swimming today bears the name you gave it,²⁹ so it is you who will declare anything good or evil in this world.

“Your original self, your spirit, being an offspring of God and seamless with Him, could not move but at the move of God, as a ray of light moves only as the source of the light moves. Actually, you were merely the activity of God, merely His will in motion. You

were only a wave of God. Your life was just an expression of Him. Your living, or what seemed to be your own activity or working, was only a flow of Him *as you* and out of you. That might very well have been joy to you then. But now you are a new creation, a spirit that has taken on a flesh-body formed of the dust of the ground of this world, and, obviously, for your joy, that body should have a say in how you drive yourself in the world. In fact, your body should have the final say and drive you now. You can longer walk by your spirit, but go by your flesh, for without your flesh you cannot function in the world at all. Do not say this is a presumption. Learn from the beasts. They do not look beyond their body for direction, guidance, instructions, or power but simply go by the programmed mechanism of their body in doing anything or responding to anything from the environment....”

Walk Not in the Way of the Beast

AS A BEAST, being only flesh, is blind to spiritual realities, the body, being a beast, is blind to its destiny, its planned metamorphosis into a spiritual body. 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 whatever the Father does and says; and evil is whatever is not from Spirit. Whatever does not enter the sheepfold through the door of Spirit—whatever does not arise in one from Spirit—but from some other way is a thief and a robber.³⁰ That is to say, going by what is not from Spirit but from the flesh robs one of the experience of one’s godhood.

But the “mind of the flesh”³ defines good as anything that at this moment is pleasant to the body, anything that the body desires, and what conforms to its present feeling and thinking as to how things should be. Whatever is different from this the mind regards as evil.

Again, the body tends to habituate, or set in particular ways, unless it is ruled by Spirit. The mind of the body soon attaches itself to certain things and ways and these become its good, and even 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 evil to it, things it tells itself not to like, not to

find pleasure in, not to expect any benefit from, to turn away from, to resist.

In other words, 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 such 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 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.

Moreover, 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 constant increase 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,” the body 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 Glory planned for one by the Father. Striving after what it wants to be and to get, to achieve and to possess, the body—now projecting itself as the whole of one’s being—misses its perfection; and one misses the glory of God: one “comes short of the glory of God.”³¹ For the glory the Father has prepared for anyone—the glory of His fullness in one,¹⁷ or one being His image in the world—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.”³²

The body is of course not able on its own to see³³ “the hope of glory”,³⁴ its “redemption”,³⁵ or planned transformation into a spiritual body, and one’s attaining to “a perfect man, to the measure of the stature of the fullness of Christ”.¹⁸ Seeing things only through the pinhole of its feelings, thoughts, pleasures, and desires, the body presumes to understand its whole life as merely a coming to birth, growing to some size and capacity in material and mind, decaying with years, and eventually 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, the body starves and withers, and ultimately dies: it disjoins from its owner, the spirit that took it on to become a human.

All this is because the body 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.³⁶ There is something the body needs far more for its sustenance. That Something is Spirit, the flow of the Father into 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 or eternal life from Spirit, and it perishes if it is cut off from Spirit through one’s not going by Spirit.

No way the body devises, and nothing it prescribes, for itself, avails it anything towards its destiny, its transformation into a spiritual body. No regimen of diet or programme of exercise can preserve the body and metamorphose it into incorruptibility, nor can its observance of any scheme of good and evil or code of conduct that it may devise for itself. No going by any manner of living can keep 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 “self-prescribed” ways, or schemes of good and evil worked out by the body, are as vain to the body as a female mammal trying to fertilise herself by herself. Anyone shut up in any code of conduct or 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, and is ruled by Spirit, may undergo the truly radical change, the change from a mortal body into an immortal body.

The Mortal Horse Turns Immortal

THE BODY, being self-going, as a horse is self-going, 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. Scripture expresses this situation thus: “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.”¹⁰

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—till its transformation into a spiritual body is completed. 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 rider to drive the horse and turn it, as it were, into a *like creature*, a creature that goes in harmony with him. What would be bad would be the horse riding the man or dictating his going. Such a situation, not the horse itself, would be bad because it would harm the man-horse combination since then the inferior part would be ruling the superior. What would happen to the man, and even to the horse itself, if the man allowed it to carry him to wherever it wanted and to do with him according to its impulses? The rider has to drive the horse and get it to behave as he wants for the good of both of them.

In a similar way, my body and my spirit are not the same, and their being coupled is an adventure, the point of the adventure being for me to drive the body and change it into a spiritual body, one that is of the character of my spirit. My body must not ride me: I have to 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 flesh.”⁷

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, an immortal horse.

As I go by my spirit and not by the body, my body receives Spirit-life and gradually changes into a spiritual body,² an incorruptible 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.

 † The one exception is Jesus Christ, “who did no sin”,³⁷ “knew no sin”,³⁸ in whom “is no sin”.³⁹ Unlike Adam, Jesus, never yielding to his flesh, never allowing his body to dictate his behaviour, experienced no retrogression but only progression onto perfection.

* See the footnote on page 35 on the distinction between “spirit” and “Spirit”.

1. Gal 3:3 (YLT). 2. 1 Cor 15:44, 53-54. 3. Rom 8:6, 7 (DBY). 4. 2 Cor 4:16 (KJV).
 5. Col 2:18 (DBY). 6. 1 Cor 9:27. 7. Gal 5:16. 8. Mt 7:13-14. 9. Jas 1:8.
 10. Gal 5:17 (YLT & DBY). 11. Eph 3:16. 12. Acts 2:2. 13. Acts 2:4; 9:17.
 14. Rom 8:15-16. 15. Mk 16:17. 16. Lk 15:13-14. 17. Eph 3:19 (YLT).
 18. Eph 4:13. 19. Col 2:9; 1:19 (NKJV). 20. Gen 2:17. 21. Col 2:18.
 22. Eph 2:1-3 (YLT). 23. Rev 20:6; Eph 2:1; Jn 5:25, 28-29. 24. Gen 5:5.
 25. Gen 3:7-11. 26. Eph 4:18. 27. Rom 7:23-24. 28. Gen 3:4-5 (DBY).
 29. Gen 2:19-20. 30. Jn 10:1. 31. Rom 3:23. 32. 1 Cor 2:9-10 (DBY).
 33. 1 Cor 2:14. 34. Col 1:27. 35. Rom 8:23. 36. Dt 8:3. 37. 1 Pt 2:22.
 38. 2 Cor 5:21. 39. 1 Jn 3:5.

CHAPTER 7

AWARENESS OF SPIRIT

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

SPIRIT-AWARENESS, or awareness of our Spirit-identity and our godhood, is all but lost in the many. Most people are oblivious of their spirit: they are aware of their body but are hardly conscious of their spirit, and, seeing themselves as only flesh as any animal is only flesh, they are driven by their body, their animality.

Nonetheless, since man is a union of Spirit and the body, the experience of every person living today is a compound of Spirit-activity and body-activity, a blend, or at least a mixture, of the activities of his spirit and the activities of his body. Anyone experiences operations of his spirit no less than he experiences operations of his body, needless to say. Whether "the mind of his flesh"² recognises Spirit or not, Spirit-activity always goes on in him, necessarily. Spirit-activity in any person is as ceaseless as the working of the person's body.

Should Spirit-activity stop in any person—and this could happen only by the person's spirit vacating his body—his body would drop dead. "The body without a spirit is dead."³

Such a dead body comes alive again when its spirit, its owner—the spirit that once took it on—returns to it. This joining again of spirit and body is what is called resurrection, or rising again, that is, the body, not the spirit, rising from death.

Resurrection is of two types. One type, which we may call the *ultimate resurrection*, and which Jesus experienced, is that by which the body becomes an incorruptible immortal spiritual body. The other type, which may be called an *ad hoc resurrection*, is that which does not make the body spiritual and 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 restored to life: Jesus "having taken hold of her hand called, saying, 'Child, arise.' And her spirit returned, and she arose immediately."⁴ Anyone who experiences the *ad hoc*

resurrection may die again, unless henceforth he walks steadily in Spirit such that his body metamorphoses into a spiritual body.

Our Spirit Never Freezes

NEVER DOES ANY person's spirit freeze and become inactive, though the person should persistently ignore or disregard its voice and operations. It is impossible for one's spirit to become frozen. For a man's spirit is his essence, his core and original self, and is seamless with the Father, who is Spirit:⁵ "I and the Father are one."⁶

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.'"¹ 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 human beings are indeed offspring of the Father and are in seamless connection to Him 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."⁷

But, as has been said, 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, the many are oblivious of their spirit. They are swallowed up in the works of their body and mostly fail to recognise and go by the operations of Spirit in them.

This oblivion to one's spirit is in part due to the fact that one as a spirit coming into this world and taking on a flesh-body, which is of an entirely different nature, is like enclosing oneself in a grave in which one loses, for the most part, the awareness of one's original self, one's spirithood and godhood. The process of our salvation—our movement towards and our attaining the goal of our coming into this world—begins with the regaining of Spirit-awareness. We

have to regain full consciousness—the awareness of our spirituality and divinity—and live as originally, that is, go by our spirit and reveal ourselves as the image of the Father.

Recognition of Spirit: Division of Soul and Spirit

THERE IS NO knowing Spirit but by experiencing Spirit. Our awareness and knowledge of Spirit is due to the fact that we are spirits and are in seamless connection to the Father, who is Spirit⁵—as our awareness of our heartbeat is due to our experiencing our heart beating.

No wholly *external arguments*—arguments not grounded in one's own experience of Spirit—get anyone to believe in Spirit, or in the Father, or in one's godhood. Any human is a ray of the Father, who is “the Father of lights”⁸ and “the Father of spirits”.⁹ Now what meaning is there in a ray of the sun saying it will discount its 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 evidence*—from his directly experiencing Spirit, nay, from his *functioning* as a spirit that is an offspring of God—though “the mind of his flesh”² may *think* that he is convinced from some external arguments. And any disbeliever disbelieves because he disregards his experience of the Father, and his experience of his own spirit, not because he does not experience Spirit. The disbeliever in Spirit is a ray of the sun that says it disbelieves in the sun.

One day a Siberian was, in the Russian language, asked by his little pranks-loving daughter whether he believed that *blood* was part of his body, without the English word having first been translated for him, and he answered, “*Blood?* There is no such thing as *blood* as part of the human body.” Then the daughter, who had started English classes only a few days previously, asked him, still in Russian, whether he believed *krov* was part of his body, *krov* being the Russian word for blood. At this he laughed, and in answer he pricked his forefinger with a pin and let out a drop of blood. Then he said, “What we have or experience we believe. I do not have and do not experience *blood*, so I do not believe in *blood*.”

But I have *krov*, so I believe in *krov*.” And the daughter laughed. “Father,” she said, “you are saying you do not have *krov*, and that you do have *krov*! We all have *krov*—we all have *blood*. *Blood* is *krov*.”

“We all have *krov*”—we all are Spirit in our core: every person is a Divine spirit masked in flesh. Thus, all we will be saying here everyone may readily understand, for everyone’s spirit will respond to it, because it is only a portraying of the human nature and everyone may recognise it as his own experience, at least in some measure. Here we will only prick anyone’s body and let out a drop of his own blood for him to see it, and then he cannot but believe in blood, in his having blood. This is how we help one another, not with abstract arguments for the existence of blood—or for the existence of Spirit.

So, here it is not trying to describe the rainbow to a blind man. It is rather, to 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 but which she does not yet recognise as such. To others, it is a veteran mother chatting with another veteran mother on pregnancy. To 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 apart his spirit from his body?

There are countless ways, of course, for our life is infinite. 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”.¹⁰ 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 the knowing 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”.² 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?”¹¹

In contrast, an animal, being only flesh and not coupled to Spirit, is unable to cognise itself, or to *inwardly know* itself and see, analyse, 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 an animal.

A human is so made as to be able to “divide asunder soul and spirit”.¹² Everyone may tell apart the working of his soul or mind from the operation of his spirit,[†] or distinguish the thinking and feeling of his body from the voice or operation of his spirit. Anyone is then able to say of some particular sensation or stirring or voice in him: “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; it is the flesh pressing me....” Then he may follow or go by his spirit—and in this way he enjoys himself, or enjoys his godhood and the Father, and allows Spirit-life into his body, and this leads to 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 to him 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 by grace he experiences it. He does not distinguish the thinking of his flesh from the operation of his spirit but regards them both as “conflicting thoughts” or “conflicting sensations”. 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”.¹³ But, not having yet recognised 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 then mount up above them and beyond their control. He still identifies with his thinking: he takes his thoughts *to be he*, and so he is not anchored in Spirit but 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 consequently pulled back and swallowed 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; he is not merely a body, as an animal is. Any theory of man, therefore, that fails to take his spirit into the reckoning but treats him as a mere animal fails woefully. And any analysis or explanation of the behaviour of any person based on such a theory is definitely not human psychology but animal psychology. Such a truncated “psychology of man” so called confuses the operations of one’s spirit with the workings one’s body, and so it binds in a perpetual jumble anyone who believes in 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 and the carbon dioxide that it traps from the air, 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. Then raising up those elements 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 utterly convinced of the soundness of its theory and still oblivious of the vital factor of light in its food making process.

Not recognising the indispensable role of sunlight in its life-processes, the plant 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 correlation with being out of sunlight.

At a point the plant 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 his spirit but walks in the shade 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, 1 Cor 2:14-15 and 1 Thess 5:23. 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, pages 34-35.

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|-----------------------|--------------------|--------------------|----------------|
| 1. Acts 17:28. | 2. Col 2:18 (DBY). | 3. Jas 2:26 (DBY). | 4. Lk 8:49-55. |
| 5. Jn 4:24. | 6. Jn 10:30. | 7. Rom 8:16. | 8. Jas 1:17. |
| 9. Heb 12:9. | | | |
| 10. Rom 8:6, 7 (YLT). | 11. 1 Cor 2:11. | 12. Heb 4:12. | 13. Job 32:8. |

CHAPTER 8

MANIFESTATIONS OF SPIRIT

“There are diversities of graces, but the same Spirit; and there are diversities of ministrations, but the same Lord; and there are diversities of operations, but it is the same God, who works all in all.”¹

SPIRIT is always operative in everyone, as everyone’s body is always active. One’s spirit cannot freeze and stop working, just as one’s body cannot stop working as long as it is alive, that is, as long as it is in union with one’s spirit and one is therefore said to be alive. As a man dies if his bodily functions stop, so without his spirit being in operation in him, his body dies. “The body without a spirit is dead.”²

Spirit-operations in us go on without cease, but mostly behind the scene of the mind of our flesh, as the bodily functions of breathing, the beating of the heart, and the 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. For living is beyond breaking down into parts and units, because we cannot plump and describe the depths of the Infinite: the depths of Spirit, the depths of the Father. We can thus consider here only the more apparent or palpable manifestations of Spirit, and of one’s own spirit.

General Manifestations of Spirit

THE MORE APPARENT or tangible operations and manifestations of Spirit in us are like surges of the Divine current, or waves 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”³ notices that something good and sweet and new is happening in him, or that a welcome change has taken place in him, or that he has passed to *a different mode of being*. He may give this operation of Spirit in him any of a number of names, depending on whether or not he is Spirit-aware. He may call it relief, release, good

feeling, peace, joy, freedom, or transition. And finding the operation agreeable, he may yield 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 dominion of his body and he becomes alive and active in Spirit. That is to say, his spirit, quickened by the Father, becomes dominant over his body and he transits to his godhood.

At this time, when Spirit surges in him, he is beyond the touch of disquiet and pain in “the mind of his flesh”.³ He is, however briefly, free from any dissatisfaction, disquiet, restlessness, anxiety, sadness, resentment, hate, and fear; and he is a delight to himself and finds himself enjoying and loving people. Most things no longer jar him, or “grate on his nerves”. The follies and misbehaviours of other people do not now rattle him but stir his compassion, or may even strike him pleasantly as the errors or misjudgements and antics of a child make one smile. Now that he is in his spirit, his godhood, he no longer finds the world a furnace in which he is burning but to him the world is turned into Eden. And, being so free from the pull and push and stranglehold of his body, he may act from his spirit then: he may operate from his godhood. His behaviour at such a moment, coming as it does from his godhood, 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 moment hardly gets angry at him but feels benefitted and loved, and respectful towards him.

To put it another way: At the moment when Spirit rises in him, he 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, or as his godhood 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 in the flesh*—when he is acting from 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 is dominant, or when he is drawn into his divinity and he is operating from there, he is as the orange-pulp and he feels himself sweet, and people find him edifying and pleasant.

This freedom, this transition from one's flesh to one's spirit, anyone may experience anywhere and at any moment, for the Father's working in us is ceaseless. Many a man experiences the transition or freedom *as* he is confronted with a great disappointment or loss or danger, or is cast into prison. He perhaps first goes to an extreme of pain or fear as his thinking comes against the situation. Then suddenly he is freed from all pain or fear, and drops into peace, as if what 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 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 water, 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, which consequently undergoes some transformation at that moment. Being now in Spirit, or being now in his godhood, he is in perfect peace, a peace which is "not as the world gives".⁴ Also, a wisdom which is not of this world but from Spirit⁵ flows to him, so that his behaviour then amazes all.

But anyone who is not Spirit-aware will not understand the arising of Spirit in him, since he does not know "dividing asunder of soul and spirit".⁶ He may then attribute the freedom and power and sweetness that he experiences, 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 "right reasoning": "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 away 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 through his ears.⁷

Spirit arises in some particular man one day at the moment when he sees a mighty wave rise in the sea, and, being now in his

godhood, he is all joy—he is freed of his mind-pains of dissatisfactions, angers, and the thought whether anyone in the world is “bad” or has ever done him wrong, and he wants to embrace everyone in love. But, his thinking quickly taking over, he gives the glory not to the Father⁸ 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 his divinity—and which he may abide in by abiding in Spirit.

If when Spirit surges 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 euphoric and tranquilising power. Or he supposes the surge of joy in him is from the melody of the music he is listening to, or from his memory awaking of something pleasant in the past, 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,⁹ and it leads to the tyranny of the mind. In some particular person the tyranny of the mind may be such that the person seldom has one free moment, a moment when he is free from thought and its pains and his godhood prevails, or 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 us is “the supply of the Spirit of Jesus Christ”¹⁰—the supply of the Life that reigned in Jesus—to us for our 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”¹¹ for our sustenance and growth, our growth being our change into incorruptibility and the stature of Christ, which is the final stage of our making as humans in the world.

This arising of Spirit in us is also our “very present help in trouble.”¹² It is our protection and defence against things that come upon us from the environment. It is also our defence against the behaviours of our own flesh that are contrary to our spirit.¹³ “Let God arise, let his enemies be scattered.”¹⁴ As Spirit arises in

any person, the person rises above the hold and control of his flesh, and he triumphs over any situation in the world: over storms of physical nature and of antagonism of fellowmen.

Moreover, the surge of Spirit in us is what brings us to the experience, by degrees, of the heavenlies, or the Kingdom of God, before, while we walk on the earth, we get to dwell there permanently—dwell permanently in our godhood—when our bodies will have been turned into spiritual bodies.

The supply of Spirit in any person of course never ceases as long as the person is alive: as long as his spirit and his body are together.

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. And, in moments of humility, we have wondered at particular qualities, abilities, and behaviours of ours and we are glad and count ourselves blessed, or “fortunate”, in possessing the characters. How come those qualities and behaviours which strike us all as heavenly, or godly, as springing from nowhere else than the very Being of God, as having been “wrought in God”?¹⁵

The godly characters and behaviours that we see in people, and in ourselves, are the fingerprint of Spirit.¹⁶ They are nothing but the surging and outflowing or radiation of our unquenchable and incorruptible spirit. They are the fruit and fragrance and the blazing forth of our godhood. “Every good gift and every perfect gift is from above, and comes down from the Father of lights....”¹⁷ 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, to his principles or values or philosophy—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 out through his flesh, our amazement at the glories turns into awe:

we find ourselves in worship. However degraded anyone's flesh may be, it cannot totally prevent his spirit—the Divine seed planted in it—from shooting forth and producing fruits according to its kind.

Special Manifestations of Spirit

BEYOND THE GENERAL operations of Spirit which everyone does necessarily experience constantly, there are levels and dimensions of Spirit which may be experienced more by those who have, as Christ says, been “born again of the Spirit”,¹⁸ 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—such as being “caught up to the third heaven” or “caught up into Paradise”¹⁹, or “speaking with new tongues”²⁰—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 experiences the meaning of Heaven—the reign of one's godhood, or the reign of the Father in one—and all is joy: all is perfect peace and stabbing pleasure. At such a time, all pain in the mind—all disquiet, annoyance, dissatisfaction, restlessness, fear, and feelings of emptiness and lack, and all weariness—vanish away, 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.²⁰ Then, with his spirit so loudly proclaiming itself, the person can have no doubt that he is a spirit, a son of the Most High,²¹ a capsule of the I AM, a temple of the Holy Spirit.²² 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.²³ 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, which pursuits are believed able to do away with the painful feeling.

Often also, as the Presence makes itself so concrete, or as one's godhood so strongly overflows 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 in some measure, or is healed, or is amazed, or he suddenly becomes glad and smiles and laughs, and may not know 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: or to manifest the being that is “fearfully and wonderfully made”,²⁴ which is himself, and which he can see at that moment.

Thus did Christ affect people, and manifesting the Father so is our mission in the world. Christ 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 I AM THAT I AM, kindling all souls around, so that all would cry “Glory!” to the Father.²⁵ This experience, and honour, of radiating the Father we all have been destined for, as it is the demonstration of our being the image of the Father.

SPIRIT—the Father, the I AM THAT I AM—is not an idea or concept, nor merely a force or influence. Spirit is very Reality, the ultimate absolute concrete infinite personal Reality that is Life or Being itself and is our very life and brought all things into being. As we—and “we are also His offspring”²⁶—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 Personality, though infinite, and is characterised by love.²⁷

When a man is reborn in Spirit, he awakes to a personal relationship with this Infinite Personality, this Supra-Father, “the Father of spirits”,²⁸ 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 but 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 core, and He can be sensed, felt, heard, touched, tasted, or, in a word, experienced or gone into. And when we go into Spirit, or when we melt in the Father—when we are in our spirit, in our godhood—we are in power ultimate: we become ultimate power: we reign in life:²⁹ we have dominion and everything contrary to Life melts before us. Not even our body hinders us then but is swept along and transformed to some degree.

The Stone Age Man wielded implements and weapons of wood and 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 man learns to split and fuse his own atoms—to tell his spirit apart from his body and go by his 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 his spirit, his "nucleus", for now he may "transmute" into incorruptibility and *experience in full* his being a capsule of the Father, and pour out the Father at full blast as the sun pours out heat and light at full blast.

1. 1 Cor 12:4-6. 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 (KJV). 11. Mt 6:11. 12. Ps 46:1. 13. Gal 5:19-21.
14. Ps 68:1; Num 10:35. 15. Jn 3:21. 16. Lk 11:20. 17. Jas 1:17 (NKJV).
18. Jn 3:3-7. 19. 2 Cor 12:2-4. 20. Mk 16:17; 1 Cor 14:14-15. 21. 1 Cor 6:19;
3:16.
22. 1 Cor 6:1; 3:16-17. 23. Rom 8:15-17. 24. Ps 139:14. 25. Ps 29:9; Lk 19:35-40.
26. Acts 17:28. 27. 1 Jn 4:8; 4:16. 28. Heb 12:9. 29. Rom 5:17.

CHAPTER 9

AWAKING IN SPIRIT

“Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.”¹

TO awake in Spirit is to become aware of Spirit as a Power both in one and beyond one, a Power absolute and ultimate and that is the Father of all and is the core of one’s being as well as the Creator and Ruler of all things, with the result that one sets on living by Spirit, or going according to the move and working of the Power in one rather than by “the mind of the flesh”.²

Anyone who has awaked in Spirit is aware that he is a spirit and is other than his body.

Awaking in Spirit is in stages and is progressive, and may be likened to thrusting up from the bottom of the sea, where one is in total darkness, towards the surface, where one is in full sunlight. There are thus different levels or degrees of awaking in Spirit. A man may move away from the total darkness of being oblivious of his spirit and taking himself to be mere flesh as an animal is mere flesh; to moonlight awaking of becoming aware of Spirit and in some measure and in some ways going by Spirit though mostly for certain purposes of his own; and thence to sunlight awaking of being finely and acutely conscious of his spirit and his godhood, his sonship of the Father, and steadily living accordingly aiming to attain to the stature of Christ³ and be the expressed image of the Father, seeing this as the purpose of his creation in the world.

Moonlight Awaking

AT THE LEVEL of moonlight awaking a person is aware of Spirit and is able, to some extent, to divide asunder soul and spirit,⁴ as sketched in Chapter 8. To a good degree he can tell apart Spirit-operations in him from the operations of his body, and, finding the Spirit-operations sweet and beneficial, he wants to go on experiencing them.

Now, the experience of Spirit, or of one's godhood, even in the least degree, is so sweet and vitalising that, once it is recognised, one wants it always. When Spirit surges in any person and he transits from his flesh to his spirit, to his godhood, he is beyond the gravity of his body, beyond any weakness in the body and any agitation or troubling thoughts and pain in "the mind of his flesh",⁵ and he is above the tribulations of the world. At that moment his mind is freed from *thinking evil*, freed from chaotic-thinking and the self-torturing behaviour of judging and condemning things: "This is not good. That is not good. This should not happen to me. That should not be...." And no matter what his external situation is, he is all peace and joy, and all love towards people; and he knows that nothing in all the world can work in him such well-being.

Because of this, to linger, and even to abide, at the level of moonlight awaking is tempting to the flesh. Here a man may feel satisfied with the occasional blazing up of his godhood, like a solar flare, and, as it were the sporadic flow in him of the rivers of life, and think that that is all there is. Contended with being occasionally "charged up" with life, he will tarry at this level, and in various ways be endeavouring, for the purpose, to "connect in Spirit", or "touch Spirit", or transit to his spirit, or move over into his godhood—and he will succeed to some extent. But in this way he aborts his going to the Promised Land of milk and honey—the Father's Fullness in him⁶—and dies in the wilderness: he does not attain to the stature of Christ but dies. At this level of awaking, the caterpillar may receive and enjoy 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 a caterpillar.

At the level of moonlight awaking, in other words, a ray of the sun may turn from proper worship to self-worship, and stop its progress, or abort itself. The ray may become self-centred and begin to think that the sun exists for its sake—that is, merely to shoot it out, sustain it, and increase it—and disregard the sun's own purpose in bringing it into being. No longer sun-centred but turned into a self-seeker—seeking its own glory, striving merely to aggrandise itself—the ray pulls away from the sun, its source, and

ceases to be.

Do Not Sunder Spirit

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 regard Him as a “Father of favours” and then settle in the zone of praying Him for *things* instead of seeking to be filled with Him for His own pleasure.

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 that 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”,⁵ or recognises his godhood and operates from his spirit—without regard to the person’s behaviour a moment before this moment, and 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.⁷ The Roman Centurion recognised the Power and his servant was healed.⁸

By His *father* character Spirit is the One who is love⁹, and fellowships with us His children, and will nurture a child, and pick up and cuddle or correct a crying one. How we all experience the Divine comforting operations in our souls! Who does not from time to time 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, light, courage, and strength in trouble, and power to overcome? Where anyone succeeds, he succeeds due to the operations of Spirit in him. Of all humanity has there ever been a man or a woman who does not experience a sudden blazing up of his or her godhood and then freedom and pleasant laughter at seemingly insuperable difficulties? Who can survive without the constant application of this Divine Balm? And who does not feel always being urged to an experience of Life yet greater, better, or more divine than what he is experiencing at the

moment?

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 essence, 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”.¹⁰

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. What this means is that he is still self-centred, and it is not his spirit—not his godhood—that is ruling him yet: it is still his body—his animality—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: he has not seen 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 facilitate the 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 fellowshiping with the sun or bowing to it. Even so, the Father guides the man’s groping hand to touch Him¹¹—to access and enjoy his original 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 is a block of ice floating in the Great Ocean, from whose infinite resources he is separated, 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 too is not centred on the I AM but is body-centric, and he will reduce the I AM from being the Heavenly Father, our 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

begging-prayer zone, seeking and begging 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 only flesh like a beast. 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 know the meaning of Life and why he has been brought forth in the world; and he does not *get heated to the flash-point* of having his body turned into a spiritual body¹² and “filled with all the fullness of God”⁶ as in Christ “dwells all the fullness of the Godhead bodily.”¹³

For the eyes of such a person have not been lifted up beyond himself to the glory of the Father and blinded to his flesh-desires by the Glory. He is thus shut up in his body, and does not pray the freedom prayer:

“Be all in all in me,¹⁴ O Father!
Be magnified in me,
Till I see nothing but You,
Till even myself I see not,
Till I seek nothing but You,
Till no one sees and feels me
But all see and feel only You in me!”

Sunlight Awakening

AS WE YIELD more and ever more to the Father’s work of “the redemption of our body”,¹⁵ we move on from moonlight and eventually wake up in sunlight.

When anyone awakes in sunlight and begins to receive the fullness of the Father and to more palpably experience his godhood, he will give an account of himself thus:

I am surely not myself,
The Father is the me.
I am not the one living,
He it is acting as me

In the body called mine.

In the experience of sunlight awaking a man is “born again ... of the Spirit”,¹⁶ as Jesus says. He becomes aware that he is a spirit and an “offspring of God”¹⁷ that has taken on a flesh-body.

We are born again of the Spirit by the arising in us of “the Spirit of Christ”,¹⁸ “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.”¹⁹ This experience is also expressed as our being “baptised in the Holy Spirit”,²⁰ our passing beyond the veil and darkness of our flesh into the Holy of Holies, into the sunlight of our spirit, our godhood. Now our Spirit-identity swallows up our consciousness and we are delivered for ever from thinking of ourselves as mere flesh. “The mind of the flesh” gives way in us to “the mind of the spirit”.² And so I am able to say, as Jesus says, “I am in the Father and the Father is in me”²¹ and “I and the Father are one.”²²

For in this sunlight I clearly see my godhood: I see my Divine nature, my origin in the I AM THAT I AM, and my seamless 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 that I am not flesh but a spirit, an offspring of the Father, that has taken on flesh.

Now I see that I am a capsule of the Father: that my spirit is a seed of the Father, a potential of all that He is and all He has.²³ All the attributes of the I AM reside in my spirit and are potentially mine. As I walk with Him, or go by my spirit, His attributes in my spirit sprout and flower and fruit in me, as it were, and saturate and transform my body, and pour out from me, for His pleasure. His life—His energy and love and beauty—which is in my spirit, is outpoured into my body as I walk with Him, till I am brought to the flash-point, the final stage of my creation as a human in this world.

At this flash-point my body is changed into a spiritual body¹² and all the Father’s fullness dwells in me bodily as in Christ all the Fullness dwells bodily.¹³ Then I, experiencing “the measure of the

stature of the fullness of Christ”,³ hear the joyful words, “You are My beloved son; in you I am well pleased.”²⁴ At this point the will of the Father is perfectly done in one as it is done in Heaven²⁵—as it was being done in one when one was only a spirit and without the body. For now all contrariness or opposition between my spirit and my body is done away with, and I may express the glory of the Father that is in my spirit without any hindrance by my body. At this point one has entered incorruptibility, is beyond death,²⁶ and has dominion over the earth, as Christ does.

Thus, in the experience of sunlight awaking we get to see the meaning of life and the Father’s purpose in bringing us into this world, the purpose being that everyone be His image, that is, His vessel which He fills full with Himself and through which He expresses and manifests Himself in the world, as Christ was His vessel through which He was expressing Himself in the world. Then, for me, life is the Father expressing Himself in me and as me—expressing Himself “in a son”.²⁷ Living, then, is I yielding to Spirit that I may be the Father being expressed, moment by moment. In sunlight awaking I am redeemed from being self-centred and I become centred on the Father.

Sunlight awaking has been described as “the washing of regeneration and renewing of the Holy Spirit”²⁸—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—out of the awareness or consciousness—of Spirit and onto the dry scorching land of seeing himself as flesh and going by his flesh, by “the mind of his flesh”.⁵ Salvation is baptism in the Holy Spirit, or getting back into Spirit where we live from our true identity, our godhood: where we function from “the mind of the spirit” and not from “the mind of the flesh”.²

No one without being reborn in Spirit—reborn with the awareness that he is a spirit and an offspring of the Father—can go steadily by Spirit, as is necessary for our metamorphosis. Unless a man is born again of Spirit he cannot walk in the Narrow Way of Spirit by which he may put on incorruptibility.²⁹

Christ the Double Mirror

SUNLIGHT AWAKING IS to have seen one's perfected self—to have seen the final stage of one's creation in this world. It is the caterpillar having seen and recognised the butterfly as its perfected self, or fully developed form.

Sunlight awaking is to have, in Christ, seen man—and oneself—at maturity, or that Christ is the Butterfly of Glory that one is to metamorphose into. This is to have seen Christ “as he is”,³⁰ that is, that Christ and we “are all from one Father”.³¹ Christ and we are equally offspring of the Father.

Actually, Christ is a corporate Person,* a Vine of which we are the branches.³² Christ is the core of every person's being.

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 and manifestation of His substance.³³ He is the image of the invisible Father,³⁴ making the Father visible in the world given us, and fulfilling the Father's word, “Let us make man in our image, according to our likeness.”³⁵

Christ is a capsule of the Father: he embodies in his person and radiates or presents in this world the Being of the Father in the fullest measure as man, or in the fullest measure allowed to man, with the Father thus expressing Himself “in a son”.²⁷ “For in him dwells all the fullness of the Godhead bodily.”¹³ The Father therefore says of him, “This is My beloved son, in whom I am well pleased.”³⁶ He is available to Me every moment, not seeking himself,³⁷ and into him I pour all My Fullness and in him and out of him I fully express Myself without hindrance. In him I behold Myself only. When I look on him, I do not see him but Myself reflected to Me, and my purpose of making man, to be My image, is fulfilled in him. A man is to be a mirror in which I see Myself.” Because the Father testifies thus of him, Christ says, “He who has seen me has seen the Father.... I am in the Father and the Father is in me....”³⁸

Also, Christ is the Father's exhibition of man as man has been designed to be. *Christ is the reflection of man in perfection.* He, who is a

spirit and an offspring of God, and “was in the beginning with God” and “was God”,³⁹ becomes flesh⁴⁰ and human in this world and is “in all things” made “like unto his brethren”,⁴¹ like any other man. He comes into the world and puts on a body that is like the body of Adam and of any other human, one which at first is not a spiritual body but corruptible, or capable of going contrary to Spirit and of decaying and dying, but which is convertible into a spiritual body,¹² a body which goes in harmony with one’s spirit and does not decay nor die. Then he learns “obedience” through what he experiences,⁴² that is, to steadily walk in Spirit, or go by his spirit, his godhood, till, as Paul exhorts everyone to be, he is “filled with all the fullness of God”⁴⁶ and his body is metamorphosed into a spiritual incorruptible body, so that the will of the Father is perfectly done in him on earth as it was being done in him while he was only a spirit and had not taken on a body.

“As he is, so are we in this world.”⁴³ Looking on Jesus, I am looking on the perfect me, my mature self, or my maturity as a spirit in the body. “He who has seen me has seen his mature form,” 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.” The Father has predestined us all, as His offspring, to become as—or mature into the stature of—Jesus, so that Jesus “might be first-born among many brethren.”⁴⁴

Jesus is not the Father. He calls the Father his Father and his God and equally the Father of all humans: “I ascend to my Father and your Father, and to my God and your God,”⁴⁵ he said to his disciples after his resurrection. Before then he had said: “The Father is greater than I.”⁴⁶ “I came forth from the Father, and have come to the world; again I leave the world, and go on unto the Father.”⁴⁷

The Saving Blasphemy

GOD IS NOT a plurality but a singularity: “Hear, O Israel: The LORD our God is one LORD.”⁴⁸ However, He delights to have *offspring*.¹⁷ He delights to make *out of Himself* beings that He calls His images, whom He settles in this world. “Let us make man in our image, according to our likeness; and let them have dominion over ... all the earth....”³⁴ The images are we humans. These images He

designates His sons. “You are gods, and sons of the Most High, all of you.”⁴⁹ Jesus is one such image, one such son—“among many brethren”.⁴⁴

Jesus blazes the trail of manifesting the Father in this world to the fullest degree allowable to man. And the magnitude of his shining—the scale of his outpouring the fullness of the Father that is in him—is such that, of his “many brethren”, the other images of the Father, most are dazed by the brilliance and stupefied by the radiance, and, instead of seeing him as an example of what they will gladly and gratefully become,⁵⁰ regard him as an alien, or as a “son of God” in a way that they themselves are not, that is, as a being of a different kind that is not a pattern of life for them; and they regard as blasphemy by Jesus his calling them his brothers and actual and equal sons of God. For his “blasphemy” in accepting and declaring his own sonship of God and endeavouring to get people to see and accept their sonship of God, Jesus was rejected and crucified. Speaking to people of God, Jesus would always say, “My Father and your Father, and my God and your God,”⁴⁵ striving to make them see that they were of the same nature as he and were on an equal footing with him in relation to the Father as regards sonship though at that moment they had attained to his stature. He constantly assured his audience that as God was his Father, so was God their Father: “Fear not, little flock, for it is your Father’s good pleasure to give you the kingdom.”⁵¹ “You are the light of the world.... Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven.”⁵² For people to see and accept the reality of their equal sonship of God, Jesus laid down his life—he let his spirit and body disjoin temporarily, though this was extremely painful to him, for he knew that it was only the acceptance of this reality that would save anyone.

Scripture presents Jesus as our brother and as the pattern for us, saying we are all to “come to ... a perfect man, to the measure of the stature of the fullness of Christ”.³

Jesus 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.”⁵³

Jesus is our veritable brother, as stated in this and other scriptures. As he is, so are we in this world. He is an offspring of the I AM THAT I AM, and every human is an offspring of the I AM THAT I

AM. We are on an equal footing with Jesus as regards sonship of the Father since our core is Spirit and springs from the Father as Jesus' spirit springs from the Father. This is why he calls people "my brethren"⁵⁴ and "he is not ashamed to call them brethren".⁵⁵

We are of the same kind of being as Jesus. This is why he says he is the Vine and we are all branches of him.³² We are not of a different or an 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"⁴⁹ and were, minus the body, "in the beginning with God".³⁹ Every human is a spirit that "became flesh" in this world at some point as Jesus is a spirit but "became flesh"⁴⁰ in this world at a point in time. And as while in a flesh-body Jesus "learnt obedience"⁴²—learnt to go by his spirit and keep his body in subjection to his spirit⁵⁶—and he "grew and waxed strong in spirit"⁵⁷ till he was filled with all the fullness of the Father,¹³ so every person is to learn to walk by his spirit and wax strong in spirit and "be filled with all the fullness of God"⁵ and attain to "a perfect man, to the measure of the stature of the fullness of Christ",³ so that the Father may say of him, "This is My beloved son, in whom I am well pleased."³⁶

Everyone, then, is to be in expectation to experience Jesus' experience in every way, so that the Father may be glorified and pleased in him. All the magnificence, the beauty, the loveliness, the wisdom, the love, the power, the dominion—all the glory that we see in Jesus is to be experienced by anyone in full. This happens as one goes by Spirit and is not ruled by the flesh. People fall short of this glory⁵⁸—people fail to experience and manifest the glory—only because of going by the flesh instead of by Spirit.

Wake Up with the Mind of Christ

JESUS IS OUR senior brother, the "firstborn among many brethren",⁴⁴ for in him first among men all the fullness of the Father dwells bodily. He is thus called the Messiah, the Christ, the Anointed, the Last Adam, the One who manifests, and by whom we see, our true identity as very images and sons of God, as he is an image and a son of God, as well as our destiny of being filled with all the fullness of God, as in him all the Fullness dwells. The *true nature of man*, which got obscured in the First Adam, was brought out and made obvious in Jesus the Last Adam.

Wake up with the mind of Christ, O Son of the Living God and worthy brother of Jesus Christ! For “we have the mind of Christ”⁵⁹ already. Let that mind begin to rule you. “Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.”¹

Wake up out of the death of seeing humans as animals, as mere creatures. Cast off your mask of a gorilla and behold your true self, your godhood! We are very sons of God who have been enfleshed: we are Divine spirits who have put on bodies, as masks, as it were. He who sees and accepts this reality is he who will *experience* his godhood to the full in the body as Jesus accepted his sonship of God and 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.²⁰ Believing in Jesus—seeing that Christ is our life,⁶⁰ and accepting that “as he is, so are we in this world”⁴³—brings one to “walk even as he walked”,⁶¹ or to go by one’s spirit, or walk with God, and then to *experience* one’s sonship of God as much as Jesus experienced his sonship of God.⁶² Then one is able to say, “I no longer live, but Christ lives in me,”⁶³ as Jesus had foretold: “ ‘In that day you will know that I am in my Father, and you in me, and I in you,’⁶⁴ and that “I am the vine, ye are the branches”.³² You will know that it is not you who live but your Father who operates as you in the body called yours.”

Christ has come that we may see what and who we truly are and not walk in the darkness of a false identity. “We are children of God ... and joint-heirs with Christ.”¹⁹ 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”² slams against our true identity! The idea of our sonship—of our being spirits and *offspring*—of God on an equal footing with Jesus turns the stomach of the mind of the flesh: because while our spirit springs from the Being of God, our flesh is from the dust of the ground.

“But we have the mind of Christ”,⁵⁹ “the mind of the spirit”,² 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.”⁶⁵ 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

God, so one must not think it arrogance and robbery to accept one's Divine descent and identity. Nor think it robbery and blasphemy to accept being on an equal footing with Jesus as regards our godhood and our sonship of God—even if one's *experience* of one's godhood and sonship does not equal that of Jesus *as yet*. The toddler is on an 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 home the truth, 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.”⁶⁶ 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”.⁶⁷ 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 body, 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”.⁴⁷ From the Being of God he sprang forth a spirit and then took on the flesh-body formed in the womb of a woman called Mary.⁶⁸

Since despite his attained stature Jesus is not ashamed to call us his brothers, let us not be ashamed, nor think ourselves unworthy, to call him our brother. The toddler is not ashamed to call his teenage brother his brother though he totters in walking while the brother is a champion in running. As the toddler is not discouraged by his big brother's stature but is rather heartened by the stature as something he too will grow into, so do not, in the mind, be minimised—or dismayed and lowered in status and rendered unworthy—by Jesus' stature and glory, but be cheered by it. The stature that Jesus attained in the body on the earth is an exhibition of the image or likeness of the Father in which man is created and by which one is to have dominion over the earth. And he has opened the way for us⁶⁹ to be pulled up to his stature and be a pleasure to the Father.

In Jesus we see what *experiencing* being the image of the Father is, and what is having and *exercising* dominion over the earth, over

the works of the Father's hands,⁷⁰ and this is the lot of us all.

Down the Mask of the Gorilla!

WHEN THE MASK of the gorilla is taken off our face by grace and we see in Christ our true nature and our identity as sons of God and the glory we all are destined to experience, what is our response?

Some are amazed, and cry out: "Is this what I really am, a very son of God? And the stature of Christ is verily the glory that I am predestined for?"⁴⁴ Then how blind I have been! How could I have given my soul to the pursuit of anything other than the Father's will moment by moment? O Father, set my heart right, that I may seek nothing but You! Lead me out of bondage to my flesh and into the Promised Life. Nothing any more will I seek but to experience my oneness with You moment by moment...."

But others, when they see in Christ the truth of our being, at once shut their eyes, pulled back by the chains of what they have been taught by men, and begin hollering, "Perish the thought! This is blasphemy! Christ is in a class of his own and we must not commit the sacrilege of bringing him down to our level. We must not think of him as a human like us. And we can never become as he is. We are not so made that all the fullness of the Father can dwell in us bodily as in Christ all the Fullness dwells. To be sure, Scripture talks of Christ's being our example; of our being sons of God and so gods and in the image of God, of our having to be filled with all the fullness of God; of God having predestined us 'to be conformed to the image of His Son'⁴⁴ and to 'attain ... to a perfect man, to the measure of the stature of the fullness of Christ';³ of Christ saying that one who believes in him may do what he did and greater things than he did, and all that. But that is only an ideal we are to aim at. We are not to expect to experience it in actuality. Christ, in reality, cannot be a pattern of life for us humans as a human cannot be a pattern of life for gorillas. For Christ is a son of God in actuality, whereas our own sonship of God is only a metaphor, a legal fiction, as a man's calling his pet gorilla his son is only a metaphor. We are only duty bound to worship Jesus that he may pave way for our entrance into Heaven when we die." And

they hastily put on the mask of the gorilla again.

But why is it thought that a human being, who is declared by God Himself to be an offspring of God, a Son of God,⁷¹ and the image of God, can, at his maturity, be anything less than the stature and glory of Christ, who is also the image of God?⁷² How do we expect a being that is the image of God to be? The I AM THAT I AM has brought forth human beings to be His image, the living vessels of the manifestation, in this world, of His excellence, His magnificence, His love, His power, His majesty, His glory—as bodied forth and typified in Christ. This is the singular purpose for the creation of every human in this world. How then can it be that at my consummation—when the Father has transformed me and filled me full with Himself and brought me to maturity, to the stature of Christ,³ and it is no longer I who live but He who operates as me in the body called mine—I will still be short of the experience and glory of Christ? Yet such an absurdity can be thought by “the mind of the flesh”.² As it has been “thought incredible ... that God raises the dead”,⁷³ so it may be thought, without Divine authority, that though human beings are in the image of God as Christ is, yet they should not attain to the full experience of Christ, or “the measure of the stature of the fullness of Christ.”³

Life or death, joy or misery, growth or decay, hangs on seeing or not seeing, and accepting or not accepting, Christ as “the way, the truth, and the life”⁷⁴ for man—the way any human should be and live, the truth of the human nature, and the life anyone is designed to experience. Christ is the mirror of what any man is, or should be, or will be, at his maturity, and *when functioning normally*, or perfectly. Not to see attaining to the stature of Christ as the purpose of one’s creation is the very blindness, and not living by this purpose but directing oneself to some other end is the very self-abuse, which is self-destruction.

Oh that Christ would arise in us, that we might see him as he really is, and see ourselves as we really are! For “we shall be like him [when] we shall see him as he is.”⁷⁵ For Christ is our life,⁵⁸ our core, the Vine of which we are the branches, and so Scripture says “we have the mind of Christ.”⁵⁷ But if we hold on to false concepts of him, we thus deny him, and then we cannot experience his experience.

The Seeing Man versus the Blind Man

THE SEEING MAN, the man who has awaked in sunlight, sees himself as a caterpillar and Christ as the Butterfly that he is to metamorphose into. He sees the stature of Christ as the final stage of his making in this world. His redemption has brought him to accept that he is to attain to maturity, “to the measure of the stature of the fullness of Christ,”⁷³ and he believes Redemption will take him to the full experience of Christ.

“I have been brought to see and believe,” says the Seeing Man, “that I will be turned into gold, into the New Jerusalem, which is all gold, that is, all God. This is my Heaven, God being all in all in me: when every part of me is God, with my flesh swallowed up in my spirit and turned into a spiritual body, and it is the Father operating in me as me, and all who see and touch me see and touch not me but the Father.”

The Blind Man, the man who is yet to experience sunlight awaking, does not see himself to be an offspring of God, and does not see Christ to be his adult form, the stature he is to grow into. He is a blind child, who does not see and know how his maturity will be, or a seeing child that does not believe he will mature into the stature of his father which he is seeing. “Seeing, they do not see...”⁷⁶

Expect to Experience Jesus’ Experience

WHATEVER WE SEE in Jesus is in us, capsulated in our spirit, and is to be expressed in us and manifested from us. We are “always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body.”⁷⁷ Be, then, in expectation to experience Jesus’ experience in every way, or to live out your godhood to the full in the body as Jesus lived out his godhood to the full in his body.

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.”⁷⁸

The I AM THAT I AM cannot say that if I believe in Him and He

pours Himself into me I will do greater works than He. For that can have no meaning. Jesus can say we can do what he did and even greater things 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 particular way, or in any measure, that I am not, cannot say I will do greater works than he in any way. However much I train my pet gorilla, I cannot say it will do the things that I do and greater things, because it is of a lower kind of being than I am and simply by its nature it cannot attain to my stature. But a junior brother of mine, or my son, can be brought up to do all that I do and to surpass me, because he is of the same kind of being as I am.

To forestall, and to debunk, the notion that Jesus is in a class of his own above men, on the Mount of Metamorphosis the Father exhibited Jesus and Moses and Elijah in equal glory:⁷⁹ they equally did “shine forth as the sun in the kingdom of their Father”:⁸⁰ they were equalling pouring out at full blast the fullness of the Father that was in them.

“He who believes that he is my brother,” Jesus would say, “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 experience to the utmost his sonship of God.”⁸¹ He will enjoy his godhood to the full.⁸² He will enjoy the full flowing in him of the Rivers of Life,⁸³ the constant surging of the Father-ocean in him, the sun-fiery blasting of Life in him. He will attain to my stature.³ 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 man and His outpouring of His glory in the world. Not by measure does the Father give of His Spirit, that is, of Himself, to a man.⁸⁴ As a vessel of the infinite Father, a man is expansive and not to be limited in content: he is always to be receiving more of the Father and increasing. My experience of the Father’s fullness at this point is no limit and ceiling to His manifestation in a man. If I remain longer in the world, He will fill me yet more full. He desires to fill everyone with all His fullness, as in me all His fullness dwells, so that ‘the whole earth [be] full of His glory’.⁸⁵

“As of myself I cannot do anything,”⁸⁶ so no one of himself can

do anything. But if any man does not see his flesh as he but the Father in him, and he yields, the Father will flow and do His works in him even more than He is doing in me now, and the man will turn from a Dead Sea into an ever-flowing River of Life, as I am. And then the Father is pleased in him always⁸⁷ as He is pleased in me always, and is outpoured from him to creation as He is from me.”

Again, Jesus says, “Verily, verily, I say to you, Whatsoever ye shall ask the Father in my name, he will give you. Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full.”⁸⁸

Here Jesus is saying, “Up to this moment you have not asked to become as I am, nor even to experience my experience in any particular ways, though you ask me to do *things* for you and for other people. You do not ask to become as I am because you suppose, wrongly, that I am above humanity and not of the same origin and nature as you. Some think I am an odd and peculiar man. But I am the Messiah, the Christ, who is to come and show you all things, to show you how man, as the image of God, is made to be.”⁸⁹ Truly, I tell you, you and I “have all one origin”,⁹⁰ one Father, and you are my brothers and are to grow up to my stature. I came that in me you might see who you are and what you are to be. Any aspect of me—up to the whole of me—that you desire and ask for, the Father will cause you to experience, for His own glory. Then it will be no longer you living but the Father acting in you as you, as He is in me. When you saw me walking on water,⁹¹ none of you asked to enter that experience of operating from one’s godhood but Peter only. Because he desired it, he was brought to the experience: he walked on water.” Stephen desired and did experience Jesus’ experience of loving and forgiving those working his death.⁹²

The Great Ambivalent Experience

WHEN ANYONE IS functioning *normally*, he has an ambivalent feeling of not being himself and yet being himself, and he finds this vitalising. “I am not myself, and yet I am myself,” he says to himself. “For a tiny instant it seems I see myself, but immediately I see that it is not I but the Father acting in me as me. He is the Being and the

Power in the body called mine. The body may be called mine, and even me sometimes, but actually it is only a particular centre of activity of the Father, a point where He expresses Himself in a form unique and identified as *me*, as there are other points in which He expresses Himself in other ways unique. When I seem to be the one acting, at that moment also I see it is the Father subtly acting and moving me—as a father will hold his little boy’s hand and make the boy form a letter or lift up an object, and, to delight the boy, say to him, ‘You have done it! You can do it.’ The Father it is who is working in me causing my soul both to will and to work for His good pleasure.⁹³ Of myself I cannot do anything,⁸⁶ as a balloon is limp and cannot rise into the air till it is filled with gas, and it collapses to the ground if the gas escapes. As the gas is the life of the balloon and is what *works* the balloon, so the Father is the me and is the Power that works me. I am only a vessel of His, but a vessel that is He as well. Verily, I and the Father are one: my spirit is seamless with Him though it is wearing the body, and He through my spirit works my soul, that is, the feeling, thinking, and emotion of my body. I am a wave of Him. As a mountainous wave of the sea may appear a separate thing from the sea though it is part of the sea and seamless with it, so do I appear a separate thing from the Father but I am seamless with Him.”

Such a person, having awaked in sunlight with the Mind of Christ⁵⁷ and the vision of attaining to the stature of Christ, trusts that the ambivalent experience will presently become constant for him, as it was for Jesus, something he will enjoy every moment, not once in a while. “Soon, every moment and in every aspect of me it will be *Not I living but the Father operating in me as me*,” he says.

Hence Jesus said, “I am in the Father and the Father is in me. The Father who is abiding in me, Himself doth the works.”²⁰

* See Gary Sigler’s audio message, “The Corporate Christ”, downloadable from www.sigler.org.

1. Eph 5:14 (YLT). 2. Rom 8:6, 7 (DBY). 3. Eph 4:13. 4. Heb 4:12.
5. Col 2:18 (YLT). 6. Eph 3:19. 7. Lk 8:43-46. 8. Mt 8:5-13. 9. 1 Jn 4:8, 16.
10. Jas 1:17. 11. Acts 17:27. 12. 1 Cor 15:44, 53-55. 13. Col 2:9; 1:19.
14. 1 Cor 15:28. 15. Rom 8:23. 16. Jn 3:3-7. 17. Acts 17:28-29.
18. Rom 8:9; 1 Pt 1:11. 19. Rom 8:15-17. 20. Acts 1:5, 8; Jn 1:33; Mt 3:11.

21. Jn 14:10-11, 20. 22. Jn 10:30. 23. 1 Jn 3:8. 24. Lk 3:22. 25. Mt 5:48.
 26. 1 Cor 15:53-55. 27. Heb1:2 (YLT). 28. Tit 3:5. 29. Jn 3:3. 30. 1 Jn 3:2.
 31. Heb 2:11 (NASU). 32. Jn 15:5. 33. Heb 1:3. 34. Col 1:15; 2 Cor 4:4.
 35. Gen 1:26. 36. Mt 3:17. 37. Jn 6:38. 38. Jn 14:9-11. 39. Jn 1:1-2.
 40. Jn 1:14; Heb 2:14. 41. Heb 2:17. 42. Heb 5:8. 43. 1 Jn 4:17.
 44. Rom 8:29 (YLT). 45. Jn 20:17. 46. Jn 14:28. 47. Jn 16:28 (YLT).
 48. Dt 6:4; Mk 12:29. 49. Ps 82:6 (RSV); Jn 10:34. 50. Jn 13:15; 1 Tim 1:16.
 51. Lk 12:32 (RSV). 52. Mt 5:14-16 (RSV).
 53. Dt 18:15, 18; Act 3:22; 7:37-38; Jn 4:25-26. 54. Mt 28:10. 55. Heb 2:11 (RSV).
 56. 1 Cor 9:27. 57. Lk 2:40. 58. Rom 3:23. 59. 1 Cor 2:16. 60. Col 3:4.
 61. 1 Jn 2:6. 62. Jn 1:12. 63. Gal 2:20 (NIV). 64. Jn 14:20 (RSV).
 65. Phil 2:5-6 (NKJV). 66. Mt 23:9 (YLT). 67. Heb 12:9 (KJV). 68. Lk 1:35.
 69. Jn 17:22-24. 70. Ps 8:6; Heb 2:7. 71. Lk 3:38; Mt 5:16,48; Ps 82:6.
 72. Heb 1:3. 73. Acts 26:8. 74. Jn 14:6. 75. 1 Jn 3:2. 76. Mt 13:13-16.
 77. 2 Cor 4:10 (DBY). 78. Jn 14:12 (RSV). 79. Lk 9:28-36. 80. Mt 13:43.
 81. Jn 1:12. 82. Jn 10:10. 83. Jn 7:37-38. 84. Jn 3:34. 85. Is 6:3. 86. Jn
 5:30.
 87. Jn 8:29. 88. Jn 16:23-24 (DBY). 89. Jn 4:25-26. 90. Heb 2:11 (RSV).
 91. Mt 14:25-29. 92. Acts 7:59-60. 93. Phil 2:13.

CHAPTER 10

THE VOICE OF SPIRIT AND THE VOICE OF THE BODY

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

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,² 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....”³

My spirit is a ray of the Father, who is Spirit,⁴ and is one with Him and has His attributes, as a ray of the sun is one with the sun and has the attributes of the sun. My spirit is clearly not quite the same as the Father, and yet it is not quite different from Him, as a ray of the sun is not the sun itself and yet we cannot say it is an entirely different thing or is detached from the sun, its source.

The Voice of Spirit

THE FATHER MOVES, flows, works, and speaks 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 moving or stirring of the spirit of a man the Father constantly awakes the man to his godhood amidst the smoke screen and constraining tendency of his body, and feeds and vitalises him, speaks to him, and leads him. For man is to live by being led by the Father⁵—by going as his spirit is moved by the Father. Man is not to drive himself by the mind of his body, his thinking and feeling, because, for man, life is the tripartite activity of the Father and of his spirit and his body. Anyone’s living is, or should be, the Father acting on his spirit, or moving his spirit, and his body moving or behaving accordingly.

Obviously, everyone will have to learn to understand the workings of Spirit in him, or the workings of his spirit, as every woman must observe by herself and understand the signs of her own pregnancy,

though other people may help her in the process. We all have to learn to “divide asunder soul and spirit”⁷—to tell apart the operations of our spirit from the working and thinking of our body. This is the fundamental learning of life, the learning without which no one will function properly and live successfully. The misery of multitudes has been the result of not learning this ABC and arithmetic of life. As every child has to learn to walk by himself and does not expect even the parents to carry out this vital activity for him, so everyone has to learn to discern Spirit and walk by his spirit, or to let his godhood rule him, and others cannot do this for him though they may help him.

By the behaviour of one’s spirit one gets to know the mind of the Father or understand His will⁶ at any moment, and to see the way to go about particular things. 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 and judgement is *where* the behaviour springs from, or *who* moves me into the behaviour: my spirit, or my body? The behaviour is right and good, and vitalising to me, if it springs from Spirit; and it is wrong and evil if it is from the agitation of my body, and such will diminish my experience of my godhood and do me harm.

I can say, too, from the way my spirit behaves, whether what I am hearing, or seeing, or reading 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?”⁸ 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. At the life-bearing truth-words of the Risen Lord, they were experiencing a sweet burning within them, a kindling and leaping of their spirits.⁹

This *sweet burning within* happens to anyone at the coming of anything from Spirit. We all experience this kindling in our spirit as we experience some operation of Spirit, such as when we hear truth, or when something pops up or flashes in our mind from God. 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 body¹⁰ may turn away from truth, and sometimes angrily or with fear, but one's spirit *always* responds sweetly to truth.

By the behaviour of his spirit anyone may 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, a Still Small Voice.¹¹ Sometimes this hearing is as clear as hearing another man's voice, though it is not necessarily through one's ear. Little Samuel heard the Still Small Voice so clearly that he thought it was the voice of his trainer Eli.¹² At times one senses the Voice as a barely discernible voice within, but it is enough to check one; so that anyone experiencing the Voice becomes still within, even if only for moments. He may then become emboldened to take a stand about some particular thing. Or he queries himself or his behaviour or intended action: "Was I right? Am I right? Should I go on? What should I do?" If the person has awaked in Spirit, he may phrase the query thus: "Is this from Spirit, or from my flesh?"

Often, when Spirit moves in a man, the man 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 or rising above the world of flesh and all that has previously held him in the mind or occupied him in thought, combined with a surge of vitality. The Father is surging in him now—he is now in the Holy of holies of his spirit, where nothing of the flesh enters—his godhood is reigning now, and there is inward peace, with sometimes a thrill or tingling from head down as the Presence permeates the very cells of his 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...."¹³ "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.'"¹⁴

No doubt the reader will be recalling some of 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,"¹⁵ said Nebuchadnezzar of a particular stirring of his spirit that he found so troubling he felt he would not have peace and it would not go away 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 crucifixion drew near. "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."¹⁶ And before he raised Lazarus from death "he groaned in spirit, and was troubled ... and ... wept."¹⁷

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 pressed on one, so that it is usually painful. As the body speaks, commonly one experiences disquiet, anxiety, fear, the pressure to have or to do or to be something. The notorious disorder called depression and the pandemic called stress are caused by continuous bombardment by the voice of the body.

This is because, for the most part, what the body says breeds or connotes a sense of separation from the Father and is contrary to Spirit, or 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."¹⁸ Hence the necessity to heed the counsel, "Walk in spirit,* and do not gratify the desire of the flesh"¹⁹—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 or evil and are against one: wrong in the world,

wrong in other people, wrong in one's circumstances or situation. And it sets the mind painfully banging on those things, attacking them, and this causes the heart to work harder raising the blood pressure. The Father "sees everything that He has made, and behold, it is very good."²⁰ But the body sees most things as askew and evil, and when it speaks the picture hovers of things adverse—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 in sadness and begins to beat faster, and the blood pressure goes up. For many a man this adverse working, or harmful operation, 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 adverse picture of things painted by his thinking commonly hurries him into action, so that most of the time he regrets his behaviour. Or the dark picture becomes a drag on his whole living: he gives up in many things, saying, silently, and usually 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 Voice¹¹ that arises in one bringing one suddenly into freedom within, and peace, joy, light, and the experience of being loved and loving—or into some revelation, or the way to go about particular things, 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 by peace—and joy, and the consciousness of love.

The Loud Violent Voice of a 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 thinking. Only as a man is awake in Spirit does his thinking spring up from the soil of Spirit, and then it is friendly, beneficial, and sweet.

The voice of Spirit too may be heard any moment, because we are Spirit and by our spirit we live and move. But often, because we are now in the body, one will have to turn the attention away from the thinking and the feeling of the body to hear this Still Small Voice—one has to deliberately become still, or stay quiet, to pick up the Voice of Spirit and abound and blaze in life. Always beneath and above the shouting rock-breaking wind, or the earthquake, or the fire that is the voice of the body, there is the Still Small Voice¹¹ that will still all agitation in one and conduct one into peace. One has only to listen—only to be 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 and feeling of his body. But as he stills himself—or shifts attention away from his thinking and feeling and turns to the Father—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 characteristically 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 agitation or a gloomy picture or adverse interpretation 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, no pain, no agitation in Spirit. The Father’s perfect love casts out fear,²¹ and the voice of Spirit gives peace and light and hope.

While the voice of Spirit is peace and gives rest, the voice of the

body is shrewish and causes restlessness. There is no nastier nag than one's own mind, if one is not awake in Spirit and does not keep his body under control. If not brought under 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—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 flow 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 speaks more by His Presence than in nouns and verbs, and the Presence manifests itself in us and to 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 Spirit? Or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there."²² At no time and nowhere

are we—or can we be—outside the Presence of the omnipresent Father.

Nonetheless, our *experiencing* and feeling the Presence may vary. The Presence will seem to us to wax and wane. Now we may feel it 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 feeding us with “our daily bread”,²³ which is Himself, for our increase, that is, our transformation into the stature of Christ.²⁴ We may also see our deepened feeling of the Presence as the Father reassuring us, as a parent may reassure a child by cuddling him.

As the Presence spells peace within, indicating the reign of the Kingdom of God in us,²⁵ disquiet or agitation in us is a signal that something is wrong. Agitation often indicates that in some way we have, *within us*, stepped out of the Narrow Way of Spirit:²⁶ we have crossed over from our godhood into our animality, our flesh. The outward manifestation of this inward stepping out of the Narrow Way may be in the form of 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 failure to carry out something whispered to us by Spirit. As such is a hardening of oneself against Spirit so as to go by the flesh, it may “grieve” and “quench” the Holy Spirit.²⁷

The moment anyone feels disquiet and agitation, 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 is out of the Narrow Way. When he turns back home to the Kingdom within—when he turns away from self-assertion and back to his oneness with the Father—he will feel the embrace of the Father and the return of peace within. Never allow the mind to argue and justify any conduct whenever disquiet or agitation or a drop in the Presence is noticed. Be quick to turn back, to repent, 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.

Our Father never turns His back on any person on account of the person’s behaviour whatever. Nothing we may ever do can

cause Him to separate us from His Presence and love—as it would be meaningless to say the sun may separate any of its rays from it.²⁸ The only problem—and a critical problem this is—is that my conduct may take me away to a pigsty *in my mind* and breed in me a sense of separation from the Father. And as long as the sense of separation prevails in me, I am, in actual experience, outside the Kingdom of God and separated from the powers and peace and joy and benefits of the Kingdom.

The Voice of the Serpent

“AND THE SERPENT was more subtle than any beast of the field which the LORD God had made....”²⁹

The human body is extremely subtle, cunning, crafty, shrewd, wily, smart, and capable. And it has to be. 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 vessel 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”—or 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 protect itself against “death”. That is to say, the body strives to protect itself against the death of being changed from what it is at any moment into something else, that is, into a spiritual body. Imagine a caterpillar fighting against being changed into a butterfly. Thus, 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—to remain what it is—it decays through cutting itself off from the Spirit-life that should preserve it and transform it into incorruptibility. “Whoever seeks to save his life will lose it, but whoever loses his life will preserve it.”³⁰

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 “buffets his body, and brings it into subjection”³¹ to his spirit, his mind will be hatching up horrors and causing him to use the powers of his spirit in a way that harms him. Most of his thoughts, imaginations, ideas, views, conclusions,

desires, aims, and decisions will be *anti* and so stinging to him: anti-Spirit, antichrist, anti-life, anti-himself, and interpreting almost every happening and circumstance as being against him. “Every imagination of the thoughts of his heart is only evil all the day.”³² In this way, the man harms himself—he becomes his own adversary, or the “devil”. For only what a man himself does, in his mind, can undo him; nothing from outside one can undo one.³³

Why do people lose hope in life, and suffer stress and depression, or wish to die, and actually 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 made a handmaiden of 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 when it somehow breaks free from Spirit the mind will be so wild and terrible in its imagination that anyone may suppose that his thinking is a foreign voice speaking to him, or a foreign agent 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 imagined power or pleasure, or to the pinnacle of the temple of some worldly glory, and in a stranger’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”³⁴—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 whither he knows not and whence 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 from its trip in chaos.

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 person feels a piercing pain. “You can never achieve or become anything in life”—and the person may believe this and become

blind to 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 is against you. The world is meaningless....”

“You are *not* nothing,” says the Holy Spirit. “You are worthy, an offspring of the Most High. 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 declares: “The man wants salt. Ask him if he wants salt and pass him the saltcellar. 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 godhood—act from your spirit. This will kindle the man’s own spirit, and then he will exalt you in his heart.” The serpent shrieks, “No! Strike the fellow!”

The Holy 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 a man feels a weakening in him, the Voice of Spirit says in 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 life, your power. Remember: ‘The mind of the flesh is death, and the mind of the Spirit life and peace.’”¹⁰ 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 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 squeals, “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 tricks and manoeuvres will escape Spirit. The mind, with its high arguments, is “a flaming sword which turns every way, to guard the way to the tree of life”,³⁵ that is, to prevent a man’s going by his spirit and enjoying Life. But by the Holy Spirit the man will evade the sword and get to the Tree of Life. 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!”³⁶ And we call to the Father, the “very present help in trouble”:³⁷ “‘Rise up, LORD, and let Thine enemies be scattered’³⁸ out of me! Swallow up my mind and burn out of me all things that are not of You!” And we speak to ourselves, “Christ is my life and my experience. My spirit rules me. I am not driven by flesh....”

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.³⁹ 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: “Take me over, Father!”—and he is healed, he is saved.

The Mark of the Beast

BEFORE A MAN awakes in Spirit, he is but a child who does not “know to refuse the evil and to choose the good.”⁴⁰ He is driven by “the desires of his flesh, doing the wishes of the flesh and of the thoughts”⁴¹ and is unable to distinguish between *good* and *evil*,⁴² being almost wholly in the power of “the mind of his flesh”.³⁴ In this condition, to him “good” is what his mind can at once make sense of and what is pleasant to his flesh, and “evil” is what does not square with his thinking and anything that pinches his flesh.

But when the man 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 and that diminishes his experience of his godhood. Now he is able to tell “the mark of the beast”.⁴³ Because he has awaked with the Vision of Christ—the vision of experiencing the stature of Christ—he can see where he is not yet as Christ is, or where he cannot say, “Not I who live, but Christ who lives in me.”⁴⁴ He can see where and how his body yet rules him; where it is not his godhood ruling him; where his body has not undergone “redemption”⁴⁵ or been transformed and rendered spiritual; where he is a desert without the water of Spirit; where he is not abounding in life; where he is not blazing and pouring out the Father. He can recognise any flesh-behaviour of his as such, any antichrist thought, feeling, agitation, deed, or condition. He readily discerns and acknowledges such marks of the beast, such naked-animal behaviour. “*Touche!* That is a hit by the flesh! My body the beast has scored against me,” he says, sometimes in piercing pain, but sometimes laughing at himself. And by his very saying this he rises clear above his body and goes deeper into his godhood—he is strengthened with might in the inner man.⁴⁶ As he by such *confession* shines the light on the contrary behaviours of his flesh⁴⁷—simply by recognising them as such and disowning them⁴⁸ and holding onto his godhood—they are transformed: he is transformed: he is changed, and those beast-behaviours eventually vanish away. For anything exposed by the Light of Life becomes light:⁴⁹ any aspect of our flesh exposed to the fire of our spirit is transformed.

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* some particular things. 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 his mind, from Spirit.⁵⁰ 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, and exclaims: “Yes! Thank God! I’ve got it!” This is revelation, this knowing that comes direct from Spirit.

Revelation is quite different from the knowing that is through the bodily senses of sight, hearing, smell, touch, taste, and others. It is also different from deduction, which is knowledge got that is through thinking, through the reasoning of “flesh and blood” using given data—something which the beasts are also good at. When Peter declared him to be the Christ, Jesus responded: “Blessed are you, Simon son of Jonah! For flesh and blood has not revealed this to you, but my Father who is in the heavens.”⁵¹

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 very 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”,⁵² that is, the Life in my spirit outflows to my body transforming it in some degree—and thus changing me as a whole.

Revelation-knowing, which transforms anyone, is a form of what is called the fellowship of the Holy Spirit,⁵³ 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 anyone, “ ‘Come ... apart to a desert place, and rest a while.’ ”⁵⁴ Come away to the Holy Desert where there is nothing of 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 water of Life. Come to where Rivers of Living Water will flow in you and gush out of you. Come over from your flesh, from your animality, into your divinity and abound in life, and blaze with My glory....”

We hunger for the overflowing of our “cup”, the overflow 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, a time to *have interaction with the Father* in a more concentrated form. They frequently “go” to be alone with the Father—to experience Him: to be swallowed up in Him, to hear Him, to allow their godhood to take them over, to have their mind and heart Spirit-leavened and transformed. They shut down everything that tends to draw them out of their godhood: they draw away from everything in order to be wholly in their spirit and enjoy their godhood. They wait in the quiet, perhaps twenty minutes or an hour or hours, doing nothing, not even trying to smother any unwanted thoughts or feeling, knowing that only the arising of the Father in one can free one from the agitation 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”,⁵⁵ so that they begin to spark and burn and blaze with Life. “Be still, and know that I am God.”⁵⁶

* See the footnote on page 35 on the distinction between “spirit” and “Spirit”.

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). 11. 1 Kgs 19:11-12 (KJV). 12. 1 Sam 3:1-10.
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 139:7-8 (KJV). 23. Mt 6:11. 24. Eph 4:13. 25. Lk 17:21. 26. Mt 7:13-14.
27. Eph 4:30; 1 Thess 5:19. 28. Rom 8:35-39. 29. Gen 3:1. 30. Lk 17:33 (NKJV).
31. 1 Cor 9:27. 32. Gen 6:5 (YLT). 33. Mk 7:15. 34. Col 2:18 (DBY).
35. Gen 3:24 (RSV). 36. Mk 8:33. 37. Ps 46:1. 38. Num 10:35; Ps 68:1.
39. Gen 3:15. 40. Is 7:15, 16. 41. Eph 2:3 (YLT). 42. Heb 5:14.
43. Rev 16:2; 19:20. 44. Gal 2:20. 45. Rom 8:23. 46. Eph 3:16. 47. Gal 5:19-21.
48. Mt 16:24. 49. Eph 5:13. 50. Job 32:8. 51. Mt 16:17. 52. Ps 23:5.
53. 2 Cor 13:14. 54. Mk 6:31. 55. 1 Cor 5:8 (KJV). 56. Ps 46:10.

CHAPTER 11

THE BODY AS HELL

*“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”*¹—*who are driven by the beast of their body.*

MOST people today are in hell, the *mind-hell*. Because they are not walking properly, their bodies are withering and decaying, and the decaying of the body turns the mind, “the mind of the flesh”,² into hell burning with painful feelings of incompleteness, emptiness, nothingness, lack, dissatisfaction, and fear, and a sense of disconnectedness and abandonment that is more grievous than the anxiety felt by a child separated from its mother. The decaying body yields up thoughts and feelings that one does not want: disquiet, discomfort, restlessness, agitation, awkwardness, anger, self-despising and self-rejection and wishing to be another person, and envy, jealousy, resentment, hate, nightmares, day-mares....

Many, agonising in their decaying body, ask: “Why do I find my body a torture chamber? How is it that my mind stings me with its thoughts? Do I have scabies in the mind, that I am full of thought-itches and am without rest? And the restlessness of my mind agitates my whole body and forces me, as long as I am awake, to be in motion: my hands fiddling, or my legs shaking, my eyes casting about for things that will fascinate them, my ears wanting to be distracted by any sounds. This happens even without my conscious involvement in the action—as if those parts of my body had gone on automatic pilot. Why do I not find my thoughts and sensations honey-sweet but as thorns and dagger-thrusts? And why am I not able to terminate such thoughts and imaginings and at will bring up desirable ones?

“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 me, sweeter to me than anything outside me, as is the case of the sugarcane? 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 being and the happenings in me? Does the sugarcane need to have anything added to it to sweeten it? Why then do I seek to sweeten me with external things either possessed or desired? Or, has my sweet juice turned into bitter alcohol? Has the sugarcane turned into a bitterweed? And how has that come about?

“And why this feeling of disconnectedness and abandonment? What is that thing which if I connect myself to or get will give me the anchor and the completeness 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 exist for a few years and then wither and expire? To what purpose is dying? Surely something is out of joint!”

And they groan³ and cry out: “A wretched man I am! Who shall deliver me out of the body of this death?”⁴

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 does not live properly but in a way that decays his body, which then 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, fame, or positions of pride among men, that is, the striving to get, to gain, to have, to possess, and “to be somebody” or “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 their godhood or feel love, and they do not bless the Father for it as one spontaneously does for food and other blessings, feeling that something is not quite right in their use of sex. Yet others attempt a breakout from the mind-hell by suicide.

Great efforts and resources are devoted to understanding and tackling the mind-hell by people designated scientists, psychologists, psychiatrists, and mental-health workers, and by other people. Terms are multiplied in attempts to mark the diverse manifestations or symptoms of the mind-hell and pin down its

cause, such as psychosis, neurosis, depression, mania, phobia, split-personality disorder, bipolar disorder, conduct disorder, obsessive compulsive disorder, mood disorder, eating disorder, post-traumatic stress disorder, oppositional defiant disorder, panic disorder, attention-deficit-hyperactivity disorder, and other disorders myriad and nameless. But the hell baffles understanding by “the mind of the flesh”,² and it defies quenching and rages on in the great majority of people, who have not awaked in Spirit.

Whence and Why Pain?

THERE IS SURELY a particular way we have been designed by our Maker to walk and live, as any machine is made to be operated in a particular way. As trying to operate a machine in a way different from its design will damage it or make it malfunction, we damage ourselves and malfunction if we live differently from our design. To function properly and be in peace, we must learn to operate ourselves properly.

We have been designed to go by our spirit, not to be driven by our body, but with the body kept in subjection.⁵ “Walk in spirit,* and the desire of flesh ye shall not fulfil.”⁶

Violating this natural order of life at any time has dire consequences in our body. The consequences are decay and ruin of the body, as from tearing, searing, squeezing, contorting, starving, or poisoning it, with resultant pain. This pain goes on in the body as long as we continue in the abnormal behaviour of driving ourselves by the flesh. Thus, going by the flesh is said to be storing up wrath for oneself,⁷ that is, generating pains in oneself. The more in variety and duration our abnormal conduct is, the more the pains generated in the body. “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.”⁸ A man who goes by his spirit is feeding his body on the eternal Spirit-life that transforms the body into a spiritual immortal body; but one who goes by his flesh decays his body in starving it of the eternal Life, and the decaying of his body is to him a fountain of pain.

What, then, becomes of anyone who does not give himself to learning to walk by his spirit, or go by his godhood, but who for most of the time drives himself by “the mind of his flesh”,⁹ by his animality?

Going against the natural order of life of our spirit ruling our body is the cause of most, if not all, of our malfunctioning, that is, the abnormal conditions of mind that people experience—the familiar convulsions or distress of mind in the form of anger and mental cases.

Commonly, as a man progresses in going by his flesh, the resultant pains, and their cause, are gradually obscured from his view; but the pains remain in his body, in his soul, because the decaying of his body goes on. The pains will be ever alive and simmering in his body, until he submits to the treatment of a changed behaviour of walking by his spirit, or he receives the ultimate treatment of “the redemption of his body.”³ Without these antidotes, the pains will remain in him as a smouldering fire, perhaps covered with the ash of time and inattention, and they will always be manifesting in various ways, especially in the form of anger, with any happening or condition that does not go his way being as sprinkling oil on the smouldering fire, which then flares up. This flaring up, which we call anger, is the overflowing of one’s cup of pains, and it betokens the writhing of the soul in agony, like the twisting and turning of the body in pain when one is being flogged.

Thus, our anger is not caused by anything outside us but is an announcement of our breaking the natural order of living—our going by our flesh instead of by our spirit—and it is an expression of the pain we are undergoing in consequence.

Hidden from the observation of most people is the great mass of their pains, which result from their abnormal behaviour of driving themselves by their flesh and their consequent decaying. This great mass of smouldering pains, though only vaguely sensed and not commonly understood as to its cause, is popularly called “chronic stress”, which is held to be one of the top killers of people.

Stress is not commonly understood, because to trace to their causes the many and various pains that go to make it up is beyond the ken of any person to whom the nature of man has not been revealed—that is, man as a spirit, an offspring of God, that has taken on a flesh-body but is to walk in spirit. Anyone who has not been shown what man is, who does not acknowledge or reckon with the spirit of man,¹⁰ and who has not seen Christ as the definition, pattern, standard, and life of man, cannot know the

normal man and the perfect state of man, or how a human should be, behave and live, and therefore he cannot properly understand the abnormalities and disorders in the soul or psyche of any particular man and their causes and the treatment or resolution.

What man can tell the various ways another man has, since his childhood, been going against Spirit and walking by his flesh and all the damage this has caused in him? But the degree of anyone's decay as a consequence of his violating the natural order of living will often be betrayed by how much the person experiences anger and other derangements or mind disorders and troubles.

"When a man mounts his horse, he is in peace, and his horse is happy. But when the horse mounts the man, both the horse and the man know no peace," says a proverb. It matters not where the horse riding the man goes or what it does: the man hurts whether the horse is driving him through an orchard, where he may eat grapes and apples, or through a fire; and he hurts whether the horse is trying to pull out another man from a ditch, which is thought a "good" thing to do, or it is pushing someone into a pit, which is considered a "bad" thing to do. The horse's riding the man is intrinsically bad for the man. Our body instead of our spirit driving us is bad in itself for us as it decays the body, whether, in the process of our being so driven, we do what is called good or we do what is called bad—just as a fish's being out of water and lingering on dry land kills it and is in itself the bad thing for it, not necessarily what it does or does not do while on land.

What Pauls says of the outcome of not acting from love may be applied to not going by Spirit.¹¹ "Though I bestow all my goods to feed the poor, and though I give my body to be burned, but I do this from being driven by my flesh and not by my spirit, it profits me nothing but harms me."

As how much anyone is driven by his flesh is gauged by the degree of his decay, so how much some particular person goes by his spirit is gauged by the degree to which he experiences "the measure of the stature of the fullness of Christ",¹² which is the destination we are happily heading to.

Pain: A Fish Out of Water

WHEN WE ARE in our spirit, or we are going by our godhood, we are in sweet waters and in perfect peace.¹³ But when we are being driven by “the mind of the flesh”,² we are on scorching ground and we experience pain of mind.

Yet pain is not to be looked upon as adverse and negative. Pain has its uses, as darkness has its uses and is not to be regarded as adverse and negative. Pain is a safety mechanism built into our system by our loving Father.

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, or when I am not feeding on the right diets but on some things poisonous, and when I am contorting my form and destroying my structure and beauty. Pain tells me—*alerts* me—when I have stepped out of the Narrow Way of Spirit and onto the Broad Way of the body,¹⁴ 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 the condition of mind called *hell*, or anguish, torment, or bitterness—that is, enduring pain in the mind, or pains piled up in the soul—is unnecessary. Going on from mere *alerting pain* into hell, or torment, is avoidable. Hell—torment—is the condition of a fish that has jumped out of water onto dry land and, lingering there, is drying up and choking. The fish dies if it does not get back into water. This, regrettably, is the situation of the many.

Any moment I feel disquiet, restlessness, agitation, anxiety, or anger in me, I know “my fish has *gone out* of water and is having trouble”: I have gone out of Spirit, out of my godhood, and into the mind of my body. “For the mind of the flesh is death, and the mind of the spirit* life and peace.”² At that moment I have *gone mental*—I am being driven by my mind, being tossed and dragged and banged by the thinking—and I am choking. “I am in the body and out of Spirit. I am in the mind of my flesh now, not in my 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 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. 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. My becoming aware at any moment that I am in the mind is the Father already pulling me back into His bosom, into my godhood. I only need to cooperate or go along with Him *now*, so that He may take me over completely. Now, being quickened by the Father, I can, and should, pull away from my will and the pain-causing thinking or behaviour. “Not my will, Father. Let nothing be or happen according to my desire and thinking. Take me over. ‘Thy will be done.’”¹⁵ As I thus say No to my body and become still, my spirit, strengthened by the Father, may rise and become dominant over my body, or swallow me up. And when this happens—when I am no longer on the burning desert sands of the mind but in the water of Spirit—I experience freedom, peace, and sweetness in me.

The Will of the Wind

HOW DO I resolve my pains, any pains I feel in my soul? How do I get healing for the pains I have sustained and that are lodging in me?

Live as the wind blows.¹⁶ The wind moves as it is moved by the Father—its will is pliable and is totally yielded to Him: it accepts any manner of His moving it as good, and never resists, trusting in the love and wisdom of the Power moving it rather than in its own wisdom. Be like the wind in yielding to the Father.

Any pain in the mind is sustained from not yielding the will and not going by one’s spirit. The pain is from some confrontation: from banging on something with the mind, or from trying to squeeze something into the mould of one’s thinking, something that goes against or differently from one’s thinking or desire. And such may happen every time. Depending on how strongly bent a man is on having his way—or how much he is under the dominion of the will of his flesh—almost every hour he may strain and 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 behaviour 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 on the radio or sees on

the television, some particular circumstance that comes upon him, an incident in the past remembered, a scenario he is sketching in his mind.... His mentally hitting them—or insisting, perhaps silently, that *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 “gone mental” through crying over things they cannot change and things that have happened and are past.

“Not my will. My will is broken.” Anyone who goes by a yielded and yielding will shall know no enduring pain in his mind. As he begins to feel tension and pain in his heart, the pain resulting from his will and thinking rising against some situation, or resisting something, he promptly pulls away from his will and thinking, saying, “My will is broken,” and the pain is broken and does not grow into a fester, or bitterness.

The person, having awaked in Spirit, does not strive to cause things to fit the contours of his flesh. He sees that the world around him has a particular form, a shape divinely crafted, and is good, and is suitable for him,¹⁷ but that he is jagged and is not fitting into the world. “Shape me to fit into the world, O Father. I yield to Your shaping operations,” he prays. He does not strive to have the world jagged to fit and suit him. “Solve and rearrange no situation to suit me,” he says. “Solve me rather and reshape me to fit in the present situation and merrily swim in it and be a pleasure to You. Change no one to please me, but help me to change and be edifying to my neighbour.”

Painless Anger and Painful Anger

OFTEN, WE WILL have to stand up against a situation, or rebuke someone, or compel another person to do something or go in a certain way. If in doing this a man acts from his spirit, he experiences no pain in his heart. But if he acts from his flesh, he experiences tension and pain.

The first time I experienced painless anger and knew it as 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 for doing something I had told her not to do, 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 found myself suddenly smiling. Seeing me smiling, she 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 and action. 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.'"¹⁷

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

I find this consciousness in me: "Always respond to anyone, and speak and act, from freedom, from victory over the flesh. Freedom is evidenced by the absence of pain and agitation, or painful anger, in me. Speak from peace, which the other person will touch and be blessed by. Smile, often, before speaking, sealing the freedom and peace within, and dissolving any tension and lightening the atmosphere. Look up to the Father to experience this freedom and transformation in any situation."

* See the footnote on page 35 on the distinction between "spirit" and "Spirit".

† The same original word means, and is translated, decay, corruption, destruction.

1. Rev 14:11 (YLT). 2. Rom 8:6-7 (DBY). 3. Rom 8:23. 4. Rom 7:24.
 5. 1 Cor 9:27. 6. Gal 5:16. 7. Rom 2:5. 8. Gal 6:8. 9. Col 2:18 (DBY).
 10. Job 32:8; 1 Cor 2:11; 14:14-15. 11. 1 Cor 13:3. 12. Eph 4:13. 13. Is 26:3.
 14. Mt 7:13-14. 15. Mt 26:42. 16. Jn 3:8. 16. Gen 1:31. 17. Jn 2:17 (KJV); Ps 69:9.

CHAPTER 12

CHAOTIC-THINKING: THE BODY IN FERMENTATION

“Where their worm dies not, and the fire is not quenched.”¹

THE decaying of a man’s body as a result of the man’s not going by his spirit but by the body is most manifest in his thinking, his *chaotic-thinking*, which happens under the tyranny of the mind.

The spirit of a man is to have dominion over his body. If this order is overthrown and his body assumes control of him, his mind—“the mind of his flesh”²—becomes a free-floating thing no longer subject to him; rather, he comes under the tyranny of the mind. In this condition, his thinking will not be an ordered and organised activity but chaotic and painful, and is mostly *anti-thinking*, or thinking that interprets demanding circumstances and things that happen to him as being *against* him instead of *for* him.

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, for instance, in thinking to change 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 one is not a delight but a perpetual pain and a burden to oneself.

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 actualising 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, strains and stresses itself yet more to pump blood at a yet faster rate.

This heart-work, which is hidden to the man, goes on 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—for the brain interprets the painful thought as a sickness—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. He is in perpetual disquiet, restlessness, anxiety, agitation, and tension, 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 blood pressure that they are abnormally subjected to, by the latent work that they are forced to be doing, and by 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 tension or 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, heart diseases, and depression. 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”;³ 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.⁴

Here goes a specimen of the chaotic-thinking, the fermenting-thinking, of the decaying person carried out within seconds: “Today is hot—I had a terrible background—This world is hell—How was it I didn’t die in my childhood?—Up till now I suffer lack—Mank hates me—Seems I’m other 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 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?—Why don’t I like my thoughts?—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—My mother did the best she could, yet—No security—Israel and the Arabs—I didn’t I pick up drinking and smoking; that is 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! Let me concentrate and get this memo over with—The mind drifts so easily. But why?—This paper was made in China—These Chinese—How can one help being a racist?—How dare anyone think of dictating to my conscience?—I will show them I’m no underdog—What is the meaning of life even? Just to be born, live a few years, and die?...”

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 the heart pumps yet more furiously.

The thinking brings together certain things gathered in by any of the body’s 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, but randomly, and when they combine they produce monster images which terrify and convulse one: horrible scenarios of the future, heart-blasting dynamite made of one’s hurts in the past gathered together, black-painting of the present circumstances....

In their most lucid moments many wish they were altogether incapable of thinking, and they try to veil their eyes to the hell-thoughts of their mind by sinking themselves in work, or 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 depress the nervous system and thus suppress some thinking for a time.

Sometimes the thought-bubbles formation from the body-twitching 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 more-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 in a microsecond that it appears to be still and not twitching at all, 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 keep 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 Spirit⁵—till the man’s resurrection day.

1. Mk 9:48. 2. Col 2:18 (YLT). 3. Dt 34:7 (YLT). 4. Ex 34:29-35. 5. Jas 2:26.

CHAPTER 13

**THE PROPER PROVINCE
OF THE THINKING**

*“I was in Spirit ... and I heard behind me a great voice....”*¹

MY body thinks, but my spirit does not think; or, my spirit does not “think” in a way that the mind of my body can grasp, because “the mind of the flesh” cannot grasp the working of “the mind of the spirit”,² as it cannot grasp the working of the mind Father. The body, in thinking, endeavours with its mind to get light or understanding by going through a process of gathering data with its senses, arranging and rearranging or fitting together the data, and forming conclusions, conclusions which may be right or wrong. The Father does not have to “think” or strive to get to know anything, being all-knowing, as the sun does not seek light but is all light and gives light. And since my spirit is the Being of the Father *as me*, it is in Him “complete”³ and “knows all things”,⁴ and so it does not have to labour in thinking seeking knowledge and understanding as my body does—as a ray of the sun, which is of the being of the sun and is seamless with the sun, is all light and does not have to strive to get light.

However, though my spirit, being seamless with the Father, is “complete”, yet I may not *experience* the abundance of life in my spirit all the time. My body may hinder my enjoyment of the abundance, because the body is not of the same nature as my spirit.

My body is the vessel as well as the tool of my spirit: my spirit has to use my body and express itself through it. This is the nature of man. Thus, my experience of the fullness of my spirit may be affected by the body. The condition of my body at any moment—its activity, its feeling and thinking, and the level of its metamorphosis or decay—has effects on my experience of my godhood and my expression or manifestation of it: as the colour of a light bulb determines the final colour of the light that comes out of the bulb.

Consider the experience of being *lost in thought*, or being shut up

in “the mind of the flesh”.² 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—that is, till I become *present*. And I may be looking at something and yet not seeing it, because I am “lost in thought”.

When I am lost in thought, my thinking becomes as it were a screen separating me from Life, “from the life of God”⁵ that is abounding in my spirit. This is as a part of my body may be cut off from the blood in my heart by tying up the vessels through which the heart pumps blood to that part. When I am thus in my mind, I am not functioning from my spirit; and so I do not experience the flow of Life in me. For “it is the spirit that gives life; the flesh profits nothing.”⁶ And 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 then “lost in thought” but is outside his thoughts, being then operating by his spirit and thus being in dominion over his body. He is then able to see his thinking and rule it, as designed, using his thinking as a tool almost as he uses his hands, and his thinking does not trouble him: it does not cause disquiet and pain or sadness in him.

Our default setting by the Father is to be in our spirit, not to dwell in our flesh—in “the mind of the flesh”²—and only go into our spirit on occasional visits. But many have changed this “factory setting” and must be reset to function properly again. Such people are almost all the time in thought, flung about by the mind in chaotic thinking. Spirit is the home and base of a man, and from here he is only to “reach out” with his mind to do what has to be done: as a chameleon reaches out with its tongue to catch an insect but immediately after draws in the tongue, or 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. The umbilical cord of our mind’s attachment to our spirit is never to be severed.

The Beautiful Union

MAN IS A beautiful union of Divinity and feeling-thinking animality. A human being is a spirit, an offspring of the Father, that has taken on a flesh-body created with the attributes of feeling, thinking, and emotion. Do not, then, scorn feeling, thinking, and emotion and truncate Man. We are only to learn to handle our body and gratefully enjoy ourselves in it, for it is to be part of us for ever.

Thinking, as is evident even in animals, is necessary for navigating in this world, and also for manipulating the world. Feeling, which uses the senses that gather in data on the environment and on the body, is necessary for the survival of the body. Feeling is essential also for the pleasures of the body, which it pleases the Father that we should enjoy. 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, anger, hate, and sadness, reflect one's success or failure in behaving aright, and how one applies the thinking. When I think rightly—when my mind goes along with Spirit or is stayed on the Father⁷—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.

The thinking and the emotions also reflect the state of the body. The level of metamorphosis or decay of anyone's body will show in his thoughts and emotions, as sketched in Chapters 11 and 12.

The Nectar of the Mind

“WHATSOEVER THINGS ARE true ... honest ... just ... pure ... lovely ... of good report ... praiseworthy, think on these things.”⁸ For *true things*—that is, revelations and spiritual experiences, as distinct from facts palpable to the senses⁹—are the nectar of the mind. As a man feeds, or meditates and stays, his mind on this nectar, it renews his mind. The nectar alters his mind and sets right his beliefs, and this

leads to his transformation. “Be metamorphosed by the renewing of your mind.”¹⁰

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, the land of revelations and spiritual experiences, and thereby being fed and renewed for one’s metamorphosis. The Father is never to be out of sight in one’s thinking. In other words, thinking—or that part of conscious thinking called speculation—is following, in the wilderness of lack of life and understanding, the Pillar of Cloud by day and the Pillar of Fire by night, to the Promised Land of milk and honey, where one experiences and brings out one’s godhood abundantly.

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 his godhood 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, peace, joy, and power.

But the man who has not awaked in Spirit is not, in his thinking, following the Pillar of Fire. And so he is almost always “lost in thought”, and absent from Spirit. His thinking drives him, and is not kept within its bounds. This tool is not being wielded or used by the owner: it is instead using the owner. The tail is wagging the dog, and the dog suffers the consequence of allowing such a regime.

The man 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 the thinking is sweetly stilled. Being oblivious of his spirit and taking himself to be made up of only his body with its thinking and feeling, he does not see how he may rest from thinking during his waking hours, imagining that that would be shutting down the whole of him like shutting down a machine. 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 that flows into him from beyond the working of his mind. His thinking carries him away from his godhood 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, instead of being a delight to himself, he is a bore and a burden to himself.

Beyond Thought

THINKING IS NOT the be-all. We cannot by thinking work out a “theory of everything”. The solution to any life thing—and to *that* particular troubling thing—is not to be yielded by thought. Salvation is from Spirit, from beyond thought, not from thought.

To be sure, the thinking, is vitally important, as a woman is vitally important in bringing forth a child. The man begets the child, but the woman bears the child—she brings the child into manifestation. But the thinking is not a father but a mother. Spirit is the Father, the Begetter, not the thinking, not the mind of the flesh. Spirit begets, or creates; the mind bears, or brings into one’s physical experience. Spirit has to take on a body in this world. Energy must turn into matter. The Word must become flesh. And the medium for this is often the mind of the body, the thinking. As a woman holds and preserves to birth the child-seed given her by the man, so as I stay my mind on anything from Spirit *in acceptance of it*, it eventually shows up in my physical experience. So it is said, “As thou hast believed, be it to thee.”¹¹ Abraham *believed*, or 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 over seventy years and was taken to be barren, and eventually the son came.

But it must always be remembered that the mind or the thinking is not a giver of life but Spirit.⁶

How far can the thinking go? Allow it 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 puppy does; to build houses, as termites do; to construct dams, as beavers do.

Now let us step up a little. Allow the thinking also to do mathematics, to play with ways to blend colours and perfumes and to split and fuse atoms, and to work out how to help someone. But in this category of rarefied actions, can the thinking do without infusions

from one's spirit? The body's thinking owes infinitely more to Spirit than it acknowledges; otherwise a gorilla, which is only flesh, should be able to think to plant seeds to yield it fruits.

But before and above *doing*, beyond making things and solving problems—beyond doing mathematics and building houses and machines and splitting atoms, and helping someone—before and beyond these things are the very dynamics or functionings of *being*: freedom, belief, power, peace, love, joy. Such are properties or fruit and manifestations of Spirit,¹² and a man experiences them only as he goes by his spirit.

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”,¹³ or got hold of by the means of one's spirit. They come to one, or are received—as revelations and power. The mind of a man is only a secondary receiver designed to receive things from the primary receiver, his spirit, with the Father being the Giver. As I may detect light only with my eye and not by the nose or the toes, I grasp reality with my spirit. And my mind—the mind of my flesh²—may accept the reality, or it may not. Hence the expression, “It came into my mind,” that is, from beyond my mind—from Spirit, that is, the Father.

Customary ignorant or undiscerning language confuses things. A man who has been going mostly by his mind will consider mostly the thinking and will be mostly 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 particular matter lights upon him, he in joy shouts “Eureka! I have found it!”—yet he may suppose 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 so express it.

Many, of course, are able, like Archimedes, to see the distinction between Spirit-supply and thought. Such people may use such words as *a hunch, a feeling, a flash, an intuition, an inspiration, and a revelation* 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 workings of their being. They are able to see that the fishes 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. Let a light be switched on, and then I will see and can know everything around, and some things far away. “The spirit of man”—not his mind or thinking—“is the lamp of the LORD.”¹⁴ 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. He will then realise that in most situations thinking is a distraction from Spirit whence salvation—life, 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 but to I become still, or turn to other things. When I do this, 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.”¹⁵ We learn to hold ourselves from being moved into anxiety and action by our thinking and feeling, and 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 whence 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 factors or conditions 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, that is, become still—look away from thought. Becoming still is switching over from the mind to one’s spirit whence salvation, freedom, light, or the solution to some matter, may come. “Be still, and know that I am God.”¹⁶ “Stand still, and see the salvation of the LORD, which he will work for you today.”¹⁵

But to become still, or to go out of thought, is not to “try to stop thinking”, or to empty the mind of thought, by muscular effort. That is not a feasible operation. The mind cannot shut itself down, nor even shut itself up, nor become a vacuum. The way to freedom is simply to disregard, or refuse to reckon with, the thinking going on in the mind, and to look to Something Stronger.

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 Stronger. And this shows that I am indeed beyond and *other* than my thinking. But 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 talons of any thought strangling me. For deliverance I must turn to *Something*, something stronger than thought, the activity of “the mind of the flesh”.²

The Father is that Something 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 swallowed up and 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, procedures, laws, and troubles are invalidated and reduced to zero, and one becomes free and still—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 the laws of one’s godhood assume control and the laws of the body are swallowed up.

“Let My son go, that he may worship Me,”¹⁷ says the Father. “Let My son go out of bondage in his flesh, and get into his spirit where he will be free and operate from his godhood and be available to Me. His operating from his spirit is his worshipping Me in truth.”¹⁸

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 stuffiness through his wrong belief, his wrong thinking. This is why people, henpecked and driven by certain painful thoughts, commit suicide. 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, perhaps on the knees.

Expect Glory Always

NEVER BELIEVE IN having being stranded concerning anything whatever when the mind does not know what to do. Look beyond the mind. “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 accompanied by the solution sought, a solution my mind will not have conceived.

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 my 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, in God, almost as the whole time of an ant crawling from one point to another in its tiny universe on a man’s palm is contained in the man, and the man, being outside the ant’s time, is “speedless” in relation to the ant.

My spirit always somehow speaks before my mind, and continues to speak. For my default setting by the Father is being 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 comes from Spirit, the salvation of transiting at any moment from one’s flesh to one’s godhood, or transformation, or deliverance in any way, or success, or the solution to some situation, or peace and joy. The Father will somehow have spoken to me about a thing before the mind may begin any contrary talk—just as He had told our first parents to *abide* in the Narrow Way of Spirit before “the serpent” arose to draw them away into the Broad Way of the flesh, the path of going by the mind’s calculation or “knowledge of good and evil”.¹⁹ 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, thinking, and desire. And if now I become still—just by turning the attention away from the mind to the Father—I will hear the Still Small Voice still: because the

Father never forsakes anyone.²⁰

Be in expectation to experience Jesus' experience of being *saved* in every situation: his being transited from his flesh to his godhood, and being led in triumph, every moment.²¹

Knowing that the Father loves me and it is His good pleasure to give me the kingdom²²—it is His good pleasure that I walk in my godhood and reign in life every moment—I expect, every moment, His arising in me, His leading me out of any trouble 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*:²³ to be led out of the hold of my body and to regain dominion over it: to be led into yet more life, and to accomplish anything gloriously. I live in expectation of experiencing and witnessing His glory, His beauty and love, in me, out of me, and around me. I expect to see His beauty in my very flesh, in my thinking and feeling 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.²⁴ Blessed be the Father!

1. Rev 1:10. 2. Rom 8:6 (DBY). 3. Col 2:10. 4. 1 Jn 2:20, 27.
 5. Eph 4:18. 6. Jn 6:63. 7. Is 26:3. 8. Phil 4:8. 9. 2 Cor 4:18.
 10. Rom 12:2. 11. Mt 8:13. 12. Gal 5:22-23. 13. 1 Cor 2:14.
 14. Prov 20:27 (RSV). 15. Ex 14:13. 16. Ps 46:10. 17. Ex 4:23. 18. Jn 4:23.
 19. Gen 2:17. 20. Dt 31:8; Heb 13:5. 21. 2 Cor 2:14. 22. Lk 12:32.
 23. Rom 8:14. 24. Ps 9:18.

CHAPTER 14

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.”¹

AS we awake to our Spirit-essence and our godhood, and to the Father’s purpose that we should be His image and manifestation in this world, and we see the decaying condition of the body and our groaning in it,² we are not left to despair but are kindled with hope, the hope of glory.³ We are set “adoption expecting—the redemption of our body. For in hope we were saved.”⁴ We are awaked to our Spirit-essence and godhood in the hope of the redemption of our body for the fulfilment of the purpose of our coming into this world.

The redemption of our body, which is in the Father’s original plan in bringing forth humans, is the transforming of our body into a spiritual body filled with all His fullness,⁵ this being our coming of age as His sons, or our “adoption” by Him. Our body redeemed, or changed into a spiritual body, is the final stage of our making as humans in this world, and at this point, when one is a *finished product*, our body becomes as the skin of our spirit and no longer in the least hinders our spirit’s, or our godhood’s, self-expression through it, as the skin of our body does not hinder the body in any way.

Redemption transfers the body from its starting condition of corruptibility and mortality to its destined condition of incorruptibility and immortality. The body is then perfected, and not wasted. “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.”⁶

The Body to be Perfected, Not Wasted

OUR BODY IS to be perfected, and not wasted. The redemption of our body begins with the renewal of our mind by which we see and accept that our body is to be perfected and not wasted in the grave. We are “fearfully, wonderfully made”,⁷ in the body, and the body is not to be decayed and discarded but brought to its perfection, its change into a spiritual body in this world.

The redemption of the body is at the centre of the gospel of Christ, as is the resurrection of the body.⁸ The centrality of the redemption and of 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. This is amply demonstrated by Christ’s resurrection: his spirit’s taking up his body again three days after vacating it on the Cross. The creature called man is a composite being: 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 personality that is a union and meld 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 from which he cannot free himself. The love and wisdom of the Father therefore provides for the redemption of the body.

The gospel of redemption proclaims that my body, which may be decaying and giving me hell or torment and driving itself into the grave, is to be swallowed up by the incorruptible Life of my spirit, transformed, and conformed to *the body of glory* of Christ.¹

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 meant to be experienced by all now, as resurrection proclaims power over death *after* death has done its worst.

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 of the body—the putting on of incorruptibility and immortality—is the Promised Land of milk and honey, of

eternal rest,⁹ 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.”¹⁰

The redemption or 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 in harmony. One New Man, a new creation, who is in perfect peace, emerges from the redemption in Christ.¹¹

Before a man awakes to his spirithood he is a *false* Single Man, a soulish, or body-driven, 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 godhood and as his redemption begins, he becomes a Double Man. He is able to see himself as a spirit that has put on a flesh-body and he desires to go by his spirit, but he sees that his body mostly goes contrary to his spirit.¹² 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 in harmony with his spirit. He who was two has “become one flesh”,¹³ and he enters eternal rest in this world. “Let us therefore strive to enter that rest.”¹⁴

1. Phil 3:20-21 (YLT). 2. Rom 8:22-23; 2 Cor 5:2-4. 3. Col 1:27.
4. Rom 8:23-24 (YLT). 5. Eph 3:19. 6. 1 Cor 15:53-55 (KJV). 7. Ps 139:14.
8. 1 Cor 15:12-22. 9. Heb 4:9-10. 10. Gal 5:17. 11. Eph 2:15; 2 Cor 5:17.
12. Rom 7:15-23. 13. Eph 5:31-32; Gen 2:24. 14. Heb 3:9-11 (RSV).

CHAPTER 15

FEEDING THE BODY ON SPIRIT

“... walk not according to the flesh, but according to the Spirit.”¹ “For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live.”²

AS a caterpillar, to turn into the butterfly, plays its part by feeding on the right diets, so everyone has to play his part by feeding on Spirit to metamorphose into incorruptibility and the stature of Christ. Feeding on Spirit is indeed all that anyone has to do to experience the transformation, so that one’s part in this joint-work with the Father³ 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. “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,”⁴ says the Lord.

Go with the Wind—Go by Spirit

GO BY THE Wind of Spirit, by the move and activity of the Father within, not by the mind, not by any body of knowledge or any code of conduct stored in “the mind of the flesh.”⁵ 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.

When we awake in Spirit, we see that we are to “walk with God,”⁶ or “walk in spirit.”⁷ We are to live from our spirit, our divinity, not from our body, our animality. Now we understand that to live is to experience the activity of our godhood—or the move of the Father in us—and bring it out in our behaviour. To live is not to go by the mind,⁵ as the beasts do, but to be led by Spirit. Our way then becomes, “I move as I am moved by Spirit. I go as I see and hear things in 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. We go, not by “the mind of the flesh”, but by “the mind of the Spirit”,⁵ and enjoy our godhood, our sonship of God. “As many as are led by the Spirit of God, they are the sons of God.”⁸ Only as we yield and are led by the Spirit of God do we fully experience and enjoy our godhood, and reign in life. Also, our transformation happens as we are led by Spirit, as we go by our spirit. As Spirit arises in us and we yield to the Spirit-operation, our body is swallowed up and transformed in some measure, and in us “God is manifested in flesh”⁹ more: our being His image becomes more apparent. But no technique that the mind may devise and follow gives life; no technique transforms anyone into incorruptibility and the stature of Christ.

This means we do not go by any principle or law of good and evil. “But if ye are led by spirit, ye are not under law”¹⁰—as God is not under any law that is not Himself.

Our living is to be an experiencing, an exercising, and an 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 a form identified *as me* and in a body called mine—as the sea forms waves out of itself and one of the waves may be labelled A or X to distinguish it from the other waves. 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 activity of Spirit, the self-expression of Spirit, the movement and flow of Spirit. 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 a chaos to the mind of a fish in the sea: but yet the insect and the fish accept the lawlessness as the medium of their life.

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 moved by the Father. So, go by Spirit, not by any system or code of behaviour devised by the mind. Do not subject Spirit to the mind.

Our life on earth begins as a journey out of bondage, out of the

constraint of our body that we put on to be born in this world. The destination is the Promised Land of Freedom where our body will have been transformed into a spiritual body and it is no longer a constraint to our expression of our godhood in and through it. On this journey through and out of the wilderness of our flesh, the Father does not give us a map with directions marked on it for us to follow using a compass: as He gave no map and no compass to the people of Israel to guide them on their journey out of Egypt through the wilderness to the Promised Land of Canaan. The Father is Himself the map and the compass. As His constant presence by a Pillar of Cloud by day and a Pillar of Fire by night was their map,¹¹ and their focusing on the Pillar and following it was their compass, so the Still Small Voice, or the move of Spirit in us, is our map, and our hearkening to it or going by it is our compass. By His move in us He leads us in triumph¹² over our body and over the world, over any situation in the world.

No body of knowledge that we will ever have—which is only for the mind, not for our spirit—is to become a map or a compass to lead us. Any knowledge we will ever have is only to prepare us to be led by the operations and the Living Voice or the move of the Father in us. The knowledge is to still our mind, or to hold us down, and prevent our being moved into action by our flesh.

Living Is A Tripartite Activity

ANYONE REBORN IN Spirit will recognise the activity—the arising, moving, stirring, surging, or voice of Spirit—in him, and he can go by it, being at that moment quickened by the Father. He sees that he has been restored to the Father, restored to a relationship with Him, a relationship more indispensable than a baby's vital relationship with the mother. He notices that this relationship is one of love and that it gets closer and warmer and sweeter as he goes by Spirit. He senses, sees, hears, 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. Now he defines living in terms of Spirit-experience, and worship as sensing and yielding to Spirit. The experiences that he will have

of the Father may be different in form from those of another person, even if they signify the same things. He notices, with delight, that the Father indeed desires and enjoys interaction and communion with a human being—with him! Soon he finds his communion with the Father to be his most important “possession”, his greatest asset and treasure, the sweetest thing, the only power for confidence and boldness and success and that enables his joyous acceptance of himself no matter what his condition may be in the flesh. And his constant interaction with the Father—through which the Father’s love is constantly poured out in his heart¹³—brings him ultimately to love the Father with all his heart, with all his mind, with all his soul, with all his strength.¹⁴ In his experience of the Father’s love, he gladly yields his will, as it were in exchange for the love.

Be attentive to the Still Small Voice, the workings of Spirit within, and always go by it. Seek, and always expect, this arising of Spirit within. Always go down below the screaming 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 to Spirit, or not yielding, anyone at any moment walks in the Narrow Way, or in the Broad Way, and experiences transformation, or decay.

Going by Spirit is our breastfeeding on the Father, and it is sweet. The notion of the spiritual walk as a hard struggle that one wages by the might of mind and muscle will be found to be a lie by any sincere seeker. 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 any mathematical formulae or scientific techniques. The life of man, or his living, is a tripartite activity, an activity of the Father and of one’s spirit and body. Living is the Father acting on my spirit, or moving my spirit, and my body

behaving accordingly. This is to “walk in spirit”.⁵ One is, then, the Father’s will in motion. But driving oneself by the mind using some memorised techniques or knowledge without the involvement of one’s spirit, or without involving and being involved in the Father, is no living but the dying twitching of a hand that has been cut off from the body, or the walking of a corpse mechanised.

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; yet the assemblage will not become a cell, or blood. Why? Because it lacks one essential factor, the life factor, or the Father Factor. That Life Factor, which cannot be manufactured by the flesh, is the “breath” of the Father, His very Being. Thus, the body the Father Himself had “formed of the dust of the ground” for Adam did not become “a living soul” till He had infused Himself into it.¹⁵ Let us always seek to have the Father Factor breathed into us in everything. Be in constant expectation of experiencing 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 *holy*, or showing the mark of having been “wrought in God”:¹⁶ 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 self-expression of the Father as man, the fulfilment of the Father’s will of making an image of Himself as man. And “as he is, so are we in this world.”¹⁷ Aim, then, to “be filled with all the fullness of God”,¹⁸ as in Christ “dwells all the fullness of the Godhead bodily”,¹⁹ and

“come to ... a perfect man, to the measure of the stature of the fullness of Christ”.²⁰ This is the purpose and will of the Father for everyone, and it is the completion of the making of anyone in the world.

Every person has two fathers. One is *the father of his flesh*, his human father, who actually is the second father. The other is *the Father of his spirit*,²¹ who is God, and who is the first Father, since one’s spirit was before it took on the body later formed for it. As the physical attributes of one’s human parents are in one’s body, so the attributes of the heavenly Father are in every person’s spirit, as they are in Jesus’ spirit. A human is a capsule of the Father, a ray of the Father enfleshed. Thus, the Divine “gene” to change us into the stature of Christ is already there in our makeup—as the gene, or program, to metamorphose the caterpillar into the butterfly is already there in its makeup and will do its work if the caterpillar will only feed on the right diets: the gene of its own generates the butterfly from the caterpillar. Christ is the Vine—the life the Father has planned for all humans to experience—and we are the branches of the Vine.²² As Jesus walked in Spirit till his body was saturated with Spirit and metamorphosed—till “in him dwells all the fullness of the Godhead bodily”¹⁹—so we have only to walk in Spirit “that the life also of Jesus may be manifested in our body.”²³ This is our destiny, and is our coming of age; indeed it is our salvation, and our safeguard against decay: when “we all come to ... the knowledge* of the son of God, to a perfect man, to the measure of the stature of the fullness of Christ”²⁰ and again hear the joyful words of the Father: “This is My beloved son, in whom I am well pleased.”²⁴

Every person, at the depth of his being, hungers and thirsts and cries for holiness, that is, to be filled full with the Father and become incorruptible and a perfect expression of the Father,²⁵ whether or not his mind recognises it or understands his yearning, and whether the mind shrouds the yearning in philosophies and false explanations of it. One wants to be a vessel in which the Father’s will is perfectly done, or one’s living to be just 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.²⁶

This hunger of anyone to attain to the stature of Christ and

have the Father's will perfectly done in him is then not a case of an ape vainly wanting to become a human, or mimicking 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. Rather, it is as the natural "longing" of a caterpillar to turn into the butterfly. The lack or lessening of this hunger is an abnormality, a disease condition, as loss of appetite is a symptom of sickness.

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 body²⁷ in which he is every moment at one with the Father and moves at His will and reigns in life.²⁸ Also rejoice in starting with a flesh-body, for it is the Father's handiwork and is 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 condition in the flesh, whatever it may be. The miracle of "the redemption of our body"²⁹ is not hindered in any person by the fact that before this moment the person was walking, not in the Narrow Way of Spirit, but in the Wide Wild Way of going by the body and was thus decaying his body. Once he awakes in Spirit and goes steadily by Spirit, he will turn into a new creation:³⁰ 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 who dwells in you."³¹

No circumstance is a disadvantage to one who has been awaked to Christ—awaked with the awareness of being of the same nature as Christ and with the vision of metamorphosing into the stature of Christ. And no man is advantaged over another in the matter of going by Spirit. Even Adam and Eve had no advantage, before their deviating from the Narrow Way, which anyone living today does not have. We see that where Adam failed, many of his descendants have succeeded. He started out naturally walking by

his spirit, but he deviated from this way and so failed to metamorphose into Christ's stature and incorruptibility without dying, whereas his grandsons Enoch and Elijah and others generations away so walked with the Father that they passed over into incorruptibility without dying—and yet these grandchildren are *supposed* to have started out “handicapped” in being under the dominion of their flesh and being driven by the flesh before changing to going by their spirit, and some even believe that everyone after Adam and Eve began life on earth with tainted flesh by the mere fact of being their descendant.

One day as Jesus was “passing by, he saw a man blind from birth, and his disciples asked him, saying, ‘Rabbi, who did sin, this one or his parents, that he should be born blind?’ Jesus answered, ‘Neither did this one sin nor his parents, but that the works of God may be manifested in him.’”³²

Anything about me, whether from birth or that developed later, which the mind of my flesh may think is a handicap or a disadvantage to me, only makes me more conducive to the working out of my transformation into the stature of Christ. Such is the Father's wisdom! For the Power working out my redemption and salvation is perfected in my very weakness,³³ as the incapacity of a paralysed hand allows the most scope to someone trying to help it, since, in being unable to make any self-help effort at all, it is unable to hinder in any way the effort of the helper.

Never despair, then. Rather, let thy whole field of vision be filled with Christ as the Life we have been created to experience here on earth. Remember: The glory anyone gets to see in Christ and desires he will become and manifest. This is what it means *to ask the Father in the name of Jesus*. “Verily, verily, I say to you, Whatsoever ye shall ask the Father in my name, he will give you. Hitherto ye have asked nothing in my name: ask, and ye shall receive, that your joy may be full.”³⁴ Stephen saw, desired, and asked for Christ's experience of loving and forgiving those working his death, and he experienced it.³⁵ Peter saw, desired, and asked to experience Christ's experience of walking on water, and he did experience it.³⁶ The *visioned me*—the me I see in glory, the me I see in Christ—will become the *manifested me*. Whoever sees, desires, and asks that all “the life also of Jesus may be manifested

in his body”²³ will be brought to the experience.

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”²⁶—when I *experience in full* my being Thy image, 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.”³⁷

Celebrate the least transformation 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”,³⁸ which manifests as freedom, love, joy, peace, patience, kindness, goodness, faith, meekness, self-control, power. This is the Spirit-life, or one’s godhood, swallowing up one’s flesh.

So, sing and dance. Rejoice, with others, till we attain to the Awesome Experience, “till we all come to ... the knowledge of the son of God, to a perfect man, to the measure of the stature of the fullness of Christ.”²⁰ 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; or as a woman gets to know pregnancy by becoming pregnant.

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....”³⁹

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 life to the will and purpose of the Father for him.⁴⁰ Never seeking his own will and glory,⁴¹ he obeyed the Father to death. “Therefore doth my Father love me,” he says, “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.”⁴²

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 temporarily lay down his body—he sacrificed his body, an act that was the climax of his always sacrificing his will, or daily carrying his cross or crucifying his flesh: “Not my will, but Thine, be done.”⁴³ For this reason, the Father, for His own glory, has highly exalted Jesus, or glorified him with Himself as in the beginning.⁴⁴ “In him dwells all the fullness of the Godhead bodily.”¹⁹

Adam went the contrary way. Adam is a son of God,⁴⁵ but because he did not willingly lay down himself but sought an existence that should be independent of the Father—he wanted to be self-centred and to be as the Father is in autonomy⁴⁶—he changed from the original way of going by his spirit to going by his flesh, and so he could not preserve and increase, in his body, his *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 in 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, and he manifested the Father so much.

Adam, by contrast, sought a life separate from the Father, and he became what was hell to him. “For whosoever shall desire to save his life shall lose it, but whosoever shall lose his life for my sake, he shall save it.”⁴⁷

We are made, and we live, for the Father’s pleasure,⁴⁸ not for our own pleasure. One seeks the Father’s will of transforming one

and filling one full with Himself for His own pleasure and glory, not for one's pleasure, though this too happens, to boot. I am only a vessel, a container: the Father is the content. I want to remain just a vessel through which He operates and manifests as He pleases, and a vessel which He shapes and moulds as He pleases. My redemption has brought me to the point where I desire not to live a "life" of my own but to be only His being and 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.⁴⁹ His fullness in me—His will being wholly fulfilled in me—is my fulfilment.

Go by the mind of Christ, a self-emptying mind, which in any situation says to the Father, "Not my will, but Thine, be done."⁴³ As a man says No to his will, he opens the door for the Father's fullness to flow into him. The more he says No to his will, the more the Father fills him. Go by this mind always.

* The word in the original, *epignosis*, means "knowledge by experience", as knowing by experience what it means to be a husband or a wife by marrying in contrast to being merely given a definition of the term.

† Literally. KJV translates it "made himself of no reputation".

1. Rom 8:4 (YLT). 2. Rom 8:13 (NKJV). 3. 2 Cor 6:1. 4. Jn 3:8 (RSV).
5. Rom 8:6,7 (DBY). 6. Gen 5:24. 7. Gal 5:16. 8. Rom 8:14 (KJV).
9. 1 Tim 3:16. 10. Gal 5:18. 11. Ex 13:21-22. 12. 2 Cor 2:14. 13. Rom 5:5.
14. Mk 12:29-33. 15. Gen 2:7; 1:26-27. 16. Jn 3:9. 17. 1 Jn 4:17. 18. Eph 3:19.
19. Col 2:9; 1:19. 20. Eph 4:13. 21. Heb 12:9. 22. Jn 15:5. 23. 2 Cor 4:10, 11.
24. Mt 3:17. 25. Mt 5:48. 26. Ps 17:15 (DBY). 27. 1 Cor 15:44. 28. Rom 5:17.
29. Rom 8:23. 30. 2 Cor 5:17. 31. Rom 8:11 (NKJV). 32. Jn 9:1-3 (YLT).
33. 2 Cor 12:7-10. 34. Jn 16:23-24. 35. Acts 7:59-60; Lk 23:33-34.
36. Mt 14:25-29. 37. 2 Cor 3:18. 38. Gal 5:22-23. 39. Phil 2:5-11 (KJV).
40. Jn 5:30; 6:38. 41. Jn 8:50. 42. Jn 10:17-18. 43. Lk 22:42. 44. Jn 17:5 (KJV).
45. Lk 3:38. 46. Gen 3:5. 47. Lk 9:24 (DBY). 48. Rev 4:11. 49. Num 18:20.

CHAPTER 16

DAILY FEEDING ON SPIRIT

*“Give us this day our daily bread.”*¹

AS we must constantly feed the body on food *from the ground* for its temporal preservation and development, so we must constantly feed it on food *from Heaven* for its transformation, its metamorphosis into a spiritual body.²

The food from Heaven flows as a river into our body, but the river is from within us, that is, from our spirit, which is seamless with the Father. As Jesus says, “He who believes in me ... out of his belly shall flow rivers of living water.”³

Be Still, and Blaze Up

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 thinking and agitation of our body, our spirit may rise and become dominant and charge the atmosphere.

Go often into the closet seeking nothing but to experience your godhood, or the arising of Spirit within. And everywhere and every moment may be turned into a closet, where one becomes still before the Father. “Be still, and know that I am God.”⁴ Be still, and “let God arise”⁵ in you. Be still, and experience God within, and know that you are a god, that is, a son of God. Be still, and experience your godhood. Be still, and let the rivers of life in your spirit flow. Be still, and prevail.

From time to time, suddenly stop any activity and become still, for moments, with the attention placed on the Father: “Father, take me over.” Do this frequently. Further, sit in the quiet for perhaps an hour or half an hour or for hours, in expectation of, or in actually experiencing, the Father and the surging of your spirit. Do this daily. Go to the Father to enjoy Him, to enjoy your godhood. Practise such tarrying in the Presence. And every time wait till He arises in

you—till the living water begins to flow in you. Always wait till the fountains of the great deep within you burst and the floodgates of Heaven within are opened⁶—till Spirit arises and swallows up your soul. This way anyone fills himself with Spirit—that is, he lets the Father fill him 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 or surges in anyone, or when any person is “quicken” or “made alive in spirit”⁷ and the living water begins to flow in him and he is thus being fed with the manna by which he will live for ever, how is his experience?

The person’s sensations at once change. He begins to spark, and burn, and blaze with life. For he transits from the Outer Court of his body agitating for or against anything in the world, through the Holy Place of his soul crying to the Father to be swallowed up, and into the Holy of Holies of his godhood abounding and ruling.⁸ Now he is experiencing his seamlessness with the Father; his soul is connected with his spirit and charged with life. He is free, and becomes sweet to himself, being now in his godhood: he is freed from thought: any troubling thoughts and feelings are burnt out of him as his flesh is swallowed up in his spirit, and he is all peace and joy. He is in the Kingdom of Heaven, but the Kingdom is within him.⁹ And light, understanding, knowledge, or wisdom may arise for him for anything.

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 with Spirit—when the circuit of life is closed for the man—there is a sweet burning¹⁰ that he experiences in him as life flows from Spirit into his body transforming the body in some degree.

Sometimes, having linked up in Spirit, one bursts out shouting and crying. Sometimes, again, one begins to speak or sing in a strange language or languages uttered by one’s spirit. As Paul says, “I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.”¹¹ In the intensity of Jesus’ agony on the cross, an agony which could not be uttered by his mind, his spirit took

over his tongue, and, in a language not previously learned or known to his mind, “Jesus cried with a loud voice, saying, *Eloi, Eloi, lama sabachthani?*”¹²

The arising or surge of Spirit in us is what changes us. No effort I can make, no manipulation of my thinking, no method of the physician, can transform me. Only as I am in fellowship or interaction with the Father do I undergo any transformation as distinct from mere reformation of behaviour that anyone may achieve by the effort of his mind and muscle or by the methods of the physicians.

Always seek to experience the Vital Contact, the Spirit-connection, and burn with life. From time to time, against the agitation 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 surges in your soul.

To be in the closet is to be in expectation of the Bridegroom, and this may be anywhere and anytime.¹³ Having gone into the closet, 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.

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 “the mind of his flesh”¹⁴ is the chaotic-thinking, disquiet, and restlessness 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 lifeless 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.”¹⁵

Clearly, when anyone is taken over by his mind and is “lost in thought” is the moment 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”, the mind says in disapproval. 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 arising 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 we hold ourselves down in the closet even if as captives—till the Bridegroom comes, till we transit from our flesh into our godhood, and the rivers of life begin to flow in us, and our heart becomes free or productive of godly thoughts and is thus turned into "a river whose streams make glad the city of God."¹⁶

Always wait, in the closet, till the Father "shows up". He never fails to show up, though it may take a minute, 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 protocol and ceremony and ritual, 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. Always enjoy your *childhood* before the Father.

Pour Out the Rivers with 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. "By your words you shall be justified"—turned into the glory that you see and accept—"and by your words you shall be condemned"¹⁷—turned into what you will not want. We transform, or become what we desire, according to the words that we speak about ourselves.

One man is angry because of some patently malicious

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, “Wenang has done this to me, but only so that I may enjoy my godhood the more. I will abide in love and peace and joy, my true nature, and by my behaviour I will serve the Father to him as food and wine. As Christ is, so am I in this world. My life is the very life of my Maker that is not shaken by anything of the world. The agitation and pain in my heart will be swallowed up by Life *now*. I love Wenang, and my love for him nothing will quench, as the Father’s love for him and for me nothing ever lessens one bit. Father, I thank You – I and You are one and I will go on enjoying You and loving Wenang....”

The man has turned his attention away from his flesh and is looking on his godhood, or is “putting on the new man”¹⁸ that is in the image of the Father. Before long he sees that his flesh and agitation is swallowed up, and he manifests the loveliness and glory of the Father.

Always act out the Still Small Voice as it is sensed, and let flow the living water within—and experience transformation.

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 a good part of 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[†] 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 table that Ewa had taken, 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.”¹⁹

Till its redemption is completed and it is changed into a spiritual body, the body will tend to go—to think, feel, desire, or move—differently from, and even contrary to, Spirit. To go by Spirit, then, anyone will have to *crucify his flesh with the passions and the desires*,²⁰ that is, to say No to “the mind of his flesh”,¹⁴ to the thinking and desire and agitation 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 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 her or his body and has to watch it, and say No to it when it desires and moves against Spirit, however painful this may be.

In Gethsemane, the garden where his final agony began—the agony climaxing in his physical crucifixion on a physical cross at Calvary—Jesus, to keep his body in subjection to his spirit²¹ and abide in his godhood and in the will of the Father, continued to say No to his flesh, “Father ... not my will, but Thine, be done,”²² and he was, in the process, sweating as it were blood, till he was strengthened from on high.²³ This denying or crucifying of the flesh, moment by moment, is a principle of the human life, and it is by this that we turn our flesh-body into a spiritual body.

This principle of constantly crucifying the flesh, which Jesus had been practising all his life before the more-physical expression of it on the cross at Calvary, is expressed in this saying of his: “If any one doth will to come after me, let him disown himself, and take up his cross daily, and follow me.”²⁴

To take up one’s cross is to gratefully 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 against Spirit in any way. Accept the body as the medium through which to experience the glory of the Father in

ever novel dimensions, dimensions which one could not experience as a spirit without the body.

But having thus accepted our body, we also accept to *crucify the flesh with its passions and desires* ²⁰ in order to turn it into a new creation. This means we “disown” the body as it is. We say we will not go by it: we mean not to go by its agitation: we intend not to be driven by it. We disown or deny the body’s thoughts and desires, and we own our spirit, or go according to our spirit, our godhood.

Thus, we do not condemn our body, and we do not justify it, but we deny it, looking forward to its transformation. We do not condemn an unripe fruit for being bitter, nor do we justify its being bitter or want it to remain bitter, but we look forward to its ripening and becoming sweet. A caterpillar does not condemn its present state, nor does it justify the state and want to remain in it, but it longs to change into the butterfly.

We deny the body as a man will deny his horse. The man knows that the horse needs to eat, drink, rest, and be cared for in other ways. But he does not allow the horse to tell him the when, the how, and the amount of this caring but judiciously determines it himself. So we determine how to handle our body by Divine light.

Disowning the body and owning Spirit, in some situations, if voiced out, may be in such words as by someone troubled by some agitation in his mind who says: “This antichrist thinking of 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 blaze up 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.”²⁵

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

Our disowning the body and owning Spirit is part of our working together with the Father in the process of transforming

the body.²⁶

Thus, we are constantly struggling against our body to crucify it, that is, to transform it. But the cheering thing about this crucifying our flesh is that it is not a hard and burdensome struggle as it may appear to be. For the effort is nothing fleshly, nothing muscular, nothing by will-power. Rather, “by the Spirit ye put to death the deeds of the body”.²⁷ This is simply to turn away my attention from any move of the flesh that I recognise as antichrist—not in harmony with my Christhood—and to look to the Father, the “very present help in trouble”,²⁸ that His life in my spirit may flame forth and engulf me 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. “And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.”²⁹

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, or a habit. Rather, “Let God arise, let His enemies be scattered.”³⁴ Let the Father arise and surge in anyone, and the antichrist agitation and works of his flesh—which are his only enemies—will be scattered: they vanish as he is swallowed up in Life. As smoke is driven away by the wind, so the flesh-commotions are swallowed up at the arising of Spirit in one. As wax melts before the fire, so any flesh-works melt before the Holy Presence.³⁰ When gripped by any flesh-passion, become still, and disown the flesh and own Spirit, own Christ, our perfect self—sometimes on the knees, with the heart saying, “Father, I want to function properly and normally. Let my godhood rule me.” Whatever the agitation, “stand still, and see the salvation of the LORD, which He will work for you today....”³¹

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.³² I may, by will-power and muscular effort, succeed in holding down my anger at someone who has slapped me, so that I do not slap him back nor utter a word. But unless I own Spirit—unless I desire to

manifest my godhood—the anger will only change 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 change its substance. Only by Spirit is the body transformed.

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 any habits, or to become “good” in any particular ways. The aim is not merely to achieve some specific change of behaviour, nor to meet any societal norms. All such may be attained by the methods of even Spirit-denying physicians, who only tinker with the sensation and thinking of the body—often with the aid of reasoning and persuasion of the mind, or drugs and radiations administered to the body—but they cannot transform the body. The great issue is “the redemption of our body”,³³ not mere reformation of behaviour. What is desired is a change of the body in its substance, a transforming it into a spiritual body that is at one with Spirit. This can be achieved only by 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 denying it and owning Spirit, his body changes by degrees into a spiritual body: he sees the life of Jesus manifested in his body.³⁴ Any time anyone says No to his flesh and turns to the Father, he undergoes some agreeable change, 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, “‘I no longer live, but Christ lives in me,”³⁵ in this aspect of me. Not my flesh but my spirit reigns here now. I bless You, Father!”

Float above the Body

UNTIL ITS REDEMPTION is completed, 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 so as 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”;³⁶ and He teaches our hands to war³⁷ against the flesh. We may then smile in the face of any antichrist move of the flesh.

We are never dismayed by the contrary operations of our body as expressed in this statement of Paul, “For I know that in me, that is, in my flesh, good does not dwell.... For I delight in the law of God according to the inward man: but I see another law in my members, warring in opposition to the law of my mind, and bringing me into captivity to the law of sin which exists in my members.”³⁸ We are not dismayed because *where sin abounds, grace abounds much more*,³⁹ grace being the subtle working of the Father in us “both to will and to work for His good pleasure.”³⁶ When my flesh agitates to take me over and drive me, His Power in me rises the more for me to overcome—He causes my spirit to blaze up, swallow up my flesh, and take me over.

A stone in a catapult, when the catapult strings are being pulled downward, does not become angry or anxious or despair that it is being pulled in a direction opposite to its desire of going up to bring down a fruit; it is rather excited that what it desires will be accomplished by the momentarily contrary operation of the strings. So, we are not disheartened but rather cheered up by any behaviour of our body that is contrary to our spirit, knowing that, as we turn our eyes away from the behaviour and look to the Father, His life rises in us transforming the body and lifting us to yet deeper dimensions of His glory.

Suppose I behave in a way that I see is not in harmony with Christ or my Divine nature 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 gold crown will maintain that it is gold—and I look to the Father: “The Father will arise in me now

and I will manifest Him yet more.” For, as the more the elastic string of a catapult is stretched backwards, the farther, when it is released, it shoots the stone forward, so the more the contrary pressure that my body exerts on me, the more the Father rises in me and the further into His glory that I am then shot.

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 gold 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”⁴⁰ and is His “offspring”,⁴¹ is incorruptible: it does not and cannot behave in an antichrist way. Any other spirit-being, which is a *creation* of God, may go antichrist or against God, but the spirit of a man, being an *offspring* of God, cannot go antichrist. As Paul says about any wrong behaviour of his, “Now it is no longer I that work it, but ... my flesh....”⁴²—not his spirit that does the wrong thing but his body.

Whatever may be the condition and behaviour of my body, in my spirit, my inward man, “I delight in the law of God”⁴³ always—I delight in the Father and desire His life and way: I desire my godhood to rule me and be manifested. This freedom I know I have.

Another cheering thing is that the Father “knows no one according to flesh”.⁴⁴ He does not define me by my flesh and its behaviour, and I am not to look on my flesh, nor on another person’s flesh, and be bogged down by its behaviour. The Father never separates from me on account of any antichrist behaviour of my flesh. He looks on my spirit, His seed, and sees how out of that seed His Life will flame forth and burn my body and transform me into the stature of Christ.⁴⁵

So, the Christ-picture of me is ever before me. “I have set the LORD always before me.”⁴⁶ I constantly see my godhood, my godhood as displayed in Christ.

As I see Christ, I see where and how I am not yet as Christ, where and how my flesh yet rules me—where I cannot yet say, “I no longer live, but Christ lives in me.”³⁵ I see where and how I “come short of the glory of God.”⁴⁷ I can recognise any flesh-behaviour of mine as such, any antichrist thought, feeling, agitation, or deed. I readily acknowledge such naked-animal

behaviour, such marks of the beast.⁴⁸ “*Touche!* That is a hit by the flesh! My body the beast has scored against me,” I say. 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 buoyed up by my spirit, and 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, His life rises in me changing my body in some degree and setting me free.

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

Waste no thought, no energy, 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 when 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 my godhood. My identifying with the thought or the feeling

is what fuels and sustains it. Pressing the self-ejection button is recognising my godhood and 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 thinking and feelings—an animal does not see its thoughts and feelings. Whoever can see any thought of his may get out of the thought. 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 *and in Spirit*, at least to some extent, if I am seeing the thought or the feeling.

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 the agitation and desire of his body. Anyone who does not see himself to be beyond his thinking is bound in his thinking. His thoughts take him over and separate him from the “life of God ... that is in”⁴⁹ him, in his spirit.

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

Any time the serpent of the body’s antichrist thinking and feeling bites, immediately turn, perhaps on the knees, to Spirit within and be healed at once: “Father, arise in me. Flood me with Yourself.” Thus, at a point in the wilderness during Israel’s journey from Egypt to the Promised Land, any snake-bitten man 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.”⁵⁰ Here the only thing anyone had to do was to look at the Bronze Serpent. The only thing we have to do to be saved, when bitten or being bitten by our flesh, is to look on our Christhood,⁵¹ our godhood,

and this is to look to the Father.

† Not her real name.

* See the footnote on page 35 on the distinction between “spirit” and “Spirit”.

‡ The word in the original, *epignosis*, means “knowledge by experience”, as knowing by experience what it means to be a husband or a wife by marrying in contrast to being merely given a definition of the term.

1. Mt 6:11. 2. 1 Cor 15:44, 53-54. 3. Jn 7:38. 4. Ps 46:10. 5. Ps 68:1.
6. Gen 7:11. 7. 1 Pt 3:18. 8. Heb 9:1-5. 9. Lk 17:21. 10. Lk 24:32.
11. 1 Cor 14:14. 12. Mk 15:34. 13. Mt 25:1-13. 14. Col 2:18.
15. 2 Cor 5:6-8 (DBY). 16. Ps 46:4 (RSV). 17. Mt 12:37. 18. Eph 4:24.
19. Gal 5:16-17. 20. Gal 5:24. 21. 1 Cor 9:27. 22. Lk 22:42. 23. Lk 22:43-44.
24. Lk 9:23 (YLT). 25. 2 Cor 10:5. 26. Phil 2:12-13; 2 Cor 6:1. 27. Rom 8:13 (DBY).
28. Ps 46:1. 29. Is 65:24 (KJV). 30. Ps 68:2. 31. Ex 14:13. 32. Mk 3:23.
33. Rom 8:23. 34. 2 Cor 4:10-11. 35. Gal 2:20 (NIV). 36. Phil 2:13 (YLT).
37. Ps 18:34. 38. Rom 7:18-23 (DBY). 39. Rom 5:20. 40. 1 Jn 3:9 (DBY).
41. Acts 17:28-29. 42. Rom 7:17-18 (YLT). 43. Rom 7:22. 44. 2 Cor 5:16.
45. Eph 4:13. 46. Ps 16:8 (KJV). 47. Rom 3:23. 48. Rev 16:2; 19:20.
49. Eph 4:18. 50. Num 21:8-9 (RSV). 51. Jn 3:14-15.

CHAPTER 17

HAVE A SINGLE EYE

“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.”¹

HAVE a single eye, one that sees only good, and turns anything into good—and turns darkness into light. Go by a single-eye vision.

Do not develop an evil eye, a double eye, which sees a double vision, seeing good and also seeing 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, less than all wise, and less than all mighty. The single eye—the whole eye—sees only an all-good, all-wise, and all-mighty Father, and only good.

The Father sees everything He has made, and makes, as good.² He sees nothing other than good in His creation and order. This world that He has made and placed us in He calls Eden, 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 will not do one good but 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. “Of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall die.”³

Do not go by a principle of good and evil but by a trust that *only good is*. As darkness is the absence—actually, the blocking out—of light, so evil is the absence of good: evil is merely the *belief* that good is not present in something. Light continues streaming down from the sun and, at midday, all around is bathed in light. But if now I blindfold myself, or go into a chamber, I experience the absence of light, called darkness. And, instead of blaming the darkness I am now experiencing on my action of having

blindfolded or enclosed myself, I may begin to think and say the light from the sun has ceased—as a man in the dark ages might think at night that the sunlight had ceased, when the portion of the earth he was standing on had turned and was no longer facing the sun. In like manner, all around is suffused with good and bathed in good. But if I allow my mind to think or say that good has ceased, or that there is no good to be experienced in some particular thing or things, I thereby shield myself from good, and I begin to experience the absence of good, which is called evil. Evil, then, is a play of the mind, a belief, but which becomes an actual painful experience.

All things have been prearranged to work together for good to us.⁴ I cannot, then, call evil any circumstance and anything that happens to me from without, but I am to humble myself to experience good in the circumstance or the happening. And it is not for me to prescribe what I will experience and what I will not experience. I must not allow but deny any thinking or condition of my mind which presumes to define good and evil: or which tells me that I can say what is good for me and what is not good for me, what should happen to me and what should not happen to me.

In this world we are on a transformation agenda—transforming till one can say, “I no longer live, but Christ lives in me”,⁵ and, “He who has seen me has seen the Father”,⁶ and till the body is turned into a spiritual body. And the medium of our transformation is all the circumstances, situations, and happenings that we experience.

Our world is not a chaos but a cosmos. The materials, conditions, events, and people making up our environment are no chance but have been created and arranged by our infinitely wise Father as the medium, the curriculum, the timetable, and the apparatus for our transformation. As the curriculum or timetable of a school is set by the school authorities and not by the students but the students meekly and wisely subject themselves to the programme and come out better, so we are to submit to the Father in the circumstances, situations, and events that come upon us everywhere and every moment.

Believing that *only good is* and submitting to the Father is the way to the tree of life,⁷ the way to experiencing the good inherent or

designed for us in any situation. This submitting, and not agitating, is the way of Christ, who thus “learned obedience by the things which he suffered.”⁸ By all the things that he experienced, Christ *learned* obedience: in any circumstance or situation he learned to turn away from “the mind of the flesh”⁹ and to be ruled by his spirit, or to go by his godhood. This brought him to experience the fullness of the Father.

Our godhood always wells forth in response to anything that happens, or that comes upon us, to manifest our dominion over the situation and swallow it up. Our flesh, too, may rise in reaction to anything that happens or that comes upon us, wanting to do something to change things to be as it wants, and to “save” itself. Knowing this, we still and silence the flesh, that is, ignore its reaction, for it would only hinder the saving work of our godhood, and our transformation.

Christ 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.”¹⁰

There is nothing from outside me that coming upon me can of itself undo me—no happening, no circumstance, no situation. Anything that is not my own doing cannot undo me. For I am sovereign, and only I can harm me; only I can choose to and undo me. Only the things which come out of me can harm me. That is to say, *only the things which I do or work in my mind can harm and undo me*. And one such thing is my response to what happens to me or comes upon me.

If I think and say that certain circumstances and events that arise in my environment and I experience are against me and are evil, this misbelief will not allow me to respond properly to the circumstances and events. That is to say, due to my wrong belief, I will not respond from my spirit but react from my flesh, the wrong belief being itself the first step in the fleshly reaction, the improper response. And it is the improper response that harms me, not the circumstances and events themselves. The response that is not from my spirit but from my flesh—my behaviour that is not from my divinity but from my animality—diminishes *my experience* of my godhood, then brings me under the control of the situation, decays my body, and may confound my external affairs: it produces the

hell experiences that I then undergo, for as long as the behaviour lasts.

Something—some happening, circumstance, or situation, such as someone's antichrist behaviour to me—looms and strikes my mind as being against me, or evil: as an agent of harm, distress, loss, or ruin to me. Due to this wrong interpretation by my mind of the event or circumstance, I begin to experience pain: fear and a sinking heart.

To do away with the pain, my flesh may spur me to behave in a certain way, and the behaviour, being from the flesh, will corrupt me the more, and worsen my situation. "For he who sows to his own flesh will from the flesh reap corruption; but he who sows to the Spirit will from the Spirit reap eternal life."¹¹

Now see a different procedure: Against my thinking and feeling, I begin to—for I should—declare the person's conduct to me to be something that has happened to do me good: "Father, I thank You! This thing is from Your hand and comes to do me good. Your will be done." As I go on saying this, presently I become free within: my mind stops driving me: I enter into peace—because the Father draws me into my godhood, and changes me. And, the thing transforms: its dreadful appearance vanishes, and I begin to see the good it has effected and is effecting in me. Now I am reaping eternal life, having sown to Spirit. Also, 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 transformed, or increased: my divinity has spread more to my flesh and transformed it in some degree.

Any pressure comes to press me away from my flesh into my spirit that I may transform, and experience yet more my godhood as well as 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 bother, a trouble, a pain, something I am unable to bear. But when I change over to my spirit, I feel it thus no longer. In 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.

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

All things work together for good to me.⁴ What is the good? The good is the Father glorifying me.¹² For what purpose does He glorify me? He glorifies me that He may be glorified in me.¹³ All things work together to fulfil the Father's grand purpose of transforming me into His image, that is, conforming me to the image of Christ,¹⁴ or my attaining to the stature of Christ.¹⁵ This is His glorifying me, and it is by this that He is glorified and pleased in me.

The all-good Father, who says everything 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."¹⁶

This means the circumstances of my life, and the things that come upon me daily, which may seem to the mind of my flesh to be evil or against me, I must understand as actually 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,"¹⁷ said Joseph to his brothers who out of jealousy had sold him.

But I may develop "the evil eye",¹ or "eat the forbidden fruit" of *thinking evil*,³ if I lose sight of the all-goodness of the Father and of His purpose of transforming me and filling me with His fullness. If I for a moment lose sight of this glorious purpose, the mind of my flesh may then regard some particular circumstance or happening or person as evil and being against me, saying, like Jacob, "All these things are against me."¹⁸ When this happens, I may not yield my will but begin to resist, and thus I do not experience the expected transformation; I instead experience decay and pain.

Jesus says, "Fear not those who kill the body but are not able to kill the soul: but rather fear him who is able to destroy both soul and body in hell."¹⁹ In other words, "Fear only yourself, what you can do to yourself, casting your soul into torment by beast-behaviour: acting from your flesh, or responding from your flesh to anything."

For instance, if I interpret or pronounce in my mind and by my response in word and action someone's manifest malice towards me as something that is *against* me, I begin to feel tension and pain in my heart. The pain shows that I am now undergoing decay. Also, the man may go 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, and I yield to the Father—the malice loses its potency and life. First, my saying the “malice” is *for* me and not against me sets my godhood blazing up and manifesting to my peace, joy, light, and wisdom—and it also kindles the man's spirit, his godhood. Second, finding nothing—no corresponding, antichrist thing—in me to feed on, his malice dies. “The prince of this world cometh, and in me he hath nothing.”²⁰ 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.

The man's antichrist behaviour to me—or anything that seems to be against me—is then as oil poured on my spirit, that my godhood 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 ocean of life in us flowing as rivers, so that we may enjoy our godhood the more. We do not then quarrel with the blow. What may seem to the mind of my flesh 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 thus to glorify the Father and bless others—as one has to pierce through the husk and shell of a coconut to bring out its sweet kernel and milk.

As we desire “positive” things to happen to us—things that are at once pleasant to the flesh and perhaps as well congenial to our spirit—we have also to expect to experience “negative” things, that is, things not immediately pleasant to our flesh and seeming to

be adverse but which are calculated by the Father to do us good. For us the negative or adverse is as good as the positive or obviously advantageous, as in electricity positive and negative are equally good. O Father, how wise and good Thou art!

Adversities or afflictions are our refining furnaces. An adversity is something that works against the dominance of our flesh over us and for the elevation of our spirit, and so it is for our good. “Before I was afflicted, I went astray,”²¹ led away by my flesh,” says the psalmist. Adam went astray—was drawn away by his flesh—in a condition without afflictions, without hardships. Affliction caused the strayed Prodigal Son to “come to himself”—come to his godhood—and get back to his father.²² And in the afflictions of Israel during the kingship of Ahab, Elijah underwent such transformation that he was translated without dying.

One who goes by his godhood, and not by his animality, 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 and the whole world is *for* me.” The person sees any circumstance or event touching him as being for the sole purpose that “the works of God should be manifested in him”,²³ and that *he* “the son of God should be glorified by the means of it”, so that the Father be glorified in him.¹³ He humbles himself and 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 outflow the more, and the Father will be glorified in me. Father, Thy will be done.”

Such a spirit-going person does not grumble and but looks up to see how he may navigate in any situation and glorify the Father. And he 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. Rather, it gets him to tap more into his inward resources, his godhood. Any man’s antichrist behaviour to him gets him to humble himself that he may bring out his godhood the more: to better himself and to bless the man.

Working Out Our Salvation

OUR SPIRIT HAVING put on a flesh-body, for us to fully experience and enjoy our godhood again the body has to be transformed into a spiritual body that it may be in harmony and go along with our spirit without being a hindrance in the least. The clay padding of our flesh-body on the gold core of our spirit is to be turned into gold so as to be no hindrance to the self-expression of the gold core through it. Our body is to be turned as it were into the skin of our spirit by being changed into a spiritual body. Any contrariness of our body to our spirit in character and behaviour is to be done away with.

Now we feel our body constraining the self-expression of our spirit, the sweet outflowing of our godhood, which should keep us above the world. At the moment, in other words, our outer man limits the activity and range of our inner man. We will or desire to do something, but we are not able to do it, hindered by the limitation of our body. We will or wish not to do another thing, but we do it, forced by the tendency of our body.²⁴ For our spirit must work through our body. We are thus constrained, or limited. A man wills or wishes to pull out a sheep that has fallen into a pit, but he is not able: his hands are lame and do not obey his will. He makes to avoid a projecting nail in a pole by the pit, but his lame hand swings and smashes into the nail. Another man believes he should, and indeed wants to, smile and greet his neighbour who is approaching, but at the last moment he turns aside to avoid the neighbour, forced by contrary thoughts and feelings in the mind of his flesh because of the person's behaviour to him yesterday. Our being thus constrained by our body makes us "groan in ourselves", eagerly desiring and expecting "the redemption of our body",²⁵ that is, the transforming of our body into a spiritual body which will be in harmony with our spirit.²⁶

Most of this transformation happens with us placed under anaesthesia, so to speak, without our knowing when the operation is being carried out. But for some of the change that we have to undergo, we are made aware when the operation is taking place. As the functioning of our body consists of activities that are *autonomic*—self-operating as directed by the Father alone and not controlled by

oneself—and others that are *conscious*—within one's control to some extent—so some of our transformation happens without our conscious involvement in the process, and some with our active participation.

Everyone is to work out his own salvation,²⁷ as Paul says. Everyone is to be a worker with the Father²⁸ in his transformation into a new creation with a spiritual body such that he is wholly in the image of the Father. What an honour our Maker bestows on us in allowing us to share in the work of our making! Animals are not given this honour.

And the cheering thing is that our cooperative work is not something we initiate but it is only a going along with the Father as His Spirit moves or arises in us. Our work is only a yielding to the Father as He draws us to Himself. “No one can come to me unless the Father who sent me draws him.”

Nonetheless, when we are made aware as some transformation-operation is being carried out on us, we are in a delicate situation. For the operation may involve pain.

This operation-pain happens as my flesh is being “heat-treated” for the desired change—such as change from self-centredness, or self-considering, till the will and pleasure of the Father becomes my sole consideration in viewing or handling or working or trying to resolve anything. Hitherto I will have been centred on myself, with most of my thinking and behaviour and actions being to please myself, and with most of my wishes and prayer not being a desiring the Father's will to be done but a begging or pressing Him to do what my flesh wants. But now I am to enter deeper into life, and for this to happen I have to be changed. Hence the heat is applied, in various forms: in circumstances that frustrate any effort of mine to get things to be as I want them to be, or in situations that may make me even despair of living.²⁹ Now I am being crucified in this aspect of me, that I may rise a new creation wholly centred on God.

The operation-pain happens too when the scalpel begins to be thrust into me—perhaps in the form of my mistreatment by people—to remove some particular cancer, an antichrist habit or behaviour, such as selfishness, which is considering myself before I consider the person I am dealing with, or not considering his good

at all. “Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others.”³⁰

The operation-pain also happens when I am being pressed away from my flesh into my spirit—pressed till I deny my will and flesh-desire—that I may be able to succeed in some particular situation, or begin to abound in life, and blaze with life, and show forth the glory of the Father, or my divinity. For it is not meant that I should endure any situation and succeed by my flesh, and indeed my flesh cannot abide fires. I must triumph over my flesh and function from my godhood to succeed in any situation.

Besides, anything I bring forth that is not from my spirit but from my flesh—whatever is “of the fruit of the ground”³¹—is no life since life comes only from above, from Spirit. “It is the Spirit that gives life; the flesh profits nothing.”³²

All the fiery experiences—all things that go against my will—are my own cross that I am to carry. On this cross of harrowing experiences all of me that is of the earth, or of the flesh, is to be crucified. In this way of “the fellowship of his sufferings”³³ I will be transformed and brought “to the measure of the stature of the fullness of Christ.”³⁴

As a patient cooperates with a doctor—as by undressing or agreeing to be undressed, or by swallowing a dose of some prescribed medicine, and this is his own little part in working out his healing—so, in ways that He will show us, we cooperate with the Father for our transformation, or to work out our salvation. We hinder the transformation process if we do not yield or behave as required of us.

Not yielding or not cooperating is often shown by *painful anger*. Where I experience anger, or where some circumstance or happening pains and agitates me, in that aspect of me I am to seek, and yield, to be transformed *now*. For there I am in my animality and not yet living from my divinity, or there my flesh has not been swallowed up in my godhood and transformed. This is the language, and the usefulness, of painful anger. My painful anger at anything—any circumstance, any situation, or any person—announces to me the redemption that I have been scheduled to undergo now.

For instance, if when put together with a selfish and arrogant person I am pained, agitated, and distressed by the person's attitude and behaviour, my reaction only shows me my own selfishness and arrogance, which are to be burnt out now. As I think the person's selfishness and arrogance cause me trouble and pain, it is actually the selfishness and arrogance of my flesh that are causing me trouble and pain. Only what is present in my soul can trouble my soul. Anything from outside me, if it is not also in me, cannot agitate me. "The prince of this world cometh, and in me he hath nothing."²⁰ This means it is not another person that "provokes" me to any antichrist reaction or behaviour; it is not another person that "offends" me, or causes me to stumble. Only my own antichrist character—in my flesh—provokes me to antichrist behaviours and that trips me up. "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil."³⁵

The various situations we experience help to reveal our state at any moment: whether we are ruled by our divinity, and where we are controlled by our animality.

At the beginning of the operation for my transformation in countless points, I have got angry, painfully angry, at the applied heat: "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!" When I get angry, I begin to think up ways to change the situation and save myself from the pain. This painful agitation, the anger, is because I momentarily lose sight of the grand purpose of the applied heat, that of my transformation. When I lose sight of this purpose, then my will, my comfort, my likes, my preferences, my imaginings become my driver, and the consequence is agitation.

How often, momentarily blinded to the grand purpose, I have pulled out of the transformation-operation! I shout and struggle and pull out the scalpel, or I zoom out of the furnace I will have been cast into. I somehow "escape" from the situation and grumble at it, and the operation is halted. Yet, when I have somewhat freed myself from the operation-pain—when I have "saved" myself from the *external situation*—I experience intensified

pain from my *inward condition*, the dead load on me: my raw, untransformed flesh, and the boils and cancers in it, which make me unable to bear pressures from people and from happenings outside me. And also I am booked again for the same operation at another time.

But we can hold on in the operation-pain—though not by self-will, not by our determination or experience. We can hold on only by humbling ourselves and looking to the Father, based upon a preliminary self-surrender to His will and pleasure: “My will is broken. Thy will be done in me always, Father.”

We can hold on in any situation by “looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame”.³⁶

When I hold on, fixed on the grand purpose, 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 it is necessary that it be done away with and I am the one to bring about the resolution of it. “Let there be light,” said the Father when darkness was covering the earth, “and there was light,” and darkness disappeared.³⁷ This was not because the darkness had been paining and agitating the Father, but because at that moment He simply willed or chose to have light in the place rather than darkness.

Remember: The Father wants to change me and bless me by any situation, but my flesh may want and pray Him to change the situation rather than me.

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,”³⁸ 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 our spirit.³⁹

A beast is suspicious and feels threatened by most happenings in the environment. A beast believes it is in a world that is full of danger, a world where most of the events and the other creatures 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”⁴⁰ 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 most novel events. A beast must act and react from its animal nature, not having another nature.

We are no beasts but sons of the all-loving ALMIGHTY, and we believe the truth that the environment or the world He has created for us is an Eden for our delight and a womb for our development. For here only His will happens to us in every situation, and His will is all good for us. Verily, only His will happens to us, only His love happens to us, only *Himself* happens to us, so only good happens to us. For in the whole universe there is no power which is not He the Loving Father, and always He reigns supreme over His creation and over every situation.

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. Recognition of His sovereignty immediately sets the heart of the child—the believing, trusting person—at peace and ready for triumph.

Something comes at the child—anyone who goes by his spirit—as he is on the top of some *hill* that he likes, and presses him. Without resisting, without striking back, the child goes down the hill, to the valley, abandoning his cherished things on the hilltop. That is, he draws away from his will, from his mind and thinking. And the next moment he is carried up from the valley to the crest of a *mountain* of glory by the Father—because he believes that in the Father the glory of the next moment is greater than that of the present.⁴¹

Again, we are no beasts having only the animal nature, but we are offspring of God and the Divine nature is our core, and our divinity wells forth in response to anything that comes upon us, and it rules us, and swallows up our animality.

Resist not evil. Resisting is always attended by pain or some disturbance and tension within, perhaps with frowning, hissing, howling, or heavy breathing, and so it is easy to tell. 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.”⁴² Quickly surrender—quickly draw away from the flesh, disengage 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 I think. Not the will of my flesh. Thy will be done, Father. Only show me the way I should go and the thing I should do,”⁴³ and take me over.” We do this at any obstacle to the flesh, anything the mind of the flesh judges to be “evil”, or to be in our way and against us.

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”⁹ and thus feed on Spirit. Anything that confronts a man or baffles his mind only announces to him that it is time for his next meal: to feed his body on Spirit and move over 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 Great Double Player

ALL THE CIRCUMSTANCES, situations, and happenings that we experience and that may appear to us as adversities, afflictions, troubles, tribulations, problems, or challenges are for one purpose: our transformation, “the redemption of our body”,²⁵ so that we may be filled with the fullness of the Father up to the stature of

Christ. The situations are furnaces by which the Father refines our consciousness of our oneness with Him and transforms our body. They are means by which He turns our body into a spiritual body and changes us into His image, or brings out to dominance our godhood, for His glory and for our enjoyment.

But also the situations are meant to be exciting adventures for us with the Father. On these adventures we get to experience more and more the wisdom, the love, and the power of the Father and His sovereignty over His creation, 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.”⁴⁴

Why are we made to pass through the waters or the fires? Why are we led, and even herded, to the verge of the Red Sea though we have no boats to cross it with and Pharaoh’s mighty army is furiously pursuing us? Why are we sent forth “as sheep in the midst of wolves”⁴⁵ 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?²⁹

Not so that we may be drowned in the waters, nor burnt in the fires, nor stranded and then slaughtered by Pharaoh’s soldiers, nor that we may despair of living. The design is that we may “stand still, and see the salvation of the LORD”,⁴⁶ which He wants to work for us at the moment. And His salvation is His causing us to experience more and more our divinity, that is, His life and glory.

The great game belongs to our all-wise and all-loving Father. He is the Great 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 take me over, He arises in me changing me and causing me to change my position. Then I find myself *in a different mode of being*, in my godhood, with agility and conquering power, 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 Power and Life behind my victory.

The Father was in the fury of Nebuchadnezzar who 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”;⁴⁷ and Nebuchadnezzar, with his spirit kindled, saw their sonship of God, and saw God to be the Most High, and his heart melted in worship.

The Father was in the other court “hardening” the heart of Pharaoh to devise “evil” against the people of Israel.⁴⁸ 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 us 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, as a man, to a novel experience of the glory of the Father and “exalted”.⁴⁹

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.”⁵⁰

Jesus did not attribute his tribulation to any antidote that some would call the devil. Being single-eyed, seeing only the Father in his situations, he would “not resist the evil”³⁸ brought upon him but rather would “buffet his body and subdue it”⁵¹ that he might abide in his godhood and walk with God and triumph every moment.

However the great game is arranged at any moment, let us play it by being humble—that is, saying No to our will and thought and

desire—that we may experience the change and the Life planned for us in and through the game.

When I feel pressure or pain because of some situation or happening, I know, by my painful thoughts, that I am at that moment in the pangs of childbirth: *a new me* is about to be brought forth.⁵² More of Christ is about to be formed in me.⁵³ So I say, “The moment has come for me to be glorified and the Father glorified in me.⁵⁴ Now the Father will change me and fill me more with Himself, and I will ride upon this flood⁵⁵ and manifest Him. Father, have Your way. Glorify Yourself in me.”⁵⁶

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.⁵⁷

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, and thus it grounds itself: *it blocks its progress by its insistence on the will of its feet.*

We are flying birds and we take to our wings at any obstacle to our feet, that is, our flesh. At anything that seems to go against our thinking, our habit, our desire, or our will, we at once pull away from our mind and turn to the Father: we turn to our spirit, 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.⁵⁸ We own our godhood and mount up over our flesh. As we thus go on the wings of our spirit over our flesh, we surmount anything and we see no

“situation on the ground” as an obstacle or a 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 pull away from the feeble flesh and be in Spirit, and so 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’s agitation, 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 greeting 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 a considerable time before then, I knew I had “gone into my mind” and was “no longer seeing things in Divine light.” So, as my brother was still yelling, I put my head in my laps, praying silently, “Father, swallow me up. Take me over....” 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 our 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.”⁵⁹ Why did they fall to the ground? 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.”⁶⁰

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 so much kindled their spirits that they were freed from their flesh and from the intention of the mind of their flesh, and they went back without arresting him. Asked by the authorities why they did not bring him, they answered, “No man ever spoke like this man.”⁶¹ Very 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 then, pure and good, as the Father is, and nothing any more was moving me against him, or against anyone. Only someone that is at one with the Father could so affect me....”

Because Jesus was always in Spirit, he could be “with the wild beasts” without them harming him,⁶² as it was with Adam and Eve in Eden.

What Jesus experienced anyone else may experience, because he reflects what any human is, and is to be. Look to experience his experience in every way. He says that anyone who believes in the life revealed in him will experience his experience and even do greater things than he did⁶³—though many find it hard to accept this word of his, because they wrongly believe that Jesus 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 wholly by Spirit and having the Father's will done in him "as in heaven".⁶⁴ And Jesus' experience was the result and manifestation of his always going by his 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 in the mind by which one may perform things, but it goes to transform the body into a spiritual body.

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 training or education. By training, the body, using its senses and thinking, discovers, or becomes aware of, *things*—materials, facts, and principles—and it acquires skills to organise and design and build things, much as the animals do, and also to organise fellowmen. 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 is not too different from an eagle in the sky determining the distance from it to a rabbit moving on the ground and its striking speed. I may develop my mind to any extent and modify my behaviour in any way 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 the fullness of the Father. But *s-learning* is receiving the light and power to rise above the body and walk by one's spirit, so that one transforms. By *s-learning* the body receives life from Spirit, and this transforms it.

My spirit, being an offspring of the Father and seamless with Him, is in Him "complete"⁶⁵ and "knows all things",⁶⁶ and so it does not have to learn or change: as a ray of the sun does not have to learn to be bright or hot but is as bright or hot—at least in quality if not in degree—as when it was shot from the sun. My body, in contrast, 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”⁶⁷ and turned into a new creation,⁶⁸ a spiritual body.

Seek to see anything in the light of the Holy Spirit. Never rely on the mind of the flesh, on its thinking, its perception and judgement of anything. “Trust in the LORD with all your heart, and lean not on your own understanding.”⁶⁹ 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 yesterday’s manna, the understanding got yesterday. Seek fresh understanding today, indeed this moment.

Never allow the mind to dictate behaviour by any code of conduct that it may tend to legislate. One’s behaviour is to be the outflow of one’s spirit, or the fruit of one’s spirit. The Pharisees hung onto 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 their codes did not fill them with the fullness of the Father: did not change them into incorruptibility. But Jesus lived as he was moved by Spirit, or as he heard *live* from the Father any moment. One instance of this is 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, and from any code-derived guidance regarding such a matter—the law the Pharisees were judging things by—and looked to the Father. He stooped down, and became still within him, while appearing to be writing on the ground with his finger. And then he was given how to look at the matter and what to do: “The sinless of you—let him first cast the stone at her,”⁷⁰ he answered the Pharisees, as he heard from the Father that moment: according to his way, “As I hear I judge.”⁷¹ That is learning from Spirit, and that is living, and it is wisdom.

Wisdom is the attitude of constantly looking to the Father for His mind about anything, and is also the present transmission from the Father 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 any time. Wisdom is like electricity which is generated fresh by a generator any moment it is needed. But knowledge is water stored up in a tank. 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.⁷² But wisdom always gives life to whom it comes, and whomever it touches. Let our wisdom always flow fresh from Spirit.

Wisdom always flows to meekness.⁷³ Meekness is like 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 like a toy car with a coil which, having been wound by the child, moves the car as it uncoils. He is rather like a toy car with an attached string which the child pulls and thereby moves the car. For he is not driven by his stored-up knowledge but goes as he is moved by Spirit any moment. "For as many as are led by the Spirit of God, they are the sons of God."⁷⁴ It is those who are led by the Father that enjoy their sonship of the Father.

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1. Mt 6:22-23 (KJV). 2. Gen 1:31. 3. Gen 2:17. 4. Rom 8:28. 5. Gal 2:20 (NIV).
6. Jn 14:9. 7. Gen 2:9; Rev 2:7; 22:14. 8. Heb 5:8. 9. Rom 8:6, 7 (YLT).
10. Mk 7:15 (KJV). 11. Gal 6:8. 12. Rom 8:30. 13. Jn 11:4. 14. Jn 13:31-32.
15. Rom 8:28-30. 16. Is 45:7. 17. Gen 50:20 (YLT). 18. Gen 42:36.
19. Mt 10:28. 20. Jn 14:30. 21. Ps 119:67. 22. Lk 15:11-31. 23. Jn 9:3.
24. Rom 7:15-19. 25. Rom 8:23. 26. 1 Cor 15:44, 53-54. 27. Phil 2:12.
28. 2 Cor 6:1. 29. 2 Cor 1:8-10. 30. Phil 2:3-5 (RSV). 31. Gen 4:3. 32. Jn 6:63.
33. Phil 3:10. 34. Eph 4:13. 35. Lk 6:45 (KJV). 36. Heb 12:2 (RSV).
37. Gen 1:3. 38. Mt 5:39 (YLT). 39. 1 Cor 9:27. 40. Jer 29:11. 41. Hag 2:9.
42. Mt 5:25. 43. Jer 42:3. 44. Is 43:1-2 (KJV). 45. Mt 10:16. 46. Ex 14:13.
47. Dan 3:1-30. 48. Ex 7:3-5. 49. Phil 2:9. 50. Jn 19:10-11 (RSV).
51. 1 Cor 9:27 (DBY). 52. Jn 16:20-22. 53. Gal 4:19. 54. Jn 12:23. 55. Ps 29:10.
56. Jn 12:28. 57. Phil 3:20 (YLT). 58. 2 Cor 10:5. 59. Jn 18:3-6. 60. Jn 10:17-18.
61. Jn 7:45-46. 62. Mk 1:13. 63. Jn 14:12. 64. Mt 6:10. 65. Col 2:10.
66. 1 Jn 2:20, 27. 67. Eph 5:18. 68. 2 Cor 5:17. 69. Prov 3:5 (NKJV).
70. Jn 8:7 (YLT). 71. Jn 5:30. 72. 2 Cor 3:6. 73. Mt 5:5. 74. Rom 8:14.

CHAPTER 18

BE ROOTED IN LOVE

“Being rooted and founded in love ... ye may be filled to all the fullness of God.”¹

LIFE is love. We were brought forth in love, and we flourish in 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.²

I am to aim to *experience* loving my neighbour as myself in all my thinking and behaviour. Do not listen to “the mind of the flesh”³ as it says it is impossible to love one’s neighbour as oneself. For our spirit, our core, is love,⁴ as the Father is love,⁵ and so when one is functioning *normally*, it is an ordinary thing to love one’s neighbour as oneself. But when I am in my animality, my love will be limited, as an animal’s love is limited—because an animal is self-centred—and I will not be able to love my neighbour as myself. Jonathan loved David “as his own soul” and gave his potential kingship to David.⁶ Joseph, lied against by the wife of his master Potiphar, chose to keep silent and suffer imprisonment and possible death rather than, by defending himself, to bring about the disgrace and possible banishment or death of the woman.⁷ Jesus, falsely accused by the Jewish leaders, would not defend himself and be freed by Pilate but chose rather to “lay down his life”⁸—to be crucified—in order thereby to uphold for his followers “the way, the truth, and the life” that he is and bodies forth.⁹ As Jesus broke his body and shed his blood for men,¹⁰ we know that daily we will break our body and shed our blood—we will, in various ways, deny our will and desire and pleasure and give up things—for the good of others, so that one should say, as Paul says, “in my flesh I complete what is lacking in Christ’s afflictions for the sake of his body, that is, the church”,¹¹ or fellow humans. In this way we get “rooted and founded in love ... that [we] may be filled to all the fullness of God.”¹

Everyone wants to delight in himself, and to bless himself. No one hates himself, or wishes to do harm to himself. That is love. Love is blessing everyone, and not seeking to harm anyone. At

bottom, love is serving the Father as food and wine to another person in one's behaviour, inwardly and outwardly.

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."¹²

Love is not 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",¹³ and that "we are members one of another."¹⁴ The self called *me* is linked with and completed by other selves—other humans—in One Life, in the Father.¹⁵

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

What I do to another person increases me if it is done to increase the person, or to bring him some good. But the deed diminishes me if it is done to harm or hurt the person: it harms and hurts me: it diminishes my *experience* of my godhood: it brings me out of my divinity into my animality, where I will weep and gnash my teeth.

As I am a god,¹⁶ an offspring of the Almighty God, my actions are reflexive: they turn back on me: I become what I do and what I say. If I do what is good for others, I increase myself. If I do harm to another person, I shrink myself. I can verily increase myself, or diminish myself. That is to say, I can increase or diminish my experience of my godhood. I can fill 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 beast.

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 any *godly* behaviour of mine to my brother, anything done to build him up. And my experience of my divinity—my "partaking of the divine nature"¹⁷—decreases with my doing things to harm anyone. 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 anguish and stress, if his anger at or his hating or

harming other people is prolonged.

In my godhood I cannot harm anyone. I must “step out” of my divinity and into my animality to do any harm. This stepping out of my godhood is casting myself out of heaven and “into the furnace of fire” where “there shall be weeping and gnashing of teeth”¹⁸ for me.

Loving, then, is operating from my godhood, functioning according to my divinity; and not loving is operating against myself.

By loving a man “waxes strong in spirit”¹⁹ till he gets “filled to all the fullness of God.”¹

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 deep²⁰—my spirit going out and mingling with another person’s spirit, regardless of the behaviour and habits of his flesh. Love goes through anything 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.” The mind of my flesh may stop liking someone because of something the person may have done or some pain that I am undergoing, but my spirit goes on loving him; and when I am in my spirit, my mind cannot stop me from doing to him what I ought to.

When the flesh begins any hostile action against anyone—say, James—in thought, in word, or in deed, turn to Spirit within, and enter freedom and power: “Father, I bless James. You love him 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 Jesus and in myself. Father, bless him more and more....”

Any agitation of the flesh against anyone—any anger or irritation or resentment—may be met with such prayer, perhaps on the knees, however strong the contrary feeling may be. The prayer is both a recognising of what one really is, and a recreating oneself

into what one ought to be and wants to experience.

I find that when I turn to the Father and bless anyone that my mind is displeased with, my body deflates: its painful feeling and agitation die away, replaced by a *good feeling* towards the person, a feeling which is also sweet to me. 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 anger at the person? Father, 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 take us into 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.”²¹

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 an image of the Father as I am. But it is not the person himself that is my enemy. The enemy is within me. The enemy is the lie which my flesh has formed that *the person is an evil* and not an image of the Father and is of no use to me any more. This perception of the person—as being against me, or as an agent of distress, harm, loss, or ruin to me—disconnects me from the truth and from my godhood; so it is my enemy. For, always all things work together for good to me, and I only need to humble myself and believe to experience the good.

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, his animality may loom so large before me that I may diminish him to the point when I lose sight of his godhood, his identity of being a son of God as I am. And as much as I diminish anyone, so much

do I diminish myself, that is, diminish my experience of my godhood. When I lose sight of anyone's godhood and see only his animality—when only his fleshly or antichrist behaviour appears on the screen of my radar—I consequently lose sight of my own godhood: in a way I disconnect from my godhood, that is, my experience of my godhood drops. Being now in the flesh, I undergo pain in my heart. When this happens, I cannot save myself from the effect of the person's fleshly behaviour, and I cannot help his flesh.

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. And success comes of focusing on one's godhood and the other person's.

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 also vitalises me. Praying for another person is taking vitamins and minerals, and also a purgative: it strengthens and changes me, and it purges out of me pain, anger, bitterness, and hate.

And such prayer may be backed with actions, actions that will be shown by the Holy Spirit, not devised by the mind. Sometimes the action has been 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; 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 any contrary feeling and reasoning of the flesh. As it is done, one experiences freedom from pain in the heart, because through the love-action one's godhood becomes dominant.

The feeling of disliking, resentment, or hate 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 disliked or hated person.

Doing a kind 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, and this strengthens my spirit. "Be strengthened with power by His Spirit in the inner man."²² Pretending is putting on some behaviour to deceive people in order to be able to achieve

something that the flesh desires. 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 my 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 bits 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 get 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 gets me to humble myself and go along with people for their good: “I ... become all things to all men, that I might by all means save some.”²³

The Father, because of the hardness and darkness of people’s hearts,²⁴ does humble Himself and go along with anyone and everyone to save him. His humility and His principle of being all things to all men show in His ineffable patience and even tact in dealing with *me*; in His allowing Moses’ sending out men to spy out the land of Canaan, as desired by the Israelite elders,²⁵ though the request amounted to an affront to Him since He was leading them by a pillar of cloud by day and a pillar of fire by night as well as by His living voice to Moses; His appointing a king over Israel when this was demanded by the people though that was against His mind;²⁶ His allowing to Israel the religious system that Moses originated and synthesised from the religions of the neighbouring nations and pressed upon Him, though His own mind was that men should “worship in spirit and in truth”,²⁷ and not by the sacrifice of beasts or humans nor the burning of incense, not in any temples nor mountains, and not by prescribed ceremony, all such being unable to transform anyone into His image as was His purpose in creating man.²⁸

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 enjoyable things in the world.

Having the substance of the following Love Song as one’s aim helps, and saying it often to oneself.*

A Love Song

I AM LOVE, as my Maker is love.
I am kind in thought, in word, and in deed.²⁹
In everything I think, speak, and act only to do anyone 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 honoured and loved by me.

All I do to anyone is to express my love to him,
To serve the Father to him as food and wine,
That he may arise or stand in his godhood.

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
As an attribute of his godhood,
And I speak and act to touch that goodness
So it may flame forth.
My interaction with anyone must kindle his Divine nature,
So he may see he is an image of the Father,
Fearfully and wonderfully made.

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 seek to promote anyone that comes my way.

I do not think to overshadow or set myself above anyone.
In anything 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.

* After the inspiration of Gary Sigler.

1. Eph 3:17-19 (DBY). 2. Mk 12:30-33. 3. Rom 8:6, 7. 4. Rom 5:5.
5. 1 Jn 4:8, 16. 6. 1 Sam 18:1-4. 7. Gen 39:1-21. 8. Jn 15:13; 10:17-18.
9. Jn 14:6. 10. 1. Lk 22:19-21. 11. Col 1:24 (RSV). 12. Lk 6:31 (KJV).
13. 1 Cor 12:12-27. 14. Eph 4:25; Rom 12:5. 15. Jn 17:11, 21-23.
16. Ps 82:6; Jn 10:34-36. 17. 2 Pt 1:4. 18. Mt 13:50. 19. Lk 2:40.
20. Ps 42:7. 21. Lk 6:27-28. 22. Eph 3:16 (DBY). 23. 1 Cor 9:22 (RSV).
24. Mt 19:7-8; Acts 14:16; 17:30. 25. Num 13:1-3; Dt 1:19-23. 26. 1 Sam 8:4-9.
27. Jn 4:23-24. 28. Gen 1:26; Rom 8:29; Eph 4:13. 29. 1 Cor 13:4-8.

CHAPTER 19

DAILY ASCENSION

“Having ascended up on high, he has led captivity captive....”¹

IN making man, the Father “breathes” Himself into a body that He forms of the dust of the ground.² The “breath” is “the spirit of man which is in him”,³ and by it man is in actuality an offspring of the Father⁴ and is His image or likeness,⁵ and is seamless with Him.

My human-creation, then, is: I come forth, a spirit, from the very Being of the Father and put on a flesh-body, with the design being for me to “win over” the body, or turn it into a spiritual, glorified body that is one in character with me—that is, with me a spirit—in order that the body may be part of me for ever.

But along the way on this grand adventure, my body, instead of being won over, or transforming into a spiritual body, becomes captor and I captive in it, that is, I become *a spirit in prison*⁶ in my body.

How does this come about? Through my not going steadily by my spirit but allowing my body to drive my behaviour, as Adam did. The consequence of this is that the body, not going by Spirit and drawing life from Spirit, is decaying, and I do not “reign in life”⁷ as I am meant to.

This situation is not to abide. As Jesus “led captivity captive”,¹ or ascended “into the heavens”⁸ 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”⁹ of glory. Without this “wedding garment”—without having turned my body into a spiritual body—I will not be able to *abide* in the heavenlies¹⁰ but will experience “the outer darkness” of “weeping and gnashing of teeth”⁹ due to the contrariness or corruptibility of the body. But 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, and I “shall hunger no more, and thirst no more.”¹¹ 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.”¹²

This ultimate ascension to the Father with a glorified body is attained gradually through daily ascension: through merging into the Father daily. Daily ascension, or merging into the Father daily, is receiving each day one’s “daily bread”¹³ for growth, or transformation.

Anyone ascends to some degree any moment that Spirit arises in him and he yields to Spirit, or moves according to his godhood. He ascends when the Father 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, pouring out His love—His Being—in my heart.”¹⁴ Father, take me over.” As this happens, the person changes, or his body transforms, to some degree—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 may not understand it, or may misunderstand it as a desire for various other things. The loss or lessening of this spiritual hunger is an abnormality, as loss of appetite is a symptom of sickness. This hunger for the arising of the Father in one is because our bodies have been designed to “be filled with all the fullness of God”¹⁵ and changed into spiritual bodies¹⁶ for us to attain “to a perfect man, to the measure of the stature of the fullness of Christ.”¹⁷

When the Father draws me and I ascend into the Presence, or when I am in my spirit and free from my flesh, I lose the sense of having a separate identity from the Father as He becomes all in all in me.¹⁸ No more are we two: there is only One, the LORD; “and he who is joined to the Lord is one Spirit.”¹⁹ The sea-wave frozen into an orphaned block of ice has melted and turned into a wave of the Sea again 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 wholly functioning from my spirit and enjoying my godhood. I

have got through the veil of my flesh²⁰ and entered the Holy of Holies, my divinity, and here I clearly see that “I and the Father are one.”²¹

Ascension is also called worship, and proper worship is when there is no more *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.²²

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 his body is saturated with the very Being of the I AM, and he merges into the I AM and loses his separate identity as he is swallowed up in his godhood but yet experiences his identity more vibrantly, and the Ocean of joy surges and dances in him, 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 and quantities express the dimensionless and measureless?

Experiencing Ascension Daily

HOW MAY ONE get to experience ascension each day, and each moment?

The Father arising in one is solely the prerogative of the Father, of course. No exertion of the flesh—no self-manipulation, no mind exercise, no chanting of any words—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 play our part, though the part be passive rather than active. Like virgins who with their lamps go out and wait to meet the Bridegroom,²³ we *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.”²⁴ Any time a man says No to his flesh and goes by his 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 change. “Not my will, not the thoughts and feelings and desires of my flesh, but Thy will be done, Father.” The man who says this in anything opens his door for the Father to come in to him,²⁵ and for his spirit to arise and rule him.

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 having a separate identity, resists dissolving in the sea and abides dead.

Hunger and thirst to experience the Presence, which is the same as to experience one’s godhood. “Where am I now—in Spirit, or in the mind of my flesh? What is ruling and driving me now—the Life of the Father, or 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 love You. Be all in all in me. Fill every cell of my body with Yourself now and be pleased in me.” Blessed is he who hungers and thirsts for the Presence, for he will be filled.²⁶

And watch. Watch for the Still Small Voice, or the gentle stirring or moving within 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 *transiting*: passing over from body to spirit and experiencing the surge of Life. Regularly, even in the bustle of activity, deliberately pull away from thought to “connect” or “link up”: steal away from the mind into Spirit: “Father, take me over....”

Interacting with the Father is feeding on the manna that transforms one, 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 changes.

The expectation of ascension is by some also called “waiting on the LORD”.²⁷ To wait on the LORD is to be in eager expectation of the Father’s touch and His drawing one into Himself.

Forced to Ascend

THE FATHER DAILY forces us to ascend, of course, as a mother force-feeds a child when necessary. We only need to yield to the applied force any moment and ascend.

One day a planet strayed out of its orbit round the sun, and then it began to roll, spin, yaw, and crack. Finding this unbearably painful, it cried out to the sun to turn round it to restore it to stability.

The sun replied, “If I abandon my supreme place and begin to move round you, instead of you moving round me, what will happen to your sister planets? But I am mercy and will save you.”

Then the sun shot meteors to knock the planet back to its orbit. As the meteors were hitting it, it cried out in pain, but it gratefully accepted the pain of this operation on it by the sun, reckoning it to be nothing compared to the pain of rolling, spinning, yawing, and disintegrating. And the moment it got back to its orbit round the sun, all its pain ceased, as when, forced by hunger, the Prodigal Son went back to his father, his problem was over.

As things will happen to knock a straying planet back to its orbit, so the happenings around us, which we may protest, are only meant to force us out of our will and ways and yawing back to the will and ways of our Maker for our transformation and ascension.

Remember: There are no problems but only sun and rain. Once upon a time a plant wanted the sun and the rain blocked out, saying the sun was hot and the rain cold. It was told, “But can a plant thrive and bear fruit without sun and rain? Labour not in vain to stop the sun and the rain, but learn to bear them and profit by them.” The circumstances and situations that we call problems are only the sun and the rain that have come to bless us. They force us to ascend out of our flesh and increase in our experience of our godhood.

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1. Eph 4:8-10 (DBY); Jn 20:17. 2. Gen 2:7. 3. 1 Cor 2:11 (KJV). 4. Acts 17:28-29.
5. Gen 1:26-27. 6. 1 Pt 3:18-21. 7. Rom 5:17. 8. Heb 4:14. 9. Mt 22:11-13.
10. Eph 2:6. 11. Rev 7:16. 12. Rom 8:30 (NKJV). 13. Mt 6:11. 14. Rom 5:5.
15. Eph 3:19. 16. 1 Cor 15:44, 53-54. 17. Eph 4:13. 18. Eph 1:23.
19. 1 Cor 6:17. 20. Heb 10:20. 21. Jn 8:16; 10:30. 22. Jn 4:23-24.
23. Mt 25:1-13. 24. Gal 5:16. 25. Rev 3:20. 26. Mt 5:6. 27. Ps 27:14.

CHAPTER 20

WHY DIE?

“Truly, truly, I say unto you, if any one shall keep my word, he shall never see death.”¹

FOR many people today “living” is only a dying, a decaying and sliding into the grave, or a waiting to drop into the grave. They are not looking forward to entering the incorruptible Life abundant² and living 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.’³

“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. 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 for a look at 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 rise again if it should die?’ 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 that they had been breathing while caring for him.”

“The mind of the flesh”⁴ 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 being driven by his flesh, may accept and even find pleasure in hate, in cruelty, 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 anyone should ask himself is, “Whether death—the disjoining of my spirit and my body—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, a torture chamber?

Death is in two parts: the mere event, and the process. The *event of death* may happen in an instant, as by the body’s being blasted into smithereens by a bomb. But the *process of death* is the gradual decaying of the body and the consequent torment that a human undergoes till his last gasp, 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 harrowing 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, temperature, and movement 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 relieves 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—the body decaying, suffering, and expiring, or disjoining from one’s spirit—is not inevitable. It is not a built-in obsolescence of the body; nor is it a punishment the Father brings on anyone, as some suppose. Dying is the result of self-starvation, the consequence of not steadily going by Spirit and feeding on the Life eternal. Dying is brought on by going by the body, and is avoidable through living by spirit, by one’s godhood. “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.”⁵

“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....”⁶ Not everyone living today will die; some people will be changed into incorruptibility without first dying, says Paul here. Jesus says the same thing: “Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.”⁷ “Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.”⁸

And there have been people, both before and after Christ, who through steadily walking by their godhood—through constantly going by “the Spirit of Christ in them”⁹—have, without seeing death, put on incorruptibility and are now operating in the heavenlies: they now operate wholly by their godhood; they are no longer bound in space and time, even while they walk on the earth; and the will of the Father is perfectly done in them. They have

entered the glory and joy of the Father prepared for man from the foundation of the world.¹⁰

The road to glory is the Narrow Way of steadily going by Spirit, or walking with God.¹¹ As a caterpillar is not required to wither and die in order to turn into a butterfly, so humans are not designed to go through decay and torment and death to put on incorruptibility and enter glory.

Do not take the common 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. Of the people of Israel who left Egypt for the Promised Land, and who were twenty years old and older, all except two died in the wilderness; but this cannot be taken as proof that they were meant from the beginning to perish on the way.

For anyone who accepts it, Christ “has annulled death, and brought to light life and incorruptibility by the glad tidings.”¹² He appeared to root up the deep-rooted belief in dying, which is the invitation to death, and to demonstrate walking with God, or walking in spirit, which is the way to live on,¹¹ as walking in the wide wild way of the body is the slide into the grave.¹³ One day he said, “Truly, truly, I say to you, if any one keeps my word, he will never see death.”¹ 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.”’¹⁴ People react the same way today to the same gospel of redemption, “the redemption of our body”,¹⁵ and they go on walking by the flesh, and they wither and suffer and die, needlessly. Deluded in their minds, they “have made a covenant with death”,¹⁶ and till their agreement with death is annulled, they will not accept the truth for their redemption.

As a saying goes, “Only a stubborn caterpillar dies; a humble caterpillar turns into a butterfly, and flies, and lives on.” Only a man who fails to have his body transformed into a spiritual body dies. The transformed live on and lighten the world with the Glory.¹⁷

Rise Again Now

“BLESSED AND HOLY is he that hath part in the first resurrection: on such the second death hath no power....”¹⁸

The gospel of Christ is the good news and power of rising again, and the whole Christian enterprise is rising from death to life here and now—but also hereafter for some.

There are two deaths revealed in Scripture, and one precedes the other. When the first death occurs, the body may still go on breathing and talking and moving about. But when the second death happens, the body drops down and its agitation and talk stop, as this death is the disjoining of one’s body from one’s spirit, and “the body with a spirit is dead”.¹⁹

The first death is not obvious to many people today, because the nature of the life of a man is not understood by the many.

Now, as we are “offspring of God”²⁰ and are to be His image, life, for any person, is the Father expressing Himself as the person—as the life of a wave of the sea is the sea expressing itself in a form identified as the wave. Life, then, is going by one’s godhood, or operating from one’s spirit, and consequently being above the body and above the world.

This life of a human is amply demonstrated and manifested in Christ. “For in him dwells all the fullness of the Godhead bodily.”²¹ In Christ the Father fully expresses Himself in a man, that is, as a man, and thus exhibits the man as His image, so that the man can say: “He who has seen me has seen the Father”;²² “I and the Father are one”;²³ “I am in the Father, and the Father is in me”;²⁴ “I am not able of myself to do anything”²⁵ but “the Father who is abiding in me, Himself doth the works.”²⁶ “The Father expresses Himself in me but as me and does the works but makes it seem it is I who do them.”

As life is functioning from one’s spirit, death is operating from the flesh and being ruled by the flesh and hence “alienated from the life of God”²⁷ in one’s spirit, with one being under domination by creation as a consequence. Going by the flesh—being driven by the flesh—is the first death of a man, which, if continued in, eventually brings on his second death, the disjoining of his spirit and his body. For a body driving itself instead of being ruled and

fed by the spirit that *owns and wears* it is like a tree branch that has been cut off from the tree, which then withers and perishes.

Thus, where about me I cannot say, as Jesus would say, “The Father it is acting in me as me,” there I am not living. In any aspect of me where I am not functioning from my godhood, or operating as Christ, there I am not living but dead. Where I cannot say, “I no longer live, but Christ lives in me,”²⁸ there I am yet to rise from death. Where I have risen from death, there I am able to say, “No longer my body ruling me here but my godhood.”

Life for man is being as Christ is, because Christ is the reflection and the pattern of what any man is or is to be at maturity and when functioning *normally* and perfectly. Christ is the definition of man, or “the Son of Man”,²⁹ the presentation to us today by the Father of His conception of man as His image. The life we see in Christ is the definition of the human life, what anyone should experience and enjoy. He is the pure sample of man, the sample not contaminated among other samples that have been contaminated by their walking by their animality instead of by their divinity.

Thus, any condition or behaviour of my being, and any experience of mine, that is contrary to Christ’s is for me death, though my body may still be breathing.

There has been an overturn of the natural order of our functioning, and our operating. The natural, normal order, the order that Adam started out with, is our spirit ruling us and directing our body, or our inner man driving our outer man.³⁰ But the condition of most of us now is such that our body, instead of our spirit, rules us. We are in bondage to the body and are in consequence under domination by creation, both of which we are meant to rule over.³¹ Instead of us subduing our body,³² the body is driving us. Instead of going by our spirit and ruling our body to transform it into a spiritual body such that we are “filled with all the fullness of God”,³³ we yield to the body and it holds us in bondage and separates us from Life, the life of our spirit. The consequence is that our body is decaying.

The body determines our behaviour mostly: its feeling and thinking and reasoning determine most of our beliefs and behaviour. We are in a state in which we “walk in the desires of

our flesh, doing the wishes of the flesh and of the thoughts”.³⁴ And this is perforce. We go willy-nilly as our flesh says, against our “inward man”,³⁵ our spirit. This forced going by a man’s animality against his divinity is his first death.

At present, the majority of mankind, being driven by their body and not operating from their spirit and godhood, abide in death, the first death, but they do not recognise their condition as death, or even as an abnormality, since they are hardly aware of their spirit. Yet, for anyone this first death is shown by powerlessness to be what he ought, and even wants, to be and to do at any moment, and by doubt, fear, decay or ageing, chaotic-thinking, and being under domination by the world and limited to operating under the laws of space-time, with things that are meant to serve him being able to harm him.

By the first death a man is oblivious of his spirit and godhood and is separated from the infinite resources of his spirit, that is, he is “alienated from the life of God”.²⁷ As his spirit is hardly audible, tangible, and visible to him, his body rules him, and he is thus controlled by the laws of physics and chemistry, the laws of ecology, and the laws of the jungle.

In contrast, we see Jesus abounding in life, and transcending the limits of the untransformed body and the conditions of the world. Jesus was finely conscious of his spirit, his godhood, and of his seamless connection to the Father, and he always operated and lived from this consciousness. The result is what is apparent to us all, that he was not the one living but the Father acting in him as he.

As being under the dominion of one’s body or animality is the first death of a man, the first resurrection of a man, his rising from the first death, is his transition to going or operating by his spirit, his divinity.

About the first death and the first resurrection Jesus says, “Truly, truly, I say to you, the hour is coming, and now is, when the dead will hear the voice of the Son of God, and those who hear will live....”³⁶ That is to say, whoever receives Christ as “the way, the truth, and the life”³⁷—whoever sees and accepts that he should be as Jesus and live as Jesus totally, whoever thus *swallows* Jesus, or thus eats his flesh and drinks his blood³⁸—and goes this

way till he experiences the fullness of the life of Jesus in his body—till “the life also of Jesus ... be manifested in [his] body”³⁹—is thus raised from the first death, the death of being ruled by his body, and he will not experience the second death, that of his spirit and body disjoining; as Enoch and Elijah did not experience the disjoining of their spirit and body, having, through going steadily by “the Spirit of Christ in them”,⁹ or walking with God,¹¹ entered into the condition in which their bodies were turned into spiritual bodies full of life. “Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power....”¹⁷

“I am the resurrection and the life;” says Jesus, “he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die.”⁴⁰

Here the Lord says, in other words, “Whoever lives and believes in the life revealed in me and in my way of living, and walks as I walk, will never experience the decay of his body and its disjoining from his spirit and dropping down.”

To rise from the first death and live on, one must walk moment by moment as Jesus walked. *Begin now* to “walk even as he walked.”⁴¹ Jesus walked, or lived, by being led by the Spirit of the Father in him every moment, not by his mind—not by his thinking, his will, his likes or dislikes, not by any pains or pleasures he might experience at any moment, and not by the norms or pressures of society. “For as many as are led by the Spirit of God, they are the sons of God.”⁴² People who are led by the Spirit of God are they who enjoy their sonship of God, and the eternal life. To experience our sonship of God, or to enjoy our godhood and eternity, or the Life above the world, we must be led by the Spirit of God.

To be led is to be fed. As anyone goes by being led by Spirit, he is feeding on the eternal Life that transforms him into incorruptibility, or turns his body into a spiritual body that is above death, the second death.

About the second death and the second resurrection Jesus says, “Do not marvel at this; for the hour is coming when all who are in the tombs will hear his voice and come forth, those who have done good, to the resurrection of life, and those who have done

evil, to the resurrection of judgment.”⁴³

Anyone who rises from the first death, and does not suffer the second death of his body disjoining from his spirit and dropping into the grave, will not need the second resurrection, that of his body coming out of the grave.

The Resurrection Plan

SAYS THE FATHER, “My children have turned their bodies that I gave them for their delight into prisons and hells. Instead of a man riding his body and transforming it, he lets his body ride him, and he decays and suffers in consequence. For when a man mounts his horse, he is in peace, and the horse is happy. But when the horse mounts the man, both the horse and the man know no peace. Being driven by their body, My children have turned the Eden I gave them into hell. They have turned the world I gave them for their delight into a place of torment, of self-torture.”

To Christ the Father said, “Go, My son, and deliver your brethren from their self-created prison and hell. I never created any hell. Go into their world, and into the hell they have created and bound themselves in, and turn it into Heaven: lead them out of the hell into Heaven. Show them that the world is Eden, and their body is Eden, and show them how to turn their body and the world into Eden. They are to be in the world but not to be of the world⁴⁴ but to operate in the heavenlies⁴⁵—in their godhood—as before they put on the body.

“They have set aside My word to them and gone out of the Way and are suffering. Lead them back to the Way, and back to Me. Do this whatever it takes you, including your voluntary experiencing of their dying, that is, having your spirit and body disjoined for a duration to be chosen by you. Hold on to the Narrow Way unto death to show them the way of victory over death.

“Show them how to ride their body and turn it into a spiritual body, one that is of the character of their spirit and is in harmony with it. Show them how to walk and do away with the contrariness of their body to their spirit....”

Accept Redemption

ACCEPT REDEMPTION and be redeemed. As anyone believes, so it will be to him.⁴⁶ Believing is agreeing and 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,¹⁵ and walks in Spirit, 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.

Life and death are set before us. Choose life, and live on.⁴⁷ Accept life and be redeemed: begin on the redemption process this moment: accept the Truth and live from Spirit, walk with God. Do not expect death, do not prepare for death. Expect and prepare to live on. Say, “The Father has put me in the body and in this world for life, not for death: He has destined me to see my body glorified with His life, not to see its decay,⁴⁸ and in this hope of glory I dwell.⁴⁹ ‘In my flesh shall I see God.’⁵⁰ He has not whispered anything to me about *my* dying; He does not tell me that His will is to have my spirit and body disjoined at some point. Why then should I think of death? Why should I meditate on what is not a whisper to me from Spirit? Why should I allow my mind to chew on poison? Let my Maker be the one to consider my dying, if He wants it for me. As for me, I will think only of life, and walk with Him moment by moment, and live on, and scatter life to all, and lighten the earth with His glory,¹⁷ as He has purposed for me. With the great emetic of the glorious gospel of Christ working effectually in me, I vomit out all the flesh-worked poisonous doctrines that have been fed into my mind regarding death!”

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 any person’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?”⁵¹

The salvation of any man lies in his walking in Spirit—in walking with God,¹¹ in living from his Divine nature⁵²—and in his metamorphosis, his being transformed and his attaining to “the measure of the stature of the fullness of Christ”.⁵³ Salvation is not to be found in genetic manipulation, nor in any methods of the psychologist, nor in any other mind-devised way, but in one being “filled with all the fullness of God.”⁵² “There is not salvation in any other”⁵⁴ way. Metamorphosis is the solution to the otherwise insolvable human problem in which one decays, suffers, harms others, and dies.

1. Jn 8:51 (RSV). 2. Jn 10:10. 3. Num 21:8-9. (RSV). 4. Rom 8:6-7. 5. Gal 6:7-8.
6. 1 Cor 15:51- 52 (RSV). 7. Mt 16:28 (KJV). 8. Mk 9:1 (KJV). 9. 1 Pt 1:11.
10. Mt 25:34. 11. Gen 5:22-24; Heb 11:5. 12. 2 Tim 1:10 (DBY). 13. Mt 7:13.
14. Jn 8:51-52 (RSV). 15. Rom 8:23. 16. Is 28:15-18. 17. Rev 18:1.
18. Rev 20:6 (KJV). 19. Jas 2:26 (DBY). 20. Acts 17:28-29. 21. Col 2:9 (DBY).
22. Jn 14:9. 23. Jn 10:30. 24. Jn 14:10 (YLT). 24. Jn 5:30, 19 (YLT).
26. Jn 14:10 (YLT). 27. Eph 4:18. 28. Gal 2:20 (DBY). 29. Mt 16:13; Jn 8:28.
30. 2 Cor 4:16; Eph 3:16; Rom 7:22. 31. Gen 1:26-28. 32. 1 Cor 9:27.
33. Eph 3:19. 34. Eph 2:1-3 (YLT). 35. Rom 7:22. 36. Jn 5:25 (RSV).
37. Jn 14:6. 38. Jn 6:48-56. 39. 2 Cor 4:10-11. 40. Jn 11:25-26 (RSV).
41. 1 Jn 2:6. 42. Rom 8:14. 43. Jn 5:28-29 (RSV). 44. Jn 17:16.
45. Eph 2:6. 46. Mt 8:13. 47. Dt 30:19. 48. Acts 2:26-27; Ps 16:9-10.
49. Col 1:27. 50. Job 19:26 (KJV). 51. 1 Cor 15:54-55. 52. 2 Pt 1:4.
53. Eph 4:13. 54. Acts 4:12 (YLT).

CHAPTER 21

DWELLING IN THE HEAVENLIES

*“For our citizenship is in the heavens....”*¹

WE are all in the heavens, or the heavenlies, or Heaven, now, while we walk on the earth. But we *experience* the conditions of Heaven and of the earth in varying degrees, depending upon how much we operate from our spirit and how much from our flesh.

There is a fabulous marine fish which at times behaves in a way that freezes the water around it, and then, finding the conditions in the enclosing ice choking, it begins to cry out; at its cry the ice is melted and becomes seamless with the sea again, freeing the fish into the sea.

When we go by our spirit, we are in the sea of life, and our experience will be that which is called heavenly, spiritual, or godly, as was the experience of Jesus constantly. But if we go by our body, we freeze ourselves out of life, and our experience will turn from heavenly to that which is called earthly, fleshly, soulish, demonic,² or hell, as is the experience of most people today.

Heaven is not a location or some bounded space, as many suppose. Heaven is not a spot or a planet in the universe that is studied by physics and astronomy, but at the same time it is not some place separate and away from the physical universe. Heaven is Life, the measureless realm of Spirit, and it comprehends space and time, but yet it is where—or it is *a mode of existence* in which—space, time, and matter are null in effect; and it may not be probed by the instruments of science and technology.

The boundless space-time universe is “coextensive” with infinite Heaven, but at the same time it is “within” Heaven. The space-time universe is contained in Heaven as a sheet or sphere of glass floating in a sunlit sky is contained in the *sunlight*. 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, as it were, 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, in which the sheet or sphere of glass flies, is not a location.

We, as spirits and offspring of God, “came from” Heaven, the realm of Spirit, into the space-time universe and took on physical bodies and have become humans, but we are still in Heaven. This is almost as a block of ice formed of sea water “came from” the sea but is still in the sea; only, it is now floating in the sea and not mingled and seamless with it but somewhat separated from it and is hence not enjoying all the life of the sea as when it was liquid and seamless with the sea. The significance of this is that the flesh-body, which we have taken on, is in space-time, or is affected by the factors of space and time, but our original self, our spirit, is in Heaven and beyond the jurisdiction of space-time, that is, it is not affected by space and time, as the Father is of course not affected by space and time since space-time is His handiwork and is contained in Him.

We have dual nationality, as it were. 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 and are, through our body, affected by the conditions or laws of the physical realm. But, as our spirit abides ever in Heaven, “our citizenship is in the heavens”,¹ in “the kingdom of heaven”,² and we, by virtue of being spirits, experience the conditions or glory of Heaven.

So, we are in the physical universe and at the same time in the realm of Spirit, the heavenlies,³ 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. This is the nub of the Human Adventure.

Now, for most of us, there is a veil that separates the earthly or physical realm and the heavenly realm. This affects one’s experience of the conditions of Heaven, that is, one’s experience as a spirit, or the enjoyment of one’s godhood. The veil is our flesh-body, which we took on to be born and dwell 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, as the body of any animal is—forming, for us, a wall dividing the

earthly realm from the heavenly realm and dimming our awareness of the heavenlies and of our true identity, our Spirit-identity, our godhood. But this opaque veil is to become “transparent” in order that it may no longer in the least separate us from the heavenlies—as the opaque sand may be turned into transparent glass and in this form it no longer blocks the passage of light through it. 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 as when we were only spirits and had not put on the body. For corruptible “flesh and blood cannot inherit the kingdom of God”.⁴ In other words, our body is to transformed into a spiritual body so that it may not in the least hinder the self-expression of our godhood through it. As at the death of Christ “the veil of the temple was rent in two from the top to the bottom”⁵ exposing the Holy of Holies to all eyes, so our body is to be “rent”—made “transparent”, that is, spiritual, “clear as crystal”⁶—allowing our full communion with the Heavenly Realm, or allowing us full experience of our spirithood, our divinity, as was the experience of Christ on earth.

For any particular person walking in Spirit, the sheet of opaque glass—his flesh-body—changes gradually from being a black wall into a translucent sheet, allowing, to some degree, the Heavenly light to get through to him. That is to say, at first he experiences only *measures* of his godhood, or the conditions of Heaven, or the Kingdom of Heaven, which Jesus was enjoying *in full* from the age of thirty years when he had come of age,⁷ that is, when his body had metamorphosed into a spiritual body. 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 his godhood, or his full enjoyment of Heaven. “For God giveth not the Spirit by measure.”⁸ Then, for him, the contrariness, or “the enmity”, of flesh to spirit is done away with—the condition of one’s body and one’s spirit desiring contrarily to each is done away with.⁹ His body is now merely the skin of his spirit, so to speak, and it goes in perfect harmony with his spirit and no more hinders the self-expression of his godhood through it. 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.”¹⁰

As anyone operates from his spirit, he goes beyond the constraints of his body, and of space-time, in varying degrees and according to the level of his metamorphosis. When his body has metamorphosed into a spiritual body, he has got to the final stage of his making as a human in the world, and that is “the end of time” for him. Then he is in all things and for ever beyond any space-time constraints, and he has dominion over the space-time universe.¹¹ 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”. While he is in the world, he is “not of the world”¹² but operates fully in the powers of the Kingdom of Heaven, the powers of his godhood, “the powers of the age to come”,¹³ 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.”¹⁴ Now the person has entered the New Jerusalem, the land flowing with milk and honey, and he has dominion over the earth, because now his living is wholly the Father operating in him as he.

Thus Jesus, when he had attained maturity at thirty years, was operating at full blast in the Kingdom of Heaven. This is shown in his manifesting the Father to such a degree that the Father could say of him, “ ‘This is my beloved son, in whom I am well pleased.’¹⁶ For in him I behold Myself only. When I look on him, I do not see him but Myself reflected to Me, and my purpose of making man, to be My image, is fulfilled in him”; and he could say of himself, “He who has seen me has seen the Father.”¹⁵

Jesus’ operating at full blast as a man in the image of the Father is shown also in his charging up and kindling the spirit or godhood of all that came in contact with him; in his fullness of faith, or living entirely free of flesh-worked doubt and fear; in his operating purely from love for the Father and for fellowmen, by which his will dissolved in the will of the Father and always gave way for fellowmen to experience some good; his being, in the hand of the Father, as the wind, whose movement is dictated by the Father and not by itself;¹⁷ his walking on water; his causing a ship, when he

entered it, to get in an instant to where his disciples were going;¹⁸ his multiplying bread; his works of healing and raising the dead....

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...”¹⁹

Many, having in their mind disjoined Heaven and earth, believe that a human can “go to Heaven” only through death, that is, when he is disembodied—when his spirit drops his body—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”²—to enter again into the full enjoyment of our 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.”¹⁴ In making this prayer one is saying, “Let the moment come quickly, O Father, when in my case there is no difference between Heaven and earth but I am fully in the conditions of Heaven—I function wholly from my spirit, my godhood, and “reign in life”²⁰—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. Jas 3:15. 3. Mt 4:17; 5:3. 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. Jn 17:14, 16. 13. Heb 6:5.
 14. Mt 6:10 (KJV). 15. Jn 14:9; 12:45. 16. Mt 3:17. 17. Jn 3:8. Jn 6:21.
 19. Lk 2:13. 20. Rom 5:17.

CHAPTER 22

THE NEW BODY

“Then shall the righteous shine forth as the sun in the kingdom of their Father.”¹

ANYONE who has awaked to the reality of attaining to “a perfect man, to the measure of the stature of the fullness of Christ”² on earth as the Father’s purpose for his creation, and is steadily “looking on the glory of the Lord” and walking in the Narrow Way of going by his spirit, is “being metamorphosed into the same image from glory to glory ... by the Spirit of the Lord.”³ As his whole being draws out to the Father crying, “As for me, I shall be satisfied, when I awake, in Thy likeness”⁴ and Thou art ‘all in all’⁵ 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’;⁶ when my body will be turned into a new, spiritual, incorruptible body full of His glory, ‘filled with all the fullness of God’.⁷ Then my making as a human will have been completed, and, in my new body, my “wedding garment”,⁸ I will lighten the earth with His glory.⁹ My body will then have become the New Jerusalem, ‘the Bride, the wife of the Lamb.’¹⁰ 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.’¹¹ He will say to me, ‘You are my beloved son; in you I am well pleased.’¹² And then I will hunger no more, and thirst no more, and my living will be music and ceaseless worship.

“In my new body, the Holy Jerusalem, there will be only sweetness, only joy, my functioning and outward behaviour being all Spirit-moved. There never will be heard the sound of pain or crying, such things, and all corruptible, abominable things, being for ever unable to arise in or enter it any more.¹³ In my new body I will abide in the heavenlies,¹⁴ and go as the angels,¹⁵ no longer bound in space and time, even when I walk on the earth. My word, proceeding purely from my 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.¹⁶ For my ancient dominion

will have been restored to me.”¹⁷

How is the new incorruptible spiritual body, the body in which Scripture says Jesus, Moses, and Elijah “appeared in glory”¹⁸ on the Mount of Metamorphosis?

Long before this revelatory event on the Mount, Elijah had, without dying, been “taken up into the heavens”,¹⁹ his body having “in the twinkling of an eye”²⁰ changed into a spiritual body as the culmination of the metamorphosis that he had been undergoing through walking in spirit, or walking with God.²¹ This same awesome experience Enoch had entered into some three thousand years before Elijah. But the form that Enoch and Elijah had changed into is not shown or described at this point in their history. 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.”²² 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.”²³ 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....”¹⁸ 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 as he was before the world was.²⁴ “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.”²⁵

Our body is given us as our forever-inalienable “mansion”,* or abode,²⁶ the abode of our spirit, our original self. 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”,²⁷ that is, in his body. For our body is also “the temple of the Holy Spirit”,²⁸ the Spirit of God. This temple of flesh the Holy Spirit

would convert into a spiritual one as the “mansion” or abode or “tabernacle of God”²⁹—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.”³⁰ For this spiritual incorruptible body—which is wholly in harmony with one’s spirit and will not “desire against the spirit”³¹—“death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away.”³²

* 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”. As well, it is meaningless to say the infinite I AM THAT I AM, who fashioned space and time out of nothing, is localised or that He dwells in some particular portion of space. “But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?”³³ wondered Solomon.

1. Mt 13:43 (KJV). 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. Mt 22:11-12.
9. Rev 18:1. 10. Rev 21:2. 9-10 (RSV). 11. Zeph 3:17. 12. Lk 3:22.
13. Rev 21:4, 27. 14. Eph 2:6. 15. Lk 20:36. 16. Mt 16:8-19. 17. Gen 1:26.
18. Lk 9:28-31. 19. 2 Kgs 2:1-11. 20. 1 Cor 15:52. 21. Gen 5:24. 22. Mt 17:1-8.
23. Rev 1:13-15. 24. Jn 17:5. 25. Rom 8:29-30 (KJV). 26. Jn 14:2.
27. Jn 14:23. (DBY). 28. 1 Cor 3:16; 6:19. 29. Rev 21:3. 30. Rev 21:9-11 (RSV).
31. Gal 5:17. 32. Rev 21:2-4 (RSV). 33. 1 Kgs 8:27 (KJV).

CHAPTER 23

THE SONG TRIUMPHANT

“Behold, the dwelling of God is with men....”¹

“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.²
And it was granted her to be clothed in fine linen,
bright and pure....”²

Now out of the great assembly arrayed in spiritual bodies “clear as crystal”,³ as in “wedding garments”⁴ of 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,
And wholly suited to our nature original—
As it were bone of its bones,
And flesh of its flesh, its bride—
As the Father had seen them
Ere to earth we adventured;
And we each again can sing,
‘Not I who live, no, not I,

But the Father dwells in me as me.
All in all in me He is again.
A wave of Him I am again,
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 love,
Great is Thy glory!”

And the triumphant song to “the King of the Ages”⁵ goes on to the ages of ages as more and ever more multitudes of the overcomers⁶—who “gain the victory over the beast”⁷ of their body and turn it spiritual—join the great assembly.

1. Rev 21:3 (DBY). 2. Rev 19:6-8. 3. Rev 21:11. 4. Mt 13:43.
5. 1 Tim 1:17 (YLT). 6. Rev 3:5. 7. Rev 15:2 (YLT).

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 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.¹ The tenants are chameleons.

The design of the Conicon relies on the characteristic of chameleons by which they change into any colour they gaze upon. 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 to 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 grasp this *Conicon interlock*: how the condition in the Conicon depends on them, on their behaviour. Though they observe 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 their awareness of their true identity became dim, and they all but forgot their original home and 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 flares up in their mind now and then.

Due to this dimmed consciousness, often they fall into complaining. They grumble that the hall has only one point of light. They say the conicon-light is too bright to look at, though it is actually eye-soothing the *more* one looks at it. They say the Conicon is a stifling enclosure: that though they feel a free universe beyond the Conicon that seems to them more congenial to their inner nature, yet they are cut off from that universe by the Conicon.

On occasion, a chameleon, on experiencing within it a flash of their original home, and how it was living there, begins to gripe even more bitterly, knowing 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, which is 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 see my body to be such a burden—I am expected to run one hundred metres in ten seconds as I could do over there with nothing on my back. No!..."

In complaining the chameleons 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 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 come to the proper understanding of the Conicon, and of the conicon-light itself, which actually only reflects to their outward view their own native light, their core, that they have become oblivious of. 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 chameleon not yet transformed, one in the raw, 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 and tangible in Christ, is the *conicon*, the singular point of light, and this is also our core, as 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.² “I am the light of the world.”³

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 with the Father-life and the Life pours out to the world. The world fares badly if we turn away from the Light and as a result darken. If we turn away our attention from our godhood, our original self, and place the attention on what we think 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 the Christ-experience and lighten everyone and everything around him with Life. And as he fills with the Fullness of the Father, his body gradually turns into a spiritual body “clear as crystal”⁴ and ceases to be a hindrance to his full experience and expression and enjoyment of his godhood, or of Heaven, even while he walks on the earth.

1. Rev 18:1. 2. Mt 5:14-16. 3. Jn 8:12; 9:5. 4. Rev 21:10-11.

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 with 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 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 received from Lorri Peterlin of Crandall, Texas, USA: lpeterlin@att.net.

APPENDIX 3

SONGS

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.

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.

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METAMORPHOSIS TO GLORY

WHAT IS MAN? What is his origin? What is his destiny, or what is his perfection and fulfilment? 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 a spirit, an offspring of God, but in this world he has taken on a body which is as of an animal but which is to be transformed into a spiritual incorruptible immortal body to be part of him for ever.

Man starts out in this world as a caterpillar, and his “butterfly” stage, his maturity, is Christ. We have been designed to, as Scripture says, “attain to . . . a perfect man, to the measure of the stature of the fullness of Christ”. We are to “be filled to all the fullness of God” as in Christ all the Fullness dwells bodily, and reign in life.

A human starts out with a corruptible flesh-body, and from this stage he is to live in a particular way—to go by his spirit, his godhood—so that his body may transform into a spiritual body, a body that does not decay nor die, as a caterpillar feeds on the proper diets and changes into the beautiful butterfly. Having his body turned into a spiritual body and his attaining to the stature of Christ is the final stage in the creation of any human, and it is his salvation and fulfilment, as the flying imago is the final stage in the making of the butterfly. Then the Father says of the person, “This is My beloved son, in whom I am well pleased.”

The failure of anyone to metamorphose into the stature of Christ is what brings on his decay and death. Death is never necessary, nor is it inevitable today. Walk by thy spirit, thy godhood, O child of the living God, and metamorphose to glory!